

"Caitanya-caritamrita - Adi Lila" by His Divine Grace A.C.
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Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Adi Lila section.

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Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Krsna in Bhagavad-gita. The teachings of Lord Caitanya are practical demonstrations of Lord Krsna's teachings. Lord Krsna's ultimate instruction in Bhagavad-gita is that everyone should surrender unto Him, Lord Krsna. Krsna promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Ksirodakasayi Visnu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3)

believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of Bhagavad-gita, Lord Krsna directly says: "Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34) However, the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Personality of Godhead. The impersonalist Mayavadi philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine, then the sun globe and, after entering into that globe, come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Mayavadi philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The Upanisads confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Krsna, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vrndavana is as good as Lord Krsna because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Krsna and Lord Krsna Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (gopis, or cowherd girls) simply loved Krsna without a motive for material or spiritual gain. Caitanya also recommended Srimad-Bhnavatam as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in human life is to develop unalloyed love for Krsna, the Supreme Personality of Godhead.

Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of sankhya-yoga, the sankhya system of philosophy. This authorized system of yoga recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Visnu even without practicing involved sitting postures. Such meditation is called perfect samadhi. This perfect samadhi is verified at the end of the Sixth Chapter of Bhagavad-git\ where Lord Krsna says: "And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47)

Lord Caitanya instructed the mass of people in the sankhya philosophy of acintya-bhedabheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices

this sound vibration, he passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, he attains the most coveted position--the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Krsna consciousness. The gross activities of the mind are expressed through the external senses either for the acquiring of knowledge or the functioning of the senses in accordance to the will. The subtle activities of the mind are thinking, feeling and willing. In accordance to one's consciousness, the individual is either polluted or clear. If one's mind is fixed on Krsna (His name, quality, form, pastimes, entourage and paraphernalia), all one's activities--both subtle and gross--become favorable. The Bhagavad-gita's process of purifying consciousness is the process of fixing one's mind on Krsna by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and tulasi leaves offered Him, engaging in activities for the Lord's interest, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in Bhagavad-gita when Krsna tells Arjuna of the knowledge of yoga whereby one can work without fruitive results. "O son of Prtha, when you act by such intelligence, you can free yourself from the bondage of works," (Bg. 2.39) A human being is sometimes restricted in sense gratification due to certain circumstances such as disease, etc., but this is not the prescription. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and the rules of yoga, the various sitting postures and breathing exercises performed in an attempt to withdraw one's senses from the sense objects are methods meant for those who are too much engrossed in the bodily conception of life. The intelligent man who is situated in Krsna consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Krsna. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities. The forceful restraint of sense activities by the eight principles of yoga is recommended for inferior men. Being engaged in the superior activities of Krsna consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Krsna consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Krsna consciousness does not run this risk. One has to engage his mind and senses in Krsna conscious

activities, and Lord Caitanya teaches one how to do this in practice. Before accepting sannyasa (the renounced order), Lord Caitanya was known as Visvambhara. The word visvambhara refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Sri Krsna Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life's prime necessities. He is the most munificent bestower of love of Krsna. He is the complete reservoir of all mercies and good fortune. As confirmed in Srimad-Bhagavad-gita, Bhagavad-gita, Mahabharata and the Upanisads, He is the Supreme Personality of Godhead, Krsna Himself, and He is worshipable by everyone in this age of disagreement. Everyone can join in His sankirtana movement. No previous qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If one is fortunate enough to be attracted by His features, one is sure to be successful in one's life mission. In other words, those who are interested in attaining spiritual existence can be easily relieved from the clutches of maya by the grace of Lord Caitanya. These teachings presented in this book are nondifferent from the Lord.

Being engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Krsna consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature which govern such things. As long as one is engaged in fruitive activity, he is sure to be baffled in an attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life which will open the field of activity for the pure soul.

om tat sat

A.C. Bhaktivedanta Swami

Birthday of Lord Caitanya
Sri-Sri-Radha-Krsna Temple
New York, N.Y.

Introduction

(Originally delivered as five morning lectures on Caitanya-caritamrita-- the authoritative biography of Lord Caitanya Mahaprabhu by

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The word caitanya means living force. As living entities, we can move, but a table cannot because it does not possess living force. Movement and activity may be considered to be signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, it is not amrta, immortal. The words caitanya-caritamrta, then, may be translated as "the character of the living force in immortality."

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the katha Upanisad that eternality and the living force belong both to ourselves and God. Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

On the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God's position this entire material creation is insignificant. The tendency of the conditioned living entity is to come down from the heights where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (maya) any more than the sun is subject to fall beneath the clouds. Because the Supreme Lord is not subject to illusion, He is unconditioned; because we, as finite living entities, are prone to fall into illusion, we are called conditioned. Impersonalist philosophers (Mayavadis) maintain that both the living entity and God Himself are under the control of maya when they come into this material world. This may be true of the living entity, but it is not true of God, for in all instances the material energy is working under His direction. Those who consider the Supreme Lord to be subject to material conditioning are called fools by Krsna Himself in Bhagavad-gita:

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.1 1)

Lord Caitanya Mahaprabhu should not be considered to be one of us. He is Krsna Himself, the supreme living entity, and as such He never comes under the cloud of maya. Krsna, His expansions, and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach krsna-bhakti, love of Krsna. In other

words, He is Lord Krsna Himself teaching the living entities the proper way to approach Krsna. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, "Do it like this: A, B, C." By this, one must not foolishly think that the teacher is learning his ABC's. Although He appears in the guise of a devotee, we should always remember that Lord Caitanya is Krsna (God) Himself teaching us how to become Krsna conscious, and we must study Him in that light.

In Bhagavad-gita Lord Krsna sets forth the highest religious principle in this way:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 1 8.66)

This may seem to be a simple instruction to follow, but invariably our reaction is, "Oh, surrender? Give up? But I have so many responsibilities." And maya, illusion, says to us, "Don't do it, or you'll be out of my clutches. Just stay in my clutches, and I'll kick you." It is a fact that we are constantly being kicked by maya, just as the male-ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. These are the tricks of nature. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit. Maya has many activities, and in the material world her strongest shackle is the female. Of course in actuality we are neither male nor female--for these designations refer only to the outer dress, the body. We are all actually Krsna's servants. In conditioned life, however, we are shackled by the iron chains which take the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, he must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahaprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy, and He was the only male member of the family. Although He was a brahmana and was not rich, He took sannyasa, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Krsna conscious, we have to give up the shackles of maya, or, if we remain with maya, we should live in such a way that we will not be subject to illusion. It is not necessary for one to abandon his family, for there were many householders amongst Lord Caitanya's closest devotees. What must be renounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished Junior Haridasa for glancing lustfully at a young woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life. It was Lord Caitanya's mission that He teach the path of Krsna consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From Caitanya-caritamrta we learn how Caitanya taught people to become immortal, and thus the title may be properly translated as "the

immortal character of the living force." The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individual. This is very easy to understand: We are all individual in thought and desires, and the Supreme Lord is also an individual person. He is different, though, in that He is the leader, the one whom no one can excel. Amongst the created living entities, one being can excel another in one capacity or another. The Lord is an individual, just as the living entities are individual, but He is different in that He is the supreme individual. God is also infallible, and in Bhagavad-gita He is addressed as Acyuta, which means, "He who never falls down." This is indicated because in Bhagavad-gita Arjuna had fallen into delusion but Krsna had not. We often hear it said that God is infallible, and in Bhagavad-gita Krsna states:

nanyam gunebhyah kartaram
yac a drastanupasyati
gunebhyas ca param vetti
mad-bhavam so 'dhigacchati

"When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature." (Bg. 14.19)

Thus we should not think that Krsna is overpowered by the material potency when He is in the material world. Krsna and His incarnations are not under the control of material nature. They are totally free. Indeed, in Srimad-Bhagavatam one who has a godly nature is actually defined as one who is not affected by the modes of material nature, although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme?

The real question is how can we remain unpolluted by material contamination while in the material world. It was Rupa Gosvami who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Krsna. One may then justifiably ask, "How can I serve?" Obviously this is not simply a matter of meditation, which is just an activity of the mind, but of practical work. Love of Krsna's service can only be attained by working for Krsna. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Krsna. We can use everything: typewriters, automobiles, airplanes, missiles--anything. If we simply speak to people about Krsna consciousness, we are also rendering service. If our minds, senses, speech, money and energies are thus engaged in the service of Krsna, we cannot be considered to be existing in material nature. By virtue of spiritual consciousness, or Krsna consciousness, we transcend the platform of material nature. It is a fact that Krsna, His expansions and His devotees--that is, those who work for Him--are not in material nature, although people with a poor fund of knowledge think that they are.

Caitanya-caritamrta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Mayavadis, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaisnavas, who are devotees of Krsna, contend that when one reaches the stage of realization, he really begins to talk. "Previously we only

talked of nonsense," the Vaisnava says. "Now let us begin our real talks, talks of Krsna." The Mayavadis are also fond of using the example of the water pot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A water pot is not an active living force, but we are. Ever silent meditation may be adequate for a water pot, but not for us. Indeed, when one has realized he has so much to say about Krsna, twenty-four hours in a day are not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks his silence his lack of knowledge is exposed. Caitanya-caritamrta shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami writes: " I offer my respects to my spiritual masters." He uses the plural here to indicate the disciplic succession. It is not that he offers obeisances to his spiritual master alone but to the whole parampara, the chain of disciplic succession beginning with Lord Krsna Himself. Thus the guru is addressed in the plural to show the author's highest respect for all the Vaisnavas. After offering obeisances to the disciplic succession, the author pays obeisances to all other devotees, Godbrothers, the expansions of Godhead and the first manifestation of Krsna's energy. Lord Caitanya Mahaprabhu (sometimes called Krsna Caitanya) is the embodiment of all of these; He is God, guru, devotee and the expansion of God. As His associate, Nityananda, He is the first manifestation of energy; as Advaita, He is an incarnation; as Gadadhara, He is the internal potency; and as Srivasa, He is the marginal living entity. Thus Krsna should not be thought of as being alone but should be considered as eternally existing with all His manifestation, as described by Ramanujacarya. In visistadvaita philosophy, God's energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all of these; everything together is God.

Actually Caitanya-caritamrta is not intended for the novice, for it is the postgraduate study of spiritual knowledge. Ideally, one begins with Bhagavad-gita and advances through Srimad-Bhagavatam to the Caitanya-caritamrta. Although all these great scriptures are on the same absolute level, for the sake of comparative study Caitanya-caritamrta is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Nityananda are compared to the sun and moon in that they dissipate the darkness of the material world. In this instance both the sun and moon have risen together, and it is proper to offer obeisances directly to Lord Caitanya and Nityananda.

In the Western world where the glories of Lord Caitanya are relatively unknown, one may inquire, "Who is Krsna Caitanya?" The scriptural conclusion in answer to that question is that He is the Supreme Personality of Godhead. Generally in the Upanisads the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is mentioned in the Isopanisad, where, after a description of the all-pervading, we find the following verse:

hiranmayena patrena

satyasyapihitam mukham
tat tvam pusann apavrnū
satya-dharmaya drstaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee." (Sri Isopanisad, Mantra 15)

The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of Isopanisad, however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Caitanya. In other words, Krsna Caitanya is the basis of the impersonal Brahman. It is also stated by Krsna in Bhagavad-gita that the impersonal Brahman rests on Him (brahmano hi pratisthaham, Bg. 14.27). The Paramatma, or Supersoul, which is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Caitanya. Krsna Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Krsna, God, and nothing is equal to or greater than Him. There is no superior to be conceived. He is the Supreme Person.

It was Rupa Gosvami, a confidential devotee taught for more than ten days continuously by Lord Caitanya, who wrote:

namo maha- vac anyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah

"I offer my respectful obeisances unto the Supreme Lord Sri Krsna Caitanya who is more magnanimous than any other avatara, even Krsna Himself, because He is bestowing freely what no one else has ever given - pure love of Krsna."

It is not that Caitanya teaches a long and elaborate path to God realization. He is completely spiritual, and He begins from the point of surrender to Krsna. He does not pursue the paths of karma-yoga or jnana-yoga or hatha-yoga but begins at the end of material existence, at the point where one gives up all material attachment. In Bhagavad-gita Krsna began His teachings by distinguishing the soul from matter and in the Eighteenth Chapter concluded at the point where the soul surrenders to Him in devotion. The Mayavadis would have all talk cease there, but at that point the real discussion only begins. It is the Veoanta-sutra which begins: athato brahma- jijnasa.- "Now let us begin to inquire about the Supreme Absolute Truth." Rupa Gosvami thus praises Caitanya as the most munificent incarnation of all, for He gives the greatest gift by indicating the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Caitanya, preaching as an acarya, a great teacher, taught that we can enter into a relationship with God and actually become God's friend. In Bhagavad-gita Krsna showed Arjuna His

universal form because Arjuna was His "very dear friend." Upon seeing Krsna as the Lord of the universes, however, Arjuna actually asked Krsna to forgive the familiarity of his friendship. Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Krsna, and there is no limit to this friendship. We can become friends of Krsna not in awe or adoration but in complete freedom. We can even relate to God as His father. This is not only the philosophy of Caitanya-caritamṛta but of Srimad-Bhagavatam as well. There are no other literatures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty Father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father supplies, and in supplying Krsna the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Krsna's mother, Yasoda, told the Lord, "Here, eat this or You'll die. Eat nicely." In this way Krsna, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship in which the devotee actually believes himself to be the father of Krsna.

However, Lord Caitanya's greatest gift was His teaching that Krsna can be actually treated as one's lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Krsna was so obliged to the gopis, the cowherd girls of Vrndavana, that He felt unable to return their love. "I cannot repay your love," He told them. "I have no more assets to return." Thus devotional service is performed on this excellent platform, and knowledge of the devotee's relationship to Krsna as lover and beloved was given by Caitanya Mahāprabhu. It was never given by any previous incarnation or acarya. Thus Rupa Gosvami wrote of Caitanya: "Devotional service itself is the highest platform, the glorious platform which You have contributed. You are Krsna in a yellow complexion, and You are Sacinandana, the son of mother Saci. Those who hear Caitanya-caritamṛta will keep You in their hearts. It will be easy to understand Krsna through You." Thus Caitanya Mahāprabhu came to deliver Krsna. His method of deliverance was not meditation, fruitive activities or scriptural study, but love.

We have often heard the phrase "love of Godhead." How far this love of Godhead can actually be developed can be learned from the Vaisnava philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in Vaisnava literatures. It is the unique and highest development of love of God that is given by Caitanya Mahāprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love which is found in the Godhead. Whatever we find within our experience within this conditional life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real transcendental love, we have to transfer our love to the supreme lovable object--the Supreme Personality of Godhead. This is the basic principle of Krsna consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Thus love that does not have Krsna as its object leads downward. It is not that Krsna or God is something obscure or something that only a few chosen people can attain. Caitanya Mahaprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. Unfortunately no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahaprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Radharani, Caitanya tries to love Krsna as Radharani loved Him. Krsna was always amazed by Radharani's love. "How does Radharani give Me such pleasure?" He would ask. In order to study Radharani, Krsna lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya is Krsna, but He has taken the mode or role of Radharani to show us how to love Krsna. Thus He is addressed: "I offer my respectful obeisances unto the Supreme Lord who is absorbed in Radharani's thoughts."

This brings up the question of who Radharani is and what Radha-Krsna is. Actually Radha-Krsna is the exchange of love. This is not ordinary love; Krsna has immense potencies, of which three are principal: internal, external and marginal. In the internal potency there are three divisions: samvit, hladini and sandhini. The hladini potency is the pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in this material condition. By bodily contact we are attempting to derive pleasure from material sense objects. We should not think, however, that Krsna, who is always spiritual, tries to seek pleasure on this material plane like us. Krsna describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in the material form? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

In order to learn how Krsna's pleasure can be obtained, we must read the Tenth Canto of Srimad-Bhagavatam in which Krsna's pleasure potency is displayed in His pastimes with Radharani and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Krsna in the Dasama-skandha, the Tenth Canto. Krsna's embracing Radharani or His dancing with the cowherd girls in the iasa dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Krsna is like themselves and that He embraces the gopis just as an ordinary man embraces a young girl. Some people thus become interested in Krsna because they think that His religion allows indulgence in sex. This is not krsna-bhakti, love of Krsna, but prakrta-sahajiya--materialistic lust.

In order to avoid such errors, we should understand what Radha-Krsna actually is. Radha and Krsna display their pastimes through

Krsna's internal energy. The pleasure potency of Krsna's internal energy is a most difficult subject matter, and unless one understands what Krsna is, he cannot understand it. Krsna does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Krsna, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Krsna, however, does not make such a vain attempt. The object of Krsna's pleasure potency is Radharani, and He exhibits His potency or His energy as Radharani and then engages in loving affairs with Her. In other words, Krsna does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Radharani. Thus Krsna manifests Himself as Radharani in order to exhibit His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Radharani is separate from Krsna. Radharani is also Krsna, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Radha there is no meaning to Krsna, and without Krsna, there is no meaning to Radha. Because of this, the Vaisnava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Radha-Krsna. Similarly, those who worship the name of Narayana first of all utter the name of Laksmi, as Laksmi-Narayana. Similarly, those who worship Lord Rama first of all utter the name of Sita. In any case--Sita-Rama, Radha-Krsna, Laksmi-Narayana--the potency always comes first.

Radha and Krsna are one, and when Krsna desires to enjoy pleasure, He manifests Himself as Radharani. The spiritual exchange of love between Radha and Krsna is the actual display of the internal pleasure potency of Krsna. Although we speak of "when" Krsna desires, just when He did desire we cannot say. We only speak in this way because in conditional life we take it that everything has a beginning; however, in the absolute or spiritual life there is neither beginning nor end. Yet in order to understand that Radha and Krsna are one and that They also become divided, the question "When?" automatically comes to mind. When Krsna desired to enjoy His pleasure potency, He manifested Himself in the separate form of Radharani, and when He wanted to understand Himself through the agency of Radha, He united with Radharani, and that unification is called Lord Caitanya.

Why did Krsna assume the form of Caitanya Mahaprabhu? It is explained that Krsna desired to know the glory of Radha's love. "Why is She so much in love with Me?" Krsna asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Krsna, as the Supreme, should be attracted by anyone's love. We search after the love of a woman or a man because we are imperfect and lack something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman, but this is not the case with Krsna, who is full in Himself. Thus Krsna expressed surprise: "Why am I attracted by Radharani? And when Radharani feels My love, what is She actually feeling?" In order to taste the essence of that loving affair, Krsna appeared just as the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual love affairs the moon of Caitanya Mahaprabhu appeared. Indeed, Caitanya's complexion was

golden, just like the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahaprabhu. The full significance of His appearance will be explained in later chapters.

The manifestations of the Supreme are also explained in Caitanya-caritamṛta. After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to Nityānanda. He explains that Nityānanda is a manifestation of Sankarsana, who is the origin of the Maha-Visnu. Kṛṣṇa's first manifestation is as Balarama and then Sankarsana, and after Sankarsana He is manifest as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Sri Kṛṣṇa is the origin, as confirmed in Brahma-saṁhita. He is like the original candle from which many thousands and millions of candles are lit. Although any number of candles can be lighted, the original candle still retains its identity as the origin. In this way Kṛṣṇa expands Himself into so many lights, and all these expansions are called visnu-tattva. Visnu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universe, Visnu expands Himself as the Maha-Visnu. This Maha-Visnu lies down on the Causal Ocean and breathes all the universes from His nostrils. Thus from the Maha-Visnu and the Causal Ocean all the universes spring, and all these universes float in the Causal Ocean. In this regard there is the story of Vamana, who, when He took three steps, stuck His foot through the covering of the universe. Water from the Causal Ocean flowed through the hole which His foot made, and it is said that that flow of water became the River Ganges. Therefore the Ganges is accepted as the most sacred water of Visnu and is worshiped by all Hindus from the Himalayas down to the Bay of Bengal.

That Maha-Visnu who lies on the Causal Ocean is actually an expansion of Balarama, who is Kṛṣṇa's first expansion, and, in the Vrndavana pastimes, is the brother of Kṛṣṇa. In the maha-mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, the word Rama refers to Balarama. Since Nityānanda is an expansion of Balarama, Rama also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rama addresses not only Kṛṣṇa and Balarama but Lord Caitanya and Nityānanda as well.

The subject matter of Caitanya-caritamṛta primarily deals with what is beyond this material creation. The cosmic material expansion is called maya because it has no eternal existence. Because it is sometimes manifested and sometimes not manifested, it is regarded as illusory. But beyond this temporary manifestation there is a higher nature, as indicated in Bhagavad-gīta.

paras tasmāt tu bhavo 'nyo
'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu
nasyatsu na vinasyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

That supreme nature is beyond the manifested (vyaktah) and unmanifested (avyaktah). This superior nature which is beyond both creation and annihilation is the living force which is manifest in the bodies of all living entities. The body itself is composed of inferior

nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world inanimate objects are not conscious, but in the spiritual world this is not so. There a table is conscious, the land is conscious, the trees are conscious--everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but Vedic literatures give information of what lies beyond the material universe. Those who believe in experimental knowledge may doubt the Vedic conclusions, for they cannot even calculate how far this universe is extended, nor can they reach far into the universe itself. It is not possible to obtain information of anything beyond this material nature by experimental means. That which is beyond our power of conception is called *acintya*, inconceivable. It is useless to argue or speculate about what is inconceivable. If it is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is given by Lord Krsna Himself in *Bhagavad-gita*, where Krsna tells Arjuna at the beginning of the Fourth Chapter:

imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

"I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku." (Bg. 4.1)

This is the method of *parampara*, or disciplic succession. Similarly, in *Srimad-Bhagavatam* Krsna imparted knowledge into the heart of Brahma, the first created creature within the universe. Brahma imparted those lessons to his disciple, Narada, and Narada imparted that knowledge to his disciple, Vyasadeva. Vyasadeva imparted it to Madhvacarya, and from Madhvacarya the knowledge comes down to Madhavendra Puri, to Isvara Puri and from him to Caitanya Mahaprabhu.

One may ask that if Caitanya Mahaprabhu is Krsna Himself, then why did He need a spiritual master? Of course He did not need a spiritual master, but because He was playing the role of *acarya* (one who teaches by example), He accepted a spiritual master. Even Krsna Himself accepted a spiritual master, for that is the system. In this way the Lord sets the example for men. We should not think, however, that the Lord takes a spiritual master because He is in want of knowledge. He is simply stressing the importance of accepting the disciplic succession. The knowledge of that disciplic succession actually comes from the Lord Himself, and if the knowledge descends unbroken, it is perfect. Although we may not be in touch with the original personality who first imparted the knowledge, we may receive the same knowledge through this process of

transmission. In Srimad-Bhagavatam, it is stated that Krsna, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahma. This, then, is one way knowledge is received--through the heart. Thus there are two processes by which one may receive knowledge: One depends upon the Supreme Personality of Godhead, who is situated as the Supersoul within the heart of all living entities, and the other depends upon the guru or spiritual master, who is an expansion of Krsna. Thus Krsna transmits information both from within and from without. We simply have to receive it. If knowledge is received in this way, it doesn't matter whether it is inconceivable or not.

In Srimad-Bhagavatam there is a great deal of information given about the Vaikuntha planetary systems which are beyond the material universe. Similarly, a great deal of inconceivable information is given in Caitanya-caritamrta. Any attempt to arrive at this information through experimental knowledge is not possible. The knowledge simply has to be accepted. According to the Vedic method, sabda, or transcendental sound, is regarded as evidence. Sound is very important in Vedic understanding, for, if it is pure, it is accepted as authoritative. Even in the material world we accept a great deal of information which is sent thousands of miles by telephone or radio. In this way we also accept sound as evidence in our daily lives. Although we cannot see the informant we accept his information as valid on the basis of sound. Sound vibration then is very important in the transmission of Vedic knowledge.

The Vedas inform us that beyond this cosmic manifestation there are extensive planets and the spiritual sky. This material manifestation is regarded as only a small portion of the total creation. The material manifestation includes not only this universe but innumerable others as well, but all the material universes combined comprise only one fraction of the total creation. The majority of the creation is situated in the spiritual sky. In that sky innumerable planets float, and these are called Vaikunthalokas. In every Vaikunthaloka Narayana presides in the form of His four-armed expansions: Sankarsana, Pradyumna, Aniruddha and Vasudeva.

As stated before, the material universes are manifested by the Lord in the form of Maha-Visnu. Just as a husband and wife combine to beget offspring, the Maha-Visnu combines with His wife Maya, or material nature. This is also confirmed in the Bhagavad-gita where Krsna states:

sarva-yonisu kaunteya
murtayah sambhavan tiyah
tasam brahma mahad yonir
aham bija-pradah pita

"It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father." (Bg. 14.4)

Visnu impregnated Maya or material nature simply by glancing at her. This is the spiritual method. Materially we are limited to impregnate by only one particular part of our body, but the Supreme Lord, Krsna or Maha-Visnu, can impregnate any part by any part. Simply by glancing the Lord can conceive countless living entities in the womb of material nature. The Brahma-samhita also confirms that the spiritual

body of the Supreme Lord is so powerful that any part of that body can perform the functions of any other part. We can only touch with our hands or skin, but Krsna can touch just by glancing. We can only see with our eyes, we cannot touch or smell with them. Krsna, however, can smell and also eat with His eyes. When foodstuffs are offered to Krsna we don't see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world where everything is spiritual. It is not that Krsna does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Visnu does not require anything in order to create. He does not require the goddess Laksmi in order to give birth to Brahma, for Brahma is born from a lotus flower which grows from the navel of Visnu. The goddess Laksmi sits at the feet of Visnu and serves Him. In this material world sex is required to produce children, but in the spiritual world one can produce as many children as he likes without having to take help from his wife. Because we have no experience with spiritual energy, we think that Brahma's birth from the navel of Visnu is simply a fictional story. We are not aware that spiritual energy is so powerful that it can do anything and everything. Material energy is dependent on certain laws, but spiritual energy is fully independent.

Brahma is born from the navel of Garbhodakasayi Visnu, who is but a partial manifestation of the Maha-Visnu. Countless universes reside like seeds within the skin pores of the Maha-Visnu, and when He exhales, they all are manifest. In the material world we have no experience of such a thing, but we do experience a perverted reflection in the phenomenon of perspiration. We cannot imagine, however, the duration of one breath of the Maha-Visnu, for within one breath all of the universes are created and annihilated. Lord Brahma only lives for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahma, and Brahma lives one hundred of his years. Yet the whole life of Brahma is contained within one breath of the Maha-Visnu. Thus it is not possible for us to imagine the breathing power of the Supreme Lord. That Maha-Visnu is but a partial manifestation of Krsna.

Thus Krsnadasa Kaviraja Gosvami discusses Lord Caitanya Mahaprabhu as Sri Krsna Himself, the Supreme Personality of Godhead, and Lord Nityananda as Balarama, the first expansion of Krsna. Advaitacarya, another principal disciple of Lord Caitanya Mahaprabhu's, is accepted as an expansion of the Maha-Visnu. Thus Advaitacarya is also the Lord, or, more precisely, an expansion of the Lord. The word advaita means nondual, and his name is such because he is nondifferent from the Supreme Lord. He is also called acarya, teacher, because he disseminated Krsna consciousness. In this way he is just like Caitanya Mahaprabhu. Although Caitanya is Sri Krsna Himself, He appears as a devotee to teach people in general how to love Krsna. Similarly, Advaitacarya appeared just to distribute the knowledge of Krsna consciousness. Thus he is also the Lord incarnated as a devotee. Krsna is manifested in five different expansions, and He and all of His associates appear as devotees of the Supreme Lord in the form of Sri Krsna Caitanya, Nityananda, Advaitacarya, Gadadhara, Srivasa and others. In all cases, Caitanya Mahaprabhu is the source of energy for all His devotees. Since this is

the case, if we take shelter of Caitanya Mahaprabhu for the successful execution of Krsna consciousness, we are sure to make progress. One devotional song by Narottama dasa Thakura states: "My dear Lord Caitanya, please have mercy upon me. There is no one who is as merciful as You. My plea is most urgent because Your mission is to deliver fallen souls, and no one is more fallen than I. I beg priority."

The author of Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, was an inhabitant of Vrndavana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped RadhaKrsna, and once when there was some misunderstanding amongst his family about devotional service, Krsnadasa Kaviraja was advised by Nityananda Prabhu in a dream to leave home and go to Vrndavana. Although he was very old, he started out that very night and went to live in Vrndavana. While he was there, he met some of the Gosvamis, principal disciples of Lord Caitanya Mahaprabhu. He was requested to write Caitanya-caritamrta by the devotees of Vrndavana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya's philosophy and life.

When Krsnadasa Kaviraja Gosvami was living in Vrndavana, there were not very many temples. At that time Madana-mohana, Govindaji and Gopinatha were the three principal temples. As a resident of Vrndavana, he offered his respects to the Deities in these temples and requested God's favor: "My progress in spiritual life is very slow, so I'm asking Your help." In Caitanya-caritamrta, Krsnadasa first offers his obeisances to Madana-mohana vigraha, the Deity who can help us progress in Krsna consciousness. In the execution of Krsna consciousness, our first business is to know Krsna and our relationship with Him. To know Krsna is to know one's self, and to know one's self is to know one's relationship with Krsna. Since this relationship can be learned by worshiping Madana-mohana vigraha, Krsnadasa Kaviraja Gosvami first establishes his relationship with Him.

When this is established, Krsnadasa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vrndavana. In the spiritual world of Vrndavana the buildings are made of touchstone, the cows are known as surabhi cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vrndavana Krsna herds the surabhi cows, and He is worshiped by hundreds and thousands of gopis, cowherd girls, who are all goddesses of fortune. When Krsna descends to the material world, this same Vrndavana descends just as an entourage accompanies an important personage. Because when Krsna comes, His land also comes, Vrndavana is not considered to exist in the material world. Therefore devotees take shelter of the Vrndavana in India, for it is considered to be a replica of the original Vrndavana. Although one may complain that no kalpa-vrksha, wish-fulfilling trees, exist there, when the Gosvamis were there, the kalpa-vrksha were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvamis would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vrndavana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. "When will my

mind become cleansed of all hankering for material enjoyment so I will be able to see Vrndavana?" one great devotee asks. The more Krsna conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Krsnadasa Kaviraja Gosvami considered Vrndavana in India to be as good as the Vrndavana in the spiritual sky, and in Caitanya-caritamrta he describes Radharani and Krsna as seated beneath a wishfulfilling tree in Vrndavana on a throne decorated with valuable jewels. There Krsna's dear friends, the cowherd boys and the gopis, serve Radha and Krsna by singing, dancing, offering betel nuts and refreshments and decorating Their Lordships with flowers. Even today in India people decorate thrones and recreate this scene during the month of July. Generally at that time people go to Vrndavana to offer their respects to the Deities there.

Krsnadasa Kaviraja Gosvami maintains that the Radha and Krsna Deities show us how to serve Radha and Krsna. The Madana-mohana Deities simply establish that "I am Your eternal servant." With Govinda, however, there is actual acceptance of service, and therefore He is called the functional Deity. The Gopinatha Deity is Krsna as master and proprietor of the gopis. He attracted all the gopis, or cowherd girls, by the sound of His flute, and when they came, He danced with them. These activities are all described in the Tenth Canto of Srimad-Bhagavatam. These gopis were childhood friends of Krsna, and they were all married, for in India the girls are married by the age of twelve. The boys, however, are not married before eighteen, so Krsna, who was fifteen or sixteen at the time, was not married. Nonetheless He called these girls from their homes and invited them to dance with Him. That dance is called the rasa-lila dance, and it is the most elevated of all the Vrndavana pastimes. Krsna is therefore called Gopinatha because He is the beloved master of the gopis.

Krsnadasa Kaviraja Gosvami petitions the blessings of Lord Gopinatha. "May that Gopinatha, the master of the gopis, Krsna, bless you. May you become blessed by Gopinatha." Just as Krsna attracted the gopis by the sweet sound of His flute, the author of Caitanya-caritamrta prays that He will also attract the reader's mind by His transcendental vibration.

Chapter One

Sri Caitanya Mahaprabhu is none other than the combined form of Sri Radha and Krsna. He is the life of those devotees who strictly follow in the footsteps of Srila Rupa Gosvami. Srila Rupa Gosvami and Srila Sanatana Gosvami are the two principal followers of Srila Svarupa Damodara Gosvami, who acted as the most confidential servitor of Lord Sri Krsna Caitanya Mahaprabhu, known as Visvambhara in His early life. A direct disciple of Srila Rupa Gosvami was Srila Raghunatha dasa Gosvami. The author of Sri Caitanya-caritamrta, Srila Krsnadasa Kaviraja Gosvami, stands as the direct disciple of Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami.

The direct disciple of Srila Krsnadasa Kaviraja Gosvami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, who initiated Srila Bhaktivinoda Thakura, who in turn initiated Srila Gaurakisora dasa Babaji, the spiritual master of Om

Visnupada Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, the divine master of our humble self.

Since we belong to this chain of disciplic succession from Sri Caitanya Mahaprabhu, this edition of Sri Caitanya-caritamṛta will contain nothing newly manufactured by our tiny brains, but only remnants of foodstuff originally eaten by the Lord Himself. Lord Sri Caitanya Mahaprabhu does not belong to the mundane plane of the three qualitative modes. He belongs to the transcendental plane beyond the reach of the imperfect sense perception of a living being. Even the most erudite mundane scholar cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Sri Caitanya Mahaprabhu. What will be described herein, therefore, has nothing to do with the experimental thoughts created by the speculative habits of inert minds. The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the line of disciplic succession described above. Any deviation from that line will bewilder the reader's understanding of the mystery of Sri Caitanya-caritamṛta, which is a transcendental literature meant for the post-graduate study of one who has realized all the Vedic literatures such as the Upanisads and Vedānta and their natural commentaries such as Srimad-Bhagavatam and Bhagavad-gītā.

This edition of Sri Caitanya-caritamṛta is presented for the study of sincere scholars who are really seeking the Absolute Truth. It is not the arrogant scholarship of a mental speculator but a sincere effort to serve the order of a superior authority whose service is the life and soul of this humble effort. It does not deviate even slightly from the revealed scriptures, and therefore anyone who follows in the disciplic line will be able to realize the essence of this book simply by the method of aural reception.

The First Chapter of Sri Caitanya-caritamṛta begins with fourteen Sanskrit verses that describe the Absolute Truth. Then the next three Sanskrit verses describe the principal Deities of Vrndavana, namely, Sri Radha-Madana-mohana, Sri RadhaGovindadeva and Sri Radha-Gopinathaji. The first of the fourteen verses is a symbolic representation of the Supreme Truth, and the entire First Chapter is in actuality devoted to this single verse, which describes Lord Caitanya in His six different transcendental expansions.

The first manifestation described is the spiritual master, who appears in two plenary parts called the initiating spiritual master and instructing spiritual master. They are identical because both of them are phenomenal manifestations of the Supreme Truth. Next described are the devotees, who are divided into two classes, namely, the apprentices and the graduates. Next are the incarnations (avatars) of the Lord, who are explained to be nondifferent from the Lord. These incarnations are considered in three divisions--incarnations of the potency of the Lord, incarnations of His qualities, and incarnations of His authority. In this connection, Lord Sri Kṛṣṇa's direct manifestations and His manifestations for transcendental pastimes are discussed. Next considered are the potencies of the Lord, of which three principal manifestations are described: the consorts in the kingdom of God (Vaikuntha), the queens of Dvarakadhama and, highest of all, the damsels of Vrajadhama. Finally, there is the Supreme Lord Himself, who is the fountainhead of all these manifestations.

Lord Sri Krsna and His plenary expansions are all in the category of the Lord Himself, the energetic Absolute Truth, whereas His devotees, His eternal associates, are His energies. The energy and energetic are fundamentally one, but since their functions are differently exhibited, they are simultaneously different also. Thus the Absolute Truth is manifested in diversity in one unit. This philosophical truth, which is pursuant to the Vedanta-sutras, is called acintya-bhedabheda-tattva, or the conception of simultaneous oneness and difference. In the latter portion of this chapter, the transcendental position of Sri Caitanya Mahaprabhu and that of Srila Nityananda Prabhu are described with reference to the above theistic facts.

TEXT 1

vande gurun isa-bhaktan
isam isavatarakan
tat-prakasams ca tac-chaktih
krsna-caitanya-samjnakam

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Sri Krsna Caitanya.

TEXT 2

vande sri-krsna-caitanya-
nityanandau sahoditau
gaudodaye puspa vantau
citrau sandau tamo-nudau

TRANSLATION

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

TEXT 3

yad advaitam brahmopanisadi tad apy asya tanu-bha
ya atmantaryami purusa iti so 'syamsa-vibhavah
sad-aisvaryaih purno ya iha bhagavan sa svayam ayam
na caitanyat krsnaj jagati para-tattvam param ina

TRANSLATION

What the Upanisads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead,

Krsna Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

TEXT 4

anarpita-carim cirat karunayavatirnah kalau
samarpayitum unnatojjvala-rasam s va-bhakti-sri vam
harih purata-sundara-dyuti-kadamba-sandioitah
sada hrdaya-kandare sphuratu vah saci-nandanah

TRANSLATION

May that Lord, who is known as the son of Srimati Sacidevi, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, 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.

TEXT 5

radha krsna-pranaya-vikrtir hladini saktir asmad
ekatmanav api bhuvu pura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bha va-dyuti-su valitam naumi krsna-s varupam

TRANSLATION

The loving affairs of Sri Radha and Krsna are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Radha and Krsna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Sri Krsna Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani although He is Krsna Himself.

TEXT 6

sri-radhayah pranaya-mahima kidrso vanayaiva--
svadyo yenadbhuta-madhurima kidrso va madi vah
saukhyam casya mad-anubhavatah kidrsam vetilobhat
tad-bhavadhyah samajani saci-garbha-sindnau harinduh

TRANSLATION

Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Srimati Saci-devi, as the moon appears from the ocean.

TEXT 7

sankarsanah karana-toya-sayi
garbhoda-sayi ca payobdhi-sayi
sesas ca yasyamsa-kalah sa nitya--
nandakhya-ramah saranam mamastu

TRANSLATION

May Sri Nityananda Rama be the object of my constant remembrance. Sankarsana, Sesa Naga and the Visnus who lie on the Karana Ocean, Garbha Ocean and ocean of milk are his plenary portions and the portions of His plenary portions.

TEXT 8

mayatite vyapi-vaikuntha-loke
purnais varye sri-catur-vyuha-madhye
rupam yasyodbhati sankarsanakhyam-
tam sri-nityananda-ramam prapadye

TRANSLATION

I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the catur-vyuha [consisting of Vasudeva, Sankarsana, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikunthaloka, far beyond the material creation.

TEXT 9

maya-bhartajanda-sanghasrayangah
sete saksat karanambhodhi-madhye
yasyaikamsah sri-puman adi-de vas
tam sri-nityananda-ramam prapadye

TRANSLATION

I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana Ocean, is the original purusa, the master of the illusory energy, and the shelter of all the universes.

TEXT 10

yasyamsamsah srila-garbhoda-sayi
yan-nabhy-abjam loka-sanghata-nalam
loka-srastuh sutika-dhama dnatus
tam sri-nityananda-ramam prapadye

TRANSLATION

I offer my full obeisances unto the feet of Sri Nityananda Rama, a partial part of whom is Garbhodakasayi Visnu. From the navel of Garbhodakasayi Visnu sprouts the lotus that is the birthplace of Brahma, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

TEXT 11

yasyamsamsamsah paratmakhilanam
posta- visnur bhati dugdhabdni-sayi
ksauni-bharta yat-kala so 'py anantas
tam sri-nityananda-ramam prapadye

TRANSLATION

I offer my respectful obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodakasayi Visnu is the Supersoul of all living entities and the maintainer of all the universes. Sesa Naga is His further sub-part.

TEXT 12

maha-visnur jagat-karta
mayaya yah srjaty adah
tasyavatara evayam
advaitacarya isvarah

TRANSLATION

Lord Advaita Acarya is the incarnation of Maha-Visnu, whose main function is to create the cosmic world through the actions of maya.

TEXT 13

advaitam harinadvaitad
acaryam bhakti-samsanat
bhaktavataram isam tam
advaitacaryam asraye

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 14

panca-tattvatmakam krsnam
bhakta-rupa-svar\pakam
bhaktavataram bhaktakhyam
namami bhak ta-saktikam

TRANSLATION

I offer my obeisances unto the Supreme Lord, Krsna, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

TEXT 15

jayatam suratau pangor
mama manda-mater gati
mat-sarvasva-padambhojau
radha-madana-mohanau

TRANSLATION

Glory to the all-merciful Radha and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 16

divyad-vrndaranya-kalpa-drumadhah-
srimad-ratnagara-simhasana-sthau
srimad-radha-srila-go vinda-de vau
presthaiibhah se vyamanau smarami

TRANSLATION

In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri RadhaGovinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 17

sriman rasa-rasarambhi
vamsivata-tata-sthitah
karsan venu-svanair gopir
gopi-nathah sriye'stu nah

TRANSLATION

Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, stands on the shore in Vamsivata and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

TEXT 18

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhak ta-vrnda

TRANSLATION

Glory to Sri Caitanya and Nityananda! Glory to Advaitacandra! And
glory to all the devotees of Sri Gaura [Lord Caitanya]!

TEXT 19

ei tina thakura gaudiyake kariyachena atmasat
e tinera carana vandon, tine mora natha

TRANSLATION

These three Deities of Vrndavana [Madana-mohana, Govinda and
Gopinatha] have absorbed the heart and soul of the Gaudiya Vaisnavas
[followers of Lord Caitanya]. I worship Their lotus feet, for They are
the Lords of my heart.

PURPORT

The author of Sri Caitanya-caritamrta offers his respectful
obeisances unto the three Deities of Vrndavana named Sri Radha-Madana-
mohana, Sri RadhaGovindadeva and Sri Radha-Gopinathaji. These three
Deities are the life and soul of the Bengali Vaisnavas, or Gaudiya
Vaisnavas, who have a natural aptitude for residing in Vrndavana. The
Gaudiya Vaisnavas who follow strictly in the line of Sri Caitanya
Mahaprabhu worship the Divinity by chanting transcendental sounds meant
to develop a sense of one's transcendental relationship with the Supreme
Lord, a reciprocation of mellows (rasas) of mutual affection, and,
ultimately, the achievement of the desired success in loving service.
These three Deities are worshiped in three different stages of one's
development. The followers of Sri Caitanya Mahaprabhu scrupulously
follow these principles of approach.

Gaudiya Vaisnavas perceive the ultimate objective in Vedic hymns
composed of eighteen transcendental letters that adore Krsna as Madana-
mohana, Govinda and Gopijana-vallabha. Madana-mohana is He who charms
Cupid, the god of love, Govinda is He who pleases the senses and the
cows, and Gopijana-vallabha is the transcendental lover of the gopis.
Krsna Himself is called Madana-mohana, Govinda, Gopijana-vallabha and
countless other names as He plays in His different pastimes with His
devotees.

The three Deities--Madana-mohana, Govinda and Gopijana-vallabha--
have very specific qualities. Worship of Madana-mohana is on the
platform of reestablishing our forgotten relationship with the
Personality of Godhead. In the material world we are presently in utter
ignorance of our eternal relationship with the Supreme Lord. pangoh
refers to one who cannot move independently by his own strength, and
manda-match is one who is less intelligent because he is too absorbed in

materialistic activities. It is best for such persons not to aspire for success in fruitive activities or mental speculation, but instead simply to surrender to the Supreme Personality of Godhead. The perfection of life is simply to surrender to the Supreme. In the beginning of our spiritual life we must therefore worship Madana-mohana so that He may attract us and nullify our attachment for material sense gratification. This relationship with Madana-mohana is necessary for neophyte devotees. When one wishes to render service to the Lord with strong attachment, one then worships Govinda on the platform of transcendental service. Govinda is the reservoir of all pleasures. When by the grace of Krsna and the devotees one reaches perfection in devotional service, he can appreciate Krsna as Gopijana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Sri Caitanya Mahaprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vrndavana by different Gosvamis. They are very dear to the Gaudiya Vaisnavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vrndavana, such as the temple of Radha-Damodara of Jiva Gosvami, the temple of Syamasundara of Syamananda Gosvami, the temple of Gokulananda of Lokanatha Gosvami, and the temple of Radharamana of Gopala Bhatta Gosvami. There are seven principal temples over four hundred years old that are the most important of the 5,000 temples now existing in Vrndavana.

"Gaudiya" indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhya Hills, which is called Aryavarta, or the Land of the Aryans. This portion of India is divided into five parts or provinces (Panca-gaudadesa): Sarasvata (Kashmir and Punjab), Kanyakubja (Uttar Pradesh, including the modern city of Lucknow), Madhya-gauda (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gaudadesa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Raja Laksmna Sena was known as Gauda. This old capital later came to be known as Gaudapura and gradually Mayapur.

The devotees of Orissa are called Udiyas, the devotees of Bengal are called Gaudiyas, and the devotees of southern India are known as Dravididevotees. As there are five provinces in Aryavarta, so Dakshinatya, southern India, is also divided into five provinces, which are called Panca-dravida. The four Vaisnava acaryas who are the great authorities of the four Vaisnava disciplic successions, as well as Sripada Sankaracarya of the Mayavada school, appeared in the Panca-dravida provinces. Among the four Vaisnava acaryas, who are all accepted by the Gaudiya Vaisnavas, Sri Ramanuja Acarya appeared in the southern part of Andhra Pradesh at Mahabhutapuri, Sri Madhva Acarya appeared at Pajakam (near Vimanagiri) in the district of Myangalora, Sri Visnusvami appeared at Pandya, and Sri Nimbarka appeared at Mungera-patana in the extreme south.

Sri Caitanya Mahaprabhu accepted the chain of disciplic succession from Madhva Acarya, but the Vaisnavas in His line do not accept the tattva-vadis, who also claim to belong to the Madhva-sampradaya. To distinguish themselves clearly from the tattva-vadi branch of Madhva's descendants, the Vaisnavas of Bengal prefer to call themselves Gaudiya Vaisnavas. Sri Madhva Acarya is also known as Sri Gaudapurnananda, and

therefore the name Madhva-Gaudiya-sampradaya is quite suitable for the disciplic succession of the Gaudiya Vaisnavas. Our spiritual master, Om Visnupada Srimad Bhaktisiddhanta SarasvatiGosvami Maharaja, accepted initiation in the Madhva-Gaudiya-sampradaya.

TEXT 20

granthera arambh e kari `mangalacarana,
guru, vaisnava, bhagavan,--tin era smarana

TRANSLATION

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.

TEXT 21

tinera smarane haya vighna-vinasana
anayase haya nija vanchita-purana

TRANSLATION

Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

TEXT 22

se mangalacarana haya tri-vidha prakara
vastu-nirdesa, asirvada, namaskara

TRANSLATION

The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.

TEXT 23

prathama dui sloke ista-deva-namaskara
samanya-visesa-rupe dui ta' prakara

TRANSLATION

The first two verses offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship.

TEXT 24

trtiya slokete kari vastura nirdesa
yana ha-ite jani para-tattvera uddesa

TRANSLATION

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

TEXT 25

caturtha slokete karijagate asirvada
sarvatra magiye krsna-caitanya-prasada

TRANSLATION

In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

TEXT 26

sei sloke kahi banyavatara-karana
panca sastha sloke kahi mula-prayojana

TRANSLATION

In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

TEXT 27

ei chaya sloke kahi caitanyera tattva
ara panca sloke nityanandera mahattva

TRANSLATION

In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityananda.

TEXT 28

ara dui sloke advaita-tattvakhyana
ara eka sloke panca-tattvera vyakhyana

TRANSLATION

The next two verses describe the truth of Advaita Prabhu, and the following verse describes the Panca-tattva [the Lord, His plenary portion, His incarnation, His energies and His devotees].

TEXT 29

ei caudda sloke kari mangalacarana
tanhi madhye kahi saba vastu-nirupana

TRANSLATION

These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

TEXT 30

saba srota-vaisna vere kari' namaskara
ei saba slokera kari artha-vicara

TRANSLATION

I offer my obeisances unto all my Vaisnava readers as I begin to explain the intricacies of all these verses.

TEXT 31

sakala vaisnava, suna kari' eka-mana
caitanya-krsnera sastra-mata-nirupana

TRANSLATION

I request all my Vaisnava readers to read and hear with rapt attention this narration of Sri Krsna Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Krsna Himself. This is substantiated by evidence from the authentic spiritual scriptures. Sometimes people accept a man as God on the basis of their whimsical sentiments and without reference to the revealed scriptures, but the author of Caitanya-caritamṛta proves all his statements by citing the sastras. Thus he establishes that Caitanya Mahāprabhu is the Supreme Personality of Godhead.

TEXT 32

krsna, guru, bhakta, sakti, avatara, prakasa
krsna ei chaya-rupe karena vilasa

TRANSLATION

Lord Krsna enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations, and the plenary portions. They are all six in one.

TEXT 33

ei chaya tattvera kari carana vandana
prathame samanye kari mangalacarana

TRANSLATION

I therefore worshiped the lotus feet of these six diversities of the one truth by invoking their benedictions.

TEXT 34

vande gurun isa-bhaktan
isam isavatarakan
tat-prakasams ca tac-cnakti-h
krsna-caitanya-samjnakam

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Sri Krsna Caitanya.

PURPORT

Krsnadasa Kaviraja Gosvami has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. Gurun is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the guru who first initiates one with the maha-mantra is to be known as the initiator, and the saints who give instructions for progressive advancement in Krsna consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Krsna, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Krsnadasa Kaviraja Gosvami accepted Nityananda Prabhu and the six Gosvamis in the category of guru.

Isa-bhaktan refers to the devotees of the Lord like Sri Srivasa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. Isavatarakan refers to acaryas like Advaita prabhu, who is an avatara of the Lord. Tat-prakasan indicates the direct manifestation of the Supreme Personality of Godhead, Nityananda prabhu, and the initiating spiritual master. Tac-chaktih refers to the spiritual energies (saktis) of Sri Caitanya Mahaprabhu. Gadadhara, Damodara and Jagadananda belong to this category of internal energy.

The six principles are differently manifested but all equally worshipable. Krsnadasa Kaviraja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead called maya can never associate with the Lord, just

as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

TEXT 35

mantra-guru ara yata siksa-guru-gana
tanhara carana age kariye vandana

TRANSLATION

I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters.

PURPORT

Srila J iva Gosvami, in his thesis Bhakti-sandarbha (202), has stated that uncontaminated devotional service is the objective of pure Vaisnavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Krsna, one develops a sense of Krsna consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Sri Krsna, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relation with Godhead in a specific manifestation and in terms of the specific transcendental mellow (rasa) that one has eternally inherent in him.

If one develops love for Krsna by Krsna conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is

imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accept a bona fide spiritual master in terms of the sastraic injunctions. Sri Jiva Gosvami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

TEXT 36

sri-rupa, sanatana, bhatta-raghunatha
sri-jiva, gopala-bhatta, dasa-ragnunatha

TRANSLATION

The instructing spiritual masters are Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Bhatta Raghunatha, Sri Jiva Gosvami, Sri Gopala Bhatta Gosvami and Srila Raghunatha dasa Gosvami.

TEXT 37

ei chaya guru--siksa-guru ye amara
tan' sabara pada-padme koti namaskara

TRANSLATION

These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

PURPORT

By accepting the six Gosvamis as his instructing spiritual masters, the author specifically makes it clear that one should not be recognized as a Gaudiya Vaisnava if he is not obedient to them.

TEXT 38

bhagavanera bhakta yata srivasa pradhana
tan' sabhara pada-padme sahasra pranama

TRANSLATION

There are innumerable devotees of the Lord, of whom Srivasa Thakura is the foremost. I offer my respectful obeisances thousands of times unto their lotus feet.

TEXT 39

advaita acarya--prabhura ams a-avatara
tanra pada-padme koti pranati amara

TRANSLATION

Advaita Acarya is the Lord's partial incarnation, and therefore I offer my obeisances millions of times at His lotus feet.

TEXT 40

nityananda-rama--prabhura s varupa-prakasa
tanra pada-padma vando yanra muni oasa

TRANSLATION

Srila Nityananda Rama is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

TEXT 41

gadadhara-panditadi--prabhura njja-sakti
tan' sabara carane mora sahasra pranati

TRANSLATION

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Sri Gadadhara Prabhu is the foremost.

TEXT 42

sri-krsna-caitanya prabh u svayam-bhagavan
tanhara padaravinde ananta pranama

TRANSLATION

Lord Sri Krsna Caitanya Mahaprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

TEXT 43

savarane prabhure kariya namaskara

ei chaya tenho yaiche--kariye vicara

TRANSLATION

Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

PURPORT

There are many unalloyed devotees of the Supreme Personality of Godhead, all of whom are considered associates surrounding the Lord. Krsna should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

TEXT 44

yadyapi amara guru--caitanyera dasa
tathapi janiye ami tanhara prakasa

TRANSLATION

Although I know that my spiritual master is a servitor of Sri Caitanya, I know Him also as a plenary manifestation of the Lord.

PURPORT

Every living entity is essentially a servant of the Supreme Personality of Godhead, and the spiritual master is also His servant. Still, the spiritual master is a direct manifestation of the Lord. With this conviction, a disciple can advance in Krsna consciousness. The spiritual master is nondifferent from Krsna because he is a manifestation of Krsna.

Lord Nityananda, who is Balarama Himself, the first direct manifestation or expansion of Krsna, is the original spiritual master. He helps Lord Krsna in His pastimes, and He is a servant of the Lord.

Every living entity is eternally a servant of Sri Krsna Caitanya; therefore the spiritual master cannot be other than a servant of Lord Caitanya. The spiritual master's eternal occupation is to expand the service of the Lord by training disciples in a service attitude. A spiritual master never poses as the Supreme Lord Himself; he is considered a representative of the Lord. The revealed scriptures prohibit one's pretending to be God, but a bona fide spiritual master is a most faithful and confidential servant of the Lord and therefore deserves as much respect as Krsna.

TEXT 45

guru krsna-rupa hana sastrera pramane
guru-rupe krsna krpa karena bhakta-gane

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Krsna. Lord Krsna in the form of the spiritual master delivers His devotees.

PURPORT

The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

TEXT 46

acaryam mam vijanijan
navamanyeta karhicit

na martya-buddhyasuyeta
sarva-de vamayo guruh

TRANSLATION

"One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT

This is a verse from Srimad-Bhagavatam (11.17.27) spoken by Lord Krsna when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a brahmacari should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called acarya, or a transcendental professor of spiritual science. The Manu-samhita (2.140) explains the duties of an acarya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called upaniti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a sudra. The sacred thread on the body of a brahmana, ksatriya or vaisya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this samskara, or purificatory

, process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a sudra is not barred from such spiritual initiation, provided he is approved by the spiritual master,

who is duly authorized to award a disciple the right to be a brahmana if he finds him perfectly qualified. In the Vayu Purana an acarya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an acarya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called asraya-vigraha, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an acarya but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an acarya. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Sri Nityananda Prabhu. Such a spiritual master is known as acaryadeva. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, many undaners criticize a real acarya. In fact, however, a bona fide acarya is nondifferent from the Personality of Godhead, and therefore to envy such an acarya is to envy the Personality of Godhead Himself. This will produce an effect subversive to transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Sri Krsna, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Sri Krsna in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is acintya-bhedabheda-tattva, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Srila Raghunatha dasa Gosvami confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Sri Krsna). Srila Jiva Gosvami, in his Bhakti-sandarbhā (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Siva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Srila Raghunatha dasa Gosvami and Srila Jiva Gosvami, later acaryas like Srila Visvanatha Cakravarti Thakura have confirmed the same truths. In his prayers to the spiritual master, Srila Visvanatha Cakravarti Thakura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gaudiya Vaisnavas therefore worship Srila Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient literatures of devotional service and in the more recent songs of Srila Narottama dasa Thakura, Srila Bhaktivinoda Thakura and other unalloyed Vaisnavas, the spiritual master is always considered either one of the

confidential associates of Srimati Radharani or a manifested representation of Srila Nityananda Prabhu.

TEXT 47

siksa-guruke ta'jani krsnera s varupa
antaryami, bhakta-srestha,--ei dui rupa

TRANSLATION

One should know the instructing spiritual master to be the Personality of Krsna. Lord Krsna manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT

Srila Krsnadasa Kaviraja Gosvami states that the instructing spiritual master is a bona fide representative of Sri Krsna. Sri Krsna Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramatma-, our constant companion, and from without He teaches from Bhagavad-gita as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The acarya in the true sense of the term, who is authorized to deliver Krsna, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Visnu, functional devotional service begins. The procedures of this devotional service are known as abhidheya, or action one is dutybound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Krsna is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Srila Sanatana Gosvami is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vrndavana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vrndavana and derive all spiritual benefits by the mercy of Sanatana Gosvami. Sri Govindaji acts exactly like the siksa-guru (instructing spiritual master) by teaching Arjuna Bhagavad-gita. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Srila Madana-mohana vigraha, whereas the instructing spiritual master is a personal representative of Srila Govindadeva vigraha. Both of these Deities are worshiped at Vrndavana. Srila Gopinatha is the ultimate attraction in spiritual realization.

TEXT 48

naivopayanty apacitim kavayas tavesa
brahmayusapi krtam rddha-mudah smarantah
yo'ntar bahis tanu-bhrtam asubham vidhunvann
acarya-caittyava-vapusa s va-gatim vyanakti

TRANSLATION

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features--externally as the acarya and internally as the Supersoul--to deliver the embodied living being by directing him how to come to You."

PURPORT

This verse from Srimad-Bhagavatam (11.29.6) was spoken by Sri Uddhava after he heard from Sri Krsna all necessary instructions about yoga.

TEXT 49

tesam satata-yuktanam-
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

TRANSLATION

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

PURPORT

This verse of Bhagavad-gita (10.10) clearly states how Govindadeva instructs His bona fide devotee. The Lord declares that by enlightenment in theistic knowledge He awards attachment for Him to those who constantly engage in His transcendental loving service. This awakening of divine consciousness enralls a devotee, who thus relishes his eternal transcendental mellow. Such an awakening is awarded only to those convinced by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme Truth, the all-spiritual and all-powerful person, is one without a second and has fully transcendental senses. He is the fountainhead of all emanations. Such pure devotees, always merged in knowledge of Krsna and absorbed in Krsna consciousness, exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Krsna give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

TEXT 50

yatha brahmane bhagavan
svayam upadisyanubhavita van

TRANSLATION

The Supreme Personality of Godhead [svayam bhagavan] taught Brahma and made him self-realized.

PURPORT

The English maxim that God helps those who help themselves is also applicable in the transcendental realm. There are many instances in revealed scriptures of the Personality of Godhead's acting as the spiritual master from within. He was the spiritual master who instructed Brahma, the original living being in the cosmic creation. When Brahma was first created, he could not apply his creative energy to arrange the cosmic situation. At first there was only sound, vibrating the word *tapa*, which indicates the acceptance of hardships for spiritual realization. Refraining from sensual enjoyment, one should voluntarily accept all sorts of difficulty for spiritual realization. This is called *tapasya*. An enjoyer of the senses can never realize God, godliness or the science of theistic knowledge. Thus when Brahma, initiated by Sri Krsna by the sound vibration *tapa*, engaged himself in acts of austerity, by the pleasure of Visnu he was able to visualize the transcendental world, Sri Vaikuntha, through transcendental realization. Modern science can communicate using material discoveries such as radio, television and computers, but the science invoked by the austerities of Sri Brahma, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuntha world. Lord Brahma inquired about the potency of the Supreme Lord, and the Personality of Godhead answered his inquiry in the following six consecutive statements. These instructions, which are reproduced in the Srimad-Bhagavatam (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

TEXT 51

jnanam parama-guhyam me
yad viinana-saman vitam
sarahasyam tad-angam ca
grhana gaditam maya

TRANSLATION

"Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.

PURPORT

Transcendental knowledge of Sri Krsna is deeper than the impersonal knowledge of Brahman, for it includes knowledge of not only His form and

personality but also everything else related to Him. There is nothing in existence not related with Sri Krsna. In a sense, there is nothing but Sri Krsna, and yet nothing is Sri Krsna save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Visnu wanted to give Brahmaji full knowledge about that science. The mystery of this knowledge culminates in personal attachment to the Lord, with a resulting effect of detachment from anything "non-Krsna." There are nine alternative transcendental means to attain this stage: hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, assisting, fraternizing with the Lord, and sacrificing everything for Him. These are different parts of the same devotional service, which is full of transcendental mystery. The Lord said to Brahma that since He was pleased with him, by His grace the mystery was being revealed.

TEXT 52

yavan aham yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vjjanam
astu te mad-anugrahat

TRANSLATION

"By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

The transcendental personal forms of the Lord are a mystery, and the symptoms of these forms, which are absolutely different from anything made of mundane elements, are also mysterious. The innumerable forms of the Lord, such as Syamasundara, Narayana, Rama and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike syama and others); His qualities, as the responsive Personality of Godhead to pure devotees and as impersonal Brahman to dry speculators; His queens at Dvaraka, and entering the rasa dance with the damsels of Vraja, expanding Himself in as many forms as there were damsels in the dance--these and innumerable other uncommon acts and attributes are all mysteries, one aspect of which is presented in the scientific knowledge of Bhagavad-gita, which is read and adored all over the world by all classes of scholars, with as many interpretations as there are empiric philosophers. The truth of these mysteries was revealed to Brahma by a descending process, without the help of the ascending one. His mercy descends to a devotee like Brahma and, through Brahma, to Narada, from Narada to Vyasa, from Vyasadeva to Sukadeva and so on in the bona fide chain of disciplic succession. We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude. In other words, impersonalists who depend upon the strength of their poor fund of knowledge and morbid speculative habits, without submission and service in the forms of hearing, chanting and the others mentioned above, cannot

penetrate to the mysterious region of transcendence where the supreme truth is a transcendental person, free from all tinges of the material elements. Discovering the mystery of the Lord eliminates the impersonal feature realized by common spiritualists who are merely trying to enter the spiritual region from the mundane platform.

TEXT 53

aham evasam evagre
nanyad yat sad-asat-param
pascad aham yad etac ca
yo'vasisyeta so'smy aham

TRANSLATION

"Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

Aham means "I"; therefore the speaker who is saying aham, "I," must have His own personality. The Mayavadi philosophers interpret this word aham as referring to the impersonal Brahman. These Mayavadis are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand that aham means "I" and that "I" refers to a personality. Therefore the Personality of Godhead, speaking to Brahma, uses aham while describing His own transcendental form. Aham has a specific meaning; it is not a vague term that can be whimsically interpreted. Aham, when spoken by Krsna, refers to the Supreme Personality of Godhead and nothing else.

Before the creation and after its dissolution, only the Supreme Personality of Godhead and His associates exist; there is no existence of the material elements. This is confirmed in the Vedic literature. Vasudevo va idam agra asin na brahma na ca sankarah. The meaning of this mantra is that before creation there was no existence of Brahma or Siva, for only Visnu existed. Visnu exists in His abode, the Vaikunthas. There are innumerable Vaikuntha planets in the spiritual sky, and on each of them Visnu resides with His associates and His paraphernalia. It is also confirmed in Bhagavad-gita that although the creation is periodically dissolved, there is another abode, which is never dissolved. The word "creation" refers to the material creation because in the spiritual world everything exists eternally and there is no creation or dissolution.

The Lord indicates herein that before the material creation He existed in fullness with all transcendental opulences, including all strength, all wealth, all beauty, all knowledge, all fame and all renunciation. If one thinks of a king, he automatically thinks of his secretaries, ministers, military commanders, palaces and so on. Since a king has such opulences, one can simply try to imagine the opulence of the Supreme Personality of Godhead. When the Lord says aham, therefore, it is to be understood that He exists with full potency, including all opulences.

The word yat refers to Brahman, the impersonal effulgence of the Lord. In the Brahma-samhita (5.40) it is said, tad-brahma niskalam anantam asesabhutam: the Brahman effulgence expands unlimitedly. Just as the sun is a localized planet although the sunshine expands unlimitedly from that source, so the Absolute Truth is the Supreme Personality of Godhead, but His effulgence of energy, Brahman, expands unlimitedly. From that Brahman energy the creation appears, just as a cloud appears in sunshine. From the cloud comes rain, from the rain comes vegetation, and from the vegetation come fruits and flowers, which are the basis of subsistence for many other forms of life. Similarly, the effulgent bodily luster of the Supreme Lord is the cause of the creation of infinite universes. The Brahman effulgence is impersonal, but the cause of that energy is the Supreme Personality of Godhead. From Him, in His abode, the Vaikunthas, this brahmajyoti emanates. He is never impersonal. Since they cannot understand the source of the Brahman energy impersonalists mistakenly choose to think this impersonal Brahman the ultimate or absolute goal. But as stated in the Upanisads, one has to penetrate the impersonal effulgence to see the face of the Supreme Lord. If one desires to reach the source of the sunshine, he has to travel through the sunshine to reach the sun and then meet the predominating deity there. The Absolute Truth is the Supreme Person, Bhagavan, as the Srimad-Bhagavatam explains.

Sat means "effect," asat means "cause," and param refers to the ultimate truth, which is transcendental to cause and effect. The cause of the creation is called the mahat-tattva, or total material energy, and its effect is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the Vedanta-sutra (janmady asya yatah). The source of birth of the cosmic manifestation or mahat-tattva is the Personality of Godhead. This is confirmed throughout the Srimad-Bhagavatam and Bhagavad-gita. In Bhagavad-gita (10.8) the Lord says, aham sarvasya prabhava: "I am the fountainhead of all emanations." The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy.

The words pascah aham indicate that the Lord exists after the dissolution of the cosmic manifestation. When the material world is dissolved, the Lord still exists personally in the Vaikunthas. During the creation the Lord also exists as He is in the Vaikunthas, and He also exists as the Supersoul within the material universes. This is confirmed in the Brahma-samhita (5.37). Goloka eva nivasati: although He is perfectly and eternally present in Goloka Vrndavana in Vaikuntha, He is nevertheless all-pervading (akhilatma-bhuta). The all-pervading feature of the Lord is called the Supersoul. In Bhagavad-gita it is said, aham krtasnasya jagatah prabhava: the cosmic manifestation is a display of the energy of the Supreme Lord. The material elements (earth, water, fire, air, ether, mind, intelligence and false ego) display the inferior energy of the Lord, and the living entities are His superior energy. Since the energy of the Lord is not different from Him, in fact everything that exists is Krsna in His impersonal feature. Sunshine, sunlight and heat are not different from the sun, and yet simultaneously they are distinct energies of the sun. Similarly, the cosmic

manifestation and the living entities are energies of the Lord, and they are considered to be simultaneously one with and different from Him. The Lord therefore says, "I am everything," because everything is His energy and is therefore nondifferent from Him.

Yo'vasisyeta so'smy aham indicates that the Lord is the balance that exists after the dissolution of the creation. The spiritual manifestation never vanishes. It belongs to the internal energy of the Supreme Lord and exists eternally. When the external manifestation is withdrawn, the spiritual activities in Goloka and the rest of the Vaikunthas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in Bhagavad-gita it is said, yad gatva na nivartante tad dhama paramam mama: "The abode from which no one returns to this material world is the supreme abode of the Lord." (Bg. 15.6)

TEXT 54

rte 'rtham yat pratiyeta
na pratiyeta catmani

tad vidyad atmano mayam
yathabhaso yatha tamah

TRANSLATION

"What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

In the previous verse the Absolute Truth and its nature have been explained. One must also understand the relative truth to actually know the Absolute. The relative truth, which is called maya, or material nature, is explained here. Maya has no independent existence. One who is less intelligent is captivated by the wonderful activities of maya, but he does not understand that behind these activities is the direction of the Supreme Lord. In Bhagavad-gita it is said, mayadhyaksena prakrteh suyate sa-caracaram: the material nature is working and producing moving and nonmoving beings only by the supervision of Krsna (Bg. 9.10)

The real nature of maya, the illusory existence of the material manifestation, is clearly explained in Srimad-Bhagavatam. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. Maya means energy; therefore the relative truth is explained to be the energy of the Absolute Truth. Since it is difficult to understand the distinction between the absolute and relative truths, an example can be given for clarification. The Absolute Truth can be compared to the sun, which is appreciated in terms of two relative truths: reflection and darkness. Darkness is the absence of sunshine, and a reflection is a projection of sunlight into darkness. Neither darkness nor reflection has an independent existence. Darkness comes when the sunshine is blocked. For example, if one stands facing the sun, his back will be in darkness. Since darkness stands in the

absence of the sun, it is therefore relative to the sun. The spiritual world is compared to the real sunshine, and the material world is compared to the dark regions where the sun is not visible.

When the material manifestation appears very wonderful, this is due to a perverted reflection of the supreme sunshine, the Absolute Truth, as confirmed in the Vedanta- sutra. Whatever one can see here has its substance in the Absolute. As darkness is situated far away from the sun, so the material world is also far away from the spiritual world. The Vedic literature directs us not to be captivated by the dark regions (tamah) but to try to reach the shining regions of the Absolute (yogidhama).

The spiritual world is brightly illuminated, but the material world is wrapped in darkness. In the material world, sunshine, moonshine or different kinds of artificial light are required to dispel darkness, especially at night, for by nature the material world is dark. Therefore the Supreme Lord has arranged for sunshine and moonshine. But in His abode, as described in Bhagavad-gita (15.6), there is no necessity for lighting by sunshine, moonshine or electricity because everything is self-effulgent.

That which is relative, temporary and far away from the Absolute Truth is called maya, or ignorance. This illusion is exhibited in two ways, as explained in Bhagavad-gita. The inferior illusion is inert matter, and the superior illusion is the living entity. The living entities are called illusory in this context only because they are implicated in the illusory structures and activities of the material world. Actually the living entities are not illusory, for they are parts of the superior energy of the Supreme Lord and do not have to be covered by maya if they do not want to be so. The actions of the living entities in the spiritual kingdom are not illusory; they are the actual, eternal activities of liberated souls.

TEXT 55

yatha mahanti bhutani
bhutesuccavacesv anu
pravistany apravistani
tatha tesu na tesv aham

TRANSLATION

"As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

The gross material elements (earth, water, fire, air and ether) combine with the subtle material elements (mind, intelligence and false ego) to construct the bodies of this material world, and yet they are beyond these bodies as well. Any material construction is nothing but an amalgamation or combination of material elements in varied proportions. These elements exist both within and beyond the body. For example, although the sky exists in space, it also enters within the body. Similarly, the Supreme Lord, who is the cause of the material energy,

lives within the material world as well as beyond it. Without His presence within the material world, the cosmic body could not develop, just as without the presence of the spirit within the physical body, the body could not develop. The entire material manifestation develops and exists because the Supreme Personality of Godhead enters it as Paramatma, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramatma enters every entity, from the biggest to the most minute. His existence can be realized by one who has the single qualification of submissiveness and who thereby becomes a surrendered soul. The development of submissiveness is the cause of proportionate spiritual realization, by which one can ultimately meet the Supreme Lord in person, as a man meets another man face to face.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Sri Radha and Krsna sitting on a decorated throne beneath a desire tree in the transcendental land of Vrndavana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuntha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being.

TEXT 56

etavad e va jiinasyam
tattva jijnasunatmanah
an vaya-vyatirekabhyam
yat syat sarvatra sarvada

TRANSLATION

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

PURPORT

Those who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation, must approach a bona fide spiritual master to learn the science both directly and indirectly. One must learn both the means to approach the desired destination and the hindrances to such progress. The spiritual master knows how to regulate the habits of a neophyte disciple, and therefore a serious student must learn the science in all its aspects from him.

There are different grades and standards of prosperity. The standard of comfort and happiness conceived by a common man engaged in material labor is the lowest grade of happiness, for it is in relationship with the body. The highest standard of such bodily comfort is achieved by a fruitive worker who by pious activities reaches the plane of heaven, or the kingdom of the creative gods with their

delegated powers. But the conception of comfortable life in heaven is insignificant in comparison to the happiness enjoyed in the impersonal Brahman, and this brahmananda, the spiritual bliss derived from impersonal Brahman, is like the water in the hoofprint of a calf compared to the ocean of love of Godhead. When one develops pure love for the Lord, he derives an ocean of transcendental happiness from the association of the Personality of Godhead. To qualify oneself to reach this stage of life is the highest perfection.

One should try to purchase a ticket to go back home, back to Godhead. The price of such a ticket is one's intense desire for it, which is not easily awakened, even if one continuously performs pious activities for thousands of lives. All mundane relationships are sure to be broken in the course of time, but once one establishes a relationship with the Personality of Godhead in a particular rasa, it is never to be broken, even after the annihilation of the material world.

One should understand, through the transparent medium of the spiritual master, that the Supreme Lord exists everywhere in His transcendental spiritual nature and that the living entities' relationships with the Lord are directly and indirectly existing everywhere, even in this material world. In the spiritual world there are five kinds of relationships with the Supreme Lord--santa, dasya, sakhya, vatsalya and madhurya. The perverted reflections of these rasas are found in the material world. Land, home, furniture and other inert material objects are related in santa, or the neutral and silent sense, whereas servants work in the dasya relationship. The reciprocation between friends is called sakhya, the affection of a parent for a child is known as vatsalya, and the affairs of conjugal love constitute madhurya. These five relationships in the material world are distorted reflections of the original pure sentiments, which should be understood and perfected in relationship with the Supreme Personality of Godhead under the guidance of a bona fide spiritual master. In the material world the perverted rasas bring frustration. If these rasas are reestablished with Lord Krsna, the result is eternal blissful life.

From this and the preceding three verses of Caitanya-caritamṛta, which have been selected from the Srimad-Bhagavatam, the missionary activities of Lord Caitanya can be understood. Srimad-Bhagavatam has 18,000 verses, which are summarized in the four verses beginning with aham evasam evagre (53) and concluding with yat syat sarvatra sarvaṁ (56). In the first of these verses (53) the transcendental nature of Lord Krsna, the Supreme Personality of Godhead, is explained. The second verse (54) further explains that the Lord is detached from the workings of the material energy, maya. The living entities, as parts and parcels of Lord Krsna, are prone to be controlled by the external energy because although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that verse. The next verse (55) instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called acintya-bhedabheda-tattva. When an individual living entity surrenders to Lord Krsna, he can then develop natural transcendental love for the Supreme Lord. This surrendering process should be the primary concern of a human being. In the next verse (56) it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to

understand perfectly the material and spiritual worlds and his own existential position. Here the words an vaya-vyatirekabhyam, "directly and indirectly," suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

TEXT 57

cintamanir jayati somagirir gurur me
siksa-gurus ca bhagavan sikhi-pincha-maulih
yat-pada-kalpataru-pallava-sekharesu
lila-svayam vara-rasam labhate jayasrih

TRANSLATION

"All glories to Cintamani and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayasri [Radharani] enjoys the transcendental mellow of an eternal consort."

PURPORT

This verse is from the Krsna-karnamṛta, which was written by a great Vaisnava sannyasi named Bilvamangala Thakura, who is also known as Līāsuka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vrndavana for seven hundred years in the vicinity of Brahma-kunda, a still existing bathing tank in Vrndavana. The history of Bilvamangala Thakura is given in a book called Sri Vallabha-digvijaya. He appeared in the Eighth Century Saka Era in the province of Dravida and was the chief disciple of Visnusvami. In a list of temples and monasteries kept in Sankaracarya's monastery in Dvaraka, Bilvamangala is mentioned as the founder of the Dvarakadhisa Temple there. He entrusted the service of his Deity to Hari Brahmācari, a disciple of Vallabha Bhatta.

Bilvamangala Thakura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as Kṛṣṇa-karnamṛta. In the beginning of that book he has offered his obeisances to his different gurus, and it is to be noted that he has adored them all equally. The first spiritual master mentioned is Cintamani, who was his instructing spiritual master because she first showed him the spiritual path. Cintamani was a prostitute with whom Bilvamangala was intimate earlier in his life. She gave him the inspiration to begin on the path of devotional service, and because she convinced him to give up material existence to try for perfection by loving Kṛṣṇa, he has first offered his respects to her. Next he offers his respects to his initiating spiritual master, Somagiri, and then to the Supreme Personality of Godhead, who was also his instructing spiritual master. He explicitly mentions Bhagavan, who has peacock feathers on His crown, because the Lord of Vrndavana, Kṛṣṇa the cowherd boy, used to come to Bilvamangala to talk with him and supply him with milk. In his adoration of Sri Kṛṣṇa, the Personality of Godhead, he describes that Jayasri, the

goddess of fortune, Srimati Radharani, takes shelter in the shade of His lotus feet to enjoy the transcendental rasa of nuptial love. The complete treatise Krsna- karnamrta is dedicated to the transcendental pastimes of Sri Krsna and Srimati Radharani. It is a book to be read and understood by the most elevated devotees of Sri Krsna.

TEXT 58

jive saksat nahi tate guru caittyarupe
siksa-guru haya krsna-mahanta-s varupe

TRANSLATION

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is no one other than Krsna Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Krsna, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Krsna sends an instructing spiritual master to show him favor and invoke his dormant propensity for serving the Supreme. The preceptor appears before the external senses of the fortunate conditioned soul, and at the same time the devotee is guided from within by the caittyaguru, Krsna, who is seated as the spiritual master within the heart of the living entity.

TEXT 59

tato duhsangam utsrjya
satsu sajjeta buddhiman
santa e vasya chindanti
mano-vyasangam uktibhih

TRANSLATION

"One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service.,,

PURPORT

This verse, which appears in the Srimad-Bhagavatam (11.26.26), was spoken by Lord Krsna to Uddhava in the text known as the Uddhava-gita. The discussion relates to the story of pururava and the heavenly courtesan Urvasi. When Urvasi left Pururava, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated by

years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

TEXT 60

satam prasangan mama virya-sam vido
bhavanti hrt-karna-rasayanah kathah
taj josnad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

TRANSLATION

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains a taste in knowledge that in due course develops into attraction and devotion."

PURPORT

This verse appears in the Srimad-Bhagavatam (3.25.25), where Kapiladeva replies to the questions of His mother, Devahuti, about the process of devotional service. As one advances in devotional activities, the process becomes progressively clearer and more encouraging. Unless one gets this spiritual encouragement by following the instructions of the spiritual master, it is not possible to make advancement. Therefore, one's development of a taste for executing these instructions is the test of one's devotional service. Initially, one must develop confidence by hearing the science of devotion from a qualified spiritual master. Then, as he associates with devotees and tries to adopt the means instructed by the spiritual master in his own life, his misgivings and other obstacles are vanquished by his execution of devotional service. Strong attachment for the transcendental service of the Lord develops as he continues listening to the messages of Godhead, and if he steadfastly proceeds in this way, he is certainly elevated to spontaneous love for the Supreme Personality of Godhead.

TEXT 61

isvara-svarupa bhakta tanra adhisthana
bhaktera hrdaye krsnera satata visrama

TRANSLATION

A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

PURPORT

The Supreme Personality of Godhead is one without a second, and therefore He is all-powerful. He has inconceivable energies, of which three are principal. The devotee is considered to be one of these energies, never the energetic. The energetic is always the Supreme Lord. The energies are related to Him for the purpose of eternal service. A living entity in the conditional stage can uncover his aptitude for serving the Absolute Truth by the grace of Krsna and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Krsna is seated in the heart of every pure devotee. Krsna is actually situated in the heart of every living entity, but only a devotee can realize this fact.

TEXT 62

sadhavo hrdayam mahyam
sadhunam hrdayam tv aham
mad-anyat te na jananti
naham tebhyo manag api

TRANSLATION

"Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

PURPORT

This verse appears in the Srimad-Bhagavatam (9.4.68) in connection with a misunderstanding between Durvasa Muni and Maharaja Ambarisa. As a result of this misunderstanding, Durvasa Muni tried to kill the King, when the Sudarsana cakra, the celebrated weapon of Godhead, appeared on the scene for the devoted King's protection. When the Sudarsana cakra attacked Durvasa Muni, he fled in fear of the weapon and sought shelter from all the great demigods in heaven. Every one of them was unable to protect him, and therefore Durvasa Muni prayed to Lord Visnu for forgiveness. Lord Visnu advised him, however, that if he wanted forgiveness he had to get it from Maharaja Ambarisa, not from Him. In this context Lord Visnu spoke this verse.

The Lord, being full and free from problems, can wholeheartedly care for His devotees. His concern is how to elevate and protect all those who have taken shelter at His feet. The same responsibility is also entrusted to the spiritual master. The bona fide spiritual master's concern is how the devotees who have surrendered to him as a representative of the Lord may make progress in devotional service. The Supreme Personality of Godhead is always mindful of the devotees who fully engage in cultivating knowledge of Him, having taken shelter at His lotus feet.

TEXT 63

bhavad-vidha bhagavatas
tirtha-bhutah svayam vibho
tirthi-k urvan ti tirthani

svan tah-sthena gadabhrta

TRANSLATION

"Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage."

PURPORT

This verse was spoken by Maharaja Yudhisthira to Vidura in the Srimad-Bhagavatam (1.13.10). Maharaja Yudhisthira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Maharaja Yudhisthira told Vidura that pure devotees like him are personified holy places because the Supreme Personality of Godhead is always with them in their hearts. By their association, sinful persons are freed from sinful reactions, and therefore wherever a pure devotee goes is a sacred place of pilgrimage. The importance of holy places is due to the presence there of such pure devotees.

TEXT 64

sei bhakta-gana haya dvi-vidha prakara
parisad-gana eka, sadhaka-gana ara

TRANSLATION

Such pure devotees are of two types: personal associates [parisats] and neophyte devotees [sadhakas].

PURPORT

Perfect servitors of the Lord are considered His personal associates, whereas devotees endeavoring to attain perfection are called neophytes. Among the associates, some are attracted by the opulences of the Personality of Godhead, and others are attracted by nuptial love of Godhead. The former devotees are placed in the realm of Vaikuntha to render reverential devotional service, whereas the latter devotees are placed in Vrndavana for the direct service of Sri Krsna.

TEXT 65-66

isvarera avatara e-tina prakara
amsa-a vatara, ara guna-avatara

saktyavesa-avatara--trti ya e-mata
amsa-avatara--purusa-matsyadika yata

TRANSLATION

There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The purusas and Matsya are examples of partial incarnations.

TEXT 67

brahma visnu siva--tina gunavatare gani
saktyavesa--sanakadi, prthu, vyasa-muni

TRANSLATION

Brahma, Visnu and Siva are qualitative incarnations. Empowered incarnations are those like the Kumaras, King Prthu and Mahamuni Vyasa [the compiler of the Vedas].

TEXT 68

dui-rupe haya bhaga vanera prakasa
eke ta' prakasa haya, are ta' viiasa

TRANSLATION

The Personality of Godhead exhibits Himself in two kinds of forms: prakasa and vilasa.

PURPORT

The Supreme Lord expands His personal forms in two primary categories. The prakasa forms are manifested by Lord Krsna for His pastimes, and their features are exactly like His. When Lord Krsna married sixteen thousand queens in Dvaraka, He did so in sixteen thousand prakasa expansions. Similarly, during the rasa dance He expanded Himself in identical prakasa forms to dance beside each and every gopi simultaneously. When the Lord manifests His vilasa expansions, however, they are all somewhat different in their bodily features. Lord Balarama is the first vilasa expansion of Lord Krsna, and the four-handed Narayana forms in Vaikuntha expand from Balarama. There is no difference between the bodily forms of Sri Krsna and Balarama except that Their bodily colors are different. Similarly, Sri Narayana in Vaikuntha has four hands, whereas Krsna has only two. The expansions of the Lord who manifest such bodily differences are known as vilasa-vigrahas.

TEXT 69-70

eka-i vighraha yadi haya bahu-r\pa
akare ta' bheda nahi, eka-i svarupa
mahisi-vivahe, yaiche yaiche kaila rasa
ihake kahiye krsnera mukhya 'prakasa'

TRANSLATION

When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Krsna did when He married

sixteen thousand queens and when He performed His rasa dance, such forms of the Lord are called manifested forms.

TEXT 71

citram bataitad ekena
vapusa yugapat prthak
grhesu dvy-asta-sahasram
striya eka udavahat

TRANSLATION

"It is astounding that Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."

PURPORT

This verse is from Srimad-Bhagavatam (10.69.2).

TEXT 72

rasotsa vah samptra vrtto
gopi-mandala-manditah
yogesvarena krsnena
tasam madhye dvayor dvayoh

TRANSLATION

"When Lord Krsna, surrounded by groups of cowherd girls, began the festivities of the rasa dance, the Lord of all mystic powers placed Himself between each two girls.

PURPORT

This verse is also quoted from the Srimad-Bhagavatam (10.33.3).

TEXT 73-74

pra vistena grhitanam
kanthe sva-nikatam striyah
yam manyeran nabhas tavad
vimana-sata-sankulam

divaukasam sadaranam
atyautsukya-bhrtatmanam
tato dundubhayo nedur
nioetuh puspa-vrstayah

TRANSLATION

"When the cowherd girls and Krsna thus joined together, each girl thought that Krsna was dearly embracing her alone. To behold this

wonderful pastime of the Lord, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

PURPORT

This is another quote from the Srimad-Bhagavatam (10.33.4-5)

TEXT 75

anekatra prakatata
rupasyaikasya yaikada
sarvatha tat-s varupaiva
sa prakasa itiryat e

TRANSLATION

"If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakasa-vigrahas of the Lord."

PURPORT

This is a quotation from the Laghu-bhagavatamrta (1.21), compiled by Srila Rupa Goswami.

TEXT 76

aneka prakasa haya, 'vilasa' tara nama

TRANSLATION

But when the numerous forms are slightly different from one another, they are called vilasa-vigrahas.

TEXT 77

svarupam anyakaram yat
tasya bhati vilasatah
prayenatma-samam saktya
sa vilaso nigadyate

TRANSLATION

"When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilasa-vigrahas."

PURPORT

This is another quotation from the Laghu-bhagavatamrta.

TEXT 78

yaiche balade va, paravyome narayana

yaiche vasude va pradyumnadi sankarsana

TRANSLATION

Examples of such vilasa-vigrahas are Baladeva, Narayana in Vaikunthadhama, and the catur-vyuha--Vasudeva, Sankarsana, Pradyumna and Aniruddha.

TEXT 79-80

isvarera sakti haya e-tina prakara
eka laksmi-gana, pure mahisi-gana ara

vraje gopi-gana ara sabhate pradhana
vrajendra-nandana ya'te s vayam bhagavan

TRANSLATION

The energies [consorts] of the Supreme Lord are of three kinds: the Laksmis in Vaikuntha, the queens in Dvaraka, and the gopis in Vrndavana. The gopis are the best of all, for they have the privilege of serving Sri Krsna, the primeval Lord, the son of the King of Vraja.

TEXT 81

s vayam-rupa krsnera kaya-vyuha--tanra sama
bhakta sahite haya tanhara avarana

TRANSLATION

The personal associates of the primeval Lord, Sri Krsna, are His devotees, who are identical with Him. He is complete with His entourage of devotees.

PURPORT

Sri Krsna and His various personal expansions are nondifferent in potential power. These expansions are associated with further secondary expansions, or servitor expansions, who are called devotees.

TEXT 82

bhakta adi krame kaila sabhara vandana
e-sabhara vandana sarva-subhera karana

TRANSLATION

Now I have worshiped all the various levels of devotees. Worshiping them is the source of all good fortune.

PURPORT

To offer prayers to the Lord, one should first offer prayers to His devotees and associates.

TEXT 83

prathama sloke kahi samanya mangalacarana
dvitiya slokete kari visesa vandana

TRANSLATION

In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

TEXT 84

vande sri-krsna-caitanya-
nityanandau sahoditau
gaudodaye puspavantau
citrau sandau tamo-nudau

TRANSLATION

"I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

TEXT 85-86

vraie ye vihare purve krsna-balarama
koti-surya-candra jjni donhara njja-dhama

sei dui jagatere ha-iya sadaya
gaudadese purva-saile karila udaya

TRANSLATION

Sri Krsna and Balarama, the Personalities of Godhead, who formerly appeared in Vrndavana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gaudadesa [West Bengal], being compassionate for the fallen state of the world.

TEXT 87

sri-krsna-caitanya ara prabhu nityananda
yanhara prakase sarva jagat ananda

TRANSLATION

The appearance of Sri Krsna Caitanya and Prabhu Nityananda has surcharged the world with happiness.

TEXT 88-89

surya-candra hare yaiche saba andhakara
vastu prakasiya kare dharmera pracara

ei mata dui bhai jivera ajnana-
tamo-nasa kari' kaila tattva-vastu-dana

TRANSLATION

As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of the living beings' ignorance and enlighten them with knowledge of the Absolute Truth.

TEXT 90

ajnana-tamera nama kahiye 'kaitava'
dharma-artha-kama-moksa-vancha adi saba

TRANSLATION

The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.

TEXT 91

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam
vedyam vastavam atra vastu sivadam tapa-trayonmulanam
srimad-bhagavate mahamuni-krte kim va parair isvarah
sadyo hrady avarudhyate 'tra krtibhih susrusubhis tat-ksanat

TRANSLATION

"The great scripture Srimad-Bhagavatam, compiled by Mahamuni Vyasadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Srimad-Bhagavatam."

PURPORT

This verse appears in the Srimad-Bhagavatam (1.1.2). The words mahamuni-krte indicate that Srimad-Bhagavatam was compiled by the great

sage Vyasadeva, who is sometimes known as Narayana Mahamuni because he is an incarnation of Narayana. Vyasadeva, therefore, is not an ordinary man, but is empowered by the Supreme Personality of Godhead. He compiled the beautiful Bhagavatam to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In Srimad-Bhagavatam, a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentation on the Vedanta-sutra, there are numerous pretentious faiths that pass as religion but neglect the real essence of religion. The real religion of a living being is his natural inborn quality, whereas pretentious religion is a form of nescience that artificially covers a living entity's pure consciousness under certain unfavorable conditions. Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

The path of religion prescribed by Srimad-Bhagavatam is different from all forms of imperfect religiosity. Religion can be considered in the following three divisions: (1) the path of fruitive work, (2) the path of knowledge and mystic powers, and (3) the path of worship and devotional service.

The path of fruitive work (karma-kanda), even when decorated by religious ceremonies meant to elevate one's material condition, is a cheating process because it can never enable one to gain relief from material existence and achieve the highest goal. A living entity perpetually struggles hard to rid himself of the pangs of material existence, but the path of fruitive work leads him to either temporary happiness or temporary distress in material existence. By pious fruitive work one is placed in a position where he can temporarily feel material happiness, whereas vicious activities lead one to a distressful position of material want and scarcity. However, even if one is put into the most perfect situation of material happiness, he cannot in that way become free from the pangs of birth, death, old age and disease. A materially happy person is therefore in need of the eternal relief that mundane religiosity in terms of fruitive work can never award.

The paths of the culture of knowledge (jnana-marga) and of mystic powers (yoga-marga) are equally hazardous, for one does not know where he will go by following these uncertain methods. An empiric philosopher in search of spiritual knowledge may endeavor most laboriously for many, many births in mental speculation, but unless and until he reaches the stage of the purest quality of goodness--in other words, until he transcends the plane of material speculation--it is not possible for him to know that everything emanates from the Personality of Godhead Vasudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of vasudeva understanding, and therefore because of his unclean state of mind he glides down again into material existence, even after having ascended to the highest stage of liberation. This falldown takes place due to his want of a locus standi in the service of the Supreme Lord.

As far as the mystic powers of the yogis are concerned, they are also material entanglements on the path of spiritual realization. One German scholar who became a devotee of Godhead in India said that material science had already made laudable progress in duplicating the mystic powers of the yogis. He therefore came to India not to learn the

methods of the yogis' mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture Srimad-Bhagavatam. Mystic powers can make a yogi materially powerful and thus give temporary relief from the miseries of birth, death, old age and disease, as other material sciences can also do, but such mystic powers can never be a permanent source of relief from these miseries. Therefore, according to the Bhagavata school, this path of religiosity is also a method of cheating its followers. In Bhagavad-gita it is clearly defined that the most elevated and powerful mystic yogi is one who can constantly think of the Supreme Lord within his heart and engage in the loving service of the Lord.

The path of worship of the innumerable devas, or administrative demigods, is still more hazardous and uncertain than the above-mentioned processes of karma-kanda and jnana-kanda. This system of worshiping many gods, such as Durga, Siva, Ganesa, Surya and the impersonal Visnu form, is accepted by persons who have been blinded by an intense desire for sense gratification. When properly executed in terms of the rites mentioned in the sastras, which are now very difficult to perform in this age of want and scarcity, such worship can certainly fulfill one's desires for sense gratification, but the success obtained by such methods is certainly transient, and it is suitable only for a less intelligent person. That is the verdict of Bhagavad-gita. No sane man should be satisfied by such temporary benefits.

None of the above-mentioned three religious paths can deliver a person from the threefold miseries of material existence, namely, miseries caused by the body and mind, miseries caused by other living entities, and miseries caused by the demigods. The process of religion described in Srimad-Bhagavatam, however, is able to give its followers permanent relief from the threefold miseries. The Bhagavatam describes the highest religious form--reinstatement of the living entity in his original position of transcendental loving service to the Supreme Lord, which is free from the infections of desires for sense gratification, fruitive work, and the culture of knowledge with the aim of merging in the Absolute to become one with the Supreme Lord.

Any process of religiosity based on sense gratification, gross or subtle, must be considered a pretentious religion because it is unable to give perpetual protection to its followers. The word *prajjhita* is significant. *pra* means complete, and *ujjhita* indicates rejection. Religiosity in the shape of fruitive work is directly a method of gross sense gratification, whereas the process of culturing spiritual knowledge with a view to becoming one with the Absolute is a method of subtle sense gratification. All such pretentious religiosity based on gross or subtle sense gratification is completely rejected in the process of bhagavata-dharma, or the transcendental religion that is an eternal function for the living being.

Bhagavata-dharma, or the religious principle described in Srimad-Bhagavatam, of which Bhagavad-gita is a preliminary study, is meant for liberated persons of the highest order who attribute very little value to the sense gratification of pretentious religiosity. The first and foremost concern of fruitive workers, elevationists, empiric philosophers and salvationists is to raise their material position. But devotees of Godhead have no such selfish desires. They serve the Supreme Lord only for His satisfaction. Sri Arjuna, wanting to satisfy his senses by becoming a so-called nonviolent and pious man, at first decided *notto*

fight. But when he was fully situated in the principles of bhagavata-dharma, culminating in complete surrender unto the will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He then said:

nasto mohah smrtir labdha
tvat-prasaoan mayacyuta
sthito 'smi gata-sandehah
karisye vacanam tava

"My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions." (Bg. 18.73) It is the constitutional position of a living entity to be situated in this pure consciousness. Any so-called religious process that interferes with this unadulterated spiritual position of the living being must therefore be considered a pretentious process of religiosity.

The real form of religion is spontaneous loving service to Godhead. This relationship of the living being with the Absolute Personality of Godhead in service is eternal. The Personality of Godhead is described as vastu, or the Substance, and the living entities are described as vastavas, or the innumerable samples of the Substance in relative existence. The relationship of these substantive portions with the Supreme Substance can never be annihilated, for it is an eternal quality inherent in the living being.

By contact with material nature the living entities exhibit varied symptoms of the disease of material consciousness. To cure this material disease is the supreme object of human life. The process that treats this disease is called bhagavata-dharma or sanatana-dharma--real religion. This is described in the pages of Srimad-Bhagavatam. Therefore anyone who, because of his background of pious activities in previous lives, is anxious to hear, immediately realizes the presence of the Supreme Lord within his heart and fulfills the mission of his life.

TEXT 92

tara madhye moksa-vancha kaitava-pradhana
yaha haite krsna-bhakti haya antardhana

TRANSLATION

The foremost process of cheating is to desire to achieve liberation by merging in the Supreme, for this causes the permanent disappearance of loving service to Krsna.

PURPORT

The desire to merge in the impersonal Brahman is the subtlest type of atheism. As soon as such atheism, disguised in the dress of liberation, is encouraged, one becomes completely unable to traverse the path of devotional service to the Supreme Personality of Godhead.

TEXT 93

"pra-sabdena moksabhisandhir api nirastah" iti

TRANSLATION

"The prefix `pra' [in the verse from Srimad-Bhagavatam] indicates that the desire for liberation is completely rejected."

PURPORT

This is an annotation by Sridhara Svami, the great commentator on Srimad-Bhagavatam.

TEXT 94

krsna-bhaktira badhaka--yata subhasubha karma
seha eka jivera ajnana-tamo-dharma

TRANSLATION

All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Sri Krsna are actions of the darkness of ignorance.

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityananda to the sun and moon is very significant. The living entities are spiritual sparks, and their constitutional position is in devotional service to the Supreme Lord in full Krsna consciousness. So-called pious activities and other ritualistic performances, pious or impious, as well as the desire to escape from material existence, are all considered to be coverings of these spiritual sparks. The living entities must get free from these superfluous coverings and fully engage in Krsna consciousness. The purpose of the appearance of Lord Caitanya and Lord Nityananda is to dispel the darkness of the soul. Before Their appearance, all these superfluous activities of the living entities were covering Krsna consciousness, but after the appearance of these two brothers, people's hearts are becoming cleansed, and they are again becoming situated in the real position of Krsna consciousness.

TEXT 95

yanhara prasade ei tamo haya nasa
tamo nasa kari' kare tattvera prakasa

TRANSLATION

By the grace of Lord Caitanya and Lord Nityananda, this darkness of ignorance is removed, and the truth is brought to light.

TEXT 96

tattva-vastu--krsna, krsna-bhakti, prema-rupa
nama-sankirtana--saba ananda-svarupa

TRANSLATION

The Absolute Truth is Sri Krsna, and loving devotion to Sri Krsna exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

TEXT 97

surya candra bahirera tamah se vinase
bahir-vastu ghata-pata-adi se prakase

TRANSLATION

The sun and moon dissipate the darkness of the external world and thus reveal external material objects like pots and plates.

TEXT 98

dui bhai hrdayera ksali' andhakara
dui bhagavata-sange karana saksatkara

TRANSLATION

But these two brothers [Lord Caitanya and Lord Nityananda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhagavatas [persons or things in relationship with the Personality of Godhead].

TEXT 99

eka bhagavata bada--bhagavata-sastra
ara bhagavata--bhak ta bhakti-rasa-patra

TRANSLATION

One of the bhagavatas is the great scripture Srimad-Bhagavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

TEXT 100

dui bhagavata dvara diiya bhakti-rasa
tanhara hrdaye tanra preme haya vasa

TRANSLATION

Through the actions of these two bhagavatas the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

TEXT 101

eka adbhuta--sama-kale donhara prakasa
ara adbhuta--citta-guhara tamah kare nasa

TRANSLATION

The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

TEXT 102

ei candra surya dui parama sadaya
jagatera bhagye gaude karila udaya

TRANSLATION

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.

PURPORT

The celebrated ancient capital of the Sena dynasty, which was known as Gaudadesa or Gauda, was situated in what is now the modern district of Maldah. Later this capital was transferred to the ninth or central island on the western side of the Ganges at Navadvipa, which is now known as Mayapur and was then called Gaudapura. Lord Caitanya appeared there, and Lord Nityananda came there and joined Him from the district of Birbhum. They appeared on the horizon of Gaudadesa to spread the science of Krsna consciousness, and it is predicted that as the sun and moon gradually move west, the movement They began five hundred years ago will come to the western civilizations by Their mercy.

Caitanya Mahaprabhu and Nityananda Prabhu drive away the five kinds of ignorance of the conditioned souls. In the Mahabharata, Udyogaparva, Forty-third Chapter, these five kinds of ignorance are described. They are (1) accepting the body to be the self, (2) making material sense gratification one's standard of enjoyment, (3) being anxious due to material identification, (4) lamenting and (5) thinking that there is anything beyond the Absolute Truth. The teachings of Lord Caitanya eradicate these five kinds of ignorance. Whatever one sees or otherwise experiences one should know to be simply an exhibition of the Supreme Personality of Godhead's energy. Everything is a manifestation of Krsna.

TEXT 103

sei dui prabhura kari carana vandana
yanha ha-ite vighna-nasa abhista-purana

TRANSLATION

Let us therefore worship the holy feet of these two Lords. Thus one can be rid of all difficulties on the path of self-realization.

TEXT 104

ei dui sloke kaila mangala-vandana
trtiya slokera artha suna sarva jana

TRANSLATION

I have invoked the benediction of the Lords with these two verses. Now please hear attentively the purport of the third.

TEXT 105

vak ta vya-bah ulya, grantha-vistarera dare
vistare na varni, sarartha kahi alpaksare

TRANSLATION

I purposely avoid extensive description for fear of increasing the bulk of this book. I shall describe the essence as concisely as possible.

TEXT 106

"mitam ca saram ca vaco hi vagmita" iti

TRANSLATION

"Essential truth spoken concisely is true eloquence."

TEXT 107

sunile khandibe cittera ajnanadi dosa
krsne gadha prema habe, paibe santosa

TRANSLATION

Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Krsna. This is the path of peace.

TEXT 108-109

sri-caitanya-nityananda-advaita-mahattva
tanra bhakta-bhakti-nama-prema-rasa-tattva

bhinna bhinna likhiyachi kariya vicara
sunile janibe saba vastu-tattva-sara

TRANSLATION

If one patiently hears about the glories of Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu and Sri Advaita Prabhu--and Their devotees, devotional activities, names, fame, and the mellows of Their transcendental loving exchanges--one will learn the essence of the Absolute Truth. Therefore I have described these [in Caitanya-caritamrta] with logic and discrimination.

TEXT 110

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Adi-lila, First Chapter, describing the spiritual masters.

Chapter Two

This chapter explains that Lord Caitanya is the Supreme Personality of Godhead Krsna Himself. Therefore, the Brahman effulgence is the bodily luster of Lord Caitanya, and the localized Supersoul situated in the heart of every living entity is His partial representation. The purusa-avatars are also explained in this connection. Maha-Visnu is the reservoir of all conditioned souls, but as confirmed in the authoritative scriptures, Lord Krsna is the ultimate fountainhead, the source of numerous plenary expansions, including Narayana, who is generally accepted by Mayavadi philosophers to be the Absolute Truth. The Lord's manifestation of prabhava and vaibhava expansions, as well as partial incarnations and incarnations with delegated powers, are also explained. Lord Krsna's ages of boyhood and youth are discussed, and it is explained that His age at the beginning of youth is His eternal form.

The spiritual sky contains innumerable spiritual planets, the Vaikunthas, which are manifestations of the Supreme Lord's internal energy. Innumerable material universes are similarly exhibited by His external energy, and the living entities are manifested by His marginal energy. Because Lord Krsna Caitanya is not different from Lord Krsna, He is the cause of all causes; there is no cause beyond Him. He is eternal, and His form is spiritual. Lord Caitanya is directly the Supreme Lord Krsna, as the evidence of authoritative scriptures proves. This chapter stresses that a devotee must have knowledge of Krsna's personal form, His three principal energies, His pastimes and the relationship of the living entities with Him in order to advance in Krsna consciousness.

TEXT 1

sri-caitanya-prabhum vande
balo 'pi yaci anugrahat
taren nana-mata-graha-
vyaptam siddhanta-sagaram

TRANSLATION

I offer my obeisances to Sri Caitanya Mahaprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

PURPORT

By the mercy of the Supreme Personality of Godhead Sri Caitanya Mahaprabhu, even an inexperienced boy with no educational culture can be saved from the ocean of nescience, which is full of various types of philosophical doctrines that are like dangerous aquatic animals. The philosophy of the Buddha, the argumentative presentations of the jnanis, the yoga systems of Patanjali and Gautama, and the systems of philosophers like Kanada, Kapila and Dattatreya are dangerous creatures in the ocean of nescience. By the grace of Sri Caitanya Mahaprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Krsna as the ultimate goal of life. Let us all worship Lord Sri Caitanya Mahaprabhu for His gracious mercy to the conditioned souls.

TEXT 2

krsnotkirtana-gana-nartana-kala-pathojani-bhrajjata
sad-bhaktavaii-hamsa-cakra-madhupa-sreni-viharaspadam
karnanandi-kaia-dh vanir vahatu me jjh va-maru-prangane
sri-caitanya daya-nidhe ta va lasal-lila-sudha-svardhuni

TRANSLATION

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desert-like tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Krsna's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

PURPORT

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a

mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desert-like tongue. Despite crying in various conferences, therefore, the desert-like tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Sri Caitanya Mahaprabhu, who are compared to swans swimming around the beautiful lotus feet of Sri Caitanya Mahaprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moistened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Sri Caitanya Mahaprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahaprabhus, but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Krsna consciousness is full of dancing and singing about the pastimes of Lord Krsna. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord-- Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare--as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

TEXT 3

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu and Lord Sri Nityananda. All glories to Advaitacandra, and all glories to the devotees of Lord Gauranga.

TEXT 4

trtiya slokera artha kari vivarana
vastu-nirdesa-rupa mangaiacarana

TRANSLATION

Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

TEXT 5

yad advaitam brahmopanisadi tad apy asya tanu-bha
ya atmantaryami purusa iti so 'syamsa-vibhavah
sad-aisvaryaiah purno ya iha bhagavan sa svayam ayam
na caitanyat krsnaj jagati para-tattvam param iha

TRANSLATION

What the Upanisads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Krsna Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

PURPORT

The compilers of the Upanisads speak very highly of the impersonal Brahman. The Upanisads, which are considered the most elevated portion of the Vedic literatures, are meant for persons who desire to get free from material association and who therefore approach a bona fide spiritual master for enlightenment. The prefix upa indicates that one must receive knowledge about the Absolute Truth from a spiritual master. One who has faith in his spiritual master actually receives transcendental instruction, and as his attachment for material life slackens, he is able to advance on the spiritual path. Knowledge of the transcendental science of the Upanisads can free one from the entanglement of existence in the material world, and when thus liberated, one can be elevated to the spiritual kingdom of the Supreme Personality of Godhead by advancement in spiritual life.

The beginning of spiritual enlightenment is realization of impersonal Brahman. Such realization is effected by gradual negation of material variegatedness. Impersonal Brahman realization is the partial, distant experience of the Absolute Truth that one achieves through the rational approach. It is compared to one's seeing a hill from a distance and taking it to be a smoky cloud. A hill is not a smoky cloud, but it appears to be one from a distance because of our imperfect vision. In imperfect or smoky realization of the Absolute Truth, spiritual variegatedness is conspicuous by its absence. This experience is therefore called advaita-vada, or realization of the oneness of the Absolute.

The impersonal glowing effulgence of Brahman consists only of the personal bodily rays of the Supreme Godhead, Sri Krsna. Since Sri Gaurasundara, or Lord Sri Caitanya Mahaprabhu, is identical with Sri Krsna Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the Paramatma, is a plenary representation of Caitanya Mahaprabhu. The antaryami, the Supersoul in everyone's heart, is the controller of all living entities. This is confirmed in Bhagavad-gita, wherein Lord Krsna says, sarvasya caham hrdis sannivistah.- " I am situated in everyone's heart." (Bg. 15. 15) Bhagavad-gita also states (Bg. 5.29), bhoktaram yajna-tapasam sarva-loka-mahesvaram, indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly,

the Brahma-samhita states, anoantara-stha-paramanu-cayantara-stham.- the Lord is present everywhere, within the heart of every living entity and within each and every atom as well. Thus by this Supersoul feature the Lord is all-pervading.

Furthermore, Lord Caitanya is also the master of all wealth, strength, fame, beauty, knowledge and renunciation because He is Sri Krsna Himself. He is described as purna, or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Sri Rama was an ideal king. He accepted the order of sannyasa and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of sannyasa. Although in Kali-yuga acceptance of the sannyasa order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the sastras to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

By an analytical study of the truth of Lord Caitanya, one will find that He is not different from the Supreme Personality of Godhead Krsna; no one is greater than or even equal to Him. In Bhagavad-gita Lord Krsna says to Arjuna, mattah parataram nanyat kincid asti dhananjaya.- "O conquerer of wealth [Arjuna], there is no truth superior to Me." (Bg. 7.7) Thus it is here confirmed that there is no truth higher than Lord Sri Krsna Caitanya.

The impersonal Brahman is the goal of those who cultivate the study of books of transcendental knowledge, and the Supersoul is the goal of those who perform the yoga practices. One who knows the Supreme Personality of Godhead surpasses realization of both Brahman and Paramatma because Bhagavan is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of sac-cid-ananda (full life, knowledge and bliss). By realization of the sat portion of the Complete Whole (unlimited existence), one realizes the impersonal Brahman of the Lord. By realization of the cit portion of the Complete Whole (unlimited knowledge), one can realize the localized aspect of the Lord, Paramatma. But neither of these partial realizations of the Complete Whole can help one realize ananda, or complete bliss. Without such realization of ananda, knowledge of the Absolute Truth is incomplete.

This verse of Caitanya-caritamrta by Krsnadasa Kaviraja Gosvami is confirmed by a parallel statement in the Tattva-sandarbha by Srila Jiva Gosvami. In the Eighth Part of Tattva-sandarbha it is said that the Absolute Truth is sometimes approached as impersonal Brahman, which, although spiritual, is only a partial representation of the Absolute Truth. Narayana, the predominating Deity in Vaikuntha, is to be known as an expansion of Sri Krsna, but Sri Krsna is the Supreme Absolute Truth, the object of the transcendental love of all living entities.

TEXT 6

brahma, atma, bhaga van--anuvada tina
anga-prabha, amsa, svarupa--tina vidheya-cihna

TRANSLATION

Impersonal Brahman, localized Paramatma and the Personality of Godhead are three subjects, and the glowing effulgence, the partial manifestation and the original form are their three respective predicates.

TEXT 7

anuvada age, pache vidheya sthapana
sei artha kahi, suna sastra-vivarana

TRANSLATION

A predicate always follows its subject. Now I shall explain the meaning of this verse according to the revealed scriptures.

TEXT 8

svayam bhaga van krsna, visnu-paratattva
purna-jnana purnananda parama mahattva

TRANSLATION

Krsna, the original form of the Personality of Godhead, is the summum bonum of the all-pervading Visnu. He is all-perfect knowledge and all-perfect bliss. He is the Supreme Transcendence.

TEXT 9

'nanda-suta' bali' yanre bhaga vate gai
sei krsna a vatirna caitanya-gosani

TRANSLATION

He whom Srimad-Bhagavatam describes as the son of Nanda Maharaja has descended to earth as Lord Caitanya.

PURPORT

According to the rules of rhetorical arrangement for efficient composition in literature, a subject should be mentioned before its predicate. The Vedic literature frequently mentions Brahman, Paramatma and Bhagavan, and therefore these three terms are widely known as the subjects of transcendental understanding. But it is not widely known that what is approached as the impersonal Brahman is the effulgence of Sri Caitanya Mahaprabhu's transcendental body. Nor is it widely known that the Supersoul, or Paramatma, is only a partial representation of Lord Caitanya, who is identical with Bhagavan Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, Paramatma as His partial representation, and the Supreme Personality of Godhead Krsna

as identical with Lord Caitanya Mahaprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the Vedas is visnu-tattva, the Absolute Truth, Visnu, the all-pervading Godhead. The visnu-tattva has different categories, of which the highest is Lord Krsna, the ultimate visnu-tattva, as confirmed in Bhagavad-gita and throughout the Vedic literature. In the Srimad-Bhagavatam the same Supreme Personality of Godhead Krsna is described as Nandasuta, the son of King Nanda. Krsnadasa Kaviraja Gosvami says that Nandasuta has again appeared as Lord Sri Krsna Caitanya Mahaprabhu because the conclusion of the Vedic literature is that there is no difference between Lord Krsna and Lord Caitanya Mahaprabhu. This the author will prove. If it is thus proved that Sri Krsna is the origin of all tattvas (truths), namely, Brahman, Paramatma and Bhagavan, and that there is no difference between Sri Krsna and Lord Sri Caitanya Mahaprabhu, it will not be difficult to understand that Sri Caitanya Mahaprabhu is also the same origin of all tattvas. The same Absolute Truth, as He is revealed to students of different realizations, is called Brahman, Paramatma and Bhagavan.

TEXT 10

prakasa-visese tenha dhare tina nama
brahma, paramatma ara svayam-bhagavan

TRANSLATION

In terms of His various manifestations, He is known in three features, called the impersonal Brahman, the localized Paramatma and the original Personality of Godhead.

PURPORT

Srila jiva Gosvami has explained the word bhagavan in his Bhagavat-sandarbha. The Personality of Godhead, being full of all conceivable and inconceivable potencies, is the absolute Supreme Whole. Impersonal Brahman is a partial manifestation of the Absolute Truth realized in the absence of such complete potencies. The first syllable of the word bhagavan is bha, which means "sustainer" and "protector." The next letter, ga, means "leader," "pusher" and "creator." Va means "dwelling,, (all living beings dwell in the Supreme Lord, and the Supreme Lord dwells within the heart of every living being). Combining all these concepts, the word bhagavan carries the import of inconceivable potency in knowledge, energy, strength, opulence, power and influence, devoid of all varieties of inferiority. Without such inconceivable potencies, one cannot fully sustain or protect. Our modern civilization is sustained by scientific arrangements devised by many great scientific brains. We can just imagine, therefore, the gigantic brain whose arrangements sustain the gravity of the unlimited number of planets and satellites and who creates the unlimited space in which they float. If one considers the intelligence needed to orbit man-made satellites, one cannot be fooled into thinking that there is not a gigantic intelligence responsible for the arrangements of the various planetary systems. There is no reason to believe that all the gigantic planets float in space without the

superior arrangement of a superior intelligence. This subject is clearly dealt with in Bhagavad-gita where the Personality of Godhead says, "I enter into each planet, and by My energy they stay in orbit." (Bg. 15.13) Were the planets not held in the grip of the Personality of Godhead, they would all scatter like dust in the air. Modern scientists can only impractically explain this inconceivable strength of the Personality of Godhead.

The potencies of the syllables bha, ga and va apply in terms of many different meanings. Through His different potential agents, the Lord protects and sustains everything, but He Himself personally protects and sustains only His devotees, just as a king personally sustains and protects his own children, while entrusting the protection and sustenance of the state to various administrative agents. The Lord is the leader of His devotees, as we learn from Bhagavad-gita, which mentions that the Personality of Godhead personally instructs His loving devotees how to make certain progress on the path of devotion and thus surely approach the kingdom of God. The Lord is also the recipient of all the adoration offered by His devotees, for whom He is the objective and the goal. For His devotees the Lord creates a favorable condition for developing a sense of transcendental love of Godhead. Sometimes He does this by taking away a devotee's material attachments by force and baffling all his material protective agents, for thus the devotee must completely depend on the Lord's protection. In this way the Lord proves Himself the leader of His devotees.

The Lord is not directly attached to the creation, maintenance and destruction of the material world, for He is eternally busy in the enjoyment of transcendental bliss with His internal potential paraphernalia. Yet as the initiator of the material energy as well as the marginal potency (the living beings), He expands Himself as the purusa-avatars, who are invested with potencies similar to His. The purusa-avatars are also in the category of bhagavat-tattva because each and every one of them is identical with the original form of the Personality of Godhead. The living entities are His infinitesimal particles and are qualitatively one with Him. They are sent into this material world for material enjoyment to fulfill their desires to be independent individuals, but still they are subject to the supreme will of the Lord. The Lord deposes Himself in the state of Supersoul to supervise the arrangements for such material enjoyment. The example of a temporary fair is quite appropriate in this connection. If the citizens of a state assemble in a fair to enjoy for a short period, the government deposes a special officer to supervise it. Such an officer is invested with all governmental power, and therefore he is identical with the government. When the fair is over, there is no need of such an officer, and he returns home. Such an officer is compared to the Paramatma.

The living beings are not all in all. They are undoubtedly parts of the Supreme Lord and are qualitatively one with Him; yet they are subject to His control. Thus they are never equal to the Lord or one with Him. The Lord who associates with the living being is the Paramatma or supreme living being. No one, therefore, should view the tiny living beings and supreme living being to be on an equal level.

The all-pervading truth which exists eternally during the creation, maintenance and annihilation of the material world and in which the living beings rest in trance is called the impersonal Brahman.

TEXT 11

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramtmeti
bhagavan iti sabdyate

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramatma and the Personality of Godhead."

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second Chapter, of Srimad-Bhagavatam, where Suta Gosvami answers the questions of the sages headed by Saunaka Rsi concerning the essence of all scriptural instructions. Tattva-vidah refers to persons who have knowledge of the Absolute Truth. They can certainly understand knowledge without duality because they are on the spiritual platform. The Absolute Truth is known sometimes as Brahman, sometimes as Paramatma and sometimes as Bhagavan. Persons who are in knowledge of the truth know that one who tries to approach the Absolute simply by mental speculation will ultimately realize the impersonal Brahman, and one who tries to approach the Absolute through yoga practice will be able to realize Paramatma, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavan, the Personality of Godhead.

Devotees of the Personality of Godhead know that Sri Krsna, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Sri Krsna's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Krsna, Sri Krsna is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Sri Krsna, he does not see anything different from the Lord. If one sees otherwise, he must be considered untrained in absolute knowledge. This lack of absolute knowledge is called maya. One who is not Krsna conscious is ruled by the spell of maya under the control of a duality in knowledge. In the Absolute, all manifestations of the Supreme Lord are nondual, just as the multifarious forms of Visnu, the controller of maya, are nondual. Empiric philosophers who pursue the impersonal Brahman accept only the knowledge that the personality of the living entity is not different from the personality of the Supreme Lord, and mystic yogis who try to locate the Paramatma accept only the knowledge that the pure soul is not different from the Supersoul. The absolute conception of a pure devotee, however, includes all others. A devotee does not see anything except in

its relationship with Krsna, and therefore his realization is the most perfect of all.

TEXT 12

tanhara angero suddna kirana-mandala
upanisat kahe tanre brahma sunirmaia

TRANSLATION

What the Upanisads call the transcendental, impersonal Brahman is the realm of the glowing effulgence of the same Supreme Person.

PURPORT

A mantra of the Mundaka Upanisad (2.2.10-12) gives information regarding the bodily effulgence of the Supreme Personality of Godhead. It states:

hiranmaye pare kose
virajam brahma niskalam
tac chubhram jyotisam jyotis
tad yad atma-vido viduh
na tatra suryo bhati na candra-tarakam
nema vidyuto bhanti kuto'yam agnih
tam eva bhantam anubhati sarvam
tasya bhasa sarvam idam vibhati
brahmaivedam amrtam purastad brahma
pascad brahma daksinatas co ttarena
adhas cordh vam ca prasrtam brahmai-
vedam visvam idam varistham

"In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme Brahman effulgence spreads throughout both the material and spiritual skies."

TEXT 13

carma-cakse dekhe yaiche surya nirvisesa
jnana-marge laite nare krsnera visesa

TRANSLATION

As with the naked eye one cannot know the sun except as a glowing substance, merely by philosophical speculation one cannot understand Lord Krsna's transcendental varieties.

TEXT 14

yasya prabha prabhavato jagad-anda-koti-
kotisv asesavasadhadivibhuti-bhinna
tad brahma niskalam anantam asesabhutam
govindam adipurusam tam aham bhayami

TRANSLATION

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.,,

PURPORT

This verse appears in the Brahma-samhita (5.40). Each and every one of the countless universes is full of innumerable planets with different constitutions and atmospheres. All these come from the unlimited nondual Brahman, or Complete Whole, which exists in absolute knowledge. The origin of that unlimited Brahman effulgence is the transcendental body of Govinda, who is offered respectful obeisances as the original and supreme Personality of Godhead.

TEXT 15

koti kotibrahmande ye brahmera vibhuti
sei brahma govindera haya anga-kanti

TRANSLATION

The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda.

TEXT 16

sei govinda bhaji ami, tehon mora pati
tanhara prasade mora haya srsti-sakti

TRANSLATION

I [Brahma] worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe.

PURPORT

Although the sun is situated far away from the other planets, its rays sustain and maintain them all. Indeed, the sun diffuses its heat and light all over the universe. Similarly, the supreme sun, Govinda, diffuses His heat and light everywhere in the form of His different potencies. The sun's heat and light are nondifferent from the sun. In the same way, the unlimited potencies of Govinda are nondifferent from

Govinda Himself. Therefore the all-pervasive Brahman is the all-pervasive Govinda. Bhagavad-gita clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

TEXT 17

munayo vata-vasanah
sramana urddh va-man thinah
brahmakhyam dhama te yanti
santah sannyasino 'malah

TRANSLATION

" Naked saints and sannyasins who undergo severe physical penances, who can raise the semina to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmaloaka."

PURPORT

In this verse from Srimad-Bhagavatam (1.16.47), vata-vasanah refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semina, either knowingly or unknowingly. By such celibacy they are able to raise the semina to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

TEXT 18

atmantaryami yanre yoga-sastre kaya
seha govindera amsa vibhuti ye haya

TRANSLATION

He who is described in the yoga-sastras as the indwelling Supersoul [atma antaryami] is also a plenary portion of Govinda's personal expansion.

PURPORT

The Supreme Personality of Godhead is by nature joyful. His enjoyments or pastimes are completely transcendental. He is on the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence. He is not personally attached to any of the affairs within the material cosmos. The material world is created by the expansion of His purusa-avatara,

who directs the aggregate material energy and all the conditioned souls. By understanding the three expansions of the purusa, a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Maha-Visnu is Ksirodakasayi Visnu, the Supersoul within every living entity. As the Supersoul of the total living entities, or the second purusa, He is known as Garbhodakasayi Visnu. As the creator or original cause of innumerable universes, or the first purusa, who is lying on the Causal Ocean, He is called Maha-Visnu. The three purusas direct the affairs of the material world.

The authorized scriptures direct the individual souls to revive their relationship with the Supersoul. Indeed, the system of yoga is the process of transcending the influence of the material elements by establishing a connection with the purusa known as Paramatma. One who has thoroughly studied the intricacies of creation can know very easily that this Paramatma is the plenary portion of the Supreme Being, Sri Krsna.

TEXT 19

ananta sphatike yaiche eka surya bhase
taiche jive go vindera amsa prakase

TRANSLATION

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as Paramatma] in the hearts of all living beings.

PURPORT

The sun is situated in a specific location but is reflected in countless jewels and appears in innumerable localized aspects. Similarly, the Supreme Personality of Godhead, although eternally present in His transcendental abode Goloka Vrndavana, is reflected in everyone's heart as the Supersoul. In the Upanisads it is said that the jiva (living entity) and Paramatma (Supersoul) are like two birds sitting in the same tree. The Supersoul engages the living being in executing fruitive work as a result of his deeds in the past, but the Paramatma has nothing to do with such engagements. As soon as the living being ceases to act in terms of fruitive work and takes to the service of the Lord (Paramatma), coming to know of His supremacy, he is immediately freed from all designations, and in that pure state he enters the kingdom of God known as Vaikuntha.

The Supersoul (Paramatma), the guide of the individual living beings, does not take part in fulfilling the desires of the living beings, but He arranges for their fulfillment by material nature. As soon as an individual soul becomes conscious of his eternal relationship with the Supersoul and looks only toward Him, he at once becomes free from the entanglements of material enjoyment. Christian philosophers who do not believe in the law of karma put forward the argument that it is absurd for one to accept the results of past deeds of which he has no consciousness. A criminal is first reminded of his misdeeds by witnesses in a law court, and then he is punished. If death is complete

forgetfulness, why should a person be punished for his past misdeeds? The conception of Paramatma is an invincible answer to these fallacious arguments. The Paramatma is the witness of the past activities of the individual living being. A man may not remember what he has done in his childhood, but his father, who has seen him grow through different stages of development, certainly remembers. Similarly, the living being undergoes many changes of body through many lives, but the Supersoul is also with him and remembers all his activities, despite his evolution through different bodies.

TEXT 20

athava bahunaitena
kim jnatena tavariuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

TRANSLATION

[The Personality of Godhead, Sri Krsna, said:] "What more shall I say to you? I live throughout this cosmic manifestation merely by My single plenary portion."

PURPORT

Describing His own potencies to Arjuna, the Personality of Godhead Sri Krsna spoke this verse of Bhagavad-gita (Bg. 10.42).

TEXT 21

tam imam aham ajam sarira-bhaiam-
hroi hrdis dhisthitam atma-kaipitanam
pratiorsam iva naikadharkam ekam
samadhigato 'smi vidhuta-bheda-mohah

TRANSLATION

[Grandfather Bhisma said:] "As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as Paramatma in every living being. But when a seer knows himself to be one of Your own servitors, no longer does he maintain such duality. Thus I am now able to comprehend Your eternal forms, knowing well the Paramatma to be only Your plenary portion."

PURPORT

This verse from Srimad-Bhagavatam (1.9.42) was spoken by Bhisma-deva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Krsna and numberless friends, admirers, relatives and sages had gathered on the scene as Maharaja Yudhisthira took moral and religious instructions from the dying Bhisma. Just as the final moment arrived for him, Bhisma spoke this verse while looking at Lord Krsna.

Just as the one sun is the object of vision of many different persons, so the one partial representation of Lord Krsna who lives in the heart of every living entity as Paramatma is a variously perceived object. One who comes intimately in touch with Lord Krsna by engaging in His eternal service sees the Supersoul as the localized partial representation of the Supreme Personality of Godhead. Bhisma knew the Supersoul to be a partial expansion of Lord Krsna, whom he understood to be the supreme unborn transcendental form.

TEXT 22

seita govinda saksac caitanya gosani
jiva nistarite aiche dayalu ara nai

TRANSLATION

That Govinda personally appears as Caitanya Gosani. No other Lord is as merciful in delivering the fallen souls.

PURPORT

Having described Govinda in terms of His Brahman and Paramatma features, now the author of Sri Caitanya-caritamrta advances his argument to prove that Lord Sri Caitanya Mahaprabhu is the identical personality. The same Lord Sri Krsna, in the garb of a devotee of Sri Krsna, descended to this mortal world to reclaim the fallen human beings who had misunderstood the Personality of Godhead even after the explanation of Bhagavad-gita. In Bhagavad-gita the Personality of Godhead Sri Krsna directly instructed that the Supreme is a person. Impersonal Brahman is His glowing effulgence, Paramatma is His partial representation, and all men are there. fore advised to follow the path of Sri Krsna, leaving aside all mundane "isms." Offenders misunderstood this instruction, however, because of their poor fund of knowledge. Thus by His causeless, unlimited mercy Sri Krsna came again as Sri Caitanya Gosani.

The author of Sri Caitanya-caritamrta most emphatically stresses that Lord Caitanya Mahaprabhu is Sri Krsna Himself. He is not an expansion of the prakasa or viiasa forms of Sri Krsna; He is the svayam-rupa, Govinda. Apart from the relevant scriptural evidence forwarded by Srila Krsnadasa Kaviraja Gosvami, there are innumerable statements regarding Lord Caitanya's being the Supreme Lord Himself. The following examples may be cited:

(1) From the Caitanya Upanisad.- gaurah sarvatma maha-puruso mahatma maha-yogi tri-gunatitah sattva-r\po bhaktim loke kasyati. "Lord Gaura, who is the allpervading Supersoul, the Supreme Personality of Godhead, appears as a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He disseminates the cult of devotion throughout the world."

(2) From the Svetasvatara Upanisad:
tam isvaranam paramam mahesvaram
tam devatanam paramam ca daivatam
patim patinam paramam parastad
vidama devam bhuvanesam idyam

"O Supreme Lord, You are the Supreme Mahesvara, the worshipable Deity of all the demigods and the Supreme Lord of all lords. You are the controller of all controllers, the Personality of Godhead, the Lord of everything worshipable." (Svet. Up. 6.7)

mahan prabhur vai purusah
sattvasyaisa pra vartakah
sunirmalam imam praptim
isano jyotlr avyayah

"The Supreme Personality of Godhead is Mahaprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible brahmajyoti." (Svet. Up. 3. 1 2)

(3) From the Mundaka Upanisad (3.1.3)..

yada pasyah pasyate rukma-varnam
kartaram isam purusam brahma-yonim

"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."

(4) From Srimad-Bhagavatam:

dhyeyam sada paribhava-ghnam abhista-doham-
tirthaspadam siva-virinici-nutam saranyam
bhrtyarti-ham pranata-pala-bhavabdhi potam
vande maha-purusa te caranaravindam

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Siva and Lord Brahma. He is the boat of the demigods for crossing the ocean of birth and death." (SB. 11.5.33)

tyaktva sudustyaia-surepsita-rajya-laksmim
dharmistha arya-vacasa yad agad aranyam
maya-mrgam dayitayepsitam an vadhavad
vande maha-purusa te caranaravindam

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." (SB. 11.5.34)

Prahlada said:

ittham nr-tiryag-isi-de va jhasavatarair
lokan vibhavayasi hamsi jagat-pratipan
dharmam maha-purusa pasi yuganuvrttam-
channah kiau yad abhavas tri-yugo 'tha sa tvam

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, rsis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahapurusa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three yugas]." (SB. 7.9.38)

(5) From the Krsna-yamala. punya-kse tre nava-dvioe bhavisyami saci-sutah. " I shall appear in the holy land of Navadvipa as the son of Sacidevi."

(6) From the Vayu purana. Kalau sankirtanarambhe bhavisyami saci-sutah. "In the Age of Kali when the sankirtana movement is inaugurated, I shall descend as the son of Sacidevi."

(7) From the Brahma-yamala.-
athavaham dharadhame
bhutva mad-bhakta-r\pa-dhrk
mayayam ca bhavisyami
kaiiau sankirtanagame

"Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Saci in Kali-yuga to start the sankirtana movement."

(8), From the Ananta-samhita.-
ya eva bhagavan krsno
radhika-prana-valiabhah
sistyadau sa jagan-natho
gaura asm mahesvari

"The Supreme Person, Sri Krsna Himself, who is the life of Sri Radharani, and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Mahesvari."

TEXT 23

para-vyomete vaise narayana nama
sad-aisvarya-purna laksmi-kanta bhagavan

TRANSLATION

Lord Narayana, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.

TEXT 24

veda, bhagavata, upanisat, agama
'prna-tattva' yanre kahe, nani yan- ra sama

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhagavatam, Upanisads and other transcendental literatures. No one is equal to Him.

PURPORT

There are innumerable authoritative statements in the Vedas regarding the personal feature of the Absolute Truth. Some of them are as follows:

(1) From the Rk-samhita (1.22.20):
tad visnoh paramam padam
sada pasyanti srayah
diviva caksuratatam

"The Personality of Godhead Visnu 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."

(2) From the Narayanatharva-sira Upanisad: narayanad eva samutpadyante narayanat pravartante narayane praliyante. atha nityo narayanah. narayana evedamsarvam yad bhtam yac ca bhavyam. suddho deva eko narayano na dvitivo 'sti kascit. "It is from Narayana only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Narayana is eternally existing. Everything that exists now or will be created in the future is nothing but Narayana, who is the unadulterated Deity. There is only Narayana and nothing else."

(3) From the Narayana Upanisad: yatah prasutajagatah prasuta. "Narayana is the source from whom all the universes emanate."

(4) From the Hayasirsa-pancaratra.- paramatma harir devah. " Hari is the Su preme Lord."

(5) From the Bhagavatam (11.3.34-35):

narayanabhidhanasya
brahmanah paramatmanah nistham arhatha no vaktum
y\yam hi brahma-vittamah

"O best of the brahmanas, please tell us of the position of Narayana, who is also known as Brahman and Paramatma."

sthity-udbhava-pralaya-hetur ahetur asya
yat svapna-iagara-susuptisu sad bahis ca
dehendriyasu-hrdayani caran tl yena
sanjivitani tad avehi param narendra

"O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness--namely waking, dreaming and deep sleep--as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know Him to be supreme."

TEXT 25

bhakti-yoge bhakta paya yanhara darsana
srya yena savigraha dekhe deva-gana

TRANSLATION

Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun.

PURPORT

The Supreme Personality of Godhead has His eternal form, which cannot be seen by material eyes or mental speculation. Only by transcendental devotional service can one understand the transcendental form of the Lord. The comparison is made here to the qualifications for viewing the personal features of the sun-god. The sungod is a person who, although not visible to our eyes, is seen from the higher planets by the demigods, whose eyes are suitable for seeing through the glaring sunshine that surrounds him. Every planet has its own atmosphere according to the influence of the arrangement of material nature. It is therefore necessary to have a particular type of bodily construction to reach a particular planet. The inhabitants of

earth may be able to reach the moon, but the inhabitants of heaven can reach even the fiery sphere called the sun. What is impossible for man on earth is easy for the demigods in heaven because of their different bodies. Similarly, to see the Supreme Lord one must have the spiritual eyes of devotional service. The Personality of Godhead is unapproachable by those who are habituated to speculation about the Absolute Truth in terms of experimental scientific thought, without reference to the transcendental vibration. The ascending approach to the Absolute Truth ends in the realization of impersonal Brahman and the localized Paramatma but not the Supreme Transcendental Personality.

TEXT 26

jnana-yoga-marge tanre bhaje yei saba
brahma-atma-rupe tanre kare anubhava

TRANSLATION

Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramatma-.

PURPORT

Those who are fond of mental speculation (jnana-marga) or want to meditate in mysticyoga to find the Absolute Truth must approach the impersonal effulgence of the Lord and His partial representation respectively. Such persons cannot realize the eternal form of the Lord.

TEXT 27

upasana-bhede jnni isvara-mahima
ataeva surya tanra diyeta upama

TRANSLATION

Thus one may understand the glories of the Lord through different modes of worship, as the example of the sun illustrates.

TEXT 28

sei narayana krsnera svarupa-abheda
eka-i vighraha, kintu akara-vibheda

TRANSLATION

Narayana and Sri Krsna are the same Personality of Godhead, but although They are identical, Their bodily features are different.

TEXT 29

inhota dvi-bhuia, tinho dhare cari hatha

inho venu dhare, tino cakradika satha

TRANSLATION

This Personality of Godhead [Sri Krsna] has two hands and holds a flute, whereas the other [Narayana] has four hands, with conch, wheel, mace and lotus.

PURPORT

Narayana is identical to Sri Krsna. They are in fact the same person manifested differently, like a high court judge who is differently situated in his office and at home. As Narayana the Lord is manifested with four hands, but as Krsna He is manifested with two hands.

TEXT 30

narayanas tvam na hi sarva-dehinam
atmasy adhisakhila-loka-saksi
narayano 'ngam nara-bh\ jaiayanat
tac capi satyam fla tavaiva maya

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? Narayana refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

PURPORT

This statement, which is from Srimad-Bhagavatam (10.14.14), was spoken by Lord Brahma in his prayers to Lord Krsna after the Lord defeated him by displaying His mystic powers. Brahma had tried to test Lord Krsna to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahma stole all the other boys and their cows from the pasturing grounds, but when he returned to the pastures he saw that all the boys and cows were still there, for Lord Krsna had created them all again. When Brahma saw this mystic power of Lord Krsna, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Krsna is Narayana, the father of Brahma, because Lord Krsna's plenary expansion Garbhodakasayi Visnu, after placing Himself on the Garbha Ocean, created Brahma from His own body. MahaVisnu in the Causal Ocean and Ksirodakasayi Visnu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

TEXT 31

sisu vatsa hari' brahma kari aparadha

aparadha ksamaite magena prasada

TRANSLATION

After Brahma had offended Krsna by stealing His playmates and cows, he begged the Lord's pardon for his offensive act and prayed for the Lord's mercy.

TEXT 32

tomara nabhi-padma haite amara janmodaya
tumi pita-mata, ami tomara tanaya

TRANSLATION

"I took birth from the lotus that grew from Your navel. Thus You are both my father and my mother, and I am Your son.

TEXT 33

pita mata bdakera na laya aparadha
aparadha ksama, more karaha prasada

TRANSLATION

"Parents never take seriously the offenses of their children. I therefore beg Your pardon and ask for Your benediction."

TEXT 34

krsna kanena--brahma, tomara pita narayana
ami gopa, tumi kaiche amara nandana

TRANSLATION

Sri Krsna said: "O Brahma, your father is Narayana. I am but a cowherd boy. How can you be My son?"

TEXT 35

brahma baiena, tumi ki na hao narayana
tumi narayana--suna tahara karana

TRANSLATION

Brahma replied, "Are You not Narayana? You are certainly Narayana. Please listen as I state the proofs.

TEXT 36

prakrtaprakrta-srstye yatajiva-rupa
tahara ye atma tumi mula-svarupa

TRANSLATION

"All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all.

PURPORT

The cosmic manifestation is generated by the interaction of the three modes of material nature. The transcendental world has no such material modes, although it is nevertheless full of spiritual variegatedness. In that spiritual world there are also innumerable living entities, who are eternally liberated souls engaged in transcendental loving service to Lord Krsna. The conditioned souls who remain within the material cosmic creation are subjected to the threefold miseries and pangs of material nature. They exist in different species of life because they are eternally averse to transcendental loving devotion to the Supreme Lord.

Sankarsana is the original source of all living entities because they are all expansions of His marginal potency. Some of them are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependent on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves. The serving spirit of the residents of the transcendental world is displayed in five varieties of relationships with the Supreme Lord, who is the central enjoyer. In the material world everyone is a self-centered enjoyer of mundane happiness and distress. One considers himself the lord of everything and tries to enjoy the illusory energy, but he is not successful because he is not independent; he is but a minute particle of the energy of Lord Sankarsana. All living beings exist under the control of the Supreme Lord, who is therefore called Narayana.

TEXT 37

prthvi yaiche ghata-kuiera karana asraya
jivera nioana tumi, tumi sarvasraya

TRANSLATION

"As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings.

PURPORT

As the vast earth is the source for the ingredients of all earthen pots, so the supreme soul is the source for the complete substance of all individual living entities. The cause of all causes, the Supreme Personality of Godhead, is the cause of the living entities. This is confirmed in Bhagavad-gita (7.10) where the Lord says, *bijam mam sarva-*

bhutanam ("I am the seed of all living entities"), and in the Upanisads, which say, nityo nityanam cetanas cetananam ("the Lord is the supreme leader among all the eternal living beings").

The Lord is the reservoir of all cosmic manifestation, animate and inanimate. The advocates of visistadvaita-vaada philosophy explain the Vedanta-sutra by saying that although the living entity has two kinds of bodies--subtle (consisting of mind, intelligence and false ego) and gross (consisting of the five basic elements)--and although he thus lives in three bodily dimensions (gross, subtle and spiritual)--he is nevertheless a spiritual soul. Similarly, the Supreme Personality of Godhead who emanates the material and spiritual worlds is the Supreme Spirit. As an individual spirit soul is almost identical to his gross and subtle bodies, so the Supreme Lord is almost identical to the material and spiritual worlds- The material world, full of conditioned souls trying to lord it over matter, is a manifestation of the external energy of the Supreme Lord, and the spiritual world, full of perfect servitors of the Lord, is a manifestation of His internal energy- Since all living entities are minute sparks of the Supreme Personality of Godhead, He is the Supreme Soul in both the material and spiritual worlds- The Vaisnavas following Lord Caitanya stress the doctrine of acintya-bhedabheda-tattva, which states that the Supreme Lord, being the cause and effect of everything, is inconceivably, simultaneously one with His manifestations of energy and different from them.

TEXT 38

`nara'-sabde kahe sarva jivera nicaya
`ayana'-sabdete kahe tahara asraya

TRANSLATION

"The word `nara' refers to the aggregate of all the living beings, and the word `ayana' refers to the refuge of them all.

TEXT 39

ataeva tumi hao mula narayana
ei eka hetu, suna dvitiya karana

TRANSLATION

"You are therefore the original Narayana. This is one reason; please listen as I state the second.

TEXT 40

jivera isvara--purusadi avatara
tanha saba haite tomara aisvarya apara

TRANSLATION

"The direct Lords of the living beings are the purusa incarnations.
But Your opulence and power are more exalted than Theirs.

TEXT 41

ataeva adhisvara tumi sarva pita
tomara saktite tanra jagat-raksita

TRANSLATION

"Therefore You are the primeval Lord, the original father of
everyone. They [the purusas] are protectors of the universes by Your
power.

TEXT 42

narera ayana yate karaha palana
ataeva hao tumi muia narayana

TRANSLATION

"Since You protect those who are the shelters of all living beings,
You are the original Narayana.

PURPORT

The controlling Deities of the living beings in the mundane worlds
are the three purusa-avatars. But the potent energy displayed by Sri
Krsna is far more extensive than that of the purusas. Sri Krsna is
therefore the original father and Lord who protects all creative
manifestations through His various plenary portions- Since He sustains
even the shelters of the collective living beings, there is no doubt
that Sri Krsna is the original Narayana.

TEXT 43

trtiya karana suna sri-bhagavan
ananta brahmanda bahu vaikunthadi dhama

TRANSLATION

"O my Lord, O Supreme Personality of Godhead! Kindly hear my third
reason. There are countless universes and fathomless transcendental
Vaikunthas.

TEXT 44

ithe yata jiva, tara trai-kalika karma
taha dekha, saksi tumi, jana saba marma

TRANSLATION

"Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything.

TEXT 45

tomara darsane sarva jagatera sthiti
tumi na dekhile karo nahi sthiti gati

TRANSLATION

"All the worlds exist because You oversee them. None can live, move or have their being without Your supervision.

TEXT 46

narera ayana yate kara darasana
tahateo hao tumi mula narayana

TRANSLATION

"You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Narayana."

PURPORT

Sri Krsna, in His Paramatma feature, lives in the hearts of all living beings in both the transcendental and mundane creations- As Paramatma, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Sri Krsna knows what the living beings have done for hundreds and thousands of past births, He sees what they are doing now, and therefore He knows the results of their present actions that will fructify in the future. As stated in Bhagavad-gita, the entire cosmic situation is created as soon as He glances over the material energy Nothing can exist without His superintendence- Since He sees even the abode for rest of the collective living beings, He is the original Narayana-

TEXT 47

krsna kahena--brahma, tomara na bujhi vacana
jiva-hrdis, jale vaise sei narayana

TRANSLATION

Krsna said: "Brahma, I cannot understand what you are saying. Lord Narayana is He who sits in the hearts of all living beings and lies down in the waters of the Karana Ocean."

TEXT 48

brahma kahe--jaiejive yei narayana
se saba tomara amsa--e satya vacana

TRANSLATION

Brahma replied: "What I have said is true. The same Lord Narayana who lives on the waters and in the hearts of all living beings is but a plenary portion of You.

TEXT 49

karanabdhi-garbhodaka-ksirodaka-sayi
maya-dvare srsti kare, tate saba mayi

TRANSLATION

"The Karanodakasayi, Garbhodakasayi and Ksirodakasayi forms of Narayana all create in cooperation with the material energy. In this way They are attached to maya.

TEXT 50

sei tina jaia-sayi sarva-antaryami
brahmanda-vrndera atma ye purusa-nami

TRANSLATION

"These three Visnus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first purusa.

TEXT 51

niranya-garbhera atma garbhodaka-sayi
vyasti-jiva-antaryami ksirodaka-sayi

TRANSLATION

bhodakasayi Visnu is the Supersoul of the aggregate of living entities, and Ksirodakasayi Visnu is the Supersoul of each individual living being.

TEXT 52

e sabhara darsanete ache maya-ganciha
turiya krsnera nahi mayara sambandha

TRANSLATION

"Superficially we see that these purusas have a relationship with maya, but above them, in the fourth dimension, is Lord Krsna, who has no contact with the material energy.

PURPORT

The three purusas--Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu--all have a relationship with the material energy, called maya, because through maya They create the material cosmos. These three purusas, who lie on the Karana, Garbha and Ksira waters, are the Supersoul of everything that be--Karanodakasayi Visnu is the Supersoul of the collective universes, Garbhodakasayi Visnu is the Supersoul of the collective living beings, and Ksirodakasayi Visnu is the Supersoul of all individual living entities. Because all of Them are somehow attracted to the affairs of the material energy, They can be said to have some affection for maya. But the transcendental position of Sri Krsna Himself is not even slightly tinged by maya. His transcendental state is called turiva, or the fourth-dimensional stage-

TEXT 53

virad hiranya-garbhas ca
karanam cety upadhayah
isasya yat tribhir hinam
turiyam tat pracaksate

TRANSLATION

" `In the material world the Lord is designated as virat, hiranyagarbha and karana. But beyond these three designations, the Lord is ultimately in the fourth dimension.'

PURPORT

The phenomenal manifestation of the supreme whole, the noumenal soul of everything, and the cause or causal nature are all but designations of the purusas, who are responsible for material creation. The transcendental position surpasses these designations and is therefore called the position of the fourth dimension. This is a quotation from Sridhara Svami's commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of Srimad-Bhagavatam.

TEXT 54

yadyapi tinera maya ia-iya vyavahara
tathapi tat-sparsa nahi, sabhe maya-para

TRANSLATION

"Although these three features of the Lord deal directly with the material energy, none of them are touched by it. They are all beyond illusion.

TEXT 55

etad isanam isasya
prakruti-stho'pi tad-gunaih
na yujyate sadatma-sthair
yatha buddhis tad-asraya

TRANSLATION

" `This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature.'

PURPORT

This text is from Srimad-Bhagavatam (1.1 1.38). Those who have taken shelter of the lotus feet of the Personality of Godhead do not identify with the material world, even while living in it. Pure devotees may deal with the three modes of material nature, but because of their transcendental intelligence in Krsna consciousness, they are not influenced by the material qualities. The spell of material activities does not attract such devotees. Therefore, the Supreme Lord and His devotees acting under Him are always free from material contamination.

TEXT 56

sei tina janera tumi parama asraya
tumi muia narayana--ithe ki samsaya

TRANSLATION

"You are the ultimate shelter of these three plenary portions. Thus there is not the slightest doubt that You are the primeval Narayana.

PURPORT

Brahma has confirmed that Lord Krsna is the Supreme, the source of the three manifestations known as Ksirodakasayi Visnu, Garbhodakasayi Visnu and Karanodakasayi Visnu (Maha-Visnu). For His pastimes, Lord Krsna has four original manifestations--namely, Vasudeva, San karsana, Pradyumna and Aniruddha. The first purusa-avatara, Maha-Visnu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of San karsana; the second purusa, Garbhodakasayi Visnu, is an expansion of Pradyumna; and the third purusa, Ksirodakasayi Visnu, is an expansion from Aniruddha. All these are within the category of manifestations of Narayana, who is a manifestation of Sri Krsna.

TEXT 57

sei tinera amsi paravyoma-narayana
tenha tomara viiasa, tumi mula-narayana

TRANSLATION

"The source of these three features is the Narayana in the spiritual sky. He is Your vilasa expansion. Therefore You are the ultimate Narayana."

TEXT 58

ataeva brahma-vakye--paravyoma-narayana
tenho krsnera viiasa--ei tattva-vivarana

TRANSLATION

Therefore according to the authority of Brahma, the Narayana who is the predominating Deity in the transcendental world is but the vilasa feature of Krsna. This has now been conclusively proved.

TEXT 59

ei sloka tattva-iaksana bhagavata-sara
paribhasa-rupe ihara sarvatradhikara

TRANSLATION

The truth indicated in this verse [text 30] is the essence of Srimad-Bhagavatam. This conclusion, through synonyms, applies everywhere.

TEXT 60

brahma, atma, bhaga van--krsnera vihara
e artha najani' mrkha artha kare ara

TRANSLATION

Not knowing that Brahman, Paramatma and Bhagavan are all features of Krsna, foolish scholars speculate in various ways.

TEXT 61

a vatari narayana, krsna avatara
tenha catur-bhuja, inha manusya -akara

TRANSLATION

Because Narayana has four hands whereas Krsna looks just like a man, they say that Narayana is the original God whereas Krsna is but an incarnation.

PURPORT

Some scholars argue that Narayana is the original Personality of Godhead of whom Krsna is an incarnation because Sri Krsna has two hands whereas Narayana has four- Such unintelligent scholars do not understand the features of the Absolute-

TEXT 62

ei-mate nana-rupa kare purva-paksa
tahare niriite bhagavata-padya daksa

TRANSLATION

In this way their arguments appear in various forms, but the poetry of the Bhagavatam expertly refutes them all.

TEXT 63

vadanti tat tattva-vidas
tattvam yai jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramatma and the Personality of Godhead."

PURPORT

This text is from Srimad-Bhagavatam (1.2.11).

TEXT 64

sunā bhāi ei sioka karaha vicara
eka mukhya-tattva, tina tahara pracara

TRANSLATION

My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

TEXT 65

advaya jnana tattva-vastu krsnera svar\pa
brahma, atma, bhagavan--tina tanra r\pa

TRANSLATION

Lord Krsna Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features--as Brahman, Paramatma and Bhagavan.

PURPORT

In the verse from Srimad-Bhagavatam cited above (SB. 1.2.11), the principal word, bhagavan, indicates the Personality of Godhead, and Brahman and Paramatma are concomitants deducted from the Absolute Personality, as a government and its ministers are deductions from the supreme executive head- In other words, the principal truth is exhibited in three different phases. The Absolute Truth, the Personality of Godhead Sri Krsna (Bhagavan), is also known as Brahman and Paramatma, although all these features are identical-

TEXT 66

ei siokera arthe tumi haila nirvacana
ara eka suna bhagavatera vacana

TRANSLATION

The import of this verse has stopped you from arguing. Now listen to another verse of Srimad-Bhagavatam.

TEXT 67

ete camsa-kaiah pumsah
kisnas tu bhagavan svayam
indrari-vyakulam iokam
mrdayanti yuge yuge

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This statement of Srimad-Bhagavatam (1.3.28) definitely negates the concept that Sri Krsna is an avatara of Visnu or Narayana- Lord Sri Krsna is the original Personality of Godhead, the supreme cause of all causes- This verse clearly indicates that incarnations of the Personality of Godhead such as Sri Rama, Nrsimha and Varaha all undoubtedly belong to the Visnu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Sri Krsna-

TEXT 68

saba avatarera kari samanya-iaksana
tara madhye krsna-candrera karila ganana

TRANSLATION

The Bhagavatam describes the symptoms and deeds of the incarnations in general and counts Sri Krsna among them.

TEXT 69

tabe sta gosani mane pana bada bhaya
yara ye iaksana taha karila niscaya

TRANSLATION

This made Suta Gosvami greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

TEXT 70

avatara saba--purusera kaia, amsa
svayam-bhagavan kisna sarva-avatamsa

TRANSLATION

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the purusa-avatars, but the primeval Lord is Sri Krsna. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

TEXT 71

prva-paksa kahe--tomara bhala ta' vyakhyana
paravyoma-narayana svayam-bhaga van

TRANSLATION

An opponent may say: "This is your interpretation, but actually the Supreme Lord is Narayana, who is in the transcendental realm."

TEXT 72

tenha asi' krsna-r\pe karena avatara
ei artha sioke dekhi ki ara vicara

TRANSLATION

"He [Narayana] incarnates as Lord Krsna. This is the meaning of the verse as I see it. There is no need for further consideration."

TEXT 73

tare kahe--kene kara kutarkanumana
sastra-viruddhartha kabhu na haya pramana

TRANSLATION

To such a misguided interpreter we may reply: "Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture."

TEXT 74

anuvadam anuktva tu
na vidheyam udirayet
na hy aiabdhaspadam kincit
kutracit pratitisthati

TRANSLATION

"One should not state a predicate before its subject, for it cannot thus stand without proper support."

PURPORT

This rhetorical rule appears in the Ekadasi-tattva, Thirteenth Canto, in connection with the metaphorical use of words. An unknown object should not be put before the known subject because the object has no meaning if the subject is not first given.

TEXT 75

anuvada na kahiya na kahi vidheya
age anuvada kahi, pascad vidheya

TRANSLATION

If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter.

TEXT 76

`vidheya' kahiye tare, ye vastu ajnata
`anu vada' kahi tare, yei haya jnata

TRANSLATION

The predicate of a sentence is what is unknown to the reader, whereas the subject is what is known to him.

TEXT 77

yaiche kahi,--ei viora parama pandita
viora--anuvada, ihara vidheya--panditya

TRANSLATION

For example, we may say: "This vipra is a greatly learned man." In this sentence, the vipra is the subject, and the predicate is his erudition.

TEXT 78

vipratva vikhyata tara panditya ajnata
atae va viora age, panditya pascata

TRANSLATION

The man's being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later.

TEXT 79

taiche inha avatara saba haila jnata
kara avatara?--ei vastu avjjnata

TRANSLATION

In the same way, all these incarnations were known, but whose incarnations they are was unknown.

TEXT 80

`ete'-sabde avatarera age anuvada
`purusera amsa' pach e vidheya-sam vada

TRANSLATION

First the word "ete" ["these"] establishes the subject [the incarnations]. Then "plenary portions of the purusa-avatars" follows as the predicate.

TEXT 81

taiche krsna avatara-bhitare haiia jnata
tanhara visesa jnana sei aviinata

TRANSLATION

In the same way, when Krsna was first counted among the incarnations, specific knowledge about Him was still unknown.

TEXT 82

ataeva `krsna'-sabda age anuvada
`svayam-bhagavatta' piche vidheya-sam vada

TRANSLATION

Therefore first the word "krsna" appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

TEXT 83

krsnera svayam-bhagavatta--iha haila sadhya
svayam-bhagavanera krsnatva haiia badhya

TRANSLATION

This establishes that Sri Krsna is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily Krsna.

TEXT 84

krsna yadi amsa haita, amsi narayana
tabe viparita haita sutera vacana

TRANSLATION

Had Krsna been the plenary portion and Narayana the primeval Lord, the statement of Suta Gosvami would have been reversed.

TEXT 85

narayana amsi yei svayam-bhagavan
tenha sri-krsna--aiche karita vyakhyana

TRANSLATION

Thus he would have said: "Narayana, the source of all incarnations, is the original Personality of Godhead. He has appeared as Sri Krsna."

TEXT 86

bhrama, pramada, vipra-lipsa, karanapatava
arsa-vjjna-vakye nhi dosa ei saba

TRANSLATION

Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.

PURPORT

Srimad-Bhagavatam has listed the avatras, the plenary expansions of the purusa, and Lord Krsna appears among them. But the Bhagavatam further explains Lord Krsna's specific position as the Supreme Personality of Godhead. Since Lord Krsna is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Krsna been a plenary expansion of Narayana, the original verse would have been differently composed; indeed, its order would have been reversed. But there cannot be mistakes, illusion, cheating or imperfect perception in the words of liberated sages. Therefore there is no mistake in this statement that Lord Krsna is the Supreme Personality of Godhead. The Sanskrit statements of Srimad-Bhagavatam are all transcendental sound. Srila Vyasadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyasadeva never commit errors in their rhetorical arrangements- Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold- pramada refers to inattention or misunderstanding of reality, and vipra-iipsa is the cheating propensity- Karanapatava refers to imperfectness of the material senses- There are many examples of such imperfection- The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds- Since the Personality of Godhead and His plenary portions and self-realized devotees are all transcendently situated, they cannot be misled by such deficiencies-

TEXT 87

viruddhartha kaha tumi, kahite kara rosa
tomara arthe avimrsta- vidheyamsa-dosa

TRANSLATION

You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.

TEXT 88

yanra bhagavatta haite anyera bhagavatta
'svayam-bhagavan'-sabdera tahatei satta

TRANSLATION

Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayam bhagavan, or the primeval Lord.

TEXT 89

dipa haite yaiche bahu dipera jvalana
mula eka dioa taha kariye ganana

TRANSLATION

When from one candle many others are lit, I consider that one the original.

PURPORT

The Brahma-samhita, Chapter Five, verse 46, states that the visnu-tattva, or the principle of the Absolute Personality of Godhead, is like a lamp because the expansions equal their origin in all respects- A burning lamp can light innumerable other lamps that are not inferior, but still one lamp must be considered the original. Similarly, the Supreme Personality of Godhead expands Himself in the plenary forms of the visnu-tattva, but although they are equally powerful, the original powerful Personality of Godhead is considered the source-This example also explains the appearance of qualitative incarnations like Lord Siva and Lord Brahma--According to Srila Jiva Gosvami, sambhos tu tamodhisthanatvat kajjalamaya- suksma-dipa-sikha-sthaniyasya na tatha samyam. "The sambhu-tattva, or the principle of Lord Siva, is like a lamp covered with carbon because of his being in charge of the mode of ignorance- The illumination from such a lamp is very minute-Therefore the power of Lord Siva cannot compare to that of the Visnu principle."

TEXT 90

taiche saba avatarera krsna se karana
ara eka sioka suna, kuvyakhya-khandana

TRANSLATION

Krsna, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

TEXT 91-92

atra sargo visargas ca
sthanam posanam tayah
man vantaesanukatha
nirodho muktir asrayah

dasamasya visuddhy-artham
navanam iha laksanam
varnayanti mahatmanah
srutenarthena canjasa

TRANSLATION

"Here [in Srimad-Bhagavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahma, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahajanas have described these nine, directly or indirectly, through prayers or direct explanations."

PURPORT

These verses from Srimad-Bhagavatam (2.10.1-2) list the ten subject matters dealt with in the text of the Bhagavatam. Of these, the tenth is the substance, and the other nine are categories derived from the substance- These ten subjects are listed as follows-

(1) Sarga--the first creation by Visnu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, intelligence, false ego and the total material energy or universal form-

(2) Visarga--the secondary creation, or the work of Brahma in producing the moving and unmoving bodies in the universe (brahmada)-

(3) Sthana--the maintenance of the universe by the Personality of Godhead, Visnu- Visnu's function is more important and His glory greater than Brahma's and Lord Siva's, for although Brahma is the creator and Lord Siva the destroyer, Visnu is the maintainer-

(4) posana--special care and protection for devotees by the Lord- As a king maintains his kingdom and subjects but nevertheless gives special attention to the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him-

(5) Uti--the urge for creation or initiative power that is the cause of all inventions, according to the necessities of time, space and objects

(6) Manvantara--the regulative principles for living beings who desire to achieve perfection in human life- The rules of Manu, as described in the Manu-samhita, guide the way to such perfection-

(7) Isanukatha.- scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.

(8) Nirodha: the winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Karana Ocean- The cosmic creations, manifested with His breath, are again dissolved in due course-

(9) Mukti: liberation of the conditioned souls engaged by the gross and subtle coverings of body and mind- When freed from all material affection, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in his original spiritual body and engage in transcendental loving service to the Lord in Vaikunthaloka or Krsnaloka- When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become jivan-mukta, a liberated soul, even while in the material body-

(10) Asraya: the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests and in whom everything merges after annihilation- He is the source and support of all- The asraya is also called the Supreme Brahman, as in the Vedanta-sutra (athato brahma jijnasa, janmady asya yatah). Srimad-Bhagavatam especially describes this Supreme Brahman as the asraya- Sri Krsna is this asraya, and therefore the greatest necessity of life is to study the science of Krsna-

Srimad-Bhagavatam accepts Sri Krsna as the shelter of all manifestations because Lord Krsna, the Supreme Personality of Godhead, is the ultimate source of everything, the supreme goal of all.

Two different principles are to be considered herein--namely, asraya, the object providing shelter, and asrita, the dependents requiring shelter- The asrita exist under the original principle, the asraya. The first nine categories, described in the first nine cantos of Srimad-Bhagavatam, from creation to liberation, including the purusa-avatars, the incarnations, the marginal energy or living entities, and the external energy or material world, are all asrita. The preachers of Srimad-Bhagavatam, however, aim for the asraya-tattva, the Supreme Personality of Godhead, Sri Krsna. The great souls expert in describing Srimad-Bhagavatam have very diligently delineated the other nine categories, sometimes by direct narrations and sometimes by indirect narrations such as stories- The real purpose of doing this is to know perfectly the Absolute Transcendence, Sri Krsna, for the entire creation, both material and spiritual, rests on the body of Sri Krsna-

TEXT 93

asraya janite kahi e nava padartha
e navera utpatti-hetu sei asrayartha

TRANSLATION

To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

TEXT 94

krsna eka sarvasraya, krsna sarva-dhama
krsnera sarire sarva-visvera visrama

TRANSLATION

The Personality of Godhead Sri Krsna is the shelter and abode of everything. All the universes rest in His body.

TEXT 95

dasame dasamamlaksyam
asritasraya-vigraham
sri-krsnakhyam param dhama
jagad-dhama namami tat

TRANSLATION

"The Tenth Canto of Srimad-Bhagavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Sri Krsna, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him."

PURPORT

This quotation comes from Sridhara Svami's commentary on the first verse of the Tenth Canto, Chapter One, of Srimad-Bhagavatam.

TEXT 96

krsnera s varupa, ara saktitraya-jnana
yanra haya, tanra nahi krsnete ajnana

TRANSLATION

One who knows the real feature of Sri Krsna and His three different energies cannot remain ignorant about Him.

PURPORT

Srila Jiva Gosvami states in his Bhagavat-sandarbha (16) that by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, His potential parts and parcels (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and

therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

The primary potencies of the Absolute Truth are mentioned to be three: internal, external and marginal. By the acts of His internal potency, the Personality of Godhead in His original form exhibits the spiritual cosmic manifestations known as the eternal Vaikunthalokas, which exist eternally, even after the destruction of the material cosmic manifestation. By His marginal potency the Lord expands Himself as living beings who are part of Him, just as the sun distributes its rays in all directions. By His external potency the Lord manifests the material creation, just as the sun with its rays creates fog. The material creation is but a perverse reflection of the eternal Vaikuntha nature.

These three energies of the Absolute Truth are also described in the Visnu Purana, where it is said that the living being is equal in quality to the internal potency, whereas the external potency is indirectly controlled by the chief cause of all causes- Maya, the illusory energy, misleads a living being as fog misleads a pedestrian by blocking off the light of the sun. Although the potency of maya is inferior in quality to the marginal potency, which consists of the living beings, who are part and parcel of the Lord, it nevertheless has the power to control the living beings, just as fog can block the actions of a certain portion of the sun's rays although it cannot cover the sun. The living beings covered by the illusory energy evolve in different species of life, with bodies ranging from that of an insignificant ant to that of Brahma, the constructor of the cosmos- The pradhana, the chief cause of all causes in the impersonal vision, is none other than the Supreme Lord, whom one can see face to face in the internal potency. He takes the material all-pervasive form by His inconceivable power. Although all three potencies--namely, internal, external and marginal--are essentially one in the ultimate issue, they are different in action, like electric energy, which can produce both cold and heat under different conditions. The external and marginal potencies are so called under various conditions, but in the original internal potencies there are no such conditions, nor is it possible for the conditions of the external potency to exist in the marginal, or vice versa- One who is able to understand the intricacies of all these energies of the Supreme Lord can no longer remain an empiric impersonalist under the influence of a poor fund of knowledge.

TEXT 97

krsnera s varupera haya sad-vidha vilasa
prabhava-vaibha va-rupe dvl-vidha prakasa

TRANSLATION

The Personality of Godhead Sri Krsna enjoys Himself in six primary expansions. His two manifestations are prabhava and vaibhava.

PURPORT

Now the author of Sri Caitanya-caritamrta turns to a description of the Personality of Godhead Krsna in His innumerable expansions- The Lord

primarily expands Himself in two categories, namely prabhava and vaibhava. The prabhava forms are fully potent like Sri Krsna, and the vaibhava forms are partially potent. The prabhava forms are manifested in relation with potencies, but the vaibhava forms are manifested in relation with excellences. The potent prabhava manifestations are also of two varieties: temporary and eternal- The Mohini, Hamsa and Sukla forms are manifested only temporarily, in terms of a particular age- Among the other prabhavas, who are not very famous according to the material estimation, are Dhanvantari, Rsabha, Vyasa, Dattatreya and Kapila- Among the vaibhava-prakasa forms are Kurma, Matsya, Nara-Narayana, Varaha, Hayagriva, Prsnigarbha, Baladeva, Yajna, Vibhu, Satyasena, Hari, Vaikuntha, Ajita, Vamana, Sarvabhauma, Rsabha, Visvaksena, Dharmasetu, Sudhama, Yogesvara and Brhadbhanu-

TEXT 98

amsa-saktyavesa-rupe dvi-vidhavatara
balya pauganda dharma dui ta' prakara

TRANSLATION

His incarnations are of two kinds, namely partial and empowered. He appears in two ages--childhood and boyhood.

PURPORT

The villasa forms are six in number- Incarnations are of two varieties, namely saktyavesa (empowered) and amsavesa (partial)- These incarnations also come within the category of prabhava and vaibhava manifestations- Childhood and boyhood are two special features of the Personality of Godhead Sri Krsna, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Sri Krsna is always worshiped in this eternal adolescent form.

TEXT 99

kisora-svarupa krsna svayam avatari
krida kare ei chaya-rupe visva bhari'

TRANSLATION

The Personality of Godhead, Sri Krsna, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

TEXT 100

ei chaya-rupe haya ananta vibheda
ananta-rupe eka-rupa, nahi kichu bheda

TRANSLATION

In these six kinds of forms there are innumerable varieties. Although they are many, they are all one; there is no difference between them.

PURPORT

The Personality of Godhead manifests Himself in six different features: (1) pr\bhava, (2) vaibhava, (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Sri Krsna, whose permanent feature is adolescence, enjoys His transcendental proclivities by performing pastimes in these six forms. In these six features there are unlimited divisions of the Personality of Godhead's forms. The jivas, or living beings, are differentiated parts and parcels of the Lord. They are all diversities of the one without a second, the Supreme Personality of Godhead.

TEXT 101

cic-chak ti, svarupa-sakti, antaranga nama
tahara vaibhava ananta vaikunthaoi dhama

TRANSLATION

The cit-sakti, which is also called svarupa-sakti or antaranga-sakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

TEXT 102

maya-sakti, bahiranga, jagat-karana
tahara vaibhava ananta brahmandera gana

TRANSLATION

The external energy, called maya-sakti, is the cause of innumerable universes with varied material potencies.

TEXT 103

jiva-sakti tatasthakhya, nahi yara anta
mukhya tina sakti, tara vibheda ananta

TRANSLATION

The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

PURPORT

The internal potency of the Lord, which is called cit-sakti or antaranga-sakti, exhibits variegatedness in the transcendental Vaikuntha

cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to the Personality of Godhead after leaving the material tabernacle. The Svetasvatara Upanisad (6.8) in forms us:

na tasya karyam karanam ca vidyate
na tat-samas cabhyadhikas ca drsyate
parasya saktir vividhaiva srutyate
svabhavikijnana-bala-kriya ca

"The Supreme Lord is one without a second. He has nothing to do personally, nor does He have material senses. No one is equal to Him nor greater than Him. He has unlimited, variegated potencies of different names, which exist within Him as autonomous attributes and provide Him full knowledge, power and pastimes."

TEXT 104

e-mata svarupa-gana, ara tina sakti
sabhara asraya krsna, krsne sabhara sthiti

TRANSLATION

These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Sri Krsna, the Transcendence. They have their existence in Him.

TEXT 105

yadyapi brahmanda-ganera purusa asraya
sei purusadi sabhara krsna mulasraya

TRANSLATION

Although the three purusas are the shelter of all the universes, Lord Krsna is the original source of the purusas.

TEXT 106

s vayam bhagavan krsna, krsna sarvasraya
parama isvara krsna sarva-sastre kaya

TRANSLATION

Thus the Personality of Godhead Sri Krsna is the original primeval Lord, the source of all other expansions. All the revealed scriptures accept Sri Krsna as the Supreme Lord.

TEXT 107

isvarah paramah krsnah

sac-cid anda-vigrahah
anadir adir go vindah
sarva-karana-karanam

TRANSLATION

"Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

PURPORT

This is the first verse of the Fifth Chapter of Brahma-samhita.

TEXT 108

e saba siddhanta tumi jana bhala-mate
tabu purva-paksa kara ama calaite

TRANSLATION

You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me.

PURPORT

A learned man who has thoroughly studied the scriptures cannot hesitate to accept Sri Krsna as the Supreme Personality of Godhead. If such a man argues about this matter, certainly he must be doing so to agitate the minds of his opponents.

TEXT 109

sei krsna a vatari vrajendra-kumara
apane caitanya-rupe kaila avatara

TRANSLATION

That same Lord Krsna, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Sri Caitanya Mahaprabhu.

TEXT 110

atae va caitanya gosani paratattva-sima
tanre ksiroda-sayi kahi, ki tanra mahima

TRANSLATION

Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Ksirodakasayi Visnu does not add to His glory.

TEXT 111

sei ta' bhaktera vakya nahe vyabhicri
sakala sambhave tante, yate avatari

TRANSLATION

But such words from the lips of a sincere devotee cannot be false.
All possibilities abide in Him, for He is the primeval Lord.

TEXT 112

avatarira dehe saba avatarera sthiti
keho kona-mate kahe, yemana yara mati

TRANSLATION

All other incarnations are potentially situated in the original
body of the primeval Lord. Thus according to one's opinion, one may
address Him as any one of the incarnations.

PURPORT

It is not contradictory for a devotee to call the Supreme Lord by
any one of the various names of His plenary expansions because the
original Personality of Godhead includes all such categories. Since the
plenary expansions exist within the original person, one may call Him by
any of these names. In the Sri Caitanya-bhagavata (Madhya 6.95) Lord
Caitanya says, "I was lying asleep in the ocean of milk, but I was
awakened by the call of Nada, Sri Advaita Prabhu." Here the Lord refers
to His form as Ksirodakasayi Visnu.

TEXT 113

krsnake kahaye keha--nara-nrayana
keho kahe, krsna haya sakst vamana

TRANSLATION

Some say that Sri Krsna is directly Nara-Narayana. Others say that
He is directly Vamana.

TEXT 114

keho kahe, krsna ksiroda-sayi a vatara
asambhava nahe, satya vacana sabara

TRANSLATION

Some say that Krsna is the incarnation of Ksirodakasayi Visnu. None
of these statements is impossible; each is as correct as the others.

PURPORT

The Laghu-bhagavatamṛta states:
atae va puranadau kecin nara-sakhatmatam
mahendranujatam kecit kecid ksirabdhi-sayitam
sahasra-sirsatam kecit kecid vaikuritha-nathatam
bruyuh krsnasya munayas tat-tad-vrtty-anugaminah
(Laghu-bhagavatamṛta 5.383)

"According to the intimate relationships between Sri Kṛṣṇa, the primeval Lord, and His devotees, the puranas describe Him by various names. Sometimes He is called Narayana; sometimes Upendra (Vamana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakasayi Visnu. Sometimes He is called the thousandhooded Sesha Naga and sometimes the Lord of Vaikuntha."

TEXT 115

keho kahe, para-vyome narayana hari
sakala sambha ve krsne, yate avatari

TRANSLATION

Some call Him Hari, or the Narayana of the transcendental world. Everything is possible in Kṛṣṇa, for He is the primeval Lord.

TEXT 116

saba srota-ganera kari carana vandana
e saba siddhanta suna, kari' eka mana

TRANSLATION

I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

PURPORT

Prostrating himself at the feet of his readers, the author of Sri Caitanya-caritamṛta entreats them in all humility to hear with rapt attention these conclusive arguments regarding the Absolute Truth. One should not fail to hear such arguments because only by such knowledge can one perfectly know Kṛṣṇa.

TEXT 117

siddhanta baliya citte na kara alasa
iha ha-ite krsne lage sudrdha manasa

TRANSLATION

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krsna.

PURPORT

There are many students who, in spite of reading Bhagavad-gita, misunderstand Krsna because of imperfect knowledge and conclude Him to be an ordinary historical personality. This one must not do. One should be particularly careful to understand the truth about Krsna. If because of laziness one does not come to know Krsna conclusively, one will be misguided about the cult of devotion, like those who declare themselves advanced devotees and imitate the transcendental symptoms sometimes observed in liberated souls. Although the use of thoughts and arguments is a most suitable process for inducing an uninitiated person to become a devotee, neophytes in devotional service must always alertly understand Krsna through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Sri Krsna from such authorities, one cannot make advancement in devotion to Sri Krsna. The revealed scriptures mention nine means of attaining devotional service, of which the first and foremost is hearing from authority. The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.

When Brahma described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a maha-bhagavata. From the teachings of Lord Caitanya Mahaprabhu to Sanatana Gosvami we learn:

sastra-yuktye sunipuna, drdha-sraddha yanra
'uttama-adhikari' sei taraye samsara

(Cc. Madhya 22.65) "A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence." Srila Rupa Gosvami, in his Upadesamrta, advises that to make rapid advancement in the cult of devotional service one should be very much active and should persevere in executing the duties specified in the revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

Imitation devotees, who wish to advertise themselves as elevated Vaisnavas and who therefore imitate the previous acaryas but do not follow them in principle, are condemned in the words of Srimad-Bhagavatam as stone-hearted. Srila Visvanatha Cakravarti Thakura has commented on their stone-hearted condition as follows: bahir asru-pulakayoh sator api yad dhrdayam na vikriyeta tad asma-saram iti kanisthdhikarlnam e va asru-pulakadi-mattve 'pi asma-sara-hrdayataya nindaisa. "Those who shed tears by practice but whose hearts have not changed are to be known as stone-hearted devotees of the lowest grade.

Their imitation crying, induced by artificial practice, is always condemned." The desired change of heart referred to above is visible in reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Sri Krsna and His potencies is absolutely necessary. False devotees may think that simply shedding tears will lead one to the transcendental plane, even if one has not had a factual change in heart, but such a practice is useless if there is no transcendental realization. False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous acaryas is unadvisable, like studying dry empiric philosophies. But Srila Jiva Gosvami, following the previous acaryas, has inculcated the conclusions of the scriptures in the six theses called the Sat-sandarbhās. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.

TEXT 118

caitanya-mahima jani e saba siddhante
citta drdha hana lage mahima-jnana haite

TRANSLATION

By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

PURPORT

One can know the glories of Sri Caitanya Mahaprabhu only by reaching, in knowledge, a conclusive decision about Sri Krsna, strengthened by bona fide study of the conclusions of the acaryas.

TEXT 119

caitanya-prabhura mahima kahibara tare
krsnera mahima kahi kariya vistare

TRANSLATION

Just to enunciate the glories of Sri Caitanya Mahaprabhu, I have tried to describe the glories of Sri Krsna in detail.

TEXT 120

caitanya-gosanira ei tattva-nirupana
svayam-bhaga van krsna vrajendra-nandana

TRANSLATION

The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Krsna, the son of the King of Vraja.

TEXT 121

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Ad i-Iila, Second Chapter, describing Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead.

Chapter Three

In this chapter the author has fully discussed the reason for the descent of Sri Caitanya Mahaprabhu. The Supreme Personality of Godhead, Lord Sri Krsna, after displaying His pastimes as Lord Krsna, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellow reciprocations of service and love between Himself and His servants, friends, parents and fianc\ees. According to the Vedic literature, the foremost occupational duty for humanity in this age of Kali is nama-sankirtana, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Krsna Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Krsna therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, only for that purpose did Lord Krsna appear personally in Navadvipa in the form of Sri Krsna Caitanya Mahaprabhu.

Krsnadasa Kaviraja has herein presented much authentic evidence from Srimad- Bhagavatam and other scriptures to substantiate the identity of Lord Caitanya with Sri Krsna Himself. He has described bodily symptoms in Lord Caitanya that are visible only in the person of the Supreme Lord, and he has proved that Lord Caitanya appeared with His personal associates like Sri Nityananda, Advaita, Gadadhara, Srivasa and other devotees to preach the special significance of chanting Hare Krsna. The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service. The Lord tried to conceal His identity as the Supreme Personality of Godhead by representing Himself as a devotee, but His pure devotees can recognize Him by His special features. The Vedas and puranas foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Acarya was a contemporary of Lord Caitanya's father. He felt sorry for the condition of the world because even after Lord Krsna's appearance, no one had interest in devotional service to Krsna. This forgetfulness was so overwhelming that Advaita Prabhu was convinced that no one but Lord Krsna Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Krsna to appear as Lord Caitanya. Offering tulasi leaves and Ganges water, He cried for the Lord's appearance. The Lord, being satisfied by His pure devotees, descends to satisfy them. As such, being pleased by Advaita Acarya, Lord Caitanya appeared.

TEXT 1

sri-caitanya-prabhum vande yat-padasraya-viryatah
sangrhnaty akara-vratad ajnah siddhanta-san-manin

TRANSLATION

I offer my respectful obeisances to Sri Caitanya Mahaprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

TEXT 2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Caitanya. All glories to Lord Nityananda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.

TEXT 3

trtiya slokera artha kaila vivarana
caturtha slokera artha suna bhakta-gana

TRANSLATION

I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

TEXT 4

anarpita-carim cirat karunayavatirnah kalau
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam
harih purata-sundara-dyuti-kadamba-sandioitah
sada hrdaya-kandare sphuratu vah saci-nandanah

TRANSLATION

"May that Lord, who is known as the son of Srimati Sacidevi, 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."

PURPORT

This is a quotation from the Vidagdha-madhava, a drama compiled and edited by Srila Rupa Gosvami.

TEXT 5

purna bhagavan krsna vrajendra-kumara
goloke vrajera saha nitya vihara

TRANSLATION

Lord Krsna, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhama.

PURPORT

In the previous chapter it has been established that Krsna, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead with six opulences. He eternally enjoys transcendently variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Krsnaloka are called aprakata, or unmanifested pastimes, because they are beyond the purview of the conditioned souls. Lord Krsna is always present everywhere, but when He is not present before our eyes, He is said to be aprakata, or unmanifested.

TEXT 6

brahmara eka dine tinho eka-bara
avatirna hana karena prakata vihara

TRANSLATION

Once in a day of Brahma, He descends to this world to manifest His transcendental pastimes.

TEXT 7

satya, treta, dvapara, kali, cari-yuga jani
sei cari-yuge divya eka-yuga mani

TRANSLATION

We know that there are four ages [yugas], namely Satya, Treta, Dvapara and Kali. These four together comprise one divya-yuga.

TEXT 8

ekattara catur-yuge eka man vantara
caudda man vantara brahmara di vasa bhitara

TRANSLATION

Seventy-one divya-yugas constitute one manvantara. There are fourteen manvantaras in one day of Brahma.

PURPORT

A manvantara is the period controlled by one Manu. The reign of fourteen Manus equals the length of one day (twelve hours) in the life of Brahma, and the night of Brahma is of the same duration. These calculations are given in the authentic astronomy book known as the Surya-siddhanta. This book was compiled by the great professor of astronomy and mathematics Bimal Prasad Datta, later known as Bhaktisiddhanta Sarasvati Gosvami, who was our merciful spiritual master. He was honored with the title Siddhanta Sarasvati for writing the Surya-siddhanta, and the title Gosvami Maharaja was added when he accepted sannyasa, the renounced order of life.

TEXT 9

`vaivasvata'-nama ei sap tama man van tara
sataisa catur-yuga tahara antara

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvan]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

PURPORT

The names of the fourteen Manus are as follows: (1) Svayambhuva, (2) Svarocisa, (3) Uttama, (4) Tamasa, (5) Raivata, (6) Caksusa, (7) Vaivasvata, (8) Savarni, (9) Daksa-savarni, (10) Brahma-savarni, (11) Dharma-savarni, (12) Rudraputra (Rudrasavarni), (13) Raucya, or Deva-savarni, (14) and Bhautyaka, or Indra-savarni.

TEXT 10

astavimsa catur-yuge dvaparera sese
vrajera sahite haya krsnera prakase

TRANSLATION

At the end of the Dvapara-yuga of the twenty-eighth divya-yuga, Lord Krsna appears on earth with the full paraphernalia of His eternal Vrajadhama.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Krsna appears at the close of the Dvapara-yuga of the twenty-eighth divya-yuga, and then Lord Caitanya appears in the Kali-yuga of the same divya-yuga. Lord Krsna and Lord Caitanya appear once in each day of Brahma, or once in fourteen manvantaras, each of seventy-one divya-yugas in duration.

From the beginning of Brahma's day of 4,320,000,000 years, six Manus appear and disappear before Lord Krsna appears. Thus 1,975,320,000 years of the day of Brahma elapse before the appearance of Lord Krsna. This is an astronomical calculation according to solar years.

TEXT 11

dasya, sakhya, vatsalya, srngara--cari rasa
cari bhavera bhakta yata krsna tara vasa

TRANSLATION

Servitude [dasya], friendship [sakhya], parental affection [vatsalya] and conjugal love [srngara] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Krsna is subdued.

PURPORT

Dasya, sakhya, vatsalya and srngara are the transcendental modes of loving service to the Lord. Santa-rasa, or the neutral stage, is not mentioned in this verse because although in santa-rasa one considers the Absolute Truth the sublime great, one does not go beyond that conception. Santa-rasa is a very grand idea for materialistic philosophers, but such idealistic appreciation is only the beginning; it is the lowest among the relationships in the spiritual world. Santa-rasa is not given much importance because as soon as there is a slight understanding between the knower and the known, active loving transcendental reciprocations and exchanges begin. Dasya-rasa is the basic relationship between Krsna and His devotees; therefore this verse considers dasya the first stage of transcendental devotional service.

TEXT 12

dasa-sakha-pita-mata-kanta-gana lana
vraje krida kare krsna premavista hana

TRANSLATION

Absorbed in such transcendental love, Lord Sri Krsna enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

PURPORT

The descent of Sri Krsna, the Absolute Personality of Godhead, is very purposeful. In Bhagavad-gita it is said that one who knows the truth about Sri Krsna's descent and His various activities is at once liberated and does not have to fall again to this existence of birth and death after he leaves his present material body. In other words, one who factually understands Krsna makes his life perfect. Imperfect life is realized in material existence, in five different relationships we share with everyone within the material world: neutrality, servitorship, friendship, filial love, and amorous love between husband and wife, or lover and beloved. These five enjoyable relationships within the material world are perverted reflections of relationships with the Absolute Personality of Godhead in the transcendental nature. That Absolute Personality, Sri Krsna, descends to revive the five eternally existing relationships. Thus He manifests His transcendental pastimes in Vraja so that people may be attracted into that sphere of activities and leave aside their imitation relationships with the mundane. Then, after fully exhibiting all such activities, the Lord disappears.

TEXT 13

yathesta vihari' krsna kare antardhana
antardhana kari' mane kare anumana

TRANSLATION

Lord Krsna enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

TEXT 14

cira-kala nahi kari prema-bhakti dana
bhakti vina jagatera nahi avasthana

TRANSLATION

"For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless.

PURPORT

The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life.

TEXT 15

sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhava paite nahi sakti

TRANSLATION

"Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhumi.

TEXT 16

aisvarya jnanete saba jagat misrlta
aisvarya-sithila-preme nahi mora prita

TRANSLATION

"Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

PURPORT

After His appearance, Lord Krsna thought that He had not distributed the transcendental personal dealings with His devotees in dasya, sakhya, vatsalya and madhurya. One may understand the science of the Supreme Personality of Godhead from the Vedic literature and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Krsna is served by the residents of Vrajabhumi. One cannot understand the dealings of the Lord in Vrndavana simply by executing the ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one's entering personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as Lord Caitanya.

TEXT 17

aisvarya jnane vidhi-bhaiana kariya
vaikunthake yaya catur-vidha mukti pana

TRANSLATION

"By performing such regulated devotional service in awe and veneration, one may go to Vaikuntha and attain the four kinds of liberation.

TEXT 18

sarsti, sarupya, ara samipya, salokya
sayujya na laya bhakta yate brahma-aikya

TRANSLATION

"These liberations are sarsti [achieving opulences equal to those of the Lord], sarupya [having a form the same as the Lord's], samipya [living as a personal associate of the Lord] and salokya [living on a Vaikuntha planet]. Devotees never accept sayujya, however, since that is oneness with Brahman.

PURPORT

Those engaged in devotional service according to the ritualistic principles mentioned in the scriptures attain these different kinds of liberation. But although such devotees can attain sarsti, sarupya, samipya and salokya, they are not concerned with these liberations, for such devotees are satisfied only in rendering transcendental loving service to the Lord. The fifth kind of liberation, sayujya, is never accepted even by devotees who perform only ritualistic worship. To attain sayujya, or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for sayujya liberation.

TEXT 19

yuga-dharma pra vartaimu nama-sankirtana
cari bhava-bhakti oiya nacamu bhuvana

TRANSLATION

"I shall personally inaugurate the religion of the age--nama-sankirtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

TEXT 20

apani karimu bhakta-bhava angikare
apani acari' bhakti sikhaimu sabare

TRANSLATION

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

PURPORT

When one associates with a pure devotee, he becomes so elevated that he does not aspire even for sarsti, sarupya, samipya or salokya, because he feels that such liberation is a kind of sense gratification. Pure devotees do not ask anything from the Lord for their personal benefit. Even if offered personal benefits, pure devotees do not accept them, because their only desire is to satisfy the Supreme Personality of Godhead by transcendental loving service. No one but the Lord Himself can teach this highest form of devotional service. Therefore, when the Lord took the place of the incarnation of Kali-yuga to spread the

glories of chanting Hare Krsna--the system of worship recommended in this age--He also distributed the process of devotional service performed on the platform of transcendental spontaneous love. To teach the highest principles of spiritual life, the Lord Himself appeared as a devotee in the form of Lord Caitanya.

TEXT 21

apane na kaile dharma sikhana na yaya
ei ta' siddhanta gita-bhaga vate gaya

TRANSLATION

"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gita and Bhagavatam.

TEXT 22

yada yada hi dharmasya
glanir bha vati bhārata
abhyutthanam adharmasya
tadatmanam srijamy aham

TRANSLATION

"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."

TEXT 23

paritranaya sadhunam
vinasaya ca duskṛtam

dharma-samsthapanarthaya
sambha vami yuge yuge

TRANSLATION

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

PURPORT

and 25, which follow, are also from Bhagavad-gita (3.24, 21).

TEXT 24

utsideyur ime loka
na kuryam karma ced aham

sankarasya ca karta syam
upahanyam imah prajah

TRANSLATION

" `If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be a cause of unwanted population and would spoil all these living beings.'

TEXT 25

yad yad acarati sresthas
tat tad e vetaro janah
sa yat pramanam kurute
lokas tad anuvartate

TRANSLATION

" `Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues.,

TEXT 26

yuga-dharma-pra vartana haya amsa haite
ama vina anye nare vraja-prema dite

TRANSLATION

"My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

TEXT 27

san tv a vatara bahavah
pan kaja-nabhasya sarvato bhadrah
krsnad anyah ko va latasv
api premado bhavati

TRANSLATION

" `There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Sri Krsna can bestow love of God upon the surrendered souls?,

PURPORT

This quotation from Bilvamangala Thakura is found in the Laghu-bhagavatamrta (1.5.37).

TEXT 28

tahate apana bhakta-gana kari' sange
prthivite avatari' karimu nana range

TRANSLATION

"Therefore in the company of My devotees I shall appear on earth
and perform various colorful pastimes."

TEXT 29

eta bhavi' kali-kale prathama sandhyaya
avatirna haila krsna apani nadiyaya

TRANSLATION

Thinking thus, the Personality of Godhead, Sri Krsna Himself,
descended at Nadia early in the age of Kali.

PURPORT

The prathama-sandhya is the beginning of the age. According to
astronomical calculation, the age is divided into twelve parts. The
first of these twelve divisions is known as the prathama-sandhya. The
prathama-sandhya and sesa-sandhya, the last division of the preceding
age, form the junction of the two ages. According to the Surya-
siddhanta, the prathama-sandhya of the Kali-yuga lasts 36,000 solar
years. Lord Caitanya appeared in the prathama-sandhya after 4,586 solar
years of Kaliyuga had passed.

TEXT 30

caitanya-simhera nava-dvipe avatara
simha-griva, simha-virya, simhera hunkara

TRANSLATION

Thus the lionlike Lord Caitanya has appeared in Navadvipa. He has
the shoulders of a lion, the powers of a lion, and the loud voice of a
lion.

TEXT 31

sei simha vasuk jivera hrdaya-kandare
kalmasa-dvirada nase yanhara hunkare

TRANSLATION

May that lion be seated in the core of the heart of every living
being. Thus with His resounding roar may He drive away one's elephantine
vices.

TEXT 32

prathama lilaya tanra `visvambhara' nama
bhakti-rase bharila, dharila bhuta-grama

TRANSLATION

In His early pastimes He is known as Visvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

TEXT 33

dubhrn dhatura artha--posana, dharana
pusila, dharila prema diya tri-bhu vana

TRANSLATION

The verbal root "dubhrn" [which is the root of the word "visvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

TEXT 34

sesa-lilaya dhare nama `sri-krsna-caitanya'
sri-krsna janaye saba visva kaila dhanya

TRANSLATION

In His later pastimes He is known as Lord Sri Krsna Caitanya. He blesses the whole world by teaching about the name and fame of Lord Sri Krsna.

PURPORT

Lord Caitanya remained a householder only until His twenty-fourth year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eighth year. Therefore sesa-lila, or the final portion of His activities, lasted twenty-four years.

Some so-called Vaisnavas say that the renounced order of life is not accepted in the Vaisnava sampradaya, or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Sri Caitanya Mahaprabhu took the sannyasa order from Sripada Kesava Bharati, who belonged to the Sankara sect, which approves of only ten names for sannyasis. Long before the advent of Sripada Sankaracarya, however, the sannyasa order existed in the Vaisnava line of Visnusvami. In the Visnusvami Vaisnava sampradaya, there are ten different kinds of sannyasa names and 108 different names for sannyasis who accept the tri-danda, the triple staff of sannyasa. This is approved by the Vedic rules. Therefore Vaisnava sannyasa was existent even before the appearance of Sankaracarya, although those who know nothing about

Vaisnava sannyasa unnecessarily declare that there is no sannyasa in the Vaisnava sampradaya.

During the time of Lord Caitanya, the influence of Sankaracarya in society was very strong. People thought that one could accept sannyasa only in the disciplic succession of Sankaracarya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyasa. Since His acceptance of sannyasa was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a sannyasi in the disciplic succession of Sankaracarya, although sannyasa was also sanctioned in the Vaisnava sampradaya.

In the Sankara-sampradaya there are ten different names awarded to sannyasis: (1) Tirtha, (2) Asrama, (3) Vana, (4) Aranya, (5) Giri, (6) Parvata, (7) Sagara, (8) Sarasvati, (9) Bharati and (10) Puri. Before one enters sannyasa, he has one of the various names for a brahmacari, the assistant to a sannyasi. Sannyasis with the titles Tirtha and Asrama generally stay at Dvaraka, and their brahmacari name is Svarupa. Those known by the names Vana and Aranya stay at Purusottama, or Jagannatha Puri, and their brahmacari name is Prakasa. Those with the names Giri, Parvata and Sagara generally stay at Badarikasrama, and their brahmacari name is Ananda. Those with the titles Sarasvati, Bharati and Puri usually live at Sringeri in South India, and their brahmacari name is Caitanya.

Sripada Sankaracarya established four monasteries in India, in the four directions north, south, east and west, and he entrusted them to four sannyasis who were his 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 Anandavara, Bhogavara, Kitavara and Bhumivara, and in course of time they have developed different ideas and different slogans.

According to the regulation of the disciplic succession, one who wishes to enter the renounced order in Sankara's sect must first be trained as a brahmacari under a bona fide sannyasi. The brahmacari's name is ascertained according to the group to which the sannyasi belongs. Lord Caitanya accepted sannyasa from Kesava Bharati. When He first approached Kesava Bharati, He was accepted as a brahmacari with the name Sri Krsna Caitanya Brahmacari. After He took sannyasa, He preferred to keep the name Krsna Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bharati after He took sannyasa from a Bharati, until Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja volunteered the explanation that because a sannyasi in the Sankara-sampradaya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Sri Krsna Caitanya, placing Himself as an eternal servitor. A brahmacari is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographies also mention that Lord Caitanya accepted the danda (rod) and begging pot, symbolic of the sannyasa order, at the time He took sannyasa.

TEXT 35

tanra yugavatara jani' garga mahasaya
krsnera nama-karane kariyache nirnaya

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for the Kali-yuga, Gargamuni, during the naming ceremony of Krsna, predicted His appearance.

TEXT 36

asan varnas trayo hy asya
grhnato'nuyugam tanuh
suklo raktas tatha pita
idanim krsnatam gatah

TRANSLATION

"This boy [Krsna] has three other colors--white, red and yellow--as He appears in different ages. Now He has appeared in a transcendental blackish color."

PURPORT

This is a verse from Srimad-Bhagavatam (10.8.1 3).

TEXT 37

sukla, rakta, pita-varna--ei tina dyuti
satya-tre ta-kali-kale dharena sri-pati

TRANSLATION

White, red and yellow--these are the three bodily lusters that the Lord, the husband of the goddess of fortune, assumes in the ages of Satya, Treta and Kali respectively.

TEXT 38

idanim dvapare tinho haila krsna-varna
ei saba sastragama-puranera marma

TRANSLATION

Now, in the Dvapara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Puranas and other Vedic literatures with reference to the context.

TEXT 39

dvapare bhaga van syamah
pita-vasa njjayudhah
sri-vatsadibhir ankais ca
laksanair upalaksitah

TRANSLATION

"In the Dvapara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the
, Kaustubha jewel and marks of Srivatsa. This is how His symptoms are described."

PURPORT

This is a verse from Srimad-Bhagavatam (11.5.27), spoken by Saint Karabhajana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

TEXT 40

kali-yuge yuga-dharma--namera pracara
tathi Iagi' pita-varna caitanyavatara

TRANSLATION

The religious practice for the age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

PURPORT

In this age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. Bhakti- yoga actually begins with the chanting of the holy name, as confirmed by Madhvacarya in his commentary on the Mundaka Upanisad. He quotes this verse from the Narayana-samhita:

dvapariyair janair visnuh pancaratraais tu ke valaih
kalau tu nama-matrena p\jyate bhagavan harih

"In the Dvapara-yuga people should worship Lord Visnu only by the regulative principles of the Narada-pancaratra and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead." The Hare Krsna mantra is specifically mentioned in many Upanisads, such as the Kali-santarana Upanisad, where it is said:

hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare
iti sodasakam namnam kali-kalmasa-nasanam
natah parataropayah sarva-vedesu drsyate

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Krsna."

TEXT 41

tapta-hema-sama-kanti, prakanda sarira
nava-megha jjni kantha-dh vani ye gambhira

TRANSLATION

The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

TEXT 42

dairghya- vistare yei apanara hata
cari hasta haya `maha-purusa' vikhyata

TRANSLATION

One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

TEXT 43

`nyagrodha-parimandala' haya tanra nama
nyagrodha-parimandala-tanu caitanya guna-dhama

TRANSLATION

Such a person is called "nyagrodha-parimandala." Sri Caitanya Mahaprabhu, who personifies all good qualities, has the body of a nyagrodha-parimandala.

PURPORT

No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features. These features certainly indicate an incarnation of Visnu and no one else.

TEXT 44

ajanulambita-bhuja kamala-locana
tilaphula jini-nasa, sudhamsu-vadana

TRANSLATION

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.

TEXT 45

san ta, danta, krsna-bhakti-nistha-parayana
bhakta-vatsala, susila, sarva-bhute sama

TRANSLATION

He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Sri Krsna. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

TEXT 46

candanera angada-bala, candana-bhusana
nrtya-kale pari' karena krsna-sankirtana

TRANSLATION

He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in Sri Krsna sankirtana.

TEXT 47

ei saba guna lana muni vaisampayana
sahasra-name kaila tanra nama-ganana

TRANSLATION

Recording all these qualities of Lord Caitanya, the sage Vaisampayana included His name in the Visnu-sahasra-nama.

TEXT 48

dui lila caitanyera--adi ara sesa
dui Iilaya cari cari nama visesa

TRANSLATION

The pastimes of Lord Caitanya have two divisions--the early pastimes [adi-Iila] and later pastimes [sesa-lila]. He has four names in each of these two Iilas.

TEXT 49

su varna- varno hemango
varangas candanangadi
sannyasa-krc chamah santo
nistha-santi-pardyanah

TRANSLATION

"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. In His later pastimes He accepts the sannyasa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

PURPORT

This is a verse from the Mahabharata (Dana-dharma, Visnu-sahasra-nama-stotra). In his commentary on the Visnu-sahasra-nama called the Namartha-sudhabhidha, Srila Baladeva Vidyabhusana, commenting upon this verse, asserts that Lord Caitanya is the Supreme personality of Godhead according to the evidence of the Upanisads. He explains that suvarna-varnah means a golden complexion. He also quotes the Vedic injunction yadapasyah pasyate rukma-varnam kartaram isam purusam brahma-yonim. Rukma-varnam. kartaram isam refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. purusam means the Supreme Lord, and brahma-yonim indicates that He is also the Supreme Brahman. This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Krsna. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive. Srila Baladeva Vidyabhusana has explained that the word varanga means "exquisitely beautiful."

Lord Caitanya accepted sannyasa, leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Krsna. He is peaceful because He renounces all topics not related to the service of Krsna. Srila Baladeva Vidyabhusana has explained that the word nistha indicates His being rigidly fixed in chanting the holy name of Sri Krsna. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.

TEXT 50

vyakta kari' bhagavate kahe bara bara
kali-yuge dharma--nama-sankirtana sara

TRANSLATION

In Srimad-Bhagavatam it is repeatedly and clearly said that the essence of religion in the age of Kali is the chanting of the holy name of Krsna.

TEXT 51

iti dvapara urvisa
stu vanti jagad-isvaram
nana-tan tra-vidhanena

kalav api yatha srnu

TRANSLATION

"O King, in this way people in Dvapara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

PURPORT

This verse is spoken by Saint Karabhajana in Srimad-Bhagavatam (1.5.31).

TEXT 52

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yaianti hi sumedhasah

TRANSLATION

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

PURPORT

This text is from Srimad-Bhagavatam (1.5.32). Srila Jiva Gosvami has explained this verse in his commentary on the Bhagavatam known as the Krama-sandarbha, wherein he says that Lord Krsna also appears with a golden complexion. That golden Lord Krsna is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in Srimad-Bhagavatam by Gargamuni, who said that although the child Krsna was blackish, He also appears in three other colors--red, white and yellow. He exhibited His white and red complexions in the Satya and Treta ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaurahari.

Srila Jiva Gosvami explains that krsna-varnam means Sri Krsna Caitanya. Krsna-varna and Krsna Caitanya are equivalent. The name Krsna appears with both Lord Krsna and Lord Caitanya Krsna. Lord Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, but He always engages in describing Krsna and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Krsna Himself appears as Lord Caitanya to preach the highest gospel. Lord Caitanya always chants the holy name of Krsna and describes it also, and because He is Krsna Himself, whoever meets Him will automatically chant the holy name of Krsna and later describe it to others. He injects one with transcendental Krsna consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Krsna, either by personality or by sound. Simply by seeing

Lord Caitanya one at once remembers Lord Krsna. One may therefore accept Him as visnu-tattva. In other words, Lord Caitanya is Lord Krsna Himself.

Sangopangastra-parsadam further indicates that Lord Caitanya is Lord Krsna. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahaprabhu. Srila Jiva Gosvami explains that His beauty is His astra, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the sankirtana movement, He attracted many great scholars and acaryas, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityananda, Advaita, Gadadhara and Srivasa.

Srila Jiva Gosvami cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Krsna to worship Lord Caitanya. Krsna-varnam tvisakrsnam indicates that prominence should be given to the name of Krsna. Lord Caitanya taught Krsna consciousness and chanted the name of Krsna. Therefore, to worship Lord Caitanya, everyone should together chant the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Krsna. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Srila Sarvabhauma Bhattacharya, a famous disciple of Lord Caitanya, said: "The principle of transcendental devotional service having been lost, Sri Krsna Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Krsna. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower."

TEXT 53

sunā, bhāi, ei saba caitanya-mahima
ei sloke kahe tanra mahimara sima

TRANSLATION

My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

TEXT 54

`krsna' ei dui varna sada yanra mukhe
athava, krsnake tinho varne nija sukhe

TRANSLATION

The two syllables "krs-na" are always in His mouth; or, He constantly describes Krsna with great pleasure.

TEXT 55

krsna-varna-sabdera artha dui ta pramana
krsna vinu tanra mukhe nahi aise ana

TRANSLATION

These are two meanings of the word "krsna-varna." Indeed, nothing else but Krsna issues from His mouth.

TEXT 56

keha tanre bale yadi krsna-varana
ara visesane tara kare nivarana

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tvisa akrsnam] immediately restricts him.

TEXT 57

deha-kantye haya tenho akrsna-varana
akrsna-vamne kahe pita-varana

TRANSLATION

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

TEXT 58

kalau yam vidvamsah sphutam abhiyaiante dyuti-bharad
akrsnangam krsnam makha-vidhibhir utkirtanamayaih
upasyam ca prahur yam akhila-caturthasrama jusam
sa devas caitanyakrtir atitaram nah krpayatu

TRANSLATION

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the age of Kali worship Lord Krsna, who is now non-blackish because of the great upsurge of the feelings of Srimati Radharani. He is the only worshipable Deity for the paramahamsas, who have attained the highest stage of the fourth order [sannyasa]. May that

Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

PURPORT

This text, as well as text 63 and text 66, is from the Stava-mala of Srila Rupa Gosvami.

TEXT 59

pratyaksa tanhara tapta-kancanera dyuti
yanhara chataya nase ajnana-tamastati

TRANSLATION

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

TEXT 60

jivera kalmasa-tamo nasa karibare
anga-upanga-nama nana astra dhare

TRANSLATION

The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

TEXT 61

bhaktira virodhi karma-dharma va adharma
tahara `kalmasa' nama, sei maha-tamah

TRANSLATION

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmasa].

TEXT 62

bahu tuli' hari bali' prema-drstye caya
kariya kalmasa nasa premete bhasaya

TRANSLATION

Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

TEXT 63

smitalokah sokam harati jagatam yasya parito
giram tu prarambhah kusala-patalim pallavayati
padalambhah kam va pranayati na hi prema-nivaham
sa devas caitanyakrtir atitaram nah krpayatu

TRANSLATION

"May the Supreme Personality of Godhead in the form of Lord Sri Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once."

TEXT 64

sri-anga, sri-mukha yei kare darasana
tara papa-ksaya haya, paya prema-dhana

TRANSLATION

Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

TEXT 65

anya a vatare saba sainya-sastra sange
caitanya-krsnera sainya anga-upange

TRANSLATION

In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

TEXT 66

sadopasyah sriman dhrta-manuja-kayaih pranayitam
vahadbhir gir- vanair girisa-paramesthi-prabhrtibhih
sva-bhaktebhyah suddham nija-bhajana-mudram upadisan
sa caitanyah kim me punar api drsor yasyati padam

TRANSLATION

"Lord Sri Caitanya Mahaprabhu is always the most worshipable Deity of the demigods, including Lord Siva and Lord Brahma, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure

devotional service to His own devotees. Will He again be the object of my vision)."

TEXT 67

angopanga astra kare sva-karya-sadhana
`anga'-sabdera artha ara suna diya mana

TRANSLATION

His plenary parts and associates perform the work of weapons as their own specific duties. Please hear from me another meaning of the word "anga."

TEXT 68

`anga'-sabde amsa kahe sastra-paramana
angera a vaya va `upanga'-vyakhyana

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb [anga] is also called a part [amsa], and a part of a limb is called a partial part [upanga].

TEXT 69

narayanas tvam na hi sarva-dehinam
atmasy adhisakhila-loka-saksi
narayano 'ngam nara-bhu jalayanat
tac capi satyam na tavaiva maya

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? `Narayana' refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

PURPORT

This text was spoken to Lord Krsna by Brahma in the Srimad-Bhagavatam (10.14.14).

TEXT 70

jala-sayi antaryamiyei narayana
seho tomara amsa, tumi mula narayana

TRANSLATION

The manifestation of the Narayana who predominates in everyone's heart, as well as the Narayana who lives in the waters [Karana, Garbha and Ksira], is Your plenary portion. You are therefore the original Narayana.

TEXT 71

`anga'-sabde amsa kahe, seho satya haya
maya-karya nahe--saba cid-ananda-maya

TRANSLATION

The word "anga" indeed refers to plenary portions. Such manifestations should never be considered products of material nature, for they are all transcendental, full of knowledge and full of bliss.

PURPORT

In the material world, if a fragment is taken from an original object, the original object is reduced by the removal of that fragment. But the Supreme Personality of Godhead is not at all affected by the actions of maya. The Isopanisad says:

om purnam adah purnam idam
purnat purnam udacyate purnasya purnam adaya
purnam evavasisyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete baiance." (Sri Isopanisad, Invocation)

In the realm of the Absolute, one plus one equals one, and one minus one equals one. Therefore one should not conceive of a fragment of the Supreme Lord in the material sense. In the spiritual world there is no influence of the material energy or material calculations of fragments. In the Fifteenth Chapter of Bhagavad-gita the Lord says that the living entities are His parts and parcels. There are innumerable living entities throughout the material and spiritual universes, but still Lord Krsna is full in Himself. To think that God has lost His personality because His many parts and parcels are distributed all over the universe is an illusion. That is a material calculation. Such calculations are possible only under the influence of the material energy, maya. In the spiritual world the material energy is conspicuous only by its absence.

In the category of visnu-tattva there is no loss of power from one expansion to the next, any more than there is a loss of illumination as one candle kindles another. Thousands may be kindled by an original candle, and all will have the same candle power. In this way it is to be understood that although all the visnu-tattvas, from Krsna and Lord Caitanya to Rama, Nrsimha, Varaha and so on, appear with different

features in different ages, all are equally invested with supreme potency.

Demigods such as Lord Brahma and Lord Siva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Visnu, however, are equal in potency, for the influence of maya cannot even approach them.

TEXT 72

advaita, nityananda--caitanyera dui anga
angera a vayava-gana kahiye upanga

TRANSLATION

Sri Advaita Prabhu and Sri Nityananda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [angas] of His body. The parts of these two limbs are called the upangas.

TEXT 73

angopanga tiksna astra prabhura sahite
sei saba astra haya pasanda dalite

TRANSLATION

Thus the Lord is equipped with sharp weapons in the forms of His parts and plenary portions. All these weapons are competent enough to crush the faithless atheists.

PURPORT

The word pasanda is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a pasanda. pasandas try to bring the Supreme Lord down to a mundane level. Sometimes they create their own imaginary God or accept an ordinary person as God and advertise him as equal to the Supreme Personality of Godhead. They are so foolish that they present someone as the next incarnation of Lord Caitanya or Krsna although His activities are all contradictory to those of a genuine incarnation, and thus they fool the innocent public. One who is intelligent and who studies the characteristics of the Supreme Personality of Godhead with reference to the Vedic context cannot be bewildered by the pasandas.

Pasandas, or atheists, cannot understand the pastimes of the Supreme Lord or transcendental loving service to the Lord. They think that devotional service is no better than ordinary fruitive activities (karma). As Bhagavad-gita (4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (paritranaya sadhunam vinasaya ca duskrtam), always curb these nonsensical atheists. Miscreants always want to deny the Supreme Personality of Godhead and put stumbling blocks in the path of devotional service. The Lord sends His bona fide representatives and appears Himself to curb this nonsense.

TEXT 74

nityananda gosani saksat hala-dhara
advaita acarya gosani saksat isvara

TRANSLATION

Sri Nityananda Gosani is directly Haladhara [Lord Balarama], and Advaita Acarya is the Personality of Godhead Himself.

TEXT 75

srivasadi parisada sainya sange lana
dui sena-pati bule kirtana kariya

TRANSLATION

These two captains, with Their soldiers such as Srivasa Thakura, travel everywhere, chanting the holy name of the Lord.

TEXT 76

pasanda-dalana-vana nityananda raya
acarya-hunkare papa-pasandi palaya

TRANSLATION

Lord Nityananda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Acarya.

TEXT 77

sankirtana-pravartaka sri-krsna-caitanya
sankirtana-yajne tanre bhaje, sei dhanya

TRANSLATION

Lord Sri Krsna Caitanya is the initiator of sankirtana [congregational chanting of the holy name of the Lord]. One who worships Him through sankirtana is fortunate indeed.

TEXT 78

sei ta' sumedha, ara kubuddhi samsara
sarva-yajna haite krsna-nama-yajna sara

TRANSLATION

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure a cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

PURPORT

Lord Sri Caitanya Mahaprabhu is the father and inaugurator of the sankirtana movement. One who worships Him by sacrificing his life, money, intelligence and words for the sankirtana movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the sankirtana movement is the most glorious.

TEXT 79

koti asva-medha eka krsna nama sama
yei kahe, se pasandi, dande tare yama

TRANSLATION

One who says that ten million asvamedha sacrifices are equal to the chanting of the holy name of Lord Krsna is undoubtedly an atheist. He is sure to be punished by Yamaraja.

PURPORT

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Krsna, the eighth offense is dharma-vrata-tyaga- hutadi-sarva-subha-kriya-samyam api pramadah. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to brahmanas or saintly persons, opening charitable educational institutions, distributing free foodstuffs and so on. The results of pious activities do not equal the results of chanting the holy name of Krsna.

The Vedic scriptures say:

go-koti-danam grahane khagasya
prayaga-gangodaka-kalpa-vasah
yajnayutam meru-su varna-danam
govinda-kirter na samam satamsaih

"Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamuna for millions of years, or gives a mountain of gold in sacrifice to the brahmanas, he does not earn one hundredth part of the merit derived from chanting Hare Krsna." In other words, one who accepts the chanting of Hare Krsna to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Krsna and His name being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Krsna is completely on the spiritual plane. Therefore, although pasandis do not understand this, pious activity can never compare to the chanting of the holy name.

TEXT 80

`bhaga vata-sandarbha'-granthera mangalacarane
e-sloka jiva-gosani kariyachena vyakhyane

TRANSLATION

In the auspicious introduction of Bhagavata-sandarbha, Srila Jiva Gosvami has given the following verse as an explanation.

TEXT 81

antah krsnam bahir gauram
darsitangadi-vaibhavam
kalau sankirtanadyaih sma
krsna-caitanyam asritah

TRANSLATION

"I take shelter of Lord Sri Krsna Caitanya Mahaprabhu, who is outwardly of a fair complexion but is inwardly Krsna Himself. In this age of Kali He displays His expansions [His angas and upangas] by performing congregational chanting of the holy name of the Lord."

PURPORT

Srila Jiva Gosvami has placed the verse from Srimad-Bhagavatam quoted in text 52 (krsna-varnam tvisakrsnam...) as the auspicious introduction to his Bhagavata-sandarbha or Sat-sandarbha. He has composed this text (81), which is, in effect, an explanation of the Bhagavatam verse, as the second verse of the same work. The verse from Srimad-Bhagavatam was enunciated by Karabhajana, one of the nine great sages, and it is elaborately explained by the Sarva-samvaoini, Jiva Gosvami's commentary on his own Sat-sandarbha.

Antah krsna refers to one who is always thinking of Krsna. This attitude is a predominant feature of Srimati Radharani. Even though many devotees always think of Krsna, none can surpass the gopis, among whom Radharani is the leader in thinking of Krsna. Radharani's Krsna consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Srimati Radharani to understand Krsna; therefore He was always thinking of Krsna in the same way as Radharani. By thinking of Lord Krsna, He always overlapped Krsna.

Sri Krsna Caitanya, who was outwardly very fair, with a complexion like molten gold, simultaneously manifested His eternal associates, opulences, expansions and incarnations. He preached the process of chanting Hare Krsna, and those who are under His lotus feet are glorious.

TEXT 82

upa-puraneha suni sri-krsna-vacana
krpa kari vyasa prati kariyachena kathana

TRANSLATION

In the Upa-puranas we hear Sri Krsna showing His mercy to Vyasadeva by speaking to him as follows.

TEXT 83

aham eva kvacid brahman
sannyasasramam asritah
hari-bhaktim grahayami
kalau papa-hatan naran

TRANSLATION

"O learned brahmana, sometimes I accept the renounced order of life to induce the fallen people of the age of Kali to accept devotional service to the Lord."

TEXT 84

bhaga vata, bharata-sastra, agama, purana
caitanya-krsna-a vatare prakata pramana

TRANSLATION

Srimad-Bhagavatam, Mahabharata, the Puranas and other Vedic literatures all give evidence to prove that Lord Sri Krsna Caitanya Mahaprabhu is the incarnation of Krsna.

TEXT 85

pratyakse dekhaha nana prakata prabhava
alaukika karma, alaukika anubhava

TRANSLATION

One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Krsna conscious realization.

TEXT 86

dekhiya na dekhe yata abhaktera gana
uluke na dekhe yena suryera kirana

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

TEXT 87

tvam sila-rupa-caritaih parama-prakrstaih
sattvena sattvikataya prabalais ca sastraih
prakhyata-daiva-paramartha-vidam matais ca
naivasura-prakrtayah prabhavanti boddhum

TRANSLATION

"O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature."

PURPORT

This is a verse from the Stotra-ratna (12) of Yamunacarya, the spiritual master of Ramanujacarya. The authentic scriptures describe the transcendental activities, features, form and qualities of Krsna, and Krsna explains Himself in Bhagavad-gita, the most authentic scripture in the world. He is further explained in Srimad- Bhagavatam, which is considered the explanation of Vedanta-sutra. Lord Krsna is accepted as the Supreme Personality of Godhead by these authentic scriptures, not simply by vox populi. In the modern age a certain class of fools think that they can vote anyone into the position of God, as they can vote a man into the position of a political executive head. But the transcendental Supreme Personality of Godhead is perfectly described in the authentic scriptures. In Bhagavad-gita the Lord says that only fools deride Him, thinking that anyone can speak like Krsna.

Even according to historical references, Krsna's activities are most uncommon. Krsna has affirmed, "I am God," and He has acted accordingly. Mayavadis think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Krsna. When He was a child on the lap of His mother, He killed the demon Putana. Then He killed the demons Trnavarta, Vatsasura and Baka. When He was a little more grown up, He killed the demons Aghasura and Rsabhasura. Therefore God is God from the very beginning. The idea that someone can become God by meditation is ridiculous. By hard endeavor one may realize his godly nature, but he will never become God. The asuras, or demons, who think that anyone can become God, are condemned.

The authentic scriptures are compiled by personalities like Vyasadeva, Narada, Asita and Parasara, who are not ordinary men. All the followers of the Vedic way of life have accepted these famous personalities, whose authentic scriptures conform to the Vedic literature. Nevertheless, the demoniac do not believe their statements, and they purposely oppose the Supreme Personality of Godhead and His devotees. Today it is fashionable for common men to write whimsical words as so-called incarnations of God and be accepted as authentic by other common men. This demoniac mentality is condemned in the Seventh Chapter of Bhagavad-gita, wherein it is said that those who are miscreants and the lowest of mankind, who are fools and asses, cannot accept the Supreme Personality of Godhead because of their demoniac nature. They are compared to ulukas, or owls, who cannot open their eyes in the

sunlight. Because they cannot bear sunlight, they hide themselves from it and never see it. They cannot believe that there is such illumination.

TEXT 88

apana lukaite krsna nana yatna kare
tathapi tanhara bhakta jnnaye tanhare

TRANSLATION

Lord Sri Krsna tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

TEXT 89

ullanghita-trividha-sima-samatisayi-
sambhavanam tava parivradhima-svabhavam
maya-balena bhavatapi niguhyamanam
pasyanti kecid anisam tvad-ananya-bhavah

TRANSLATION

"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."

PURPORT

This verse is also quoted from the Stotra-ratna (13) of Yamunacarya. Everything covered by the influence of maya is within the limited boundaries of space, time and thought. Even the greatest manifestation we can conceive, the sky, also has limitations. From the authentic scriptures, however, it is evident that beyond the sky is a covering of seven layers, each ten times thicker than the one preceding it. The covering layers are vast, but with or without coverings, space is limited. Our power to think about space and time is also limited. Time is eternal; we may imagine billions and trillions of years, but that will still be an inadequate estimate of the extent of time. Our imperfect senses, therefore, cannot think of the greatness of the Supreme Personality of Godhead, nor can we bring Him within the limitations of time or our thinking power. His position is accordingly described by the word ullanghita. He is transcendental to space, time and thought; although He appears within them, He exists transcendently. Even when the Lord's transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought. In other words, even though the Lord is not visible to the eyes of ordinary men, those who are beyond the covering layers because of their transcendental devotional service can still see Him.

The sun may appear covered by a cloud, but actually it is the eyes of the tiny people below the cloud that are covered, not the sun. If those tiny people rose above the cloud in an airplane, they could then see the sunshine and the sun without impediment. Similarly, although the covering of maya is very strong, Lord Krsna says in Bhagavad-gita.-

daivi hy esa gunamayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

"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." (Bg. 7.14) To surpass the influence of the illusory energy is very difficult, but those who are determined to catch hold of the lotus feet of the Lord are freed from the clutches of maya. Therefore, pure devotees can understand the Supreme Personality of Godhead, but demons, because of their miscreant behavior, cannot understand the Lord, in spite of seeing the many revealed scriptures and the uncommon activities of the Lord.

TEXT 90

asura-svabhava krsne kabhu nahijane
lukaite nare krsna bhakta jana-sthane

TRANSLATION

Those whose nature is demoniac cannot know Krsna at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of asuras like Ravana and Hiranyakasipu can never know Krsna, the Personality of Godhead, by challenging the authority of Godhead. But Sri Krsna cannot hide Himself from His pure devotees.

TEXT 91

dvau bhuta-sargau loke'smin
daiva asura eva ca
visnu-bhaktah smrto daiva
asuras tad-vioaryayah

TRANSLATION

"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 Visnu are the godly, whereas those who are just the opposite are called demons."

PURPORT

This is a verse from the Padma Purana. Visnu-bhaktas, or devotees in Krsna consciousness, are known as devas (demigods). Atheists, who do

not believe in God or who declare themselves God, are asuras (demons). Asuras always engage in atheistic material activities, exploring ways to utilize the resources of matter to enjoy sense gratification. The visnu-bhaktas, Krsna conscious devotees, are also active, but their objective is to satisfy the Supreme Personality of Godhead by devotional service. Superficially both classes may appear to work in the same way, but their purposes are completely opposite because of a difference in consciousness. Asuras work for personal sense gratification, whereas devotees work for the satisfaction of the Supreme Lord. Both work conscientiously, but their motives are different.

The Krsna consciousness movement is meant for devas, or devotees. Demons cannot take part in Krsna conscious activities, nor can devotees in Krsna consciousness take part in demoniac activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Krsna consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Krsna consciousness. The balance of their energy is used for developing Krsna consciousness, through which one can be transferred to the abode of Krsna by always thinking of Him, even at the point of death.

TEXT 92

acarya gosani prabhura bhakta-avatara
krsna-a vatara-hetu yanhara hunkara

TRANSLATION

Advaita Acarya Gosvami is an incarnation of the Lord as a devotee. His loud calling was the cause for Krsna's incarnation.

TEXT 93

krsna yadi prthivite karena avatara
prathame karena guru-vargera sancara

TRANSLATION

Whenever Sri Krsna desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

TEXT 94

pita mata guru adi yata manya-gana
prathame karena sabara prthivite janama

TRANSLATION

Thus respectable personalities such as His father, mother, and spiritual master all take birth on earth first.

TEXT 95

madhava-isvara-puri, saci, jagannatha
advaita acarya prakata haila sei satha

TRANSLATION

Madhavendra Puri, Isvara Puri, Srimati Sacimata and Srila Jagannatha Misra all appeared with Sri Advaita Acarya.

PURPORT

Whenever the Supreme Personality of Godhead descends in His human form, He sends ahead all His devotees, who act as His father, teacher and associates in many roles. Such personalities appear before the descent of the Supreme Personality of Godhead. Before the appearance of Lord Sri Krsna Caitanya Mahaprabhu, there appeared His devotees like Sri Madhavendra Puri; His spiritual master, Sri Isvara Puri; His mother, Srimati Sacidevi; His father, Sri Jagannatha Misra; and Sri Advaita Acarya.

TEXT 96

prakatiya dekhe acarya sakala samsara
krsna-bhakti gandha-hma visaya-vyavahara

TRANSLATION

Advaita Acarya having appeared, He found the world devoid of devotional service to Sri Krsna because people were engrossed in material affairs.

TEXT 97

keha pape, keha punye kare visaya-bhoga
bhakti-gandha nahi, yate yaya bhava-roga

TRANSLATION

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.

PURPORT

Advaita Acarya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service or Krsna consciousness anywhere. The fact is that in this material world there is no scarcity of anything except Krsna consciousness. Material necessities are supplied by the mercy of the Supreme Lord. We sometimes feel scarcity because of our mismanagement, but the real problem is that people are out of touch with Krsna consciousness. Everyone is engaged in

material sense gratification, but people have no plan for making an ultimate solution to their real problems, namely, birth, disease, old age and death. These four material miseries are called bhava-roga, or material diseases. They can be cured only by Krsna consciousness. Therefore Krsna consciousness is the greatest benediction for human society.

TEXT 98

loka-gati dekhi' acarya karuna-hrdaya
vicara karena, lokera kaiche hita haya

TRANSLATION

Seeing the activities of the world, the Acarya felt compassion and began to ponder how he could act for the people's benefit.

PURPORT

This sort of serious interest in the welfare of the public makes one a bona fide acarya. An acarya does not exploit his followers. Since the acarya is a confidential servitor of the Lord, his heart is always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people's activities, making them favorable for the attainment of devotion. That is the qualification of an acarya. Although Sri Advaita Prabhu Himself was powerful enough to do the work, as a submissive servitor He thought that without the personal appearance of the Lord, no one could improve the fallen condition of society. In the grim clutches of maya, the first-class prisoners of this material world wrongly think themselves happy because they are rich, powerful, resourceful and so on. These foolish creatures do not know that they are nothing but play dolls in the hands of material nature and that at any moment material nature's pitiless intrigues can crush to dust all their plans for godless activities. Such foolish prisoners cannot see that however they improve their position by artificial means, the calamities of repeated birth, death, disease and old age are always beyond the jurisdiction of their control. Foolish as they are, they neglect these major problems of life and busy themselves with false things that cannot help them solve their real problems. They know that they do not want to suffer death or the pangs of disease and old age, but under the influence of the illusory energy, they are grossly negligent and therefore do nothing to solve the problems. This is called maya. People held in the grip of maya are thrown into oblivion after death, and as a result of their karma, in the next life they become dogs or gods, although most of them become dogs. To become gods in the next life, they must engage in the devotional service of the Supreme Personality of Godhead; otherwise, they are sure to become dogs or hogs in terms of the laws of nature.

The third-class prisoners, being less materially opulent than the first-class prisoners, endeavor to imitate them, for they also have no information of the real nature of their imprisonment. Thus they also are misled by the illusory material nature. The function of the acarya,

however, is to change the activities of both the first-class and third-class prisoners for their real benefit. This endeavor makes him a very dear devotee of the Lord, who says clearly in Bhagavad-gita that no one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world. The so-called acaryas of the age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but Sri Advaita Prabhu, as an ideal acarya, was concerned with improving the condition of the world situation.

TEXT 99

apani sri-krsna yadi karena avatara
apane acari' bhakti karena pracara

TRANSLATION

It Sri Krsna were to appear as an incarnation, He Himself could preach devotion by His personal example.

TEXT 100

nama vinu kali-kale dharma nahi ara
kali-kale kaiche habe krsna avatara

TRANSLATION

"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?"

TEXT 101

suddha-bhave kariba krsnera aradhana
nirantara sadainye kariba nivedana

TRANSLATION

"I shall worship Krsna in a purified state of mind. I shall constantly petition Him in humbleness.

TEXT 102

aniya krsnere karon kirtana sancara
tabe se `advaita' nama saphala amara

TRANSLATION

"My name, `Advaita,' will be fitting if I am able to induce Krsna to inaugurate the movement of the chanting of the holy name."

PURPORT

The nondualist Mayavadi philosopher who falsely believes that he is nondifferent from the Lord is unable to call Him like Advaita Prabhu. Advaita Prabhu is nondifferent from the Lord, yet in His relationship with the Lord He does not merge in Him but eternally renders service unto Him as a plenary portion. This is inconceivable for Mayavadis because they think in terms of mundane sense perception and therefore think that nondualism necessitates losing one's separate identity. It is clear from this verse, however, that Advaita Prabhu, although retaining His separate identity, is nondifferent from the Lord.

Sri Caitanya Mahaprabhu preached the philosophy of inconceivable, simultaneous oneness with the Lord and difference from Him. Conceivable dualism and monism are conceptions of the imperfect senses, which are unable to reach the Transcendence because the Transcendence is beyond the conception of limited potency. The actions of Sri Advaita Prabhu, however, give tangible proof of inconceivable nondualism. One who therefore surrenders unto Sri Advaita Prabhu can easily follow the philosophy of inconceivable simultaneous dualism and monism.

TEXT 103

krsna vasa karibena kon aradhane
vicarite eka sioka aila ta-nra mane

TRANSLATION

While He was thinking about how to propitiate Krsna by worship, the following verse came to his mind.

TEXT 104

tulasi-dala-matrena
jalasya culukena va
vikrinite svam atmanam
bhaktebhyo bhakta-vatsalah

TRANSLATION

"Sri Krsna, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a tulasi leaf and a palmful of water."

PURPORT

This is a verse from the Gautamiya-tantra.

TEXT 105-106

ei slokartha acarya karena vicarana
krsnake tulasi-jala deya yeijana
tara rna sodhite krsna karena cintana--

`jala-tulasira sama kichu ghare nahi dhana'

TRANSLATION

Advaita Acarya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a tulasi leaf and water, Lord Krsna thinks, "There is no wealth in My possession that is equal to a tulasi leaf and water."

TEXT 107

tabe atma veci' kare rnera sodhana
eta bhavi' acarya karena aradhana

TRANSLATION

Thus the Lord liquidates the debt by offering His own self to the devotee. Considering this, the Acarya began worshiping the Lord.

PURPORT

Through devotional service one can easily please Lord Krsna with a leaf of the tulasi plant and a little water. As the Lord says in Bhagavad-gita (9.26), a leaf, a flower, a fruit or some water (patram puspam phalam toyam), when offered with devotion, very much pleases Him. He universally accepts the services of His devotees. Even the poorest of devotees in any part of the world can secure a small flower, fruit or leaf and a little water, and if these offerings, and especially tulasi leaves and Ganges water, are offered to Krsna with devotion, He is very satisfied. It is said that Krsna is so pleased by such devotional service that He offers Himself to His devotee in exchange for it. Srila Advaita Acarya knew this fact, and therefore He decided to call for the Personality of Godhead Krsna to descend by worshiping the Lord with tulasi leaves and the water of the Ganges.

TEXT 108

ganga jala, tulasi-manjari anuksana
krsna-pada-padma bhavi' kare samarpana

TRANSLATION

Thinking of the lotus feet of Sri Krsna, He constantly offered tulasi buds in water from the Ganges.

TEXT 109

krsnera ah vana kare kariya hunkara
e-mate krsnere karaila avatara

TRANSLATION

He appealed to Sri Krsna with loud calls and thus made it possible for Krsna to appear.

TEXT 110

caitanyaera avatare ei mukhya hetu
bhaktera icchaya avatare dharma-setu

TRANSLATION

Therefore the principal reason for Sri Caitanya's descent is this appeal by Advaita Acarya. The Lord, the protector of religion, appears by the desire of His devotee.

TEXT 111

tvam bhakti-yoga-paribhavita-hrt-saroja
asse sruteksita-patho nanu natha pumsam
yad yad dhiya ta urugaya vlbhavayanti
tat tad vapuh pranayase sad-anugrahaya

TRANSLATION

"O my Lord, You always dwell in the vision and hearing of Your pure devotees. You also live in their lotuslike hearts, which are purified by devotional service. O my Lord, who are glorified by exalted prayers, You show special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

PURPORT

This text from Srimad-Bhagavatam (3.9.1 1) is a prayer by Lord Brahma to the Supreme Personality of Godhead Krsna for His blessings in the work of creation. Knowledge of the Supreme Personality of Godhead can be understood from the descriptions of the Vedic scriptures. For example, the Brahma-samhita describes that in the abode of Lord Krsna, which is made of cintamani (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Mayavadis think that the devotees have imagined the form of Krsna, but the authentic Vedic scriptures have actually described Krsna and His various transcendental forms.

The word sruta in sruteksita-pathah refers to the Vedas, and iksita indicates that the way to understand the Supreme Personality of Godhead is by proper study of the Vedic scriptures. One cannot imagine something about God or His form. Such imagination is not accepted by those who are serious about enlightenment. Here Brahma says that one can know Krsna through the path of properly understanding the Vedic texts. If by studying the form, name, qualities, pastimes and paraphernalia of the Supreme Godhead one is attracted to the Lord, he can execute devotional service, and the form of the Lord will be impressed in his heart and remain transcendentially situated there. Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to

think always of the Lord within his heart. Such constant thought of the Lord is the sublime perfection of the yogic process, as Bhagavad-gita confirms in the Sixth Chapter, stating that anyone absorbed in such thought is the best of all yogis. Such transcendental absorption is known as samadhi. A pure devotee who is always thinking of the Supreme Personality of Godhead is the person qualified to see the Lord.

One cannot speak of Urugaya (the Lord, who is glorified by sublime prayers) unless one is transcendently elevated. The Lord has innumerable forms, as the Brahma-samhita confirms (advaitam acyutam anadim ananta-rupam). The Lord expands Himself in innumerable svamsa forms. When a devotee, hearing about these innumerable forms, becomes attached to one and always thinks of Him, the Lord appears to him in that form. Lord Krsna is especially pleasing to devotees for whom He is always present in the heart because of their highly elevated transcendental love.

TEXT 112

ei slokera artha kahi sanksepera sara
bhaktera icchaya krsnera sarva avatara

TRANSLATION

The essence of the meaning to this verse is that Lord Krsna appears in all His innumerable eternal forms because of the desires of His pure devotees.

TEXT 113

caturtha slokera artha haila suniscite
avatirna haila gaura prema prakasite

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gauranga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

TEXT 114

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, describing the causes for the descent of Lord Caitanya Mahaprabhu.

Chapter Four

In this chapter of the epic Caitanya-caritamṛta, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Srimatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Srimatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Srimatī Rādhārāṇī than to Śrī Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Srimatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Rādhārāṇī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Srimatī Rādhārāṇī.

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhū. These were secondary reasons.

Śrī Svārūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrī Rūpa Gosvāmī in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Kṛṣṇa and Rādhā are completely different from material lust. Therefore the author has very clearly distinguished between them.

TEXT 1

sri-caitanya-prasadena
tad-rupasya vinirnayam
balo 'pi kurute sastram
distva vraja-vilasinah

TRANSLATION

By the mercy of Lord Caitanya Mahaprabhu, even a foolish child can fully describe the real nature of Lord Krsna, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

PURPORT

One can ascertain the meaning of this Sanskrit sloka only when one is endowed with the causeless mercy of Lord Caitanya. Lord Sri Krsna, being the absolute Personality of Godhead, cannot be exposed to the mundane instruments of vision. He reserves the right not to be exposed by the intellectual feats of nondevotees. Notwithstanding this truth, even a small child can easily understand Lord Sri Krsna and His transcendental pastimes in the land of Vrndavana by the grace of Lord Caitanya Mahaprabhu.

TEXT 2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glory to Lord Caitanya Mahaprabhu. All glory to Lord Nityananda. All glory to Sri Advaita Acarya. And all glory to all the devotees of Lord Caitanya.

TEXT 3

caturtha slokera artha kaila vivarana
pancama slokera artha suna bhakta-gana

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

TEXT 4

mula-slokera artha karite prakasa
artha Iagaite age kahiye abhasa

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

TEXT 5

caturtha slokera artha ei kaila sara
prema-nama pracarite ei avatara

TRANSLATION

I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God.

TEXT 6

satya ei hetu, kintu eho bahiranga
ara eka hetu, suna, ache antaranga

TRANSLATION

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason--the confidential reason--for the Lord's appearance.

PURPORT

In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared to distribute love of Krsna and the chanting of His transcendental holy name, Hare Krsna. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

TEXT 7

purve yena prthivira bhara haribare
krsna avatirna haila sastrete pracare

TRANSLATION

The scriptures proclaim that Lord Krsna previously descended to take away the burden of the earth.

TEXT 8

svayam-bhagavanera karma nahe bhara-harana
sthiti-karta visnu karena jagat-palana

TRANSLATION

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Visnu, is the one who protects the universe.

TEXT 9

kintu krsnera yei haya avatara-kala
bhara-harana-kala tate ha-ila misala

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord Krsna's incarnation.

PURPORT

We have information from Bhagavad-gita that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Sri Krsna appeared at the end of Dvapara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Visnu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments for improper administration in the cosmic creation. Sri Krsna is the primeval Lord, and He appears not to make such administrative adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead. However, the time for administrative rectification and the time for Lord Sri Krsna's appearance coincided at the end of the last Dvapara-yuga. Therefore when Sri Krsna appeared, Visnu, the Lord of maintenance, also merged in Him because all the plenary portions and parts of the absolute Personality of Godhead merge in Him during His appearance.

TEXT 10

purna bhagavan avatare yei kale
ara saba avatara tante asi' mile

TRANSLATION

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

TEXT 11-12

narayana, catur-vyuha, matsyady-avatara
yuga-man vantaravatara, yata ache ara

sabe asi' krsna-ange haya avatirna
aiche avatare krsna bhagavan purna

TRANSLATION

Lord Narayana, the four primary expansions [Vasudeva, Sankarsana, Pradyumna and Aniruddha], Matsya and the other lila incarnations, the yuga-avatars and the manvantara incarnations--and as many other incarnations as there are--all descend in the body of Lord Krsna. In this way the complete Supreme Godhead, Lord Krsna Himself, appears.

TEXT 13

ataeva visnu takhana krsnera sarire

visnu-dvare kare krsna asura-samhare

TRANSLATION

At that time, therefore, Lord Visnu is present in the body of Lord Krsna, and Lord Krsna kills the demons through Him.

TEXT 14

anusanga-karma ei asura-marana
ye lagi' avatara, kahi se mula karana

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

TEXT 15-16

prema-rasa-niryasa karite asvadana
raga-marga bhakti loke karite pracarana

rasika-sekhara krsna parama-karuna
ei dui hetu haite icchara udgama

TRANSLATION

The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

PURPORT

During the period of Lord Krsna's appearance the killing of asuras or nonbelievers such as Kamsa and Jarasandha was done by Visnu, who was within the person of Sri Krsna. Such apparent killing by Lord Sri Krsna was a matter of course as an incidental activity, but the real purpose of Lord Krsna's appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhumi, thus exhibiting the highest limit of transcendental mellow in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called raga-bhakti, or devotional service to the Lord in transcendental rapture. Lord Sri Krsna wants to make known to all the conditioned souls that He is more attracted by raga-bhakti than vidhi-bhakti, or devotional service under scheduled regulations. It is said in the Vedas, raso vai sah.- the Absolute Truth is the reservoir for all kinds of reciprocal exchanges of loving sentiments. He is also causelessly merciful, and He wants to bestow upon us this privilege of raga-bhakti. Thus He appeared as His own internal energy. He was not forced to appear by any extraneous force.

TEXT 17

aisvarya-jnanete saba jagat misrita
ais varya-sithila-preme nahi mora prita

TRANSLATION

"All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

TEXT 18

amare isvara mane, apanake hina
tara preme vasa ami na ha-i adhina

TRANSLATION

"If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

TEXT 19

amake ta' ye ye bhakta bhaie yei bhave
tare se se bhave bhahi,--e mora svabhava

TRANSLATION

"In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

PURPORT

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service. The Vrndavana pastimes demonstrated that although generally people worship God with reverence, the Lord is more pleased when a devotee thinks of Him as his pet son, personal friend or most dear fianc\e and renders service unto Him with such natural affection. The Lord becomes a subordinate object of love in such transcendental relationships. Such pure love of Godhead is unadulterated by any tinge of superfluous nondevotional desires and is not mixed with any sort of fruitive action or empiric philosophical speculation. It is pure and natural love of Godhead, spontaneously aroused in the absolute stage. This devotional service is executed in a favorable atmosphere freed from material affection.

TEXT 20

ye yatha mam prapadyan te
tams tathaiva bhajnmy aham
mama vartmanuvartante

manusyah partha sarvasah

TRANSLATION

" `In whatever way My devotees surrender unto Me, I reward him accordingly. Everyone follows My path in all respects, O son of Prtha.'

PURPORT

In the Fourth Chapter of Bhagavad-gita Lord Krsna affirms that formerly (some philosophy of the Gita to the sun-god. The message was received through the chain of disciplic succession, but in course of time, the chain being broken somehow or other, Lord Sri Krsna appeared again and taught Arjuna the truths of Bhagavad-gita. At that time the Lord spoke this verse (Bg. 4.1 1) to His friend Arjuna.

TEXT 21-22

mora putra, mora sakha, mora prana-pati
ei-bhave yei more kare suddha-bhakti

apanake bada mane, amare sama-hina
sei bhava ha-i ami tahara adhina

TRANSLATION

"If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

PURPORT

In Caitanya-caritamrta three kinds of devotional service are described--namely, bhakti (ordinary devotional service), suddha-bhakti, (pure devotional service) and viddha-bhakti (mixed devotional service).

When devotional service is executed with some material purpose, involving fruitive activities, mental speculations or mystic yoga, it is called mixed or adulterated devotional service. Besides bhakti-yoga, Bhagavad-gita also describes karma-yoga, jnana-yoga and dhyana-yoga. Yoga means linking with the Supreme Lord, which is possible only through devotion. Fruitive activities ending in devotional service, philosophical speculation ending in devotional service, and the practice of mysticism ending in devotional service are known respectively as karma-yoga, jnana-yoga and dhyana-yoga. But such devotional service is adulterated by the three kinds of material activities.

For those grossly engaged in identifying the body as the self, pious activity, or karma-yoga, is recommended. For those who identify the mind with the self, philosophical speculation, or jnana-yoga, is recommended. But devotees standing on the spiritual platform have no need of such material conceptions of adulterated devotion. Adulterated devotional service does not directly aim for love of the Supreme Personality of Godhead. Therefore service performed strictly in conformity with the revealed scriptures is better than such viddha-

bhakti because it is free from all kinds of material contamination. It is executed in Krsna consciousness, solely to please the Supreme Personality of Godhead.

Those who are spontaneously devoted to the Lord and have no aims for material gain are called attracted devotees. They are spontaneously attracted to the service of the Lord, and they follow in the footsteps of self-realized souls. Their pure devotion (suddha-bhakti), manifested from pure love of Godhead, surpasses the regulative principles of the authoritative scriptures. Sometimes loving ecstasy transcends regulative principles; such ecstasy, however, is completely on the spiritual platform and cannot be imitated. The regulative principles help ordinary devotees rise to the stage of perfect love of Godhead. Pure love for Krsna is the perfection of pure devotion, and pure devotional service is identical with spontaneous devotional service.

Flawless execution of regulative principles is exhibited in the Vaikuntha planets. By strictly executing these principles one can be elevated to the Vaikuntha planets. But spontaneous pure loving service is found in Krsnaloka alone.

TEXT 23

mayi bhaktir hi bhutanam
amrtatvaya kalpate
distya yad asin mat-sneho
bhavatinam mad-apanah

TRANSLATION

" `Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor.'

PURPORT

Pure devotional service is represented in the activities of the residents of Vrajabhumi (Vrndavana). During a solar eclipse, the Lord came from Dvaraka and met the inhabitants of Vrndavana at Samanta-pancaka. The meeting was intensely painful for the damsels of Vrajabhumi because Lord Krsna apparently left them to reside at Dvaraka. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (SB. 10.82.45).

TEXT 24

mata more putra-bhave karena bandhana
atihina jnane kare lalana palana

TRANSLATION

"Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

TEXT 25

sakha suddha-sakhye kare, skandhe arohana
tumi kon bada loka,--tumi ami sama

TRANSLATION

"My friends climb on My shoulders in pure friendship, saying, 'What kind of big man are You? You and I are equal.'

TEXT 26

priya yadi mana kari' karaye bhartsana
veda-stuti haite hare sei mora mana

TRANSLATION

"If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT

According to the Upanisads, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said, nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman.- one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs. But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fiancée or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is significant of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverential devotional service rendered by a less affectionate devotee.

TEXT 27-28

ei suddha-bhakta lana karimu avatara
kariba vividha-vidha adbhuta vihara

vaikunthadye nahi ye ye Iilara pracara
se se Iila kariba, yate mora camatkara

TRANSLATION

"Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuntha. I shall broadcast such pastimes by which even I am amazed.

PURPORT

Lord Krsna in the form of Lord Caitanya educates His devotees to develop progressively to the stage of pure devotional service. Thus He appears periodically as a devotee to take part in various wonderful activities depicted in His sublime philosophy and teachings.

There are innumerable Vaikuntha planets in the spiritual sky, and in all of them the Lord accepts the service rendered by His eternal devotees in a reverential mood. Therefore Lord Sri Krsna presents His most confidential pastimes as He enjoys them in His transcendental realm. Such pastimes are so attractive that they attract even the Lord, and thus He relishes them in the form of Lord Caitanya.

TEXT 29

mo-visaye gopi-ganera upapati bhave
yoga-maya karibeka apana-prabhave

TRANSLATION

"The influence of yogamaya will inspire the gopis with the sentiment that I am their paramour.

PURPORT

Yogamaya is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This yogamaya potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they

think of Lord Krsna as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. One should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All material manifestations are emanations of the transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

TEXT 30

amiha na jani taha, na jane gopi-gana
dunhara rupa-gune dunhara nitya hare mana

TRANSLATION

"Neither the gopis nor I shall notice this, for our minds will always be entranced by one another's beauty and qualities.

PURPORT

In the Vaikuntha planets are predominated by Narayana. His devotees features He does, and the exchange of devotion there is on the platform of reverence. But above all these Vaikuntha planets is Goloka, or Krsnaloka, where the original Personality of Godhead, Krsna, fully manifests His pleasure potency in free loving affairs. Since the devotees in the material world know almost nothing about these affairs, the Lord desires to show these affairs to them.

In Goloka Vrndavana there is an exchange of love known as parakiya-rasa. It is something like the attraction of a married woman for a man other than her husband. In the material world this sort of relationship is most abominable because it is a perverted reflection of the parakiya-rasa in the spiritual world, where it is the highest kind of loving affair. Such feelings between the devotee and the Lord are presented by the influence of yogamaya. Bhagavad-gita states that devotees of the highest grade are under the care of daiva-maya, or yogamaya. Mahatmanas tu mam partha daivim prakrtim asritah (Bg. 9. 13). Those who are actually great souls (mahatmas) are fully absorbed in Krsna consciousness, always engaged in the service of the Lord. They are under the care of daiviprakrti, or yogamaya. Yogamaya creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Krsna. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of yogamaya he is prepared to do anything to love the Supreme Lord better.

Those under the spell of the material energy cannot at all appreciate the activities of yogamaya, for a conditioned soul can hardly understand the pure reciprocation between the Lord and His devotee. But by executing devotional service under the regulative principles, one can become very highly elevated and then begin to appreciate the dealings of pure love under the management of yogamaya.

In the spiritual loving sentiment induced by the yogamaya potency, both Lord Sri Krsna and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the gopis plays a prominent part in the transcendental satisfaction of the Lord, who has nothing to do with mundane sexology. Because spiritual love of Godhead is above everything mundane, the gopis superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore yogamaya acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in Bhagavad-gita, where the Lord says that He reserves the right of not being exposed to everyone.

The acts of yogamaya make it possible for the Lord and the gopis, in loving ecstasy, to sometimes meet and sometimes separate. These transcendental loving affairs of the Lord are unimaginable to empiricists involved in the impersonal feature of the Absolute Truth. Therefore the Lord Himself appears before the mundaners to bestow upon them the highest form of spiritual realization and also personally relish its essence. The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the rasa-Iila is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the rasa-Iila is will certainly hate to indulge in mundane sex life. For the realized soul, hearing the Lord's rasa-lila through the proper channel will result in complete abstinence from material sexual pleasure.

TEXT 31

dharmā chadī' rage dunhe karaye milana
kabhu mile, kabhu na mile,--daivera ghatana

TRANSLATION

"Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

PURPORT

The gopis came out to meet Krsna in the dead of night when they heard the sound of Krsna's flute. Srila Rupa Gosvami has accordingly composed a nice verse that describes the beautiful boy called Govinda standing by the bank of the Yamuna with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamuna to see the form of Govinda. The sound of Lord Krsna's flute is so sweet that it has made the gopis forget all about their relationships with their kinsmen and flee to Krsna in the dead of night.

By leaving home in that way, the gopis have transgressed the Vedic regulations of household life. This indicates that when natural feelings

of love for Krsna become fully manifest, a devotee can neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Krsna is awakened, then the designative positions are overcome.

The spontaneous attraction of Sri Krsna for His dearest parts and parcels generates an enthusiasm that obliges Sri Krsna and the gopis to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendently, is more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

TEXT 32

ei saba rasa-niryasa kariba as vada
ei dvare kariba saba bhaktere prasada

TRANSLATION

"I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

TEXT 33

vrajera nirmala raga suni' bhakta-gana
raga-marge bhaje yena chadi' dharma-karma

TRANSLATION

"Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity."

PURPORT

Many realized souls, such as Raghunatha dasa Gosvami and King Kulasekhara, have recommended with great emphasis that one develop this spontaneous love of Godhead, even at the risk of transgressing all the traditional codes of morality and religiosity. Sri Raghunatha dasa Gosvami, one of the six Gosvamis of Vrndavana, has written in his prayers called the Manah-siksa that one should simply worship Radha and Krsna with all attention. Na dharmam nadharmam sruti-gana-niruktam kila kuru: one should not be much interested in performing Vedic rituals or simply following rules and regulations.

King Kulasekhara has written similarly, in his book Mukunda-mala-stotra:

nastha dharme na vasu-nicaye naiva kamopabhoge
yad bhavyam tad bhavatu bhagavan purva-karmanurupam

etat prarthyam mama bahu-matam janma janmantare 'pi
tvat-padambho-ruha- vuga-gata niscala bhaktir astu
"I have no attraction for performing religious rituals nor holding any
earthly kingdom. I do not care for sense enjoyments; let them appear and
disappear in accordance with my previous deeds. My only desire is to be
fixed in devotional service to the lotus feet of the Lord, even though I
may continue to take birth here life after life."

TEXT 34

anugrahaya bhaktanam
manusam deham asritah
bhajate tadsih krida
yah srutva tat-paro bhavet

TRANSLATION

"Krsna manifests His eternal humanlike form and performs His
pastimes to show mercy to the devotees. Having heard such pastimes, one
should engage in service to Him."

PURPORT

This text is from Srimad-Bhagavatam (10.33.37). The Supreme
Personality of Godhead has innumerable expansions of His transcendental
form who eternally exist in the spiritual world. This material world is
only a perverted reflection of the spiritual world, where everything is
manifested without inebriety. There everything is in its original
existence, free from the domination of time. Time cannot deteriorate or
interfere with the conditions in the spiritual world, where different
manifestations of the Supreme Personality of Godhead are the recipients
of the
worship of different living entities in their constitutional spiritual
positions. In the spiritual world all existence is unadulterated
goodness. The goodness found in the material world is contaminated by
the modes of passion and ignorance.

The saying that the human form of life is the best position for
devotional service has its special significance because only in this
form can a living entity revive his eternal relationship with the
Supreme Personality of Godhead. The human form is considered the highest
state in the cycle of the species of life in the material world. If one
takes advantage of this highest kind of material form, one can regain
his position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all
the species of life, although this is inconceivable to the human brain.
The Lord's pastimes are differentiated according to the appreciating
capacity of the different types of bodies of the living entities. The
Supreme Lord bestows the most merciful benediction to human society when
He appears in His human form. It is then that humanity gets the
opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular
pastime of Godhead indicates the constitutional position of a living
entity. Adoration, servitorship, friendship, parental affection and
conjugal love are the five primary relationships with Krsna. The highest

perfectional stage of the conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations--as a fish, tortoise and boar, as Parasurama, Lord Rama, Buddha and so on--to reciprocate the different appreciations of living entities in different stages of evolution. The conjugal relationship of amorous love called parakiya-rasa is the unparalleled perfection of love exhibited by Lord Krsna and His devotees.

A class of so-called devotees known as sahajiyas try to imitate the Lord's pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one's spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the sahajiyas simply lower one deeper into the material contamination of the senses and mind. Krsna's transcendental pastimes display eternal servitorship to Adhoksaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Radha and Krsna to be ordinary affairs. The rasa dance is arranged by Krsna's internal potency yogamaya, and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the sahajiyas misinterpret the sayings tat-paratvena nirmalam and tat-paro bhavet. By misinterpreting tadrsih kridah, they want to indulge in sex while pretending to imitate Lord Krsna. But one must actually understand the imports of the words through the intelligence of the authorized gosvamis. Srila Narottama dasa Thakura, in his prayers to the Gosvamis, has explained his inability to understand such spiritual affairs.

rupa-raghunatha-pade ha-ibe akuti
kabe hama bujhaba se yugala-piriti

"When I shall be eager to understand the literature given by the Gosvamis, then I shall be able to understand the transcendental love affairs of Radha and Krsna." In other words, unless one is trained under the disciplic succession of the Gosvamis, one cannot understand Radha and Krsna. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they try to know the transcendental nature of the Lord's pastimes while they remain absorbed in materialism, they are sure to blunder like the sahajiyas.

TEXT 35

'bhavet' kriya vidhilin, sei iha kaya
kartavya avasya ei, anyatha pratya vaya

TRANSLATION

Here the use of the verb "bhavet," which is in the imperative mood, tells us that this certainly must be done. Noncompliance would be abandonment of duty.

PURPORT

This imperative is applicable to pure devotees. Neophytes will be able to understand these affairs only after being elevated by regulated devotional service under the expert guidance of the spiritual master. Then they too will be competent to hear of the love affairs of Radha and Krsna.

As long as one is in material conditional life, strict discipline is required in the matter of moral and immoral activities. The absolute world is transcendental and free from such distinctions because there inebriety is not possible. But in this material world a sexual appetite necessitates distinction between moral and immoral conduct. There are no sexual activities in the spiritual world. The transactions between lover and beloved in the spiritual world are pure transcendental love and unadulterated bliss.

One who has not been attracted by the transcendental beauty of rasa will certainly be dragged down into material attraction, thus to act in material contamination and progress to the darkest region of hellish life. But by understanding the conjugal love of Radha and Krsna one is freed from the grip of attraction to material so-called love between man and woman. Similarly if one understands the pure parental love of Nanda and Yasoda for Krsna, he will be saved from being dragged into material parental affection. If one accepts Krsna as the supreme friend, the attraction of material friendship will be finished for him, and he will not be dismayed by so-called friendship with mundane wranglers. If he is attracted by servitorship to Krsna, he will no longer have to serve the material body in the degraded status of material existence with the false hope of becoming master in the future. Similarly, one who sees the greatness of Krsna in neutrality will certainly never again seek the so-called relief of impersonalist or voidist philosophy. If one is not attracted by the transcendental nature of Krsna, one is sure to be attracted to material enjoyment, thus to become implicated in the clinging network of virtuous and sinful activities and continue material existence by transmigrating from one material body to another. Only in Krsna consciousness can one achieve the highest perfection of life.

TEXT 36-37

ei vancha yaiche krsna-prakatya-karana
asura-samhara--anusanga prayojana

ei mata caitanya-krsna purna bhaga van
yuga-dharma-pravartana nahe tanra kama

TRANSLATION

Just as these desires are the fundamental reason for Krsna's appearance whereas destroying the demons is only an incidental necessity, so for Sri Krsna Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

TEXT 38

kona karane yabe haila avatare mana
yuga-dharma-kala haila se kale milana

TRANSLATION

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

TEXT 39

dui hetu avatari' lana bhakta-gana
apane asvade prema-nama-sankirtana

TRANSLATION

Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

TEXT 40

sei dvare acandale kirtana sancare
nama-prema-mala ganthi' paraila samsare

TRANSLATION

Thus He spread kirtana even among the untouchables. He wove a wreath of the holy name and prema with which He garlanded the entire material world.

TEXT 41

ei-mata bhakta-bhava kari' angikara
apani acari' bhakti karila pracara

TRANSLATION

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rupa Gosvami met Lord Sri Caitanya Mahaprabhu at Prayaga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other avatara of Krsna because He was distributing love of Krsna. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Caitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Sri Caitanya Mahaprabhu's

transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Krsna and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Krsna Himself. Therefore Lord Caitanya is Krsna.

In Bhagavad-gita Krsna has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Krsna consciousness movement propagated by Lord Caitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Krsna teaching His own service from the position of a devotee. The Lord's acceptance of the role of a devotee in the eternal form of Lord Sri Caitanya Mahaprabhu is another of the Lord's wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Sri Krsna, in the form of Lord Gauranga, has made it easy for everyone to approach Him.

Svarupa Damodara Gosvami has described Lord Caitanya as Krsna Himself with the attitude of Radharani, or a combination of Radha and Krsna. His intention is to taste Krsna's sweetness in transcendental love. Lord Caitanya does not care to think of Himself as Krsna, because He wants the position of Radharani. We should remember this. A class of so-called devotees called the naoiya-nagari or gaura-nagari pretend that they have the sentiment of gopis toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Krsna, but as the enjoyed, the devotee of Krsna. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations such as those of the gaura-nagari are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Krsna Himself, and He is always nondifferent from Srimati Radharani. But the emotion technically called vioralambha-bhava, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Krsna. As Srila Rupa Gosvami has explained, devotional service is anukulyena, or favorable to Krsna. Acting unfavorably toward Krsna is not devotion. Kamsa was the enemy of Krsna. He always thought of Krsna, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Radharani, and we should support that position, as Svarupa Damodara did in the Gambhira (the house of Lord Caitanya Mahaprabhu at Puri). He always reminded Lord Caitanya of Radha's feelings of separation as they are described in the Srimad-Bhagavatam, and Lord Caitanya appreciated his assistance. But the gaura-nagaris, who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Sri Caitanya Mahaprabhu. The doctrine of transcendental enjoyment by Krsna cannot be mixed up with the doctrine of

transcendental feeling of separation from Krsna in the role of Radharani.

TEXT 42

dasya, sakhya, vatsalya, ara ye srngara
cari prema, catur-vidha bhakta-i adhara

TRANSLATION

Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

TEXT 43

njja niia bhava sabe srestha kari' mane
njja-bhave kare krsna-sukha asvadane

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Krsna.

TEXT 44

tatastha ha-iyā mane vicara yadi kari
saba rasa haite s?rngare adhika madhuri

TRANSLATION

But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all in sweetness.

PURPORT

No one is higher or lower than anyone else in transcendental relationships with the Lord, for in the absolute realm everything is equal. But although these relationships are absolute, there are also transcendental differences between them. Thus the transcendental relationship of conjugal love is considered the highest perfection.

TEXT 45

yathottaram asau svada-
visesollasamayy api
ratir vasanaya svadvi
bhasate kapi kasyacit

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love."

PURPORT

This is a verse from Srila Rupa Gosvami's Bhakti-rasamrta-sindhu (2.5.38).

TEXT 46

ataeva madhura rasa kahi tara nama
svakiya-parakiya-bhave dvi-vidha samsthana

TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

TEXT 47

parakiya-bhave ati rasera ullasa
vraia vina ihara anyatra nahi vasa

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

TEXT 48

vraia-vadhu-ganera ei bhava niravadhi
tara madhye sri-radhaya bhavera avadhi

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Sri Radha.

TEXT 49

praudha nirmala-bhava prema sarvottama
krsnera madhurya-rasa-asvada-karana

TRANSLATION

Her pure, mature love surpasses that of all others. Her love is the cause of Lord Krsna's tasting the sweetness of the conjugal relationship.

TEXT 50

ataeva sei bhava angikara kari'
sadhilena njja vancha gauranga-sri-hari

TRANSLATION

Therefore Lord Gauranga, who is Sri Hari Himself, accepted the sentiments of Radha and thus fulfilled His own desires.

PURPORT

Of the four kinds of reciprocation of loving service--dasya, sakhya, vatsalya and madhurya--madhurya is considered the fullest. But the conjugal relationship is further divided into two varieties, namely svakiya and parakiya. Svakiya is the relationship with Krsna as a formally married husband, and parakiya is the relationship with Krsna as a paramour. Expert analysts have decided that the transcendental ecstasy of the parakiya mellow is better because it is more enthusiastic. This phase of conjugal love is found in those who have surrendered to the Lord in intense love, knowing well that such illicit love with a paramour is not morally approved in society. The risks involved in such love of Godhead make this emotion superior to the relationship in which such risk is not involved. The validity of such risk, however, is possible only in the transcendental realm. Svakiya and parakiya conjugal love of Godhead have no existence in the material world, and parakiya is not exhibited anywhere in Vaikuntha, but only in the portion of Goloka Vrndavana known as Vraja.

Some devotees think that Krsna is eternally the enjoyer in Goloka Vrndavana but only sometimes comes to the platform of Vraja to enjoy parakiya-rasa. The six Gosvamis of Vrndavana, however, have explained that Krsna's pastimes in Vraja are eternal, like His other activities in Goloka Vrndavana. Vraja is a confidential part of Goloka Vrndavana. Krsna exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vrndavana, where parakiya-rasa is ever existent.

In the Third Chapter of this epic, Srila Krsnadasa Kaviraja Gosvami has explicitly accepted the fact that Krsna appears in this material world at the end of the Dvapara age of the twenty-eighth catur-yuga of Vaivasvata Manu and brings with Him His Vrajadhama, which is the eternal abode of His highest pastimes. As the Lord appears by His own internal potency, so He also brings all His paraphernalia by the same internal potency, without extraneous help. It is further stated here in Caitanya-caritamrta that the parakiya sentiment is existent only in that transcendental realm and nowhere else. This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

The transcendental mellow relished by the gopis in Vraja is superexcellently featured in Srimati Radharani. Mature assimilation of the transcendental humor of conjugal love is represented by Srimati Radharani, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No

one can surpass Srimati Radharani in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Radharani in the form of Lord Sri Gauranga. He then relished the highest position of parakiya-rasa, as exhibited in the transcendental abode of Vraja.

TEXT 51

suresanam durgam gatir atisayenopanisadam
muninam sarvasvam pranata-pataimam madhurima
viniryasah premno nikhila-pasu-palambuja-drsam
sa caitanyah kim me punar api drsor yasyati padam

TRANSLATION

"Lord Caitanya is the shelter of the demigods, the goal of the Upanisads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of love for the lotus-eyed gopis. Will He again be the object of my vision?"

TEXT 52

aparam kasyapi pranayi jana-vrndasya kutuki
rasa-stomam hrtva madhuram upabhoktum kamapi yah
rucam svam avavre dyutim ina tadiyam prakatayan
sa devas caitanyakrtir atitaram nah krpayatu

TRANSLATION

"Lord Krsna desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Sri Radha], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

Texts 51 and 52 are from the Stava-mala of Srila Rupa Gosvami.

TEXT 53

bhava-grahanera hetu kaila dharma-sthapana
tara mukhya hetu kahi, suna sarva jana

TRANSLATION

To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

TEXT 54

mula hetu age slokera kaila abhasa
ebe kahi sei slokera artha prakasa

TRANSLATION

Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

TEXT 55

radha krsna-pranaya-vikrtir nladini saktir asmad
ekatmanav api bhuvī pura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti-su valitam naumi krsna-s varupam

TRANSLATION

"The loving affairs of Sri Radha and Krsna are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Radha and Krsna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Sri Krsna Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani although He is Krsna Himself."

PURPORT

This text is from the diary of Srila Svarupa Damodara Gosvami. It appears as the fifth of the first fourteen verses of Sri Caitanya-caritamṛta.

TEXT 56

radha-krsna eka atma, dui deha dhari'
anyonye vilase rasa asvadana kari'

TRANSLATION

Radha and Krsna are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

PURPORT

The two transcendentalists Radha and Krsna are a puzzle to materialists. The above description of Radha and Krsna from the diary of Srila Svarupa Damodara Gosvami is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Sri Krsna is the potent factor, and Srimati Radharani is the internal potency. According to Vedānta philosophy, there is no difference between the potent and potency; they are identical. We cannot differentiate between one and the other, any more than we can separate fire from heat.

Everything in the Absolute is inconceivable in relative existence. Therefore in relative cognizance it is very difficult to assimilate this truth of the oneness between the potent and the potency. The philosophy of inconceivable oneness and difference propounded by Lord Caitanya is the only source of understanding for such intricacies of transcendence.

In fact, Radharani is the internal potency of Sri Krsna, and She eternally intensifies the pleasure of Sri Krsna. Impersonalists cannot understand this without the help of a maha-bhagavata devotee. The very name Radha suggests that She is eternally the topmost mistress of the comforts of Sri Krsna. As such, She is the medium transmitting the living entities' service to Sri Krsna. Devotees in Vrndavana therefore seek the mercy of Srimati Radharani in order to be recognized as loving servitors of Sri Krsna.

Lord Caitanya Mahaprabhu personally approaches the fallen conditioned souls of the iron age to deliver the highest principle of transcendental relationships with the Lord. The activities of Lord Caitanya are primarily in the role of the pleasuregiving portion of His internal potency.

The absolute Personality of Godhead, Sri Krsna, is the omnipotent form of transcendental existence, knowledge and bliss in full. His internal potency is exhibited first as sat, or existence--or, in other words, as the portion that expands the existence function of the Lord. The same potency while displaying full knowledge is called cit, or samvit, which expands the transcendental forms of the Lord. Finally, the same potency while playing as a pleasure-giving medium is known as hladini, or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.

TEXT 57

sei dui eka ebe caitanya gosani
rasa asvadite donhe haila eka-thani

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahaprabhu.

TEXT 58

ithi Iagi' age kari tara vivarana
yaha haite haya gaurera mahima-kathana

TRANSLATION

Therefore I shall first delineate the position of Radha and Krsna. From that the glory of Lord Caitanya will be known.

TEXT 59

m-dhika hayena krsnera pranaya-vikara
svarupa-sakti--`hladini' nama yanhara

TRANSLATION

Srimati Radhika is the transformation of Krsna's love. She is His internal energy called hladini.

TEXT 60

hladini karaya krsne anandasvadana
hladinira dvara kare bhaktera posana

TRANSLATION

That hladini energy gives Krsna pleasure and nourishes His devotees.

PURPORT

Srila J iva Gosvami has elaborately discussed the hladini potency in his priti- sandarbha. He says that the Vedas clearly state, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service."

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is selfsufficient, and that maya, nescience, can never influence Him at all. As such, the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition like the impersonalist conception of the bliss of Brahman. Devotional service is reciprocation between two, and therefore it cannot be located simply within one's self. Therefore the bliss of self-realization, brahmananda, cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely the hladini or pleasure potency, sandhini or existential potency, and samvit, or cognitive potency. In the Visnu purana (1.12.69) the Lord is addressed as follows: "O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

Hlaoini is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a devotee, that manifestation is

called love of God. Love of God is another epithet of the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the Sankarites have accepted it as such because they are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The hlaoini potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.

TEXT 61

sac-cid-ananda, purna, krsnera s varupa
eka-i cic-chakti tanra dhare tina rupa

TRANSLATION

Lord Krsna's body is eternal [sat], full of knowledge [cit] and full of bliss [ananda]. His one spiritual energy manifests three forms.

TEXT 62

anandamse hladini sad-amse sandhini
cid-amse sam vit--yare jnana kari' mani

TRANSLATION

Hladini is His aspect of bliss; sandhini, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In this thesis Bhagavat-sandarbha (verse 102), Sri la Jiva Gosvami explains the potencies of the Lord as follows. The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called sandhini. The transcendental potency by which He knows Himself and causes others to know Him is called samvit. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called hladini.

The total exhibition of these potencies is called visuddha-sattva, and this platform of spiritual variegatedness is displayed even in the material world, when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material; they belong to the pure transcendental state. Bhagavad-gita confirms that anyone who understands the transcendental nature of the Lord's appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the hladini potency in transactions between him and the Lord. In the mundane mode of goodness

there are tinges of passion and ignorance. Therefore mundane goodness, being mixed, is called misra-sattva. But the transcendental variegatedness of visuddha-sattva is completely free from all mundane qualities. Visuddha-sattva is therefore the proper atmosphere in which to experience the Personality of Godhead and His transcendental pastimes. Spiritual variegatedness is eternally independent of all material conditions and is nondifferent from the Supreme Personality of Godhead, both being absolute. The Lord and His devotees simultaneously perceive the hladinipotency directly by the power of samvit.

The material modes of nature control the conditioned souls, but the Supreme Personality of Godhead is never influenced by these modes, as all Vedic literatures directly and indirectly corroborate. Lord Krsna Himself says in the Eleventh Canto of Srimad-Bhagavatam, *sattvam rajasa tama iti guna jivasya naiva me*: "The material modes of goodness, passion and ignorance are connected with the conditioned souls, but never with Me, the Supreme Personality of Godhead." The Visnu purana confirms this as follows:

sattvadayo na santise
yatra na prakrta gunah
sa suddhah sarva-suddhebhyah
puman adyah prasidatu

"The Supreme Personality of Godhead, Visnu, is beyond the three qualities goodness, passion and ignorance. No material qualities exist in Him. May that original person, Narayana, who is situated in a completely transcendental position, be pleased with us." In the Tenth Canto of Srimad-Bhagavatam, Indra praised Krsna as follows:

visuddha-sattvam tava dhama santam
tapomayam dh vasta-rajasa-tamaskam
mayamayo 'yam guna-sampravaho
na vidyate te'grahananubandhah

"My dear Lord, Your abode is visuddha-sattva, always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances." (SB. 10.27.4) When not manifested, the modes of material nature are said to be in goodness. When they are externally manifested and active in producing the varieties of material existence, they are said to be in passion. And when there is a lack of activity and variegatedness, they are said to be in ignorance. In other words, the pensive mood is goodness, activity is passion, and inactivity is ignorance. Above all these mundane qualitative manifestations is visuddha-sattva. When it is predominated by sandhini it is perceivable as the existence of all that be. When predominated by samvit, it is perceived as knowledge in transcendence. And when predominated by hladini it is perceived as the most confidential love of Godhead. Visuddha-sattva, the simultaneous manifestation of these three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally manifest in three energies. The manifestation of the internal energy of the Lord is the inconceivable variegatedness, the manifestation of the marginal energy is the living entity, and the manifestation of the external energy is the material cosmos. Therefore the Absolute Truth includes these four principles--the Supreme Personality of Godhead

Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as svayam-rupa and vaibhava-prakasa are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahma down to the insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency--the sandhini samvit and hladini energies--influences one of the external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

TEXT 63

hladini sandhini samvit
tvayy eka sarva-samsthitau
hlada-tapakari misra
tvayi no guna-varjite

TRANSLATION

"O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the Visnu purana (1.12.69).

TEXT 64

sandhinira sara amsa--`suddha-sattva' nama
bhagavanera satta haya yahate visrama

TRANSLATION

The essential portion of the sandhini potency is suddha-sattva. Lord Krsna's existence rests upon it.

TEXT 65

mata, pita, sthana, grha, sayyasana ara
e-saba krsnera suddha-sattvera vikara

TRANSLATION

Krsna's mother, father, abode, house, bedding, seats and so on are all transformations of suddha-sattva.

PURPORT

Lord Krsna's father, mother and household affairs are all displayed in the same visuddha-sattva existence. A living entity situated in the status of pure goodness can understand the form, quality and other features of the Supreme Personality of Godhead. Krsna consciousness begins on the platform of pure goodness. Although there is a faint realization of Krsna at first, Krsna is actually realized as Vasudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in visuddha-sattva, transcendental to the three material modes of nature, he can perceive the form, quality and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

Krsna is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence is also essentially a manifestation of sandhini sakti, or a transformation of visuddha-sattva. To make this more clear, it may be said that this sandhinisakti of the internal potency maintains and manifests all the variegatedness of the spiritual world. In the kingdom of God, the Lord's servants and maidservants, His consorts, His father and mother and everything else are all transformations of the spiritual existence of sandhini sakti. The existential sandhinisakti in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

TEXT 66

sattvam visuddham vasude va-saboitam
yad iyate tatra puman apavrtah
sattve ca tasmin bhagavan vasudevo
hy adhoksajo me manasa vidhiyate

TRANSLATION

"The condition of pure goodness [suddha-sattva], in which the Supreme Personality of Godhead appears uncovered, is called vasudeva. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as Vasudeva, is perceived by my mind."

PURPORT

This text from Srimad-Bhagavatam (4.3.23), spoken by Lord Siva when he condemned Daksa, the father of Sati, as an opponent of Visnu, confirms beyond a doubt that Lord Krsna, His name, His fame, His qualities and everything in connection with His paraphernalia exist in the sandhinisakti of the Lord's internal potency.

TEXT 67

krsne bhaga vatta jnana--sam vitera sara
brahma jnanacika saba tara parivara

TRANSLATION

The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Krsna. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

PURPORT

The activities of the samvit-sakti produce the effect of cognition. Both the Lord and the living entities are cognizant. Sri Krsna, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings. The cognition of the living beings has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye, ear, nose and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the samvit-sakti in a perverted manner. Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary knowledge in the form of impersonal spiritual realization and monism. But when the samvit factor of cognition is enlightened by the hladini potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The samvit-sakti should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the samvit-sakti.

TEXT 68

hladinira sara `prema; prema-sara `bhava'
bhavera parama-kastha, nama--`maha-bhava'

TRANSLATION

The essence of the hladini potency is love of God, the essence of love of God is emotion [bhava], and the ultimate development of emotion is mahabhava.

PURPORT

The product of the hladinisakti is love of Godhead, which has two divisions--namely, pure love of Godhead and adulterated love of Godhead. Only when the hladini sakti emanates from Sri Krsna and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same hladinisakti is adulterated by the external material energy and emanates from the living being, it does not attract Krsna; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the living being becomes mad after material sense

enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

TEXT 69

mahabhava-svar\pa Sri-radha-thakurani
sarva-guna-khani krsna-kanta-siromani

TRANSLATION

Sri Radha Thakurani is the embodiment of mahabhava. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Krsna.

PURPORT

The unadulterated action of the hladinisakti is displayed in the dealings of the damsels of Vraja and Srimati Radharani, who is the topmost participant in that transcendental group. The essence of the hladini sakti is love of Godhead, the essence of love of Godhead is bhava, or transcendental sentiment, and the highest pitch of that bhava is called mahabhava. Srimati Radharani is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Sri Krsna.

TEXT 70

tayor apy ubhayor madhye
radhika sarvathadhika
mahabhava-svarupeyam
gunair ativariyasi

TRANSLATION

"Of these two gopis [Radharani and Candravali], Srimati Radharani is superior in all respects. She is the embodiment of mahabhava, and She surpasses all in good qualities."

PURPORT

This text is verse 2 of the Ujjvala-nilamani of Srila Rupa Gosvami.

TEXT 71

krsna-prema-bhavita yanra cittendriya-kaya
krsna-nija-sakti radha kridara sahaya

TRANSLATION

Her mind, senses and body are steeped in love for Krsna. She is Krsna's own energy, and She helps Him in His pastimes.

PURPORT

Srimati Radharani is as fully spiritual as Krsna. No one should consider Her to be material. She is definitely not like the conditioned souls, who have mental bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Krsna. She is the personified hladinisakti (the pleasure-giving energy of the Lord's internal potency), and therefore She is the only source of enjoyment for Sri Krsna.

Sri Krsna cannot enjoy anything that is internally different from Him. Therefore Radha and Sri Krsna are identical. The sandhini portion of Sri Krsna's internal potency has manifested the all-attractive form of Sri Krsna, and the same internal potency, in the hladini feature, has presented Srimati Radharani, who is the attraction for the ail-attractive. No one can match Srimati Radharani in the transcendental pastimes of Sri Krsna.

TEXT 72

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva njja-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
go vindam adi-purusam tam aham bhaiami

TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.,,

PURPORT

This text is from the Brahma-samhita (5.37).

TEXT 73

krsnere karaya yaiche rasa asvadana
kridara sahaya yaiche, suna vivarana

TRANSLATION

Now please listen to how Lord Krsna's consorts help Him taste rasa and how they help in His pastimes.

TEXT 74-75

krsna-kanta-gana dekhi tri-vidha prakara
eka laksmi-gana, pure mahisi-gana ara

vrajangana-rupa, ara kanta-gana-sara
sri-radhika haite kanta-ganera vistara

TRANSLATION

The beloved consorts of Lord Krsna are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Radhika.

TEXT 76

a vatari krsna yaiche kare a vatara
amsini radha haite tina ganera vistara

TRANSLATION

just as the fountainhead, Lord Krsna, is the cause of all incarnations, so Sri Radha is the cause of all these consorts.

TEXT 77

vaibhava-gana yena tanra anga-vibhti
bimba-pratibimba-rupa mahisira tati

TRANSLATION

The goddesses of fortune are partial manifestations of Srimati Radhika, and the queens are reflections of Her image.

TEXT 78

laksmi-gana tanra vaibhava-vilasamsa-rupa
mahisi-gana vaibhava-prakasa-svarupa

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilasa. The queens are of the nature of Her vaibhava-prakasa.

TEXT 79

akara svabhava-bh ede vraia-devi-gana
kaya-vyuha-rupa tanra rasera karana

TRANSLATION

The Vraja-devis have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

TEXT 80

bahu kanta vina nahe rasera ullasa
Iilara sahaya lagi' bahuta prakasa

TRANSLATION

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Srimati Radharani to assist in the Lord's pastimes.

TEXT 81

tara madhye vraie nana bhava-rasa-bhede
krsnake karaya rasadika-lilasvade

TRANSLATION

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Krsna taste all the sweetness of the rasa dance and other pastimes.

PURPORT

As already explained, Krsna and Radha are one in two. They are identical. Krsna expands Himself in multi-incarnations and plenary portions like the purusas. Similarly, Srimati Radharani expands Herself in multi-forms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Srimati Radharani are all Her plenary portions. All these womanly forms of Krsna are expansions corresponding to His plenary expansions of Visnu forms. These expansions have been compared to reflected forms of the original form. There is no difference between the original and reflected forms. The female reflections of Krsna's pleasure potency are as good as Krsna Himself.

The plenary expansions of Krsna's personality are called vaibhava-vilasa and vaibhava-prakasa, and Radha's expansions are similarly described. The goddesses of fortune are vaibhava-vilasa, and the queens are vaibhava-prakasa of Radharani. The personal associates of Radharani, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of Lord Krsna, under the supreme direction of Srimati Radharani. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellow is increased by the association of a large number of personalities similar to Radharani, who are also known as gopis or sakhis. The variety of innumerable mistresses is a source of relish for Sri Krsna, and therefore these expansions from Srimati Radharani are necessary for enhancing the pleasure potency of Sri Krsna. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vrndavana. By these expansions of Srimati Radharani's personal body, She helps Lord Krsna taste the rasa dance and similar other activities.

Srimati Radharani, being the central petal of the rasa- lila flower, is also known by the names found in the following verses.

TEXT 82

go vindanandini radha, go vinda-mohini
govinda-sarvasva, sarva-kanta-siromani

TRANSLATION

Radha is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

TEXT 83

de vi krsnamayiprokta
radhika para-de vata
sarva-laksmimayi sarva-
kantih sanmohinipara

TRANSLATION

"The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the Brhad-gautamiya-tantra.

TEXT 84

`de vi' kahi dyotamana, parama sundari
kim va, krsna-puja-kridara vasati nagari

TRANSLATION

"Devi" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Krsna."

TEXT 85

krsnamayi--krsna yara bhitare bahire
yanha yanha netra pade tanha krsna sphure

TRANSLATION

"Krsnamayi" means "one whose within and without are Lord Krsna." She sees Lord Krsna wherever She casts Her glance.

TEXT 86

kimva, prema-rasamaya krsnera svarupa
tanra sakti tanra saha haya eka-rupa

TRANSLATION

Or, She is identical with Lord Krsna, for She embodies the mellows of love. The energy of Lord Krsna is identical with Him.

PURPORT

Krsnamayi has two different imports. First, a person who always thinks of Krsna both within and without and who always remembers only Krsna, wherever he goes or whatever he sees, is called krsnamayi. Also, since Krsna's personality is full of love, His loving potency, Radharani, being nondifferent from Him, is called krsnamayi.

TEXT 87

krsna-vancha-purtri-rupa kare aradhane
ataeva `radhika' nama purane vakhane

TRANSLATION

Her worship [aradhana] consists of fulfilling the desires of Lord Krsna. Therefore the Puranas call Her Radhika.

PURPORT

The name Radha is derived from the root word aradhana, which means "worship." The personality who excels all in worshiping Krsna may therefore be called Radhika, the greatest servitor.

TEXT 88

anayaradhito nunam
bhagavan harir isvarah
yan no vihaya govindah
prito yam anayad rahah

TRANSLATION

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

PURPORT

This text is from the Srimad-Bhagavatam (10.30.28).

TEXT 89

ataeva sarva-pujya, parama-de vata
sarva-palika, sarva jagatera mata

TRANSLATION

Therefore Radha is parama-devata, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

TEXT 90

`sarva-laksmi'-sabda purve kariyachi vyakhyana
sarva-laksmi-ganera tinho hana adhisthana

TRANSLATION

I have already explained the meaning of "sarva-laksmi." Radha is the original source of all the goddesses of fortune.

TEXT 91

kim va, `sarva-laksmi,--krsnera sad-vidha aisvarya
tanra adhisthatri sakti--sarva-sakti-varya

TRANSLATION

Or "sarva-laksmi" indicates that She fully represents the six opulences of Krsna. Therefore She is the supreme energy of Lord Krsna.

TEXT 92

sarva-saundarya-kanti vaisaye yanhate
sarva-laksmi-ganera sobha haya yanha haite

TRANSLATION

The word "sarva-kanti" indicates that all beauty and luster rest in Her body. All the laksmis derive their beauty from Her.

TEXT 93

kimva `kanti'-sabde krsnera saba iccha kahe
krsnera sakala vancha radhatei rahe

TRANSLATION

"Kanti" may also mean "all the desires of Lord Krsna." All the desires of Lord Krsna rest in Srimati Radharani.

TEXT 94

radhika karena krsnera vanchita purana
'sarva-kanti'-sabdera ei artha vivarana

TRANSLATION

Srimati Radhika fulfills all the desires of Lord Krsna. This is the meaning of "sarva-kanti."

TEXT 95

jagat-mohana krsna, tanhara mohini
atae va samastera para thakurani

TRANSLATION

Lord Krsna enchants the world, but Sri Radha enchants even Him. Therefore She is the supreme goddess of all.

TEXT 96

radha--purna-sakti, krsna--purna-saktiman
dui vastu bheda nai, sastra-paramana

TRANSLATION

Sri Radha is the full power, and Lord Krsna is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

TEXT 97

mrgamada, tara gandha--yaiche aviccheda
agni, jvalate--yaiche kabhu nahi bheda

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

TEXT 98

radha-krsna aiche sada eka-i svarupa
lila-rasa asvadite dhare dui-r\pa

TRANSLATION

Thus Radha and Lord Krsna are one, yet They have taken two forms to enjoy the mellows of pastimes.

TEXT 99-100

prema-bhakti sikhaite apane avatari
radha-bhava-kanti dui angikara kari'

sri-krsna-caitanya-r\pe kaila avatara
ei ta' pancama slokera artha paracara

TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Krsna appeared as Sri Krsna Caitanya with the mood and complexion of Sri Radha. Thus I have explained the meaning of the fifth verse.

TEXT 101

sastha slokera artha karite prakasa
prathame kahiye sei slokera abhasa

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

TEXT 102

avatari' prabhu pracarila sankirtana
eho bahya hetu, purve kariyachi sucana

TRANSLATION

The Lord came to propagate sankirtana. That is an external purpose, as I have already indicated.

TEXT 103

avatarera ara eka ache mukhya-biia
rasika-sekhara krsnera sei karya nija

TRANSLATION

There is a principal cause for Lord Krsna's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

TEXT 104

ati gudha hetu sei tri-vidha prakara
damodara-s varupa haite yahara pracara

TRANSLATION

That most confidential cause is threefold. Svarupa Damodara has revealed it.

TEXT 105

svarupa-gosani--prabhura ati antaranga
tahate janena prabhura e-saba prasanga

TRANSLATION

Svarupa Gosani is the most intimate associate of the Lord. He, therefore, knows all these topics well.

PURPORT

Prior to the Lord's acceptance of the renounced order, Purusottama Bhattacharya, a resident of Navadvipa, desired to enter the renounced order of life. Therefore he left home and went to Benares, where he accepted the position of brahmacarya from a Mayavadi sannyasi. When he became a brahmacari, he was given the name Sri Damodara Svarupa. He left Benares shortly after, without taking sannyasa, and he came to Nilacala, Jagannatha Puri, where Lord Caitanya was staying. He met Caitanya Mahaprabhu there and dedicated his life for the service of the Lord. He became Lord Caitanya's secretary and constant companion. He used to enhance the pleasure potency of the Lord by singing appropriate songs, which were very much appreciated. Svarupa Damodara could understand the secret mission of Lord Caitanya, and it was by his grace only that all the devotees of Lord Caitanya could know the real purpose of the Lord.

Svarupa Damodara has been identified as Lalitadevi, the second expansion of Radharani. However, the authoritative Gaura-ganoddesa-dipika of Kavi-karnapura describes Svarupa Damodara as the same Visakhadevi who serves the Lord in Goloka Vrndavana. Therefore it is to be understood that Sri Svarupa Damodara is a direct expansion of Radharani who helps the Lord experience the attitude of Radharani.

TEXT 106

radhikara bhava-murti prabhura antara
sei bhava sukha-dukhaha uthe nirantara

TRANSLATION

The heart of Lord Caitanya is the image of Sri Radhika's emotions. Thus feelings of pleasure and pain arise constantly therein.

PURPORT

Lord Caitanya's heart was full of the feelings of Srimati Radharani, and His appearance resembled Hers. Svarupa Damodara has explained His attitude as radha-

bhava-murti, the attitude of Radharani. One who engages in sense gratification on the material platform can hardly understand radha-bhava, but one who is freed from the demands of sense gratification can understand it. Radha-bhava must be understood from the Gosvamis, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Srimati Radharani is the highest perfection of conjugal love, which is the highest of the five transcendental mellows, and it is the complete perfection of love of Krsna.

These transcendental affairs can be understood on two platforms. One is called elevated, and the other is called super-elevated. The loving affairs exhibited in Dvaraka are the elevated form. The super-elevated position is reached in the manifestations of the pastimes of Vrndavana. The attitude of Lord Caitanya is certainly super-elevated.

From the life of Sri Caitanya Mahaprabhu, an intelligent person engaged in pure devotional service can understand that He always felt separation from Krsna within Himself. In that separation He sometimes felt that He had found Krsna and was enjoying the meeting. The significance of this separation and meeting is very specific. If someone tries to understand the exalted position of Lord Caitanya without knowing this, he is sure to misunderstand it. One must first become fully self-realized. Otherwise he may misidentify the Lord as nagara, or the enjoyer of the damsels of Vraja, thus committing the mistake of rasabhasa, or overlapping understanding.

TEXT 107

sesa-lilaya prabhura krsna-viraha-unmada
bhrama-maya cesta, ara pralapa-maya vada

TRANSLATION

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Krsna. He acted in erroneous ways and talked deliriously.

PURPORT

Lord Sri Caitanya exhibited the highest stage of the feelings of a devotee in separation from the Lord. This exhibition was sublime because He was completely perfect in the feelings of separation. Materialists, however, cannot understand this. Sometimes materialistic scholars think He was diseased or crazy. Their problem is that they always engage in material sense gratification and can never understand the feelings of the devotees and the Lord. Materialists are most abominable in their ideas. They think that they can enjoy directly perceivable gross objects by their senses and that they can similarly deal with the transcendental features of Lord Caitanya. But the Lord is understood only in pursuance of the principles laid down by the Gosvamis, headed by Svarupa Damodara. Doctrines like those of the naoiya-nagaris, a class of so-called devotees, are never presented by authorized persons like Svarupa Damodara or the six Gosvamis. The ideas of the gauranga-nagaris are simply a mental concoction, and they are completely on the mental platform.

TEXT 108

radhikara bhava yaich e uddhava-darsane
sei bhava matta prabhu rahe ratri-dine

TRANSLATION

Just as Radhika went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

PURPORT

Those under the shelter of the lotus feet of Sri Caitanya Mahaprabhu can understand that His mode of worship of the Supreme Lord Krsna in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Sri Krsna.

So-called devotees like the sahajiyas cheaply imagine they are meeting Krsna in Vrndavana. Such thinking may be useful, but actually meeting Krsna is possible through the attitude of separation taught by Sri Caitanya Mahaprabhu.

TEXT 109

ratre pralapa kare svarupera kan tha dhari'
avese apana bhava kahaye ughadi'

TRANSLATION

At night He talked incoherently in grief with His arms around Svarupa Damodara's neck. He spoke out His heart in ecstatic inspiration.

TEXT 110

yabe yei bhava uthe prabhura antara
sei giti-sloke sukha dena damodara

TRANSLATION

Whenever a particular sentiment arose in His heart, Svarupa Damodara satisfied Him by singing songs or reciting verses of the same nature.

TEXT 111

ebe karya nahi kichu e-saba vicare
age iha vivariba kariya vistare

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.

TEXT 112

purve vraje krsnera tri-vidha vayo-dharma
kaumara, pauganda, ara kaisora atimarma

TRANSLATION

Formerly in Vraja Lord Krsna displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

TEXT 113

vatsalya-avese kaila kaumara saphala
pauganda saphala kaila lana sakhavala

TRANSLATION

Parental affection made His childhood fruitful. His boyhood was successful with His friends.

TEXT 114

radhikadi lana kaila rasa-oi-vilasa
vancha bhari' asvadila rasera niriyasa

TRANSLATION

In youth He tasted the essence of rasa, fulfilling His desires in pastimes like the rasa dance with Srimati Radhika and the other gopis.

TEXT 115

kaisora-vayase kama, jagat-sakala
rasadi-ilaya tina karila saphala

TRANSLATION

In His youth Lord Krsna made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rasa dance.

TEXT 116

so 'pi kaisoraka-vayo
manayan madhu-sudanah

reme stri-ratna-kutasthah
ksapasu ksapitahitah

TRANSLATION

"Lord Madhusudana enjoyed His youth with pastimes on autumn nights in the midst of the jewel-like milkmaids. Thus He dispelled all the misfortunes of the world."

PURPORT

This is a verse from the Visnu purana (5.1 3.60).

TEXT 117

vaca sucita-sarvari-rati-kala-pragalbhyaya radhikam-
vrida-kuncita-locanam viracayann agre sakhinam asau
tad-vakso-ruha-citra-keli-makari-panditya-param gatah
kaisoram saphali-karoti kalayan kunje viharam harih

TRANSLATION

"Lord Krsna made Srimati Radharani close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Sri Radha and Her friends."

PURPORT

This is a verse from the Bhakti-rasamrta-sindhu (2.1.231) of Srila Rupa Gosvami.

TEXT 118

harir esa na ced avatarisyan
mathurayam madhuraksi radhika ca
abhavisyad iyam vrtha visrstir
makarankas tu visesatas tadatra

TRANSLATION

"O Purnamasi, if Lord Hari had not descended in Mathura with Srimati Radharani, this entire creation--and especially Cupid, the demigod of love--would have been useless."

PURPORT

This verse is spoken by Sri Vrndadevi in the Vidagdha-madhava (7.3) of Srila Rupa Gosvami.

TEXT 119-120

ei mata purve krsna rasera sadana
yadyapi karila rasa-niryasa-carvana

tathapi nahila tina vanchita purana
taha asvadite yadi karila yatana

TRANSLATION

Even though Lord Krsna, the abode of all mellows, had previously in this way chewed the essence of the mellows of love, still He was unable to fulfill three desires, although He made efforts to taste them.

TEXT 121

tanhara prathama vancha kariye vyakhyana
krsna kah e,--`ami ha-i rasera nidana

TRANSLATION

I shall explain His first desire. Krsna says: "I am the primary cause of all rasas.

TEXT 122

purnananda-maya ami cinmaya purna-tattva
radhikara preme ama karaya unmatta

TRANSLATION

"I am the full spiritual truth and am made of full joy, but the love of Srimati Radharani drives Me mad.

TEXT 123

na jnni radhara preme ache kata bala
ye bale amare kare sarvada vih vala

TRANSLATION

I do not know the strength of Radha's love, with which She always overwhelms Me.

TEXT 124

radhikara prema--guru, ami--sisya nata
sada ama nana nrtye nacaya udbhata

TRANSLATION

"The love of Radhika is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances."

TEXT 125

kasmad vrnde priya-sakhi hareh pada-muiat kuto 'sau
kundaranye kim iha kurute nrtya-siksam guruh kah
tam tvan-murtih prati-taru-latam dig-vidiksu sphuranti
sailusiva bhramati parito nartayanti sva-pascad

TRANSLATION

"O my beloved friend Vrnda, where are you coming from?"
"I am coming from the feet of Sri Hari."
"Where is He?"
"In the forest on the bank of Radhakunda."
"What is He doing there?"
"He is learning dancing."
"Who is His master?."
"Your image, Radha, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT

This text is from the Govinda-lilamrta (8.77) of Krsnadasa Kaviraja Gosvami.

TEXT 126

nija-premasvade mora haya ye ahlada
taha ha'te koti-guna radha-premas vada

TRANSLATION

"Whatever pleasure I get from tasting My love for Srimati Radharani, She tastes ten million times more than Me by Her love."

TEXT 127

ami yaiche paraspara viruddha-dharmasraya
radha-prema taiche sada viruddha-dharma-maya

TRANSLATION

"just as I am the abode of all mutually contradictory characteristics, so Radha's love is always full of similar contradictions."

TEXT 128

radha-prema vibhu--yara badite nahi thani
tathapi se ksane ksane badaye sadai

TRANSLATION

"Radha's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

TEXT 129

yaha vai guru vastu nahi suniscita
tathapi gurura dharma gaurava-variita

TRANSLATION

"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

TEXT 130

yaha haite sunirmala dvitiya nahi ara
tathapi sarvada vanya-vakra-vyavahara

TRANSLATION

"Nothing is purer than Her love. But its behavior is always perverse and crooked."

TEXT 131

vibhur api kalayan sadabhivrddhim
gurur api gaura va-caryaya vihinah
muhur upacita-vakrimapi suddho
jayati mura-dvisi radhikanuragah

TRANSLATION

"All glories to Radha's love for Krsna, the enemy of the demon Mura. Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity."

PURPORT

This is a verse from the Dana-keli-kaumudi (2) of Srila Rupa Gosvami.

TEXT 132

sei premara sri-radhika parama `asraya'
sei premara ami ha-i kevala `visaya'

TRANSLATION

"Sri Radhika is the highest abode of that love, and I am its only object.

TEXT 133

visaya-jntiya sukha amara asvada
ama haite koji-guna asrayera ahlada

TRANSLATION

"I taste the bliss to which the object of love is entitled. But the pleasure of Radha, the abode of that love, is ten million times greater.

TEXT 134

asraya jati ya sukha paite mana dhaya
yatne asvadite nari, ki kari upaya

TRANSLATION

"My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?

TEXT 135

kabhu yadi ei premara ha-iye asraya
tabe ei premanandera anubhava haya

TRANSLATION

"If sometime I can be the abode of that love, only then may I taste its joy.' ,

PURPORT

Visaya and asraya are two very significant words relating to the reciprocation between Krsna and His devotee. The devotee is called the asraya, and his beloved, Krsna, is the visaya. Different ingredients are involved in the exchange of love between the asraya and visaya, which are known as vibhava, anubhava, sattvika and vyabhicari. Vibhava is divided into the two categories alambana and uddipana. Alambana may be further divided into asraya and visaya. In the loving affairs of Radha and Krsna, Radharani is the asraya feature and Krsna the visaya. The transcendental consciousness of the Lord tells Him, "I am Krsna, and I experience pleasure as the visaya. The pleasure enjoyed by Radharani, the asraya, is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the asraya category, Lord Krsna appeared as Sri Caitanya Mahaprabhu.

TEXT 136

eta cin ti' rahe krsna parama-kautuki
hrdaye badaye prema-lobha dhakdhaki

TRANSLATION

Thinking in this way, Lord Krsna was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

TEXT 137

ei eka, suna ara lobhera prakara
sva-madhurya dekhi' krsna karena vicara

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Krsna began to consider.

TEXT 138

adbhuta, ananta, purna mora madhurima
tri jagate ihara keha nahi paya sima

TRANSLATION

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

TEXT 139

ei prema-dvare nitya radhika ekali
amara madhuryamrta asvade sakali

TRANSLATION

"Only Radhika, by the strength of Her love, tastes all the nectar of My sweetness.

TEXT 140

yadyapi nirmala radhara sat-prema-darpana
tathapi svacchata tara badhe ksane ksana

TRANSLATION

"Although Radha's love is pure like a mirror, its purity increases at every moment.

TEXT 141

amara madhurya nahi badhite avakase
e-darpanera age nava nava rupe bhase

TRANSLATION

"My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

TEXT 142

man-madh urya radhara prema--donhe hoda kari'
ksane ksane bade donhe, keha nahi hari

TRANSLATION

"There is constant competition between My sweetness and the mirror of Radha's love. They both go on increasing, but neither knows defeat.

TEXT 143

amara madhurya nitya nava nava haya
s va-s va-prema-an ur\pa bhakte as vadaya

TRANSLATION

"My sweetness is always newer and newer. Devotees taste it according to their own respective love.

TEXT 144

darpanadye dekhi' yadi apana madhuri
asvadite haya lobha, asvadite nari

TRANSLATION

"If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

TEXT 145

vicara kariye yadi as vada-upaya
radhika-svarupa ha-ite tabe mana dhaya

TRANSLATION

"If I deliberate on a way to taste it, I find that I hanker for the position of Rad h i ka."

PURPORT

Krsna's attractiveness is wonderful and unlimited. No one can know the end of it. Srimati Radharani alone can relish such extensiveness from Her position in the asraya category. The mirror of Srimati Radharani's transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Krsna. In the mirror of Radharani's heart, the transcendental features of Krsna appear increasingly new and fresh. In other words, the attraction of Krsna increases in proportion to the understanding of Srimati Radharani. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Radharani's attitude of increasing love, Lord Krsna appeared as Sri Caitanya Mahaprabhu.

TEXT 146

aparikalita-purvah kas camatkara-karr
sphurati mama gariyan esa madhurya-purah
ayam aham api hanta preksya yam lubdha-cetah
sarabhasam upabhoktum kamaye radhike va

TRANSLATION

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Srimati Radharani."

PURPORT

This text is from the Lalita-madhava (8.34) of Srila Rupa Gosvami. It was spoken by Lord Krsna when He saw the beauty of His own reflection in a jeweled fountain in Dvaraka.

TEXT 147

krsna-madh uryera eka s vabhavika bala
krsna-adi nara-nari karaye cancala

TRANSLATION

The beauty of Krsna has one natural strength: it thrills the hearts of all men and women, beginning with Lord Krsna Himself.

TEXT 148

sravane. darsane akarsaye sarva-mana
apana asvadite krsna karena yatana

TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Krsna Himself makes efforts to taste that sweetness.

TEXT 149

e madhuryamrta pana sada yei kare
trsna-santi nahe, trsna badhe nirantare

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

TEXT 150

atrpta ha-iyā kare vidhira nindana
avidagdha vidhi bhala na jane srjana

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahma, saying that he does not know the art of creating well and is simply inexperienced.

TEXT 151

koti netra nahi dila, sabe dila dui
tahate nimesa,--krsna ki dekhiba muni

TRANSLATION

He has not given millions of eyes to see the beauty of Krsna. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Krsna?

TEXT 152

atati yad bhavan ahni kananam
trutir yugayate tvam apasyatam
kutila-kuntalam sri-mukham ca te
jada udiksatam paksma-krd drsam

TRANSLATION

[The gopis say:] "O Krsna, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hairs, half a second becomes as long as an entire age for us.

And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

PURPORT

This verse is spoken by the gopis in Srimad-Bhagavatam (10.31.15).

TEXT 153

gopyas ca krsnam upalabhya cirad abhistam
yat-preksane drsisu paksma-krtam sapan ti
drgbhir hrdis-krtam alam parirabhya sarvas
tad-bhavam apur api nitya-yuiam durapam

TRANSLATION

"The gopis saw their beloved Krsna at Kuruksetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogis can attain it. The gopis cursed the creator for creating eyelids that interfered with their vision."

PURPORT

This text is from Srimad-Bhagavatam (10.82.40).

TEXT 154

krsnavalokana vina ne tra phala nahi ana
yei jana krsna dekhe, sei bhagyavan

TRANSLATION

There is no other consummation for the eyes than the sight of Krsna. Whoever sees Him is most fortunate indeed.

TEXT 155

aksanvatam phalam idam na param vidamah
sakhyah pasun anu vivesayator vayasyaih
vaktram vrajesa-sutayor anuvenu justam
yair va nioitam anurakta-kataksa-moksam

TRANSLATION

[The gopis say:] "O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision."

PURPORT

Like the gopis, one can see Krsna continuously if one is fortunate enough. In the Brahma-samhita it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Syamasundara (Krsna) continuously in the centers of their hearts. This text from Srimad-Bhagavatam (10.21.7) was sung by the gopis on the advent of the sarat season.

TEXT 156

gopyas tapah kim acaran yad amusya rupam
Iavanya-saram asamordh vam ananya-siddham
drgbhih pibanty anusa vabhinavam durapam
ekanta-dhama yasasah sriya aisvarasya

TRANSLATION

[The women of Mathura say:] "What austerities must the gopis have performed? With their eyes they always drink the nectar of the face of Lord Krsna, 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."

PURPORT

This text from Srimad-Bhagavatam (10.44.14) was spoken by the women of Mathura when they saw Krsna and Balarama in the arena with King Kamsa's great wrestlers Mustika and Canura.

TEXT 157

apurva madhuri krsnera, apurva tara bala
yahara sravane mana haya talamala

TRANSLATION

The sweetness of Lord Krsna is unprecedented, and its strength is also unprecedented. Simply by hearing of such beauty, the mind becomes unsteady.

TEXT 158

krsnera madhurye krsne upajaya lobha
samyak asvadite nare, mane rahe ksobha

TRANSLATION

Lord Krsna's own beauty attracts Lord Krsna Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

TEXT 159

ei ta' dvitiya hetura kahila vivarana
trtiya hetura ebe sunaha laksana

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

TEXT 160

atyanta-nig\ dha ei rasera siddhan ta
svarupa-gosani matra janena ekanta

TRANSLATION

This conclusion of rasa is extremely deep. Only Svarupa Damodara knows much about it.

TEXT 161

yeba keha anya jane, seho tanha haite
caitanya-gosanira tenha atyanta marma yate

TRANSLATION

Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahaprabhu.

TEXT 162

gopi-ganera premera `rudha-bhava' nama
visuddha nirmala prema, kabhu nahe kama

TRANSLATION

The love of the gopis is called rudha-bhava. It is pure and spotless. It is not at any time lust.

PURPORT

As already explained, the position of the gopis in their loving dealings with Krsna is transcendental. Their emotion is called rudha-bhava. Although it is apparently like mundane sex, one should not confuse it with mundane sexual love, for it is pure and unadulterated love of Godhead.

TEXT 163

premaiva gopa-ramanam
kama ity agamat pratham
ity uddhavadayo'py etam

vanchanti bhagavat-priyah

TRANSLATION

"The pure love of the gopis has become celebrated by the name `lust'. The dear devotees of the Lord, headed by Sri Uddhava, desire to taste that love."

PURPORT

This is a verse from Bhakti-rasamrta-sindhu (1.2.285,286).

TEXT 164

kama, prema,--donhakara vibhinna iaksana
lauha ara hema yaiche svarupe vilaksana

TRANSLATION

Lust and love have different characteristics, just as iron and gold have different natures.

PURPORT

One should try to discriminate between sexual love and pure love, for they belong to different categories, with a gulf of difference between them. They are as different from one another as iron is from gold.

TEXT 165

atmendriya-priti-vancha--tare bali 'kama'
krsnendriya-priti-iccha dhare `prema' nama

TRANSLATION

The desire to gratify one's own senses is kama [lust], but the desire to please the senses of Lord Krsna is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:
sarvatha dh vamsa-rahitam
saty api dh vamsa-karane
yad bhava-ban dhanam yun oh
sa prema parikirtitah

"If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place, such a relationship of intimate love is called pure."

The predominated gopis were bound to Krsna in such pure love. For them there was no question of sexual love based on sense gratification. Their only engagement in life was to see Krsna happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Sri Krsna.

There was not the slightest tinge of sexual love between the gopis and Krsna.

The author of Sri Caitanya-caritamrta asserts with authority that sexual love is a matter of personal sense enjoyment. All the regulative principles in the Vedas pertaining to desires for popularity, fatherhood, wealth and so on are different phases of sense gratification. Acts of sense gratification may be performed under the cover of public welfare, nationalism, religion, altruism, ethical codes, Biblical codes, health directives, fruitive action, bashfulness, tolerance, personal comfort, liberation from material bondage, progress, family affection or fear of social ostracism or legal punishment, but all these categories are different subdivisions of one substance--sense gratification. All such good acts are performed basically for one's own sense gratification, for no one can sacrifice his personal interest while discharging these much-advertised moral and religious principles. But above all this is a transcendental stage in which one feels himself to be only an eternal servitor of Krsna, the absolute Personality of Godhead. All acts performed in this sense of servitude are called pure love of God because they are performed for the absolute sense gratification of Sri Krsna. However, any act performed for the purpose of enjoying its fruits or results is an act of sense gratification. Such actions are visible sometimes in gross and sometimes in subtle forms.

TEXT 166

kamera tatparya--njja-sambhoga kevala
krsna-sukha-tatparya-matra prema ta' prabala

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Krsna, and thus it is very powerful.

TEXT 167-169

loka-dharma, veda-dharma, deha-dharma, karma
lajja, dhairya, deha-sukha, atma-sukha-marma

dustyaja arya-patha, njja parjjana
sva-jane karaye yata tadana-bhartsana

sarva-tyaga kari' kare krsnera bhairana
krsna-sukha-hetu kare prema-se vana

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varnasrama dharma, which is difficult to give up--the gopis have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Krsna. They render loving service to Him for the sake of His enjoyment.

TEXT 170

ihake kahiye krsne ordha anuraga
svaccha dhauta-vastre yaiche nahi kona daga

TRANSLATION

That is called firm attachment to Lord Krsna. It is spotlessly pure, like a clean cloth that has no stain.

PURPORT

The author of Sri Caitanya-caritamṛta advises everyone to give up all engagements of sense gratification and, like the gopis, dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Krsna in Bhagavad-gīta. We should be prepared to do anything and everything to please the Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead. Such activities in pure love of Godhead are as spotless as white linen that has been completely washed. Srīla Bhaktivīnoda Thākura warns us in this connection that we should not mistakenly think that the idea of giving up everything implies the renunciation of duties necessary in relation to the body and mind. Even such duties are not sense gratification if they are undertaken in a spirit of service to Krsna.

TEXT 171

ataeva kama-preme bahuta antara
kama--andha-tamah, prema--nirmala bhaskara

TRANSLATION

Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

TEXT 172

ataeva gopi-gan era nani kama-gandha
krsna-sukha Iagi matra, krsna se sambandha

TRANSLATION

Thus there is not the slightest taint of lust in the gopis' love. Their relationship with Krsna is only for the sake of His enjoyment.

TEXT 173

yat te sujnta-caranamburuham stanesu
bhitah sanaih priya dadhimahi karkasesu

tenatavim atasi tad vyathate na kim svit
kurpadibhir bhramati dhir bhavad-a vusam nah

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This text from Srimad-Bhagavatam (10.31.19) was spoken by the gopis when Krsna left them in the midst of the rasa-lila.

TEXT 174

atma-sukha-dukkhe gopira nahika vicara
krsna-sukha-hetu cesta mano-vyavahara

TRANSLATION

The gopis do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Krsna.

TEXT 175

krsna lagi' ara saba kare parityaga
krsna-sukha-hetu kare suddha anuraga

TRANSLATION

They renounced everything for Krsna. They have pure attachment to giving Krsna pleasure.

TEXT 176

e vam mad-arthojjhita-loka-veda-
svanam hi vo mayy anuvrttaye'balah
maya paroksam bhaita tirohitam
masuyitum marhatha tat priyam priyah

TRANSLATION

"O My beloved gopis, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

PURPORT

This text from Srimad-Bhagavatam (10.32.21) was spoken by Lord Krsna when He returned to the arena of the rasa-lila.

TEXT 177

krsnera pratjjna eka ache prva haite
ye yaiche bhaje, krsna tare bhaje taiche

TRANSLATION

Lord Krsna has a promise from before to reciprocate with His devotees according to the way they worship Him.

TEXT 178

ye yatha mam prapadyante
tams tathaiva bhajnmy aham
mama vartmanuvartante
manusyah partha sarvasah

TRANSLATION

"In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha."

PURPORT

Krsna was never ungrateful to the gopis, for as He declares to Arjuna in this verse from Bhagavad-gita (4.11), He reciprocates with His devotees in proportion to the transcendental loving service they render unto Him. Everyone follows the path that leads toward Him, but there are different degrees of progress on that path, and the Lord is realized in proportion to one's advancement. The path is one, but the progress in approaching the ultimate goal is different, and therefore the proportion of realization of this goal--namely the absolute Personality of Godhead--is also different. The gopis attained the highest goal, and Lord Caitanya affirmed that there is no higher method of worshiping God than that followed by the gopis.

TEXT 179

se pratiina bhanga haiia gopira bhajane
tahate pramana krsna-sri-mukha-vacane

TRANSLATION

That promise has been broken by the worship of the gopis, as Lord Krsna Himself admits.

TEXT 180

na paraye 'ham niravadya-samyuam
sva-sadhu-krtyam vibudhayusapi vah
ya mabhaian duriaya-geha-srnkhalah
samvrscya tad vah pratiyatu sadhuna

TRANSLATION

"O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

PURPORT

This verse from Srimad-Bhagavatam (10.32.22) was spoken by Sri Krsna Himself when He returned to the gopis upon hearing their songs of separation.

TEXT 181

tabe ye dekhiye gopira nija-dehe prita
seho ta' krsnera lagi, janiha niscita

TRANSLATION

Now whatever affection we see the gopis show in their own bodies, know it for certain to be only for the sake of Lord Krsna.

PURPORT

The selfless love of Godhead exhibited by the gopis cannot have any parallel. We should not, therefore, misunderstand the careful ness of the gopis in their personal decoration. The gopis dressed themselves as beautifully as possible, just to make Krsna happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Sri Krsna, taking for granted that their bodies were meant for His enjoyment. They dressed themselves on the understanding that Krsna would be happy by seeing and touching them.

TEXT 182

`ei deha kailun ami krsne samarpana
tanra dhana tanra iha sambhoga-sadhana

TRANSLATION

[The gopis think:] "I have offered this body to Lord Krsna. He is its owner, and it brings Him enjoyment."

TEXT 183

e-deha-darsana-sparse krsna-santosana'

ei Iagi' kare dehera mariana-bhusana

TRANSLATION

"Krsna finds joy in seeing and touching this body." It is for this reason that they cleanse and decorate their bodies.

TEXT 184

njjangam api ya gopyo
mameti samupasate
tabhyah param na me partha
nigudha-prema-bhajanam

TRANSLATION

"O Arjuna, there are no greater receptacles of deep love for Me than the gopis, who cleanse and decorate their bodies because they consider them Mine."

PURPORT

This verse is spoken by Lord Krsna in the Adi purana.

TEXT 185

ara eka adbhuta gopi-bhavera svabhava
buddhira gocara nahe yahara prabhava

TRANSLATION

There is another wonderful feature of the emotion of the gopis. Its power is beyond the comprehension of the intelligence.

TEXT 186

gopi-gana kare yabe krsna-darasana
sukha-vancha nahi, sukha haya koti-guna

TRANSLATION

When the gopis see Lord Krsna, they derive unbounded bliss, although they have no desire for such pleasure.

TEXT 187

gopika-darsane krsnera ye ananda haya
taha haite ko ti-guna gopiasvadaya

TRANSLATION

The gopis taste a pleasure ten million times greater than the pleasure Lord Krsna derives from seeing them.

PURPORT

The wonderful characteristics of the gopis are beyond imagination. They have no desire for personal satisfaction, yet when Krsna is happy by seeing them, that happiness of Krsna makes the gopis a million times more happy than Krsna Himself.

TEXT 188

tan sabara nahi njja-sukha-anurodha
tathapi badhaye sukha, padila virodha

TRANSLATION

The gopis have no inclination for their own enjoyment, and yet their Joy increases. That is indeed a contradiction.

TEXT 189

e virodhera eka matra dekhi samadhana
gopikara sukha klsna-sukhe paryavasana

TRANSLATION

For this contradiction I see only one solution: the joy of the gopis lies in the joy of their beloved Krsna.

PURPORT

The situation of the gopis is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Sri Krsna's sense of happiness is limited by the happiness of the gopis. Devotees at Vrndavana therefore try to serve the gopis, namely Radharani and Her associates. If one gains the favor of the gopis, he easily gains the favor of Krsna because on the recommendation of the gopis Krsna at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the gopis instead of Krsna. But His contemporaries misunderstood Him, and for this reason Lord Caitanya renounced the order of householder life and became a sannyasi.

TEXT 190

gopika-darsane klsnera badhe praphullata
se madhurya badhe yara nahika samata

TRANSLATION

When Lord Krsna sees the gopis, His joy increases, and His unparalleled sweetness increases also.

TEXT 191

amara darsane krsna paila eta sukha
ei sukhe gopira praph ulla anga-mukha

TRANSLATION

[The gopis think:] "Krsna has obtained so much pleasure by seeing me." That thought increases the fullness and beauty of their faces and bodies.

TEXT 192

gopi-sobha dekhi' krsnera sobha badhe yata
krsna-sobha dekhi' gopira sobha badhe tata

TRANSLATION

The beauty of Lord Krsna increases at the sight of the beauty of the gopis. And the more the gopis see Lord Krsna's beauty, the more their beauty increases.

TEXT 193

ei-mata paraspara pade hudahudi
paraspara badhe, keha mukha nahi mudi

TRANSLATION

In this way a competition takes place between them in which no one acknowledges defeat.

TEXT 194

kintu krsnera sukha haya gopi-rupa-gune
tanra sukhe sukha-vrddhi haye gopi-gane

TRANSLATION

Krsna, however, derives pleasure from the beauty and good qualities of the gopis. And when the gopis see His pleasure, the joy of the gopis increases.

TEXT 195

ataeva sei sukha krsna-sukha pose
ei hetu gopi-preme nahi kama-dose

TRANSLATION

Therefore we find that the joy of the gopis nourishes the Joy of Lord Krsna. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful gopis Krsna becomes enlivened, and this enlivens the gopis, whose youthful faces and bodies blossom. This competition of increasing beauty between the gopis and Krsna, which is without limitations, is so delicate that sometimes mundane moralists mistake these dealings to be purely amorous. But these affairs are not at all mundane, because the gopis' intense desire to satisfy Krsna surcharges the entire scene with pure love of Godhead, with not a spot of sexual indulgence.

TEXT 196

upetya pathi sundari-tatibhir abhir abhyarcitam
smitankura-karambitair natad-apanga-bhangisataih
stana-stavaka-sancaran-nayana-cancarikan calam
vraje vijayinam bhaje vipina-desatah kesavam

TRANSLATION

"I worship Lord Kesava. Coming back from the forest of Vraja, He is worshiped by the gopis, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopis' breasts."

PURPORT

This statement appears in the Kesavastaka (8) of the Stava-mala, compiled by Srila Rupa Gosvami.

TEXT 197

ara eka gopi-premera s vabhavika cihna
ye prakare haya prema kama-gandha-hina

TRANSLATION

There is another natural symptom of the gopis' love that shows it to be without a trace of lust.

TEXT 198

gopi-preme kare krsna-madhuryera pusti
madhurye badhaya prema hana maha-tusti

TRANSLATION

The love of the gopis nourishes the sweetness of Lord Krsna. That sweetness in turn increases their love, for they are greatly satisfied.

TEXT 199

priti- visayanande tad-asrayananda
tanha nahi njja-sukha-vanchara sambandha

TRANSLATION

The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

TEXT 200-201

nirupadhi prema yanha, tanha ei riti
priti- visaya-sukhe asrayera priti

nija-premanande krsna-se vananda badhe
se anandera prati bhaktera haya maha-krodhe

TRANSLATION

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Krsna, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the gopis are the predominated lovers, and Sri Krsna is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The gopis had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Krsna. Causeless love of Godhead is always so. Such pure love is possible only when the predominated is made happy by the happiness of the predominator. Such unadulterated love is exemplified when the lover deprecates her happiness in service that hinders her from discharging it.

TEXT 202

anga-stambharambham uttungayantam
premanandam daruko nabhyanandat
kamsarater vijane yena saksad
aksooiyan antarayo vyadhayi

TRANSLATION

"Sri Daruka did not relish his ecstatic feelings of love, for they caused his limbs to become stunned and thus obstructed his service of fanning Lord Krsna."

PURPORT

This verse is from Bhakti-rasamrta-sindhu (3.2.62).

TEXT 203

go vinda-preksanaksepi-
baspapurabhivarsinam
uccair anindad anandam
aravinda-vilocana

TRANSLATION

"The lotus-eyed Radharani powerfully condemned the ecstatic love that caused a flow of tears that hindered Her sight of Govinda."

PURPORT

This verse is also from Bhakti-rasamrta-sindhu (2.3.54).

TEXT 204

ara suddha-bhakta krsna-prema-seva vine
sva-sukhartha salokyadi na kare grahane

TRANSLATION

Furthermore, pure devotees never forsake the loving service of Lord Krsna to aspire for their own personal pleasure through the five kinds of liberation.

PURPORT

A pure devotee of Krsna who loves Him exclusively will flatly refuse to accept any sort of liberation, beginning from merging in the body of the Lord and extending to the other varieties of liberation, such as equality of form, opulence or abode and the opulence of living near the Lord.

TEXT 205

mad-guna-sruti-matrena
mayi sarva-guhasaye
mano-gatir avicchinna
yatha gangambhaso 'mbudhau

TRANSLATION

"Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who resides in the hearts of all."

TEXT 206

laksanam bhakti-yogasyra
nirgunasya hy udahrtam
ahaituky avyavahita
ya bhak tih purusottame

TRANSLATION

"These are the characteristics of transcendental loving service to Purusottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way."

TEXT 207

salokya-sarsti-sar\pya-
samipyaiikatvam apy uta
diyamanam na grhnanti
vina mat-sevanam janah

TRANSLATION

"My devotees do not accept salokya, sarsti, sarupya, samipya or oneness with Me--even if I offer these liberations--in preference to serving Me."

PURPORT

These three verses from Srimad-Bhagavatam (3.29.11-13) were spoken by Lord Krsna in the form of Kapiladeva.

TEXT 208

mat-sevaya pratitam te
salokyadi-catustayam
necchanti sevaya prnah
kuto 'nyat kala-viplutam

TRANSLATION

"My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?"

PURPORT

This verse from Srimad-Bhagavatam (9.4.67) was spoken by the Lord in connection with the characteristics of Maharaja Ambarisa. Merging into the existence of the Absolute is as temporary as living in the celestial kingdom. Both of them are controlled by time; neither position is permanent.

TEXT 209

kama-gandha-hina svabhavika gopi-prema
nirmala, ujjvala, suddha yena dagdha hema

TRANSLATION

The natural love of the gopis is devoid of any trace of lust. It is faultless, bright and pure like molten gold.

TEXT 210

krsnera sahaya, guru, bandhava, preyasi
gopika hayena priya sisya, sakhi dasi

TRANSLATION

The gopis are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Krsna.

TEXT 211

sahaya guruvah sisya
bhujisya bandhavah striyah
satyam vadami te partha
gopyah kim me bhavanti na

TRANSLATION

"O Partha, I speak to you the truth. The gopis are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me."

PURPORT

This is a verse from the Gopi-premamrta.

TEXT 212

gopika jnnena krsnera manera vanchita
prema-se va-paripati, ista-samihita

TRANSLATION

The gopis know Krsna's desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

TEXT 213

man-mahatmyam mat-saparyam-
mac-chraddham man-mano-gatam
jananti gopikah partha
nanye jananti tattvatah

TRANSLATION

"O Partha, the gopis know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

PURPORT

This verse was spoken by Lord Krsna to Arjuna in the Adi purana.

TEXT 214

sei gopi-gana-madhye uttama radhika
rupe, guno, saubhagye, preme sarvadhika

TRANSLATION

Among the gopis, Srimati Radhika is the foremost. She surpasses all in beauty, in good qualities, in good fortune, and, above all, in love.

PURPORT

Among all the gopis, Srimati Radharani is the most exalted. She is the most beautiful, the most qualified, and above all the greatest lover of Krsna.

TEXT 215

yatha radha priya visnos
tasyah kundam priyam tatha
sarva-gopisu saivaika
visnor atyanta-vallabha

TRANSLATION

"Just as Radha is dear to Lord Krsna, so Her bathing place [Radha-kunda] is dear to Him. She alone is His most beloved of all the gopis."

PURPORT

This verse is from the padma purana.

TEXT 216

trai-lokye prthivi dhanya
yatra vrndavanam puri
tatrapi gopikah partha
yatra radhabhidha mama

TRANSLATION

"O Partha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vrndavana. And there the gopis are especially glorious because among them is My Srimati Radhara-ni."

PURPORT

This verse, spoken by Lord Krsna to Arjuna, is cited from the Adi Purana.

TEXT 217

radha-saha krida- rasa-vrddhira karana
ara saba gopi-gana rasopakarana

TRANSLATION

All the other gopis help increase the joy of Krsna's pastimes with Radharani. The gopis act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the gopis are divided into five groups, namely the sakhis, nitya- sakhis, prana-sakhis, priya-sakhis and parama-prestha-sakhis. All these fair-complexioned associates of Srimati Radharani, the Queen of Vrndavana-dhama, are expert artists in evoking erotic sentiments in Krsna. The parama-prestha-sakhis are eight in number, and in the ecstatic dealings of Krsna and Radha they side sometimes with Krsna and at other times with Radharani, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable.

TEXT 218

krsnera vallabha radha krsna-prana-dhana
tanha vinu sukha-hetu nahe gopi-gana

TRANSLATION

Radha is the beloved consort of Krsna, and She is the wealth of His life. Without Her, the gopis cannot give Him pleasure.

TEXT 219

kamsarir api samsara-

vasana-baddha-srnkhalam
radhain adhaya hrdaye
tatyaja vraja-sundarih

TRANSLATION

"Lord Krsna, the enemy of Kamsa, left aside the other gopis during the rasa dance and took Srimati Radharani to His heart, for She is the helper of the Lord in realizing the essence of His desires."

PURPORT

I n this verse from the Gita-govinda (3.1), Jayadeva Gosvami describes Sri Krsna's leaving the rasa-lila to search for Srimati Radharani.

TEXT 220

sei radhara bhava lana caitanyavatara
yuga-dharma nama-prema kaila paracara

TRANSLATION

Lord Caitanya appeared with the sentiment of Radha. He preached the dharma of this age--the chanting of the holy name and pure love of God.

TEXT 221

sei bhava nija-vancha karila purana
avatarera ei vancha mula-karana

TRANSLATION

In the mood of Srimati Radharani, He also fulfilled His own desires. This is the principal reason for His appearance.

TEXT 222

sri-krsna-caitanya gosani vrajendra-kumara
rasa-maya-murti krsna saksat srngara

TRANSLATION

Lord Sri Krsna Caitanya is Krsna [Vrajendra-kumara], the embodiment of rasas. He is amorous love personified.

TEXT 223

sei rasa asvadite kaila avatara
anusange kaila saba rasera pracara

TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

TEXT 224

visvesam anuranjanena janayann anandam indivara-
sreni-syamala-komalair upanayann angair anango tsavam
svacchandam vraja-sundaribhir abhitah pratyangam alingitah
srngarah sakhi murtiman iva madhau mugdho harih kridati

TRANSLATION

"My dear friends, just see how Sri Krsna is enjoying the season of spring! With the gopis embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopis, and the entire creation. With His soft bluish-black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

PURPORT

This is a verse from the Gita-govinda (1.11).

TEXT 225

sri-krsna-caitanya gosani rasera sadana
asesa-visese kaila rasa asvadana

TRANSLATION

Lord Sri Krsna Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

TEXT 226

sei dvare pravartaila kali-yuga-dharma
caitanyera dase jnne ei saba marma

TRANSLATION

Thus He initiated the dharma for the age of Kali. The devotees of Lord Caitanya know all these truths.

PURPORT

Lord Caitanya is Sri Krsna Himself, the absolute enjoyer of the love of the gopis. He Himself assumes the role of the gopis to taste the predominated happiness of transcendental mellows. He appeared in that mode, but simultaneously He propagated the religious process for this

age in a most fascinating way. Only the confidential devotees of Sri Caitanya Mahaprabhu can understand this transcendental secret.

TEXT 227-228

advaita acarya, nityananda, srinivasa
goadhara, damodara, murari, haridasa

ara yata caitanya-krsnera bhakta-gana
bhakti-bhave sire dhari sabara carana

TRANSLATION

Advaita Acarya, Nityananda, Srivasa Pandita, Gadadhara, Svarupa Damodara, Murari Gupta, Haridasa and all the other devotees of Sri Krsna Caitanya--bowing down with devotion, I hold their lotus feet on my head.

PURPORT

The author of Sri Caitanya-caritamrta teaches us that we must offer our respectful obeisances to all such pure confidential devotees of Lord Caitanya if we indeed want to know Him in truth.

TEXT 229

sastha-slokera ei kahila abhasa
mula slokera artha suna kariye prakasa

TRANSLATION

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

TEXT 230

sri-radhayah pranaya-mahima kidrso vanayaiva-
svadyo yenadbhuta-madhurima kiarso va maai vah
saukhyam casya mad-anubhavatah kidrsam veti lobhat
tad-bhavadhyah samajani sacigarbha-sindhau harin duh

TRANSLATION

"Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Srimati Sacidevi, as the moon appears from the ocean."

TEXT 231

e saba siddhanta g\dha,--kahite na yuyaya
na kahile, keha ihara anta nahi paya

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

TEXT 232

ataeva kahi kichu karina nigudha
bujhibe rasika bhakta, na bujhibe mudha

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

TEXT 233

hrdaye dharaye ye caitanya-nityananda
e-saba siddhante sei paibe ananda

TRANSLATION

Anyone who has captured Lord Caitanya Mahaprabhu and Lord Nityananda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

TEXT 234

e saba siddhanta haya amrera pallava
bhak ta-gana-kokilera sarvada vallabha

TRANSLATION

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

TEXT 235

abhakta-ustrera ithe na haya pravesa
tabe citte haya mora ananda-visesa

TRANSLATION

The camel-like nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

TEXT 236

ye lagi kahite bhaya, se yadi na jane
iha va-i kiba sukha ache tribhuvane

TRANSLATION

For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

TEXT 237

ataeva bhakta-gane kari namaskara
nihsanke kahiye, tara hauk camatkara

TRANSLATION

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

TEXT 238

krsnera vicara eka achaye antare
purnananda-purna-rasa-rupa kahe more

TRANSLATION

Once Lord Krsna considered within His heart: "Everyone says that I am complete bliss, full of all rasas.

TEXT 239

ama ha-ite anandita haya tribhuvana
amake ananda dibe--aiche kon jana

TRANSLATION

"All the world derives pleasure from Me. Is there anyone who can give Me pleasure?

TEXT 240

ama haite yara haya sata sata guna
sei jana ahladite pare mora mana

TRANSLATION

"One who has a hundred times more qualities than Me could give pleasure to My mind.

TEXT 241

ama haite guni bada jagate asambhava
ekali radhate taha kari anubhava

TRANSLATION

"One more qualified than Me is impossible to find in the world. But in Radha alone I feel the presence of one who can give Me pleasure.

TEXT 242-243

ko ti-kama jini' rupa yadyapi amara
asamordh va-madhurya--samyah nahi yara

mora rupe apyayita haya tribhuvana
radhara darsane mora judaya nayana

TRANSLATION

"Although My beauty defeats the beauty of ten million cupids, although it is unequalled and unsurpassed and although it gives pleasure to the three worlds, seeing Radharani gives pleasure to My eyes.

TEXT 244

mora vamsi-gite akarsaye tribhuvana
radhara vacane hare amara sravana

TRANSLATION

"The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Srimati Radharani.

TEXT 245

yadyapi amara gandhe jagat sugandha
mora citta-prana hare radha-anga-gandha

TRANSLATION

"Although My body lends fragrance to the entire creation, the scent of Radharani's limbs captivates My mind and heart.

TEXT 246

yadyapi amara rase jagat sarasa
radhara adhara-rasa ama kare vasa

TRANSLATION

"Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Srimati Radharani.

TEXT 247

yadyapi amara sparsa kotindu-sitala
radhikara sparse ama kare susitala

TRANSLATION

"And although My touch is cooler than ten million moons, I am refreshed by the touch of Srimati Radhika.

TEXT 248

ei mata jagatera sukhe ami hetu
radhikara rupa-guna amara jivatu

TRANSLATION

"Thus although I am the source for the happiness of the entire world, the beauty and attributes of Sri Radhika are My life and soul.

TEXT 249

ei mata anubhava amara pratita
vicari' dekhiye yadi, saba viparita

TRANSLATION

"In this way My affectionate feelings for Srimati Radharani may be understood, but on analysis I find them contradictory.

TEXT 250

radhara darsane mora judaya nayana
amara darsane radha sukhe ageyana

TRANSLATION

"My eyes are fully satisfied when I look upon Srimati Radharani, but by looking upon Me, She becomes even more advanced in satisfaction.

TEXT 251

paraspara venu-gite haraye cetana

mora bname tamalere kare alingana

TRANSLATION

"The flutelike murmur of the bamboos rubbing against one another steals Radharani's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamala tree, mistaking it for Me.

TEXT 252

krsna-alingana painu, janama saphale
krsna-sukne magnarahe vrksa kari' kole

TRANSLATION

"`I have gotten the embrace of Sri Krsna,' She thinks, `so now My life is fulfilled.' Thus She remains immersed in pleasing Krsna, taking the tree in Her arms.

TEXT 253

anukula-vate yadi paya mora gandha
udiya padite cahe, preme haya andha

TRANSLATION

"When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

TEXT 254

tambula-carvita yabe kare asvadane
ananda-samudre dabe, kichui na jane

TRANSLATION

"When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

TEXT 255

amara sangame radha paya ye ananda
sata-mukhe bali, tabu na pai tara anta

TRANSLATION

"Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

TEXT 256

lila-ante sukhe inhara angera madhuri
taha dekhi' sukhe aini apana pasari

TRANSLATION

"Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

TEXT 257

donhara ye sama-rasa, bharata-muni mane
amara vrajera rasa seha nahi jnne

TRANSLATION

"The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vrndavana.

PURPORT

According to expert sexologists like Bharata Muni, both male and female enjoy equally in material sexual pleasure. But in the spiritual world the relationships are different, although this is unknown to mundane experts.

TEXT 258

anyera sangame ami yata sukha pai
taha haite radha-sukha sata adhikai

TRANSLATION

"The happiness I feel when meeting Radharani is a hundred times greater than the happiness I get from meeting others."

TEXT 259

nirdhutamrta-madhuri-parimalah kalyani bim badharo
vak tram pankaja-saurabham kuharita-slagha-bhidas te girah
angam candana-sitalam tanur iyam saundarya-sarvasva-bhak
tvam asadya mamedam indriya-kulam radhe muhur modate

TRANSLATION

"My dear auspicious Radharani, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic

pleasure by tasting You, who are completely decorated by beautiful qualities."

PURPORT

This verse, spoken by Lord Krsna to Radha, is recorded in the Lalita-madhava (9.9) of Srila Rupa Gosvami.

TEXT 260

rupe kamsa-harasya lubdha-nayanam sparse 'tihrsyat-tvacam
vanyam utkalita-srutim parimale samhrsta-nasa-putam
arajyad-rasanam kiladhara-pute nyan can-mukhambho-ruham-
dambh odgirna-mahadhrtim bahir api prodyad-vikarakulain

TRANSLATION

"Her eyes are enchanted by the beauty of Lord Krsna, the enemy of Kamsa. Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Krsna."

PURPORT

Thus Srila Rupa Gosvami describes the countenance of Radharani.

TEXT 261

tate jnni, mote ache kona eka rasa
amara mohini radha, tare kare vasa

TRANSLATION

"Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Srimati Radharani.

TEXT 262

ama haite radha paya ye jatiya sukha
taha asvadite ami sadai unmukha

TRANSLATION

"I am always eager to taste the joy that Radharani derives from Me.

TEXT 263

nana yatna kari ami, nari asvaaite
sei sukha-madhurya-ghrane lobha badhe citte

TRANSLATION

"In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.

TEXT 264

rasa asvadite ami kaiia avatara
prema-rasa asvadiba vividha prakara

TRANSLATION

"I have appeared in the world to taste mellows. I shall taste the mellows of pure love in various ways.

TEXT 265

raga-marge bhakta bhakti kare ye prakare
taha sikhaiba lila-acarana-dvare

TRANSLATION

"I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes.

TEXT 266

ei tina trsna mora nahila purana
viiatiya-bhave nahe taha asvadana

TRANSLATION

"But these three desires have not been satisfied, for one cannot enjoy them in a contrary position.

TEXT 267

radhikara bhava-kan ti angikara vine
sei tina sukha kabhu nahe asvadane

TRANSLATION

"Unless I accept the luster of the ecstatic love of Sri Radhika, these three desires cannot be fulfilled.

TEXT 268

radha-bhava angikari' dhari' tara varn a
tina-sukha asvadite haba avatirna

TRANSLATION

"Therefore, assuming Radharani's sentiments and bodily complexion,
I shall descend to fulfill these three desires."

TEXT 269

sarva-bhave kaila kisna ei ta' niscaya
hena-kale aila yugavatara-samaya

TRANSLATION

In this way Lord Krsna came to a decision. Simultaneously, the time
came for the incarnation of the age.

TEXT 270

sei-kale sri-advaita karena aradhana
tanhara hunkare kaila krsne akarsana

TRANSLATION

At that time Sri Advaita was earnestly worshiping Him. Advaita
attracted Him with His loud calls.

TEXT 271-272

pita-mata, guru-gana, age avatari'
radhikara bhava- varna angikara kari'
nava-dvivo saci-garbha-suddha-dugdha-sindhu
tahate prakata haiia klsna purna indu

TRANSLATION

First Lord Krsna made His parents and elders appear. Then Krsna
Himself, with the sentiments and complexion of Radhika, appeared in
Navadvipa, like the full moon, from the womb of mother Saci, which is
like an ocean of pure milk.

TEXT 273

ei ta' karilun sastha slokera vyakhyana
sri-rupa-gosanira pada-padma kari' dhyana

TRANSLATION

Meditating on the lotus feet of Sri Rupa Gosvami, I have thus explained the sixth verse.

TEXT 274

ei dui slokera ami ye karila artha
sri-rupa-gosanira slo ka pramana samartha

TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with Sri Rupa Gosvami's verse.

TEXT 275

aparam kasyapi pranayi jana-vrndasya kutuki
rasa-stomam hrtva madhuram upabhoktum kamapi yah
rucam svam avavre dyutim iha tadiyam prakatayan
sa devas caitanyakrtir atitaram nah krpayatu

TRANSLATION

"Lord Krsna desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Sri Radha], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

This is the third verse of the second Caitanyastaka of Srila Rupa Gosvami's Stava-mala.

TEXT 276

mangalakaranam krsna-caitanya-tattva-laksanam
prayojanam cavatare sloka-satkair nirupitam

TRANSLATION

Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

TEXT 277

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kah e krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamṛta, following in their footsteps.

Thus end the Bhaktivedānta purports to the Sri Caitanya-caritamṛta, *Adi-līla*, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.

Chapter Five

This chapter is chiefly devoted to describing the essential nature and glories of Sri Nityānanda Prabhū. Lord Sri Kṛṣṇa is the absolute Personality of Godhead, and His first expansion in a form for pastimes is Sri Balarāma.

Beyond the limitation of this material world is the spiritual sky, *paravyoma*, which has many spiritual planets, the supreme of which is called *Kṛṣṇaloka*. *Kṛṣṇaloka*, the abode of Kṛṣṇa, has three divisions, which are known as *Dvārakā*, *Mathura* and *Gokula*. In that abode the Personality of Godhead expands Himself into four plenary portions--Kṛṣṇa, Balarāma, Pradyumna (the transcendental Cupid) and Aniruddha. They are known as the original quadruple forms.

In *Kṛṣṇaloka* is a transcendental place known as *Svetadvīpa* or *Vṛndāvana*. Below *Kṛṣṇaloka*, in the spiritual sky, are the *Vaikuntha* planets. On each *Vaikuntha* planet a four-handed Narayana, expanded from the first quadruple manifestation, is present. The Personality of Godhead known as Sri Balarāma in *Kṛṣṇaloka* is the original *Sankarsana* (attracting Deity), and from this *Sankarsana* expands another *Sankarsana*, called *Maha-Sankarsana*, who resides in one of the *Vaikuntha* planets. By His internal potency, *Maha-Sankarsana* maintains the transcendental existence of all the planets in the spiritual sky, where all the living beings are eternally liberated souls. The influence of the material energy is conspicuous there by its absence. On those planets the second quadruple manifestation is present.

Outside of the *Vaikuntha* planets is the impersonal manifestation of Sri Kṛṣṇa, which is known as the *Brahmaloka*. On the other side of the *Brahmaloka* is the spiritual *karana-samudra*, or Causal Ocean. The material energy exists on the other side of the Causal Ocean, without touching it. In the Causal Ocean is *Maha-Visnu*, the original *purusa* expansion from *Sankarsana*. This *Maha-Visnu* places His glance over the material energy, and by a reflection of His transcendental body He amalgamates Himself within the material elements.

As the source of the material elements, the material energy is known as *pradhana*, and as the source of the manifestations of the material energy it is known as *maya*. But material nature is inert in that she has no independent power to do anything. She is empowered to make the cosmic manifestation by the glance of *Maha-Visnu*. Therefore the material energy is not the original cause of the material manifestation. Rather, the transcendental glance of *Maha-Visnu* over material nature produces that cosmic manifestation.

Maha-Visnu again enters every universe as the reservoir of all living entities, *Garbhodakasayi Visnu*. From *Garbhodakasayi Visnu* expands *Kṣīrodakasayi Visnu*, the Supersoul of every living entity.

Garbhodakasayi Visnu also has His own Vaikuntha planet in every universe, where He lives as the Supersoul or supreme controller of the universe. Garbhodakasayi Visnu reclines in the midst of the watery portion of the universe and generates the first living creature of the universe, Brahma. The imaginary universal form is a partial manifestation of Garbhodakasayi Visnu.

In the Vaikuntha planet in every universe is an ocean of milk, and within that ocean is an island called Svetadvipa, where Lord Visnu lives. Therefore this chapter describes two Svetadvipas--one in the abode of Krsna and the other in the ocean of milk in every universe. The Svetadvipa in the abode of Krsna is identical with Vrndavana-dhama, which is the place where Krsna appears Himself to display His loving pastimes. In the Svetadvipa within every universe is a Sesa form of Godhead who serves Visnu by assuming the form of His umbrella, slippers, couch, pillows, garments, residence, sacred thread, throne and so on.

Lord Baladeva in Krsnaloka is Nityananda Prabhu. Therefore Nityananda Prabhu is the original Sankarsana, and Maha-Sankarsana and His expansions as the purusas in the universes are plenary expansions of Nityananda Prabhu.

In this chapter the author has described the history of his leaving home for a personal pilgrimage to Vrndavana and his achieving all success there. In this description it is revealed that the author's original paternal home and birthplace were in the district of Katwa, in the village of Jhamatapura, which is near Naihati. Krsnadasa Kaviraja's brother invited Sri Minaketana Ramadasa, a great devotee of Lord Nityananda, to his home, but a priest named Gunarnava Misra did not receive him well, and Krsnadasa Kaviraja Gosvami's brother, not recognizing the glories of Lord Nityananda, also took sides with the priest. Therefore Ramadasa became sorry, broke his flute and went away. This was a great disaster for the brother of Krsnadasa Kaviraja Gosvami. But on that very night Lord Nityananda Prabhu Himself graced Krsnadasa Kaviraja Gosvami in a dream and ordered him to leave on the next day for Vrndavana.

TEXT 1

vande 'nantadbhutaishvaryam-
sri-nityanandam isvaram
yasyecchaya tat-svarupam
ajnenapi nirupyate

TRANSLATION

Let me offer my obeisances to Lord Sri Nityananda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

TEXT 2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu. All glories to Lord Nityananda. All glories to Advaita Acarya. And all glories to all the devotees of Lord Caitanya Mahaprabhu.

TEXT 3

ei sat-sloke kahila krsna-caitanya-mahima
panca-sloke kahi nityananda-tattva-sima

TRANSLATION

I have described the glory of Sri Krsna Caitanya in six verses. Now, in five verses, I shall describe the glory of Lord Nityananda.

TEXT 4

sarva-avatari krsna svayam bhagavan
tanhara dviti ya deha sri.balarama

TRANSLATION

The Supreme Personality of Godhead, Krsna, is the fountainhead of all incarnations. Lord Balarama is His second body.

PURPORT

Lord Sri Krsna, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first expansion is Sri Balarama. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called svamsa, and forms that have limited potencies (the living entities) are called vibhinnamsa.

TEXT 5

eka-i svarupa donhe, bhinna-matra kaya
adya kaya-vyuha, krsna-lilara sahaya

TRANSLATION

They are both one and the same identity. They differ only in form. He is the first bodily expansion of Krsna, and He assists in Lord Krsna's transcendental pastimes.

PURPORT

Balarama is a svamsa expansion of the Lord, and therefore there is no difference in potency between Krsna and Balarama. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarama is the chief Deity among the first quadruple forms, and He is the foremost assistant of Sri Krsna in His transcendental activities.

TEXT 6

sei krsna--nava-dvioe sri-caitanya-candra
sei balarama--sange sri-nityananda

TRANSLATION

That original Lord Krsna appeared in Navadvipa as Lord Caitanya,
and Balarama appeared with Him as Lord Nityananda.

TEXT 7

sankarsanah karana-toya-sayi
garbhoda-sayi ca payobdhi-sayi
sesas ca yasyamsa-kalah sa nitya--
nandakhya-ramah saranam mamastu

TRANSLATION

May Sri Nityananda Rama be the object of my constant remembrance.
Sankarsana, SesaNaga and the Visnus who lie on the Karana Ocean, Garbha
Ocean and ocean of milk are His plenary portions and the portions of His
plenary portions.

PURPORT

Sri Svarupa Damodara Gosvami has recorded this verse in his diary
to offer his respectful obeisances to Lord Nityananda Prabhu. This verse
also appears as the seventh of the first fourteen verses of Sri
Caitanya-caritamrta.

TEXT 8

sri-balarama gosani mula-sankarsana
panca-rupa dhari' karena krsnera se vana

TRANSLATION

Lord Balarama is the original Sankarsana. He assumes five other
forms to serve Lord Krsna.

TEXT 9

apan e karena krsna-iilara sahaya
srsti-lila-karya kare dhari' cari kaya

TRANSLATION

He Himself helps in the pastimes of Lord Krsna, and He does the
work of creation in four other forms.

TEXT 10

srsty-adika se va,--tanra ajnara palana
'sesa'-rupe kare krsnera vividha sevana

TRANSLATION

He executes the orders of Lord Krsna in the work of creation, and in the form of Lord Sesa He serves Krsna in various ways.

PURPORT

According to expert opinion, Balarama, as the chief of the original quadruple forms, is also the original Sankarsana. Balarama, the first expansion of Krsna, expands Himself in five forms: (1) Maha-Sankarsana, (2) Karanabdh isayi, (3) Garbhodakasayi, (4) Ksirodakasayi, and (5) Sesa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarama assists Lord Krsna in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Sesa is responsible for personal service to the Lord. Sesa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Sri Balarama is the servitor Godhead who serves Lord Krsna in all affairs of existence and knowledge. Lord Nityananda Prabhu, who is the same servitor Godhead, Balarama, performs the same service to Lord Gauranga by constant association.

TEXT 11

sarva-rupe asvadaye krsna-se vananda
sei balarama--gaura-sange nityananda

TRANSLATION

In all the forms He tastes the transcendental bliss of serving Krsna. That same Balarama is Lord Nityananda, the companion of Lord Gaurasundara.

TEXT 12

saptama slokera artha kari cari-sloke
yate nityananda-tattva jane sarva-loke

TRANSLATION

I have explained this seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityananda.

TEXT 13

mayatite vyapi vaikuntha-loke
purnaisvarye sri-catur-vyuha-madhye
rupam yasyodbhati sankarsanakhyam
tam sri-nityananda-rainam prapadye

TRANSLATION

I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the catur-vyuha [consisting of Vasudeva, Sankarsana, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikunthaloka, far beyond the material creation.

PURPORT

This is a verse from Sri Svarupa Damodara Gosvami's diary. It appears as the eighth of the first fourteen verses of Sri Caitanya-caritamṛta.

TEXT 14

prakrtira para `para vyoma'-name dhama
krsna- vighraha yaiche vibhuty-adi-gunavan

TRANSLATION

Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Krsna Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sankhya philosophy, the material cosmos is composed of twentyfour elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the mahat-tattva (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be avyakta, or inexplicable. But the world beyond the twenty-four elements is not inexplicable, for it is explained in Bhagavad-gita as the eternal (sanatana) nature. Beyond the manifested and unmanifested existence of material nature (vyaktavyakta) is the sanatana nature, which is called the paravyoma, or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there; everything there is spiritual, everything is good, and everything possesses the spiritual form of Sri Krsna Himself. That spiritual sky is the manifested internal potency of Sri Krsna; it is distinct from the material sky manifested by His external potency.

The all-pervading Brahman, the impersonal glowing ray of Sri Krsna, exists in the spiritual world with the Vaikuntha planets. We can get some idea of that spiritual sky by a comparison to the material sky, for the rays of the sun in the material sky can be compared to the brahmajyoti, the glowing ray of the Personality of Godhead. In the brahmajyoti there are unlimited Vaikuntha planets, which are spiritual

and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Sri Krsna, His innumerable plenary portions and the portions of His plenary portions dominate each Vaikuntha planet. In the highest region of the spiritual sky is the planet called Krsnaloka, which has three divisions, namely Dvaraka, Mathura and Goloka.

To a gross materialist this kingdom of God, Vaikuntha, is certainly a mystery. But to an ignorant man everything is a mystery for want of sufficient knowledge. The kingdom of God is not a myth. Even the material planets, which float over our heads in the millions and billions, are still a mystery to the ignorant. Material scientists are now attempting to penetrate this mystery, and a day may come when the people of this earth will be able to travel in outer space and see the variegatedness of these millions of planets with their own eyes. In every planet there is as much material variegatedness as we find in our own planet.

This planet earth is but an insignificant spot in the cosmic structure. Yet foolish men, puffed up by a false sense of scientific advancement, have concentrated their energy in a pursuit of so-called economic development on this planet, not knowing of the variegated economic facilities available on other planets. According to modern astronomy, the gravity of the moon is different from that of earth. Therefore if one goes to the moon he will be able to pick up large weights and jump vast distances. In the Ramayana, Hanuman is described as being able to lift huge weights as heavy as hills and jump over the ocean. Modern astronomy has confirmed that this is indeed possible.

The disease of the modern civilized man is his disbelief of everything in the revealed scriptures. Faithless nonbelievers cannot make progress in spiritual realization, for they cannot understand the spiritual potency. The small fruit of a banyan contains hundreds of seeds, and in each seed is the potency to produce another banyan tree with the potency to produce millions more of such fruits. This law of nature is visible before us, although how it works is beyond our understanding. This is but an insignificant example of the potency of Godhead; there are many similar phenomena that no scientist can explain.

Everything, in fact, is inconceivable, for the truth is revealed only to the proper persons. Although there are varieties of personalities, from Brahma down to the insignificant ant, all of whom are living beings, their development of knowledge is different. Therefore we have to gather knowledge from the right source. Indeed, we can get knowledge in reality only from the Vedic sources. The four Vedas, with their supplementary Puranas, the Mahabharata, the Ramayana and their corollaries, which are known as smrtis, are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these sources without hesitation.

Revealed knowledge may in the beginning be unbelievable because of our paradoxical desire to verify everything with our tiny brains, but the speculative means of attaining knowledge is always imperfect. The perfect knowledge propounded in the revealed scriptures is confirmed by the great acaryas, who have left ample commentations upon them; none of these acaryas has disbelieved in the sastras. One who disbelieves in the sastras is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the sastras, with all their diversities, is the right person from whom to gather real knowledge.

Such knowledge may seem inconceivable in the beginning, but when put forward by the proper authority its meaning is revealed, and then one no longer has any doubts about it.

TEXT 15

sarvaga, ananta, vibhu--vaikunthadhamam
krsna, krsna-avatareṣu tathani visrama

TRANSLATION

That Vaikuntha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations.

TEXT 16

tathā upari-bhāge `kṛṣṇa-loka'-khyāti
dvāraka-mathura-gokula--tri-vidhātve sthiti

TRANSLATION

In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions--Dvāraka, Mathura, and Gokula.

TEXT 17

sarvopari sri-gokula--vrajaloka-dhama
sri-goloka, sveta-dvipa, vrndavana nama

TRANSLATION

Sri Gokula, the highest of all, is also called Vraja, Goloka, Svetadvīpa and Vrndaavana.

TEXT 18

sarvaga, ananta, vibhu, kṛṣṇa-tanu-sama
upary-adho vyāpiyāche, nahika niyama

TRANSLATION

Like the transcendental body of Lord Kṛṣṇa, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

PURPORT

Srīla Jīva Gosvāmī, the great authority and philosopher in the line of Śrī Caitanya Mahāprabhu, has discussed the abode of Kṛṣṇa in his Kṛṣṇa-sandarbhā. In Bhagavad-gītā the Lord refers to "My abode." Srīla

Jiva Gosvami, examining the nature of Krsna's abode, refers to the Skanda purana, which states:

ya yatha bhu vi vartante
puryo bhagavatah priyah
tas tatha santi vaikunthe
tat-tal-lilartham adrtah

"The abodes of Godhead in the material world, such as Dvaraka, Mathura and Goloka, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuntha-dhama." The unlimited spiritual atmosphere of that Vaikuntha-dhama is far above and beyond the material cosmos. This is confirmed in the Svayambhuva- tantra in a discussion between Lord Siva and Parvati regarding the effect of chanting the mantra of fourteen syllables. There it is stated:

nana-kalpa-latakirnam
vaikuntham vyapakam smaret
adhah samyam gunanam ca
prakrtih sarva-karanam

"While chanting the mantra, one should always remember the spiritual world, which is very extensive and full of desire trees that can yield anything one desires. Below that Vaikuntha region is the potential material energy, which causes the material manifestation." The places of the pastimes of Lord Krsna, such as Dvaraka, Mathura and Vrndavana, eternally and independently exist in Krsnaloka. They are the actual abode of Lord Krsna, and there is no doubt that they are situated above the material cosmic manifestation.

The abode known as Vrndavana or Gokula is also known as Goloka. The Brahma- samhita describes that Gokula, the highest region of the kingdom of God, resembles a lotus flower with thousands of petals. The outer portion of that lotus-like planet is a square place known as Svetadvipa. In the inner portion of Gokula there is an elaborate arrangement for Sri Krsna's residence with His eternal associates such as Nanda and Yasoda. That transcendental abode exists by the energy of Sri Baladeva, who is the original whole of Sesa, or Ananta. The tantras also confirm this description by stating that the abode of Sri Anantadeva, the plenary portion of Baladeva, is called the kingdom of God. Vrndavana-dhama is the innermost abode within the quadrangular realm of Svetadvipa, which lies outside of the boundary of Gokula Vrndavana.

According to Jiva Gosvami, Vaikuntha is also called Brahmaloaka. The Narada- pancartra, in a statement concerning the mystery of Vijaya, describes:

tat sarvopari goloke
tatra lokopari s vayam
viharet paramanandi
go vindo 'tula-nayakah

"The predominator of the gopis, Govinda, the principal Deity of Gokula, always enjoys Himself in a place called Goloka in the topmost part of the spiritual sky."

From the authoritative evidence cited by Jiva Gosvami we may conclude that Krsnaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the enjoyment of transcendental variety, the pastimes of Krsna there have three divisions, and these pastimes are performed in the three abodes Dvaraka, Mathura and Gokula. When Krsna descends to this universe, He enjoys the pastimes in places of the same name. These places on earth are

nondifferent from those original abodes, for they are facsimiles of those original holy places in the transcendental world. They are as good as Sri Krsna Himself and are equally worshipable. Lord Caitanya declared that Lord Krsna, who presents Himself as the son of the King of Vraja, is worshipable, and Vrndavana-dhama is equally worshipable.

TEXT 19

brahmande prakasa tara krsnera icchaya
eka-i s varupa tara, nahi dui kaya

TRANSLATION

That abode is manifested within the material world by the will of Lord Krsna. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned dhamas are movable, by the omnipotent will of Lord Krsna. When Sri Krsna appears on the face of the earth, He can also make His dhamas appear, without changing their original structure. One should not discriminate between the dhamas on the earth and those in the spiritual sky, thinking those on earth to be material and the original abodes to be spiritual. All of them are spiritual. Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dhamas and the Lord Himself, in His arca form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms.

TEXT 20

cintamani bhumi, kalpa-vrksa-maya vana
carma-cakse dekhe tare prapancera sama

TRANSLATION

The land there is touchstone [cintamani], and the forests abound with desire trees. Material eyes see it as an ordinary place.

PURPORT

By the grace of the Lord His dhamas and He Himself can all be present simultaneously, without losing their original importance. Only when one fully develops in affection and love of Godhead can one see those dhamas in their original appearance.

Srila Narottama dasa Thakura, a great acarya in the preceptorial line of Lord Sri Caitanya Mahaprabhu, has said for our benefit that one can perfectly see the dhamas only when one completely gives up the mentality of lording it over material nature. One's spiritual vision develops proportionately to one's giving up the debased mentality of

unnecessarily enjoying matter. A diseased person who has become diseased because of a certain bad habit must be ready to follow the advice of the physician, and as a natural sequence he must attempt to give up the cause of the disease. The patient cannot indulge in the bad habit and at the same time expect to be cured by the physician. Modern material civilization, however, is maintaining a diseased atmosphere. The living being is a spiritual spark, as spiritual as the Lord Himself. The only difference is that the Lord is great and the living being is small. Qualitatively they are one, but quantitatively they are different. Therefore, since the living being is spiritual in constitution, he can be happy only in the spiritual sky, where there are unlimited spiritual spheres called Vaikunthas. A spiritual being conditioned by a material body must therefore try to get rid of his disease instead of developing the cause of the disease.

Foolish persons engrossed in their material assets are unnecessarily proud of being leaders of the people, but they ignore the spiritual value of man. Such illusioned leaders make plans covering any number of years, but they can hardly make humanity happy in a state conditioned by threefold miseries inflicted by material nature. One cannot control the laws of nature by any amount of struggling. One must at last be subject to death, nature's ultimate law. Death, birth, old age and illness are symptoms of the diseased condition of the living being. The highest aim of human life should therefore be to get free from these miseries and go back home, back to Godhead.

TEXT 21

prema-netre dekhe tara svarupa-prakasa
gopa-gopi-sange yanha krsnera vilasa

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Krsna performs His pastimes with the cowherd boys and cowherd girls.

TEXT 22

cintamani-prakara-sadmasu kalpa-vrksha-
laksavrtesu surabhir abhipaiyantam
laksmi-sahasra-sata-sambhrama-se vyamanam
govindam adi-purusam tam aham bhajami

TRANSLATION

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

PURPORT

This is a verse from Brahma-samhita (5.29). This description of the abode of Krsna gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Krsnaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in Srimad-Bhagavatam. In the beginning of Lord Brahma's self-realization he was shown a transcendental vision of the Vaikuntha spheres by the grace of Narayana. Later, by the grace of Krsna, he was shown a transcendental vision of Krsnaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

The Srimad-Bhagavatam (Second Canto) states that in Vaikunthaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowledge and so on. Nevertheless, all these qualities are mixed with passion and imperfection. But the qualities in Vaikuntha are a manifestation of God's internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world--namely, ignorance, misery, egoism, anger and envy--are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahma, and the creative principle is prevalent all over the material universe because of the quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuntha planets, nothing there is created; everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the abovementioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant. Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally space and time, in the forms of past, present and future, have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of maya, the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the absence of that material covering, the living beings

in Vaikunthaloka are never forgetful of their identities; they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikunthaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon or fire, electricity and so on. One who can reach that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuntha planets because all who settle there are freed from the material qualities, and thus suras and asuras become equally obedient loving servitors of the Lord. The residents of Vaikuntha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuntha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Visnu, the residents of Vaikuntha have four hands, decorated with a conchshell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamond-like metal surrounded by costly jewels never to be found in the material world. The residents of Vaikuntha are always powerful and effulgent. Some of them have complexions like red coral cat's eyes and lotus flowers, and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikunthas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe; they can fall down and crash at any time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuntha fly in them with their heavenly beautiful fairylike consorts. Therefore these airplanes, full of residents of Vaikuntha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikunthaloka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in the Vaikunthaloka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the Lord, they are not silent even for a moment.

There are unlimited Vaikuntha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God's creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The *astanga-yoga* system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone and from there to the eyeballs, from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit or anti-matter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon, or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with Lord Nityananda to save man from this type of misleading civilization.

Srimad-Bhagavatam also describes how yogis can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the yogis can block these holes by complete suspension of air. The yogi then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the yogi can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Krsna in the transcendental Vaikunthas, from which he will not be required to descend into the material world, or to travel to higher

planets in the material universe. The perfect yogi is at liberty to do either.

For the perfect yogi who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoverings, and the gross body of earth, water, air and so on is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere--either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in Paradise Lost. Similarly, by choice the soul can regain paradise and return home, back to Godhead. At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental Vaikuntha and appear there completely in his spiritual body, which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the brahma-randhra. This is easy for one perfect in the practice of yoga.

Of course man is endowed with free will, and as such if he does not want to free himself of the material world he may enjoy the life of brahma-pada (occupation of the post of Brahma) and visit Siddhaloka, the planets of materially perfect beings who have full capacities to control gravity, space and time. To visit these higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuntha. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

Bhagavad-gita confirms that one can attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul in a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately those who are not yogis but gross materialists, who throughout their lives indulge in sense

gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the yogi is that a materialist cannot determine his next body, whereas a yogi can consciously attain a suitable body for enjoyment in the higher planets. Throughout his life, the gross materialist who is constantly after sense gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.

Yogis, however, try to perfect their lives, and therefore Bhagavad-gita enjoins that everyone should become a yogi. Yoga is the system for linking the soul in the service of the Lord. Only under superior guidance can one practice such yoga in his life without changing his social position. As already described, a yogi can go anywhere he desires without mechanical help, for a yogi can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a yogi can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he be an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform yajnas, or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaisvanara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloaka, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Sisumara cakra, are situated the Aditya-lokas and the Vaikuntha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloka, where sages like Bhrgu Muni live. In Maharloka one can live even to the time of the partial annihilation of the universe. This annihilation begins when Anantadeva, from the lowest position in the universe, produces a great blazing fire. The heat of this fire reaches even Maharloka, and then the residents of Maharloka travel to Brahmaloaka, which exists for twice the duration of parardha time.

In Brahmaloaka there is an unlimited number of airplanes that are controlled not by yantra (machine) but mantra (psychic action). Because of the existence of the mind and intelligence on Brahmaloaka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloaka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloaka can attain perfection in three different ways. Virtuous persons who reach Brahmaloaka by dint of their pious work become masters of various planets after the resurrection of Brahma, those who have worshiped Garbhodakasayi Visnu are liberated with Brahma, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky.

The numberless universes exist together in foamlike clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Karanodakasayi Visnu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A yogi who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative modes of material nature. One who does this never has to return to this mortal world.

According to Sukadeva Gosvami, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vasudeva disclosed them to Lord Brahma when Brahma satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuntha and the Supreme Godhead. One should always think about and describe the

Supreme Personality of Godhead, for this is recommended both in Bhagavad-gita and in the Bhagavata Purana, which are two authorized commentaries upon the Vedas. Lord Caitanya has made all these subject matters easier for the fallen people of this age to accept, and Sri Caitanya-caritamrta has therefore presented them for the easy understanding of all concerned.

TEXT 23

mathura-dvarakaya njja-rupa prakasiya
nana-rupe vilasaye catur-vyuha haina

TRANSLATION

He manifests His own, form in Mathura and Dvaraka. He enjoys pastimes in various ways by expanding into the quadruple forms.

TEXT 24

vasudeva-sankarsana-pradyumnani-ruddha
sarva-catur-vyuha-amsi turiya, visuddha

TRANSLATION

Vasudeva, Sankarsana, Pradyumna and Aniruddha are the primary quadruple forms from whom all other quadruple forms are manifested. They are all purely transcendental.

TEXT 25

ei tina loke ktsna ke vala-lila-maya
njja-gana lana khele ananta samaya

TRANSLATION

Only in these three places [Dvaraka, Mathura and Gokula] does the all-sporting Lord Krsna perform His endless pastimes with His personal associates.

TEXT 26

para-vyoma-madhye kari' svarupa prakasa
narayana-r\pe karena vividha vilasa

TRANSLATION

In the Vaikuntha planets of the spiritual sky the Lord manifests His identity as Narayana and performs pastimes in various ways.

TEXT 27-28

svar\pa-vigraha krsnera ke vala dvi-bhuja
narayana-rupe sei tanu catur-bhuja

sankha-cakra-gada-padma, mahaisvarya-maya
sri-bhu-nila-sakti yanra carana se vaya

TRANSLATION

Krsna's own form has only two hands, but in the form of Lord Narayana He has four hands. Lord Narayana holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The sri, bhu and nila energies serve at His lotus feet.

PURPORT

In the Ramanuja and Madhva sects of Vaisnavism there are extensive descriptions of the sri, bhu and nila energies. In Bengal the nila energy is sometimes called the lila energy. These three energies are employed in the service of four-handed Narayana in Vaikuntha. Relating how three of the Alvaras, namely Bhuta-yogi, Sara-yogi and Bhranta-yogi, saw Narayana in person when they took shelter at the house of a brahmana in the village of Gehali, the Prapannamrta of the Sri-sampradaya describes Narayana as follows:

tarksyadhirudham tadid-ambudabham
laksmi-dharam vaksasi pankallsam
hasta-dvaye sobhita-sankha-cakram
visnum dadrsur bhagavantam adyam
ajnnu-bahum kamaniya-gatram
parsva-dvaye sobhita-bhumi-nilam
pitambaram bhusana-bhusitangam
catur-bhujam candana-rusitangam

"They saw the lotus-eyed Lord Visnu, the Supreme Personality of Godhead, mounted on Garuda and holding Laksmi, the goddess of fortune, to His chest. He resembled a bluish raincloud with flashing lightning, and in two of His four hands He held a conchshell and disc. His arms stretched down to His knees, and all His beautiful limbs were smeared with sandalwood and decorated with glittering ornaments. He wore yellow clothes, and by either side stood His energies Bhumi and Nila."

There is the following reference to the sri, bhu and nila energies in the Sri Isopanisad: maha-laksmir devesasya bhinnabhinna-rupa cetanacetanatmika. sa de vi tri-vidha bhavati--sakty-atmana iccha-saktih kriya-saktih saksac-chaktir iti. iccha-saktis tri vidha bhavati--sri-bhumi-nilatmika. "Maha-Laksmi, the supreme energy of the Lord, is experienced in different ways. It is divided into material and spiritual potencies, and in both features it acts as the willing energy, creative energy and the internal energy. The willing energy is again divided into three, namely sri bhu and nila."

Quoting from the revealed scriptures in his commentary on Bhagavad-gita (4.6), Madhvacarya has stated that mother material nature, which is conceived of as the illusory energy, Durga, has three divisions, namely sri, bhu and nila. She is the illusory energy for those who are weak in spiritual strength because such energies are created energies of Lord Visnu. Although each energy has no direct relationship with the

unlimited, they are subordinate to the Lord because the Lord is the master of all energies.

In his Bhagavat-sandarbha (verse 80) Srila Jiva Gosvami Prabhuh states: "The Padma Purana refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies sri, bhū and nīla. The Maha-samhita, which discusses the transcendental name and form of Godhead, also mentions Durga as the potency of Supersoul in relationship with the living entities. The internal potency acts in relation with His personal affairs, and the material potency manifests the three modes." Quoting elsewhere from the revealed scriptures, he states that sri is the energy of Godhead that maintains the cosmic manifestation, bhū is the creative energy of that cosmic creation, and nīla, Durga, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called jiva-ma-ya-.

TEXT 29

yadyapi kevala tanra krida-mtra dharma
tathaoijivere krpaya kare eka karma

TRANSLATION

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

TEXT 30

salo kya-sainioya-sarsti-sarupya-prakara
cari mukti diya kare jivera nistara

TRANSLATION

He delivers the fallen living entities by offering them the four kinds of liberation--salokya, samipya, sarsti and sarupya.

PURPORT

There are two kinds of liberated souls--those who are liberated by the favor of the Lord and those who are liberated by their own effort. One who gets liberation by his own effort is called an impersonalist, and he merges in the glaring effulgence of the Lord, the brahmajyoti. But devotees of the Lord who qualify themselves for liberation by devotional service are offered four kinds of liberation, namely salokya (status equal to that of the Lord), samioya (constant association with the Lord), sarsti (opulence equal to that of the Lord) and sarupya (features like those of the Lord).

TEXT 31

brahma-sayujya-muktera taha nahi gati
vaikuntha-bahire haya ta' sabara sthiti

TRANSLATION

Those who attain brahma-sayujya liberation cannot gain entrance into Vaikuntha; their residence is outside the Vaikuntha planets.

TEXT 32

vaikuntha-bahire eka jyotir-maya mandala
krsnera angera prabha, parama ujjvala

TRANSLATION

Outside the Vaikuntha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Krsna.

TEXT 33

`siddha-loka' nama tara prakrtira para
cit-svar\pa, tanha nahi cic-chakti vikara

TRANSLATION

That region is called Siddhaloka, and it is beyond material nature. Its essence is spiritual, but it does not have spiritual varieties.

TEXT 34

surya-mandala yena bahire nirvisesa
bhitare suryera ratha-adi sa visesa

TRANSLATION

It is like the homogeneous effulgence around the sun. But inside the sun are the chariots, horses and other opulences of the sun-god.

PURPORT

Outside of Vaikuntha, the abode of Krsna, which is called paravyoma, is the glaring effulgence of Krsna's bodily rays. This is called the brahmajyoti. The transcendental region of that effulgence is called Siddhaloka or Brahmaloaka. When impersonalists achieve liberation, they merge in that Brahmaloaka effulgence. This transcendental region is undoubtedly spiritual, but it contains no manifestations of spiritual activities or variegatedness. It is compared to the glow of the sun. Within the sun's glow is the sphere of the sun, where one can experience all sorts of varieties.

TEXT 35

kamad dvesad bhayat snehad

yatha bhaktyesvare manah
avesya tad agham hitva
bahavas tad gatim gatah

TRANSLATION

"As through devotion to the Lord one can attain His abode, many have attained that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection."

PURPORT

As the powerful sun, by its glowing rays, can purify all kinds of impurities, so the all-spiritual Personality of Godhead can purify all material qualities in a person He attracts. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love. of Godhead by His grace. Similarly, if one is related to the Lord in fear and animosity, he also becomes purified by the spiritual attraction of the Lord. Although God is great and the living entity small, they are spiritual individuals, and therefore as soon as there is a reciprocal exchange by the living entity's free will, at once the great spiritual being attracts the small living entity, thus freeing him from all material bondage. This is a verse from Srimad-Bhagavatam (7.1.29).

TEXT 36

yad arinam priyanam ca
prapyam ekam ivoditam
tad brahma-krsnayor aikyat
kiranarkopama jusoh

TRANSLATION

"Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Krsna. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Krsna Himself is like the sun."

PURPORT

This verse is from the Bhakti-rasamrta-sindhu (1.2.278) of Srila Rupa Gosvami, who further discusses this same topic in his Laghu-bhagavatamrta (1.5.41). There he refers to the Visnu Purana (4.15.1), where Maitreya Muni asked Parasara, in regard to Jaya and Vijaya, how it was that Hiranyakasipu next became Ravana and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Sisupala, quarreled with Krsna and was killed, he attained salvation and merged into the body of Lord Krsna. Parasara replied that Hiranyakasipu failed to recognize Lord Nrsimhadeva as Lord Visnu. He thought that Nrsimhadeva was some living entity who had acquired such opulence by various pious activities. Being overcome by the mode of

passion, he considered Lord Nrsimhadeva an ordinary living entity, not understanding His form. Nevertheless, because Hiranyakasipu was killed by the hands of Lord Nrsimhadeva, in his next life he became Ravana and had proprietorship of unlimited opulence. As Ravana, with unlimited material enjoyment, he could not accept Lord Rama as the Personality of Godhead. Therefore even though he was killed by Rama, he did not attain , sayujya, or oneness with the body of the Lord. In his Ravana body he was too much attracted by Rama's wife, Janaki, and because of that attraction he was able to see Lord Rama. But instead of accepting Lord Rama as an incarnation of Visnu, Ravana thought Him an ordinary living being. When killed by the hands of Rama, therefore, he got the privilege of taking birth as Sisupala, who had such immense opulence that he could think himself a competitor to Krsna. Although Sisupala was always envious of Krsna, he frequently uttered the name of Krsna and always thought of the beautiful features of Krsna. Thus by constantly thinking and chanting of Krsna, even unfavorably, he was cleansed of the contamination of his sinful activities. When Sisupala was killed by the Sudarsana cakra of Krsna as an enemy, his constant remembrance of Krsna dissolved the reactions of his vices, and he attained salvation by becoming one with the body of the Lord.

From this incident one can understand that even a person who thinks of Krsna as an enemy and is killed by Him may be liberated by becoming one with the body of Krsna. What then must be the destination of devotees who always think favorably of Krsna as their master or friend? These devotees must attain a situation better than Brahmaloaka, the impersonal bodily effulgence of Krsna. Devotees cannot be situated in the impersonal Brahman effulgence, into which impersonalists desire to merge. The devotees are placed in Vaikunthaloka or Krsnaloka.

This discussion between Maitreya Muni and Parasara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumaras to that effect. In the course of these instructions to Maitreya about Hiranyakasipu, Ravana and Sisupala, Parasara did not say that these demons were formerly Jaya and Vijaya. He simply described the transmigration through three lives. It is not necessary for the Vaikuntha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears. The "falldown" of Jaya and Vijaya occurred in a particular millennium; Jaya and Vijaya do not come down in every millennium to act as demons. To think that some associates of the Lord fall down from Vaikuntha in every millennium to become demons is totally incorrect.

The Supreme Personality of Godhead has all the tendencies that may be found in the living entity, for He is the chief living entity. Therefore it is natural that sometimes Lord Visnu wants to fight. Just as He has the tendencies to create, to enjoy, to be a friend, to accept a mother and father, and so on, He also has the tendency to fight. Sometimes important landlords and kings keep wrestlers with whom they practice mock fighting, and Visnu makes similar arrangements. The demons who fight with the Supreme Personality of Godhead in the material world are sometimes His associates. When there is a scarcity of demons and the Lord wants to fight, He instigates some of His associates of Vaikuntha to come and play as demons. When it is said that Sisupala merged into the body of Krsna, it should be noted that in this case he was not Jaya or Vijaya; he was actually a demon.

I n his Brhad-bhagavatamrta, Srila Sanatana Gosvami has explained that the attainment of salvation by merging into the Brahman effulgence of the Lord cannot be accepted as the highest success in life, because demons like Kamsa, who were famous for killing brahmanas and cows, attained that salvation. For devotees such salvation is abominable. Devotees are actually in a transcendental position, whereas nondevotees are candidates for hellish conditions of life. There is always a difference between the life of a devotee and the life of a demon, and their realizations are as different as heaven and hell.

Demons are always accustomed to be malicious toward devotees and to kill brahmanas and cows. For demons, merging in the Brahman effulgence may be very glorious, but for devotees it is hellish. A devotee's aim in life is to attain perfection in loving the Supreme Personality of Godhead. Those who aspire to merge into the Brahman effulgence are as abominable as demons. Devotees who aspire to associate with the Supreme Lord to render Him transcendental loving service are far superior.

TEXT 37

taiche para-vyome nana cic-chakti-vilasa
nirvisesa jyotir-bimba bahire prakasa

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuntha planets appears the impersonal reflection of light.

TEXT 38

nirvisesa-brah ma sei ke vala jyotir-maya
sayujyera adhikari tanha paya laya

TRANSLATION

That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for sayujya liberation merge into that effulgence.

TEXT 39

siddha-lokas tu tamasah
pare yatra vasan ti hi
siddha brahma-sukhe magna
daityas ca harina hatah

TRANSLATION

"Beyond the region of ignorance [the material cosmic manifestation] lies the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm."

PURPORT

Tamah means darkness. The material world is dark, and beyond the material world is light. In other words, after passing through the entire material atmosphere, one can come to the luminous spiritual sky, whose impersonal effulgence is known as Siddhaloka. Mayavadi philosophers who aspire to merge with the body of the Supreme Personality of Godhead, as well as demoniac persons such as Karhsa and Sisupala who are killed by Krsna, enter that Brahman effulgence. Yogis who attain oneness through meditation according to the Patanjali yoga system also reach Siddhaloka. This is a verse from the Brahmanda Purana.

TEXT 40

sei para-vyome narayanera cari pase
dvaraka-catur-vyuhera dvitiya prakase

TRANSLATION

In that spiritual sky, on the four sides of Narayana, are the second expansions of the quadruple expansions of Dvaraka.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvaraka from the abode of Krsna. Among these forms, which are all spiritual and immune to the material modes, Sri Baladeva is represented as Maha-Sankarsana. The actions in the spiritual sky are manifested by the internal potency in pure spiritual existence. They expand in six transcendental opulences, which are all manifestations of Maha-Sankarsana, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency known as *asjiva-sakti*, the spiritual sparks known as the living entities are subjected to the conditions of material energy. It is because these sparks are related with both the internal and external potencies of the Lord that they are known as belonging to the marginal potency.

In considering the quadruple forms of the absolute Personality of Godhead, known as Vasudeva, San karsana, Pradyumna and Aniruddha, the impersonalists, headed by Sripad San karacarya, have interpreted the aphorisms of the Vedanta- sutra in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Srila Rupa Gosvami, the leader of the six Gosvamis of Vrndavana, has properly replied to the impersonalists in his *Laghu-bhagavatamrta*, which is a natural commentary on the aphorisms of the Vedanta-sutras.

The padma Purana, as quoted by Srila Rupa Gosvami in his *Laghu-bhagavatamrta*, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vasudeva, Sankarsana, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The Padma Purana also describes a place in the spiritual sky known as Vedavati-pura where Vasudeva resides. In the Visnuloka, which is above Satyaloka, Sankarsana resides. Maha-Sankarsana is another name of Sankarsana. Pradyumna lives in Dvaraka-pura, and Aniruddha lies on the eternal bed of Sesa,

generally known as ananta-sayya, in the island called Svetadvipa in the ocean of milk.

TEXT 41

vasude va-sankarsana-pradyumnaniruddha
'dvitiya catur-vyuha' ei--turiya, visuddha

TRANSLATION

Vasudeva, Sankarsana, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

PURPORT

Sripad Sankaracarya has misleadingly explained the quadruple from (catur-vyha) in his interpretation of the forty-second aphorism of the Second Khanda of Chapter Two of the Vedanta-sutras (utpatty-asambhavat). In verses forty-one through fortyseven of Sri Caitanya-caritamrta, Srila Krsnadasa Kaviraja Gosvami answers Sripad Sankaracarya's misleading objections to the personal feature of the Absolute Truth.

The Supreme Personality of Godhead, the Absolute Truth, is not like a material object that can be known by experimental knowledge or sense perception. In the Narada-pancaratra this fact has been explained by Narayana Himself to Lord Siva. But Sankaracarya, the incarnation of Siva, under the order of Narayana, his master, had to mislead the monists, who favor ultimate extinction. In the conditioned stage of existence, all living entities have four basic defects, of which one is the cheating propensity. Sankaracarya has carried this cheating propensity to the extreme to mislead the monists.

Actually, the quadruple forms explained in the Vedic literature cannot be understood by the speculation of a conditioned soul. The quadruple forms should therefore be accepted just as they are described. The authority of the Vedas is such that even if one does not understand something by his limited perception, he should accept the Vedic injunction and not create interpretations to suit his imperfect understanding. In his Sariraka-bhasya, however, Sankaracarya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in vasudeva- sattva (suddha-sattva), or unqualified goodness, which accompanies complete absorption in the understanding of Vasudeva. The quadruple forms, who are full of the six opulences of the Supreme Personality of Godhead, are the enjoyers of the internal potency. Thinking the absolute Personality of Godhead to be povertystricken or to have no potency--or, in other words, to be impotent--is simply rascaldom. This rascaldom is the profession of the conditioned soul, and it increases his bewilderment. One who cannot understand the distinctions between the spiritual world and material world has no qualification to examine or know the situation of the transcendental quadruple forms. In his commentaries on the Second Khanda of the Vedanta-sutra, Chapter Two, verses 42-45, His Holiness Sripad Sankaracarya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

San karacarya says (verse 42) that devotees think the Supreme Personality of Godhead Vasudeva, Sri Krsna, to be one, to be free from material qualities and to have a transcendental body full of bliss and eternal existence. He is the ultimate goal of the devotees, who believe that the Supreme Personality of Godhead expands Himself into four other eternal transcendental forms--Vasudeva, Sankarsana, Pradyumna and Aniruddha. From Vasudeva, who is the primary expansion, come Sankarsana, Pradyumna and Aniruddha in that order. Another name of Vasudeva is Paramatma, another name of Sankarsana is jiva (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is ahankara (false ego). Among these expansions, Vasudeva is considered the origin of material nature. Therefore Sankaracarya says that San karsana, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Narayana, who is known as Paramatma, the Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Mayavadis also agree that Narayana can expand Himself in various forms. Sankara says that he does not attempt to argue that portion of the devotees' understanding, but he must protest the idea that Sankarsana is produced from Vasudeva, Pradyumna is produced from San karsana, and Aniruddha is produced from Pradyumna, for if Sankarsana is understood to represent the living entities created from the body of Vasudeva, the living entities would have to be noneternal. The living entities are supposed to be freed from material contamination by engaging in prolonged temple worship of the Supreme Personality of Godhead, reading Vedic literature and performing yoga and pious activities to attain the Supreme Lord. But if the living entities had been created from material nature at a certain point, they would be noneternal and would have no chance to be liberated and associate with the Supreme Personality of Godhead. When a cause is nullified, its results are nullified. In the Second Chapter of Vedanta-sutra, Acarya Vedavyasa has also refuted the conception that the living beings were ever born (natma sruter nityatvac ca tabhyah). Because there is no creation for the living entities, they must be eternal.

Sankaracarya says (verse 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Sankarsana, who is considered to represent the living entities. But we cannot actually experience that a person can produce senses. Devotees also say that from Pradyumna has sprung Aniruddha, who is considered to represent the ego. But Sankaracarya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the Vedanta-sutra cannot be accepted, for no other philosophers accept the sutras in that way.

Sankaracarya also says (verse 44) that he cannot accept the devotees' idea that Sankarsana, Pradyumna and Aniruddha are equally as powerful as the absolute Personality of Godhead, full in the six opulences of knowledge, wealth, strength,

, fame, beauty and renunciation, and free from the flaw of generation at a certain point. Even if They are full expansions, the flaw of generation remains. Vasudeva, Sankarsana, Pradyumna and Aniruddha, being distinct individual persons, cannot be one. Therefore if They are accepted as absolute, full and equal, there would have to be many Personalities of Godhead. But there is no need to accept that there are many Personalities of Godhead, because acceptance of one omnipotent God is sufficient for all purposes. The acceptance of more than one God

is contradictory to the conclusion that Lord Vasudeva, the absolute Personality of Godhead, is one without a second. Even if we agree to accept that the quadruple forms of Godhead are all identical, we cannot avoid the incongruous flaw of noneternity. Unless we accept that there are some differences among the personalities, there is no meaning to the idea that Sankarsana is an expansion of Vasudeva, Pradyumna is an expansion of Sankarsana, and Aniruddha is an expansion of Pradyumna. There must be a distinction between cause and effect. For example, a pot is distinct from the earth from which it is made, and therefore we can ascertain that the earth is the cause and the pot is the effect. Without such distinctions, there is no meaning to cause and effect. Furthermore, the followers of the pancaratric principles do not accept any differences in knowledge and qualities between Vasudeva, Sankarsana, Pradyumna and Aniruddha. The devotees accept all these expansions to be one, but why should they restrict oneness to these quadruple expansions? Certainly we should not do so, for all living entities, from Brahma to the insignificant ant, are expansions of Vasudeva, as accepted in all the srutis and smrtis.

Sankaracarya also says (verse 45) that the devotees who follow the Pancaratra state that God's qualities and God Himself, as the owner of the qualities, are the same. But how can the Bhagavata school state that the six opulences--wisdom, wealth, strength, fame, beauty and renunciation--are identical with Lord Vasudeva? This is impossible.

In his Laghu-bhagavatamrta, verses 80-83, Srila Rupa Gosvami has refuted the charges directed against the devotees by Sripad Sankaracarya regarding their explanation of the quadruple forms Vasudeva, Sankarsana, Pradyumna and Aniruddha. He says that these four expansions of Narayana are present in the spiritual sky, where They are famous as Mahavastha. Among Them, Vasudeva is worshiped within the heart by meditation because He is the predominating Deity of the heart, as explained in Srimad-Bhagavatam (4.3.23).

Sankarsana, the second expansion, is Vasudeva's personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called jiva. The beauty of Sankarsana is more than that of innumerable full moons radiating light beams. He is worshipable as the principle of ego. He has invested Anantadeva with all the potencies of sustenance. For the dissolution of the creation, He also exhibits Himself as the Supersoul in Rudra, irreligiosity, ahi (the snake), antaka (death) and the demons.

Pradyumna, the third manifestation, appears from Sankarsana. Those who are especially intelligent worship this Pradyumna expansion of Sankarsana as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as Ilavrtavarsa, and she always serves Him with great devotion. His complexion appears sometimes golden and sometimes bluish like new monsoon clouds in the sky. He is the origin of the creation of the material world, and He has invested His creative principle in Cupid. It is by His direction only that all men and demigods and other living entities function with energy for regeneration.

Aniruddha, the fourth of the quadruple expansions, is worshiped by great sages and psychologists as the principle of the mind. His complexion is similar to the bluish hue of a blue cloud. He engages in the maintenance of the cosmic manifestation and is the Supersoul of Dharma (the deity of religiosity), Manu (the progenitor of mankind) and

the devatas (demigods). The Moksa-dharma Vedic scripture indicates that Pradyumna is the Deity of the total mind, whereas Aniruddha is the Deity of the total ego, but previous statements regarding the quadruple forms are confirmed in the Pancaratra tantras in all respects.

In the Laghu-bhagavatamrta, verses 44-66, there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating San karacarya's statements, the Maha-varaha purana declares:

sarve nityah sasvatas ca
dehas tasya paratmanah
hanopadana-rahita
naiva prakrtijah kvacit

"All the varied expansions of the Personality of Godhead are transcendental and eternal, and all of them repeatedly descend to all the different universes of the material creation. Their bodies, composed of eternity, bliss and knowledge, are everlasting; there is no chance of their decaying, for they are not creations of the material world. Their forms are concentrated spiritual existence, always complete with all spiritual qualities and devoid of material contamination."

Confirming these statements, the Nrada-pancaratra asserts:
manir yatha vibhagena
nila-pitadibhir yutah
r\pa-bhedam avapnoti
dhyana-bhedat tathacyutah

"The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the vaidurya gem can manifest itself in various colors, such as blue and yellow." Each incarnation is distinct from all the others. This is possible by the Lord's inconceivable potency, by which He can simultaneously represent Himself as one, as various partial forms and as the origin of these partial forms. Nothing is impossible for His inconceivable potencies.

Krsna is one without a second, but He manifests Himself in different bodies, as stated by Narada in the Tenth Canto of Srimad-Bhagavatam:

citram bataitad ekena
vapusa yugapat prthak
grhesu dvy-asta-sahasram-
striya eka udavahat

"It is wonderful indeed that one Krsna has simultaneously become different Krsnas in 16,000 palaces to accept 16,000 queens as His wives." (SB. 10.69.2) The Padma Purana also explains:

sa devo bahudh\ bhutva
nirgunah purusottamah
ekibhuya punah sete
nirdoso harir adikrt

"The same Personality of Godhead, Purusottama, the original person, who is always devoid of material qualities and contamination, can exhibit Himself in various forms and at the same time lie down in one form."

In the Tenth Canto of Srimad-Bhagavatam it is said, yajanti tvanmayas tvam vai bahu-murty-eka-murtikam.- "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." (SB. 10.40.7) In the Kurma Purana it is said:

asthulas cananus caiva

sthulo 'nus caiva sarvatah
avarnah sarvatah proktah
syamo raktanta-locanah

"The Lord is personal although impersonal, He is atomic although great, and He is blackish and has red eyes although He is colorless." By material calculation all this may appear contradictory, but if we understand that the Supreme Personality of Godhead has inconceivable potencies, we can accept these facts as eternally possible in Him. In our present condition we cannot understand the spiritual activities and how they occur, but although they are inconceivable in the material context, we should not disregard such contradictory conceptions.

Although it is apparently inconceivable, it is quite possible for the Absolute to reconcile all opposing elements. Srimad-Bhagavatam establishes this in the Sixth Canto (6.9.34-37):

"O my Lord, Your transcendental pastimes and enjoyments all appear inconceivable because they are not limited by the causal and effective actions of material thought. You can do everything without performing bodily work. The Vedas say that the Absolute Truth has multifarious potencies and does not need to do anything personally. My dear Lord, You are entirely devoid of material qualities. Without anyone's help, You can create, maintain and dissolve the entire qualitative material manifestation, yet in all such activities You do not change. You do not accept the results of Your activities, unlike ordinary demons and demigods, who suffer or enjoy the reactions of their activities in the material world. Unaffected by the reactions of work, You eternally exist with Your full spiritual potency. This we cannot fully understand.

"Because You are unlimited in Your six opulences, no one can count Your transcendental qualities. Philosophers and other thoughtful persons are overwhelmed by the contradictory manifestations of the physical world and the propositions of logical arguments and judgments. Because they are bewildered by word jugglery and disturbed by the different calculations of the scriptures, their theories cannot touch You, who are the ruler and controller of everyone and whose glories are beyond conception.

"Your inconceivable potency keeps You unattached to the mundane qualities. Surpassing all conceptions of material contemplation, Your pure transcendental knowledge keeps You beyond all speculative processes. By Your inconceivable potency, there is nothing contradictory in You.

"People may sometimes think of You as impersonal or personal, but You are one. For persons who are confused or bewildered, a rope may manifest itself as different kinds of snakes. For similar confused persons who are uncertain about You, You create various philosophical methods in pursuance of their uncertain positions."

We should always remember the differences between spiritual and material actions. The Supreme Lord, being all-spiritual, can perform any act without extraneous help. In the material world, if we want to manufacture an earthen pot, we need the ingredients, a machine and also a laborer. But we should not extend this idea to the actions of the Supreme Lord, for He can create anything in a moment without that which appears necessary in our own conception. When the Lord appears as an incarnation to fulfill a particular purpose, this does not indicate that He is unable to fulfill it without appearing. He can do anything simply by His will, but by His causeless mercy He appears to be dependent upon

His devotees. He appears as the son of Yasodamata not because He is dependent on her care but because He accepts such a role by His causeless mercy. When He appears for the protection of His devotees, He naturally accepts trials and tribulations on their behalf.

In Bhagavad-gita it is said that the Lord, being equally disposed towards every living being, has no enemies and no friends, but He has special affection for a devotee who always thinks of Him in love. Therefore neutrality and partiality are both among the transcendental qualities of the Lord, and they are properly adjusted by His inconceivable energy. The Lord is Parabrahman, or the source of the impersonal Brahma, which is His all-pervading feature of neutrality. In His personal feature, however, as the owner of all transcendental opulences, the Lord displays His partiality by taking the side of His devotees. Partiality, neutrality and all such qualities are present in God, otherwise they could not be experienced in the creation. Since He is the total existence, all things are properly adjusted in the Absolute. In the relative world such qualities are displayed in a perverted manner, and therefore we experience nonduality as a perverted reflection. Because there is no logic to explain how things happen in the realm of spirit, the Lord is sometimes described as being beyond the range of experience. But if we simply accept the Lord's inconceivability, we can then adjust all things in Him. Nondevotees cannot understand the Lord's inconceivable energy, and consequently for them it is said that He is beyond the range of conceivable expression. The author of the Brahma-sstras accepts this fact and says, *srutes tu sabda-mulatvat*: the Supreme Personality of Godhead is not conceivable by an ordinary man; He can be understood only through the evidence of Vedic injunctions. The Skanda Purana confirms, *acintyah khalu ye bhava na tams tarkena yojayet*: "Matters inconceivable to a common man should not be a subject for argument." We find very wonderful qualities even in material jewels and drugs. Indeed, their qualities often appear inconceivable. Therefore if we do not attribute inconceivable potencies to the Supreme Personality of Godhead, we cannot establish His supremacy. It is because of these inconceivable potencies that the glories of the Lord have always been accepted as difficult to understand.

Ignorance and the jugglery of words are very common in human society, but they do not help one understand the inconceivable energies of the Supreme Personality of Godhead. If we accept such ignorance and word jugglery, we cannot accept the Supreme Lord's perfection in six opulences. For example, one of the opulences of the Supreme Lord is complete knowledge. Therefore, how could ignorance be conceivable in Him? Vedic instructions and sensible arguments establish that the Lord's maintaining the cosmic manifestation and simultaneously being indifferent to the activities of its maintenance cannot be contradictory, because of His inconceivable energies. To a person who is always absorbed in the thought of snakes, a rope always appears as a snake, and similarly to a person bewildered by material qualities and devoid of knowledge of the Absolute, the Supreme Personality of Godhead appears according to diverse bewildered conclusions.

Someone might argue that the Absolute would be affected by duality if He were both all-cognizance (Brahman) and the Personality of Godhead with six opulences in full (Bhagavan). To refute such an argument, the aphorism *svarupa-dvayam ikhyate* declares that in spite of appearances, there is no chance of duality in the Absolute, for He is

but one in diverse manifestations. Understanding that the Absolute displays varied pastimes by the influence of His energies at once removes the apparent incongruity of His inconceivably opposite energies. Srimad-Bhagavatam (3.4.16) gives the following description of the inconceivable potency of the Lord:.

karmany anihasya bhavo 'bhavasya te
durgasrayo 'thari-bhayat palayanam
kalatmano yat pramada-yutasrayah
svatman-rateh khidyati dhir vidam iha

"Although the Supreme Personality of Godhead has nothing to do, He nevertheless acts; although He is always unborn, He nevertheless takes birth; although He is time, fearful to everyone, He flees Mathura in fear of His enemy to take shelter in a fort; and although He is self-sufficient, He marries 16,000 women. These pastimes seem like bewildering contradictions, even to the most intelligent." Had these activities of the Lord not been a reality, sages would not have been puzzled by them. Therefore such activities should never be considered imaginary. Whenever the Lord desires, His inconceivable energy (yogamaya) serves Him in creating and performing such pastimes.

The scriptures known as the Pancaratra--sastras are recognized Vedic scriptures that have been accepted by the great acaryas. These scriptures are not products of the modes of passion and ignorance. Learned scholars and brahmanas therefore always refer to them as satvata-samhitas. The original speaker of these scriptures is Narayana, the Supreme Personality of Godhead. This is especially mentioned in the Moksa-dharma (349.68), which is part of the Santi-parva of the Mahabharata. Liberated sages like Narada and Vyasa, who are free from the four defects of conditioned souls, are the propagators of these scriptures. Sri Narada Muni is the original speaker of the Pancaratra-sastra. Srimad-Bhagavatam is also considered a satvata-samhita. Indeed, Sri Caitanya Mahaprabhu decided, srimad-bhagavatam puranam amalam: "Srimad-Bhagavatam is a spotless Purana." Malicious editors and scholars who attempt to misrepresent the Pancaratra-sastras to refute its regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon Bhagavad-gita, which was spoken by Krsna, to prove that there is no Krsna. How the Mayavadis have misrepresented the pancaratrika-vidhi will be shown below. (1) In commenting on the forty-second verse of the Vedanta-sutra, Sripad Sankaracarya has claimed that Sankarsana is jiva, the ordinary living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Sankarsana is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Visnu category, and He is beyond the creation of material nature. He is the original source of the living entities. The Upanisads declare, nityo nityanam cetanas cetananam: "He is the supreme living entity among all the living entities." Therefore He is vibhu-caitanya, the greatest. He is directly the cause of the cosmic manifestation and the infinitesimal living beings. He is the infinite living entity, and ordinary living entities are infinitesimal. Therefore He is never to be considered an ordinary living being, for that would be against the conclusion of the authorized scriptures. The living entities are also beyond the limitations of birth and death. This is the version of the Vedas, and it is accepted by those

who follow scriptural injunctions and who have actually descended in the disciplic succession.

(2) In answer to Sankaracarya's commentary on the forty-third verse, it must be said that the original Visnu of all the Visnu categories, which are distributed in several ways, is Mula Sankarsana. Mula means "the original." San karsana is also Visnu, but from Him all other Visnus expand. This is confirmed in the Brahma- samhita, wherein it is said that just as a flame transferred from another flame acts like the original, so the Visnus who emanate from Mula Sankarsana are as good as the original Visnu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Sankaracarya on the forty-fourth verse, it may be said that no pure devotees strictly following the principles of Pancaratra will ever accept the statement that all the expansions of Visnu are different identities, for this idea is completely false. Even Sripad Sankaracarya, in his commentary on the forty-second verse, has accepted that the Personality of Godhead can automatically expand Himself variously. Therefore his commentary on the forty-second verse and his commentary on the forty-fourth verse are contradictory. It is a defect of Mayavada commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the Bhagavata school. Thus Mayavadi commentators do not even follow regulative principles. It should be noted that the Bhagavata school accepts the quadruple forms of Narayana, but that does not mean that it accepts many Gods. Devotees know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. They are never pantheists, worshipers of many Gods, for this is against the injunction of the Vedas. Devotees completely believe, with strong faith, that Narayana is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the Laghu-bhagavatamrta of Srila Rupa Gosvami, where these ideas are explicitly stated. Sripad Sankaracarya has tried to prove that Vasudeva, Sankarsana, Pradyumna and Aniruddha expand through cause and effect. He has compared Them with earth and earthen pots. That is completely ignorant, however, for there is no such thing as cause and effect in Their ex-

pansions (nanyad yat sad-asat-param). The Kurma Purana also confirms, deha-dehi- vibhedo 'yam nesvare vidyate kvacit.- "There is no difference between body and soul in the Supreme Personality of Godhead." Cause and effect are material. For example, it is seen that a father's body is the cause of a son's body, but the soul is neither cause nor effect. On the spiritual platform there are none of the differences we find in cause and effect. Since all the forms of the Supreme Personality of Godhead are spiritually supreme, They are equally controllers of material nature. Standing on the fourth dimension, They are predominating figures on the transcendental platform. There is no trace of material contamination in Their expansions because material laws cannot influence Them. There is no such rule as cause and effect outside of the material world. Therefore the understanding of cause and effect cannot approach the full, transcendental, complete expansions of the Supreme Personality of Godhead. The Vedic literature proves this:

om purnam adah purnam idam
purnat purnam udacyate

purnasya purnam adaya
purnam evavasisyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete by itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Brhad-aranyaka Upanisad, 5.1) It is most apparent that nondevotees violate the rules and regulations of devotional service to equate the whole cosmic manifestation, which is the external feature of Visnu, with the Supreme Personality of Godhead, who is the controller of maya, or with His quadruple expansions. The equalization of maya and spirit, or maya and the Lord, is a sign of atheism. The cosmic creation, which manifests life in forms from Brahma to the ant, is the external feature of the Supreme Lord. It comprises one fourth of the Lord's energy, as confirmed in Bhagavad-gita (ekamsena sthito jagat). The cosmic manifestation of the illusory energy is material nature, and everything within material nature is made of matter. Therefore, one should not try to compare the expansions of material nature to the catur-vyuha, the quadruple expansions of the Personality of Godhead, but unfortunately the Mayavadi school unreasonably attempts to do this.

(4) To answer Sankaracarya's commentary on the forty-fifth verse, the substance of the transcendental qualities and their spiritual nature is described in the Laghu- bhagavatamrta, verses 97 through 99, as follows: "So we say that transcendence must be void of all qualities because qualities are manifested only in matter. According to them, all qualities are like temporary, flickering mirages. But this is not acceptable. Since the Supreme Personality of Godhead is absolute, His qualities are nondifferent from Him. His form, name, qualities and everything else pertaining to Him are as spiritual as He is. Every qualitative expansion of the absolute Personality of Godhead is identical with Him. Since the Absolute Truth, the Personality of Godhead, is the reservoir of all pleasure, all the transcendental qualities that expand from Him are also reservoirs of pleasure. This is confirmed in the scripture known as Brahma-tarka, which states that the Supreme Lord Hari is qualified by Himself, and therefore Visnu and His pure devotees and their transcendental qualities cannot be different from their persons. In the Visnu Purana Lord Visnu is worshiped in the following words: 'Let the Supreme Personality of Godhead be merciful toward us. His existence is never infected by material qualities.' In the same Visnu Purana it is also said that all the qualities attributed to the Supreme Lord, such as knowledge, opulence, beauty, strength and influence, are known to be nondifferent from Him. This is also confirmed in the Padma Purana, which explains that whenever the Supreme Lord is described as having no qualities, this should be understood to indicate that He is devoid of material qualities. In the First Chapter of the same Padma Purana it is said: 'O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Krsna, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.'" It is to be understood that Lord Sri Krsna, the transcendental form of absolute bliss, is the fountainhead of all pleasurable transcendental qualities and inconceivable potencies. In this connection we may

recommend references to Srimad-Bhagavatam, Third Canto, Chapter Twenty-Six, verses 21, 25, 27 and 28.

Sripad Ramanujacarya has also refuted the arguments of San kara in his own com mentary on the Vedanta-sutra, wh ich is known as the Sri-bhasya: "Sripad Sankaracarya has tried to equate the Pancaratras with the philosophy of the atheist Kapila, and thus he has tried to prove that the Pancaratras contradict the Ved ic injunctions. The Pancaratras state that the personality ofjiva called San karsana has emerged from Vasudeva, the supreme cause of ali causes, that Pradyumna, the mind, has come from Sankarsana, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (jiva) takes birth or is created, for such a statement is against the injunction of the Vedas. As stated in the Katha Upanisad (2.18), living entities, as individual spiritual souls, can have neither birth nor death. All Vedic literature declares that the living entities are eternal. Therefore when it is said that Sankarsana isjiva, this indicates that He is the predominating Deity of the living entities. Similarly, Pradyumna is the predominating Deity of the mind, and Aniruddha is the predominating Deity of the ego.

"It has been said that Pradyumna, the mind, was prod uced from Sankarsana. But if Sankarsana were a living entity, this could not be accepted, because a living entity cannot be the cause of the mind. The Vedic injunctions state that everything --includ ing life, mind and the senses--comes from the Supreme Personality of Godhead. It is impossible for the mind to be produced by a living entity, for the Vedas state that everything comes from the Absolute Truth, the Supreme Lord.

"San karsana, Pradyu mna and Aniruddha have all the potent features of the absolute Personality of Godhead, according to the revealed scriptures, which contain undeniable facts that no one can refute. Therefore these quadruple forms are never to be considered ordinary living beings. Each of Them is a plenary expansion of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies. The evidence of Pancaratra cannot be neglected. Only untrained persons who have not genuinely stud ied the Pancaratras thin k that the Pancaratras contradict the srutis regard ing the birth or beginning of the living entity. In this connection, we mustacceptthe verdict of Srimad-Bhagavatam, which says: `The absolute Personality of Godhead, who is known as Vasudeva and who is very much affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.' The Pauskara-samhita states: `The scriptures that recommend that brahmanas worship the q uad ruple forms of the Supreme Personality of Godhead are called agamas [authorized Vedic literatures].' In all Vaisnava literature it is said that worshiping these quadruple forms is as good as worshiping the Supreme Personality of Godhead Vasudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties. Worshiping the expansions for pastimes, such as Nrsimha, Rama, Sesa and Kurma, promotes one to the worship of the Sankarsana quadruple. From that position one is raised to the platform of worshiping Vasudeva, the Supreme Brahman. In the Pauskara-samhita it is said: `If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vasudeva. It is to be accepted that

Sankarsana, Pradyumna and Aniruddha are as good as Lord Vasudeva, for They all have inconceivable power and can accept transcendental forms like Vasudeva. San karsana, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the Pancaratra. Since Sankarsana, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind, and the total ego, the descriptions of Sankarsana, pradyumna and Aniruddha as jiva, mind and ego are never contradictory to the statements of the scriptures. These names identify these Deities, just as the terms `sky' and `light' sometimes identify the Absolute Brahman.

"The scriptures completely deny the birth or production of the living entity. In the Parama-samhita it is described that material nature, which is used for others' purposes, is factually inert and always subject to transformation. The field of material nature is the arena of the activities of fruitive actors and since the material field is externally related with the Supreme Personality of Godhead, it is also eternal. In every samhita, the jiva (living entity) has been accepted as eternal, and in the Pancaratra the birth of the jiva is completely denied. Anything that is produced must also be annihilated. Therefore if we accept the birth of the living entity, we also have to accept his annihilation. But since the Vedic literatures say that the living entity is eternal, one should not think the living being to be produced at a certain time. In the beginning of the Parama-samhita it is definitely stated that the face of material nature is constantly changeable. Therefore beginning, annihilation and all such terms are applicable only in the material nature. , , Considering all these points, one should understand that Sankaracarya's statement that Sankarsana is born as ajiva is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Sridhara Svami on Srimad-Bhagavatam (3.1.34) is very helpful."

For a detailed refutation of Sankaracarya's arguments to prove Sankarsana an ordinary living being, one may refer to Srimat Sudarsanacarya's commentary on Sri-bhasya, which is known as the Sruta-prakasika.

The original quadruple forms Krsna, Baladeva, Pradyumna and Aniruddha expand into another quadruple, which is present in the Vaikuntha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvaraka. As explained above, Vasudeva, San karsana, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The Sankarsana form in the second quadruple is not only a representation of Balarama but also the original cause of the Causal Ocean, where Karanodakasayi Visnu lies asleep, breathing out the seeds of innumerable universes.

In the spiritual sky there is a spiritual creative energy technically called suddha- sattva, which is a pure spiritual energy that sustains all the Vaikuntha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of suddha- sattva display the potencies of Maha-Sankarsana, who is the ultimate reservoir of all individual living entities who are suffering in the material world. When

the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Maha-Sankarsana. Sankarsana is therefore sometimes called the total jiva. As spiritual sparks, the living entities have the tendency to be inactive in the association of material energy, just as sparks of a fire have the tendency to be extinguished as soon as they leave the fire. The spiritual nature of the living being can be rekindled, however, in association with the Supreme Being. Because the living being can appear either in matter or in spirit, the jiva is called the marginal potency.

Sankarsana is the origin of Karana Visnu, who is the original form who creates the universes, and that Sankarsana is but a plenary expansion of Sri Nityananda Rama.

TEXT 42

tanha ye ramera rupa--maha-sankarsana
cic-chakti-asraya tinho, karanera karana

TRANSLATION

There the personal feature of Balarama called Maha-Sankarsana is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

TEXT 43

cic-chakti-yilasa eka--`suddha-sattva' nama
suddha-sattva-maya yata vaikunthadi-dhama

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [visuddha-sattva]. It comprises all the abodes of Vaikuntha.

TEXT 44

sad- vidhaisvaryaya tanha sakala cinmaya
sankarsanera vibhti saba, janiha niscaya

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Sankarsana.

TEXT 45

`jiva'-naina tatasthakhya eka sakti haya
maha-sankarsana--saba jivera asraya

TRANSLATION

There is one marginal potency, known as the jiva. Maha-Sankarsana is the shelter of all jivas.

TEXT 46

yanha haite visvotpatti, yanhate pralaya
sei purusera sankarsana samasraya

TRANSLATION

Sankarsana is the original shelter of the purusa, from whom this world is created and in whom it is dissolved.

TEXT 47

sarvasraya, sarvadbhuta, aisvarya अपरा
'anan ta' kahite nare mahima yanhara

TRANSLATION

He [Sankarsana] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

TEXT 48

turiya, visuddha-sattva, `sankarsana, nama
tinh o yanra amsa, sei nityananda-rama

TRANSLATION

That Sankarsana, who is transcendental pure goodness, is a partial expansion of Nityananda Balarama.

TEXT 49

astama slokera kaila sanksepe vivarana
navama slokera artha suna diya mana

TRANSLATION

I have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

TEXT 50

maya-bhartaianda-sanghasrayangah
sete saksat karanambhodhi-madhye

yasyaikamsah sri-puman adi-de vas
tam sri-nityananda-ramam prapadye
TRANSLATION

I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana Ocean, is the original purusa, the master of the illusory energy, and the shelter of all the universes.

TEXT 51

vaikuntha-bahire yei jyotir-maya dhama
tahara bahire `karanarnava' nama

TRANSLATION

Outside the Vaikuntha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Karana Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuntha planets in the spiritual sky. Beyond that impersonal Brahman is the great Causal Ocean, which lies between the material and spiritual skies. The material nature is a by-product of this Causal Ocean.

Karanodakasayi Visnu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Krsna personally has nothing to do with the material creation. Bhagavad-gita confirms that the Lord glances over material nature, and thus she produces the many material universes. Neither Krsna in Goloka nor Narayana in Vaikuntha comes directly in contact with the material creation. They are completely aloof from the material energy.

It is the function of Maha-Sankarsana in the form of Karanodakasayi Visnu to glance over the material creation, which is situated beyond the limits of the Causal Ocean. Material nature is connected with the Personality of Godhead by His glance over her and nothing more. It is said that she is impregnated by the energy of His glance. The material energy, maya, never even touches the Causal Ocean, for the Lord's glance focuses upon her from a great distance away.

The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The example of a woman's conception can help us understand this subject to a certain extent. The mother is passive, but the father puts his energy within the mother, and thus she conceives. She supplies the ingredients for the birth of the child in her womb. Similarly, the Lord activates material nature, which then supplies the ingredients for cosmic development.

Material nature has two different phases. The aspect called pradhana supplies the material ingredients for cosmic development, and the aspect called maya causes the manifestation of her ingredients, which are temporary like foam in the ocean. In reality, the temporary manifestations of material nature are originally caused by the spiritual glance of the Lord. The Personality of Godhead is the direct, or remote, cause of creation, and material nature is the indirect, or immediate, cause. Materialistic scientists, puffed-up by the magical changes their so-called inventions have brought about, cannot see the real potency of Godhead behind matter. Therefore the jugglery of science is gradually leading people to a godless civilization at the cost of the goal of human life. Having missed the goal of life, materialists run after self-sufficiency, not knowing that material nature is already self-sufficient by the grace of God. Thus creating a colossal hoax in the name of civilization, they create an imbalance in the natural self-sufficiency of material nature.

To think of material nature as all in all, not knowing the original cause, is ignorance. Lord Caitanya appeared to dissipate this darkness of ignorance by igniting the spark of spiritual life that can, by His causeless mercy, enlighten the entire world.

To explain how maya acts by Krsna's power, the author of Sri Caitanya-caritamrta gives the example that an iron rod in a fire, although it is not fire, becomes red-hot and acts like fire itself. Similarly, all the actions and reactions of material nature are not actually the work of material nature, but are actions and reactions of the energy of the Supreme Lord manifested through matter. The power of electricity is transmitted through the medium of copper, but this does not mean that the copper is electricity. The power is generated at a powerhouse under the control of an expert living being. Similarly, behind all the jugglery of the natural laws is a great living being, who is a person like the mechanical engineer in the powerhouse. It is by His intelligence that the entire cosmic creation moves in a systematic way. The modes of nature that directly cause material actions are also originally activated by Narayana. A simple example will explain how this is so. When a potter manufactures a pot from earth, the potter's wheel, his tools and the potter himself are the remote causes of the pot, but the potter is the chief cause. Similarly, Narayana is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Narayana, all other causes are useless, just as the potter's wheel and tools are useless without the potter himself. Since materialistic scientists ignore the Personality of Godhead, it is as if they were concerned with the potter's wheel and its rotation, the potter's tools and the ingredients for the pots, but had no knowledge of the potter himself. Therefore modern science has created an imperfect, godless civilization that is in gross ignorance of the ultimate cause. Scientific advancement should have a great goal to attain, and that great goal should be the Personality of Godhead. In Bhagavad-gita it is said that after conducting research for many, many births, great men of knowledge who stress the importance of experimental thought can know the Personality of Godhead, who is the cause of all causes. When one knows Him perfectly, one surrenders unto Him and then becomes a mahatma.

vaikuntha bediya eka ache jala-nidhi
ananta, apara--tara nahika avadhi

TRANSLATION

Surrounding Vaikuntha is a mass of water that is endless,
unfathomed and unlimited.

TEXT 53

vaikunthera prthivy-adi sakala cinmaya
mayika bhutera tathi janma nahi haya

TRANSLATION

The earth, water, fire, air and ether of Vaikuntha are all
spiritual. Material elements are not found there.

TEXT 54

cinmaya jala sei parama karana
yara eka kana ganga patita-pavana

TRANSLATION

The water of the Karana Ocean, which is the original cause, is
therefore spiritual. The sacred Ganges, which is but a drop of it,
purifies the fallen souls.

TEXT 55

sei ta' karanarnave sei sankarsana
apanara eka amse karena sayana

TRANSLATION

In that ocean lies one plenary portion of Lord Sankarsana.

TEXT 56

mahat-srasta purusa, tinho jagat-karana
adya-avatara kare mayaya iksana

TRANSLATION

He is known as the first purusa, the creator of the total material
energy. He, the cause of the universes, the first incarnation, casts His
glance over ma-ya-.

TEXT 57

maya-sakti rahe karanabdhira bahire
karana-samudra maya parasite nare

TRANSLATION

Maya-sakti resides outside the Ocean of Karana. Maya cannot touch its waters.

TEXT 58

sei ta' mayara dui-vidha avasthiti
jagatera upadana `pradhana', prakrti

TRANSLATION

Maya has two varieties of existence. One is called pradhana or prakrti. It supplies the ingredients of the material world.

PURPORT

Maya, the external energy of the Supreme Personality of Godhead, is divided into two parts. Maya is the cause and the ingredient of the cosmic manifestation. As the cause of the cosmic manifestation she is known as maya, and as the agent supplying the ingredients of the cosmic manifestation she is known as pradhana. An explicit description of these divisions of external energy is given in Srimad-Bhagavatam (11.24.1-4). Elsewhere in Srimad-Bhagavatam (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

kalo daivam karma jivah svabhavo
dravyam ksetram prana atma vikarah
tat-sanghato bija-roha-pravahas
tvan-mayaisa tan-nisedham prapadye

"O my Lord! Time, activity, providence and nature are four parts of the causal aspect [maya] of the external energy. The conditioned vital force, the subtle material ingredients called the dravya, and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body-- these are the ingredient aspect of maya. The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called maya. My dear Lord, You can save me from this cycle of cause and effect. I worship Your lotus feet."

Although the living entity is primarily related to the causal portion of maya, he is nevertheless conducted by the ingredients of maya. Three forces work in the causal portion of maya: knowledge, desire and activity. The material ingredients are a manifestation of maya as pradhana. In other words, when the three qualities of maya are in a dormant stage, they exist as prakrti, avyakta or pradhana. The word avyakta, referring to the nonmanifest, is another name of pradhana. In the avyakta stage, material nature is without varieties. Varieties are

manifested by the pradhana portion of maya. The word pradhana is therefore more important than avyakta or prakr̥ti.

TEXT 59

jagat-karana nahe prakr̥ti jada-rupa
sakti sancariya tare krsna kare krpa

TRANSLATION

Because prakr̥ti is dull and inert, it cannot actually be the cause of the material world. But Lord Krsna shows His mercy by infusing His energy into the dull, inert material nature.

TEXT 60

krsna-saktye prakr̥ti haya gauna karana
agni-saktye iauha yaiche karaye jarana

TRANSLATION

Thus prakr̥ti, by the energy of Lord Krsna, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

TEXT 61

atae va krsna mula jagat-karana
prakr̥ti--karana yaiche aja-gaia-stana

TRANSLATION

Therefore Lord Krsna is the original cause of the cosmic manifestation. Prakr̥ti is like the nipples on the neck of a goat, for they cannot give any milk.

PURPORT

The external energy, composed of pradhana or prakr̥ti as the ingredient-supplying portion and maya as the causal portion, is known as maya-sakti. Inert material nature is not the actual cause of the material manifestation, for Karanarnavasayi, Maha-Visnu, the plenary expansion of Krsna, activates all the ingredients. It is in this way that material nature has the power to supply the ingredients. The example given is that iron has no power to heat or burn, but after coming in contact with fire the iron becomes red-hot and can then diffuse heat and burn other things. Material nature is like iron, for it has no independence to act without the touch of Visnu, who is compared to fire. Lord Visnu activates material nature by the power of His glance, and then the ironlike material nature becomes a material-supplying agent just as iron made red-hot becomes a burning agent. Material nature cannot independently become an agent for supplying the

material ingredients. This is more clearly explained by Sri Kapiladeva, an incarnation of Godhead, in Srimad-Bhagavatam (3.28.40):

yatholmukad visph uingad
dh umad vapi s va-sambhavat
apy atmatvenabhimatad
yathagnih prthag ulmukat

"Although smoke, flaming wood, and sparks are all considered together as ingredients of a fire, the flaming wood is nevertheless different from the fire, and the smoke is different from the flaming wood." The material elements (earth, water, fire, etc.) are like smoke, the living entities are like sparks, and material nature as pradhana is like the flaming wood. But all of them together are recipients of power from the Supreme Personality of Godhead and are thus able to manifest their individual capacities. In other words, the Supreme Personality of Godhead is the origin of all manifestations. Material nature can supply only when it is activated by the glance of the Supreme Personality of Godhead.

Just as a woman can deliver a child after being impregnated by the semina of a man, so material nature can supply the material elements after being glanced upon by Maha-Visnu. Therefore pradhana cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in Bhagavad-gita (9.10). Mayadhyaksena prakrteh suyate sa-caracaram.- prakrti, the total material energy, works under the superintendence of the Lord. The original source of the material elements is Krsna. Therefore the attempt of the atheistic Sankhya philosophers to consider material nature the source of these elements, forgetting Krsna, is useless, like trying to get milk from the nipple-like bumps of skin hanging on the neck of a goat.

TEXT 62

maya-amse kahi tare nimitta-karana
seha nahe, yate karta-hetu--narayana

TRANSLATION

The maya aspect of material nature is the immediate cause of the cosmic manifestation. But it also cannot be the real cause, for the original cause is Lord Narayana.

TEXT 63

ghatera nimitta-he tu yaiche kumbhakara
taiche jagatera karta--purusavatara

TRANSLATION

Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first purusa incarnation [Karanarnavasayi Visnu].

TEXT 64

krsna--karta, maya tanra karena sahaya
ghatera karana--cakra-dandadi upaya

TRANSLATION

Lord Krsna is the creator, and maya only helps Him as an instrument, just like the potter's wheel and other instruments, which are the instrumental causes of a pot.

TEXT 65

dura haite purusa kare mayate avadhana
jiva-rupa virya tate karena adnana

TRANSLATION

The first purusa casts His glance at maya from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

TEXT 66

eka angabhase kare mayate milana
maya haite janme tabe brahmandera gana

TRANSLATION

The reflected rays of His body mix with maya, and thus maya gives birth to myriads of universes.

PURPORT

The Vedic conclusion is that the cosmic manifestation visible to the eyes of the conditioned soul is caused by the Absolute Truth, the Personality of Godhead, through the exertion of His specific energies, although in the conclusion of atheistic deliberations this manifested cosmic exhibition is attributed to material nature. The energy of the Absolute Truth is exhibited in three ways: spiritual, material and marginal. The Absolute Truth is identical with His spiritual energy. Only when contacted by the spiritual energy can the material energy work and the temporary material manifestations thus appear active. In the conditioned state the living entities of the marginal energy are a mixture of spiritual and material energies. The marginal energy is originally under the control of the spiritual energy, but, under the control of the material energy, the living entities have been wandering in forgetfulness within the material world since time immemorial.

The conditioned state is caused by misuse of the individual independence of the spiritual platform, for this separates the living entity from the association of the spiritual energy. But when the living entity is enlightened by the grace of the Supreme Lord or His pure devotee and becomes inclined to revive his original state of loving

service, he is on the most auspicious platform of eternal bliss and knowledge. The marginal jiva, or living entity, misuses his independence and becomes averse to the eternal service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature.

Material nature appears to be just the opposite of the spiritual energy. The fact is that the material energy can work only when in contact with the spiritual energy. Originally the energy of Krsna is spiritual, but it works in diverse ways, like electrical energy, which can exhibit the functions of refrigerating or heating through its manifestations in different ways. The material energy is spiritual energy covered by a cloud of illusion, or maya. Therefore, the material energy is not self-sufficient in working. Krsna invests His spiritual energy into material energy, and then it can act, just as iron can act like fire after being heated by fire. The material energy can act only when empowered by the spiritual energy.

When covered by the cloud of material energy, the living entity, who is also a spiritual energy of the Supreme Personality of Godhead, forgets about the activities of the spiritual energy and considers all that happens in the material manifestation to be wonderful. But a person who is engaged in devotional service in full Krsna consciousness and who is therefore already situated in the spiritual energy can understand that the material energy has no independent powers; whatever actions are going on are due to the help of the spiritual energy. The material energy, which is a perverted form of the spiritual energy, presents everything pervertedly, thus causing misconceptions and duality. Material scientists and philosophers conditioned by the spell of material nature suppose that material energy acts automatically, and therefore they are frustrated, like an illusioned person who tries to get milk from the nipple-like bunches of skin on the neck of a goat. As there is no possibility of getting milk from these bunches of skin, there is similarly no possibility that anyone will be successful in understanding the original cause of creation by forwarding theories produced by the material energy. Such an attempt is a manifestation of ignorance.

The material energy of the Supreme Personality of Godhead is called maya, or illusion, because in two capacities (by supplying the material elements and by causing the material manifestation) it makes the conditioned soul unable to understand the real truth of creation. When a living entity is liberated, however, from the conditional life of matter, he can understand the two different activities of material nature, namely covering and bewildering.

The origin of creation is the Supreme Personality of Godhead. As confirmed in Bhagavad-gita (9.10), the cosmic manifestation is working under the direction of the Supreme Lord, who invests the material energy with three material qualities. Agitated by these qualities, the elements supplied by the material energy produce varieties of things, just as an artist produces varieties of pictures by mixing the three colors red, yellow and blue. Yellow represents the quality of goodness, red represents passion, and blue represents ignorance. Therefore the colorful material creation is but an interaction of these three qualities, represented in eighty-one varieties of mixtures (3×3 equalling 9, 9×9 thus equalling 81). Deluded by material energy, the

conditioned soul, enamored by these eighty-one varieties of manifestations, wants to iord it over material energy, just as a fly wants to enjoy a fire. This illusion is the net result of the conditioned soul's forgetfulness of his eternal relationship with the Supreme personality of Godhead. When conditioned, the soul is impelled by the material energy to engage in sense gratification, whereas one enlightened by the spiritual energy engages himself in the service of the Supreme Lord in his eternal relationship.

Krsna is the original cause of the spiritual world, and He is the covered cause of the material manifestation. He is also the original cause of the marginal potency, the living entities. He is both the leader and maintainer of the living entities, who are called marginal potency because they can act under the protection of the spiritual energy or under the cover of the material energy. With the help of the spiritual energy we can understand that independence is visible only in Krsna, who by His inconceivable energy is able to act in any way He likes.

The Supreme Personality of Godhead is the Absolute Whole, and the living entities are parts of the Absolute Whole. This relationship of the Supreme Personality of Godhead and the living entities is eternal. One should never mistakenly think that the spiritual whole can be divided into small parts by the small material energy. Bhagavad-gita does not support this Mayavada theory. Rather, it clearly states that the living entities are eternally small fragments of the supreme spiritual whole. As a part can never be equal with the whole, so a living entity, as a minute fragment of the spiritual whole, cannot be equal at any time to the Supreme Whole, the absolute Personality of Godhead. Although the Supreme Lord and the living entities are quantitatively related as the whole and the parts, the parts are nevertheless qualitatively one with the whole. Thus the living entities, although always qualitatively one with the Supreme Lord, are in a relative position. The Supreme Personality of Godhead is the controller of everything, and the living entities are always controlled either by the spiritual energy or by the material energy. Therefore a living entity can never become the controller of material or spiritual energies. The natural position of the living being is always as a subordinate of the Supreme Personality of Godhead. When one agrees to act in such a position, he attains perfection in life, but if one rebels against this principle, he is in the conditioned state.

TEXT 67

aganya, ananta yata anda-sannivesa
tata-rupe purusa kare sabate prakasa

TRANSLATION

The purusa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

TEXT 68

purusa-nasate yabe bahiraya svasa
nisvasa sahite haya brahmanda-prakasa

TRANSLATION

When the purusa exhales, the universes become manifest with each outward breath.

TEXT 69

punarapi svasa yabe pravese antare
svasa-saha brahmanda paise purusa-sarire

TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Karanodakasayi Visnu the Lord impregnates material nature by His glance. The transcendental molecules of that glance are particles of spirit, or spiritual atoms, which appear in different species of life according to the seeds of their individual karma from the previous cosmic manifestation. And the Lord Himself, by His partial representation, creates a body of innumerable universes and again enters each of those universes as Garbodakasayi Visnu. His coming in contact with maya is explained in Bhagavad-gita by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.

TEXT 70

gavaksera randhre yena trasarenu cale
purusera loma-kupe brahmandera jale

TRANSLATION

Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the purusa.

TEXT 71

yasyaika-nis vasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-n athah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajaini

TRANSLATION

"The Brahmas and other lords of the mundane worlds appear from the pores of the Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Maha-Visnu is a portion of His plenary portion."

PURPORT

This description of the Lord's creative energy is from the Brahma-samhita (5 48) which Lord Brahma compiled after his personal realization. When Maha-Visnu exhales, the spiritual seeds of the universe emanate from Him in the form of molecular particles like those that are visible, three times the size of an atom, when sunlight is diffused through a small hole. In these days of atomic research it will be a worthwhile engagement for atomic scientists to learn from this statement how the entire universe develops from the spiritual atoms emanating from the body of the Lord.

TEXT 72

kvham tamo-mahad-aham-kha-caragni- vr-bh-
sam vestitanda-ghata-sapta-vitasti-kayah
k vedrg vidhaviganitanda-paranu-carya-
vatadh va-roma-vivarasya ca te mahitvam

TRANSLATION

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window.

PURPORT

When Lord Brahma, after having stolen all Krsna's cows and cowherd boys, returned and saw that the cows and boys were still roaming with Krsna, he offered this prayer (SB. 10.14.11) in his defeat. A conditioned soul, even one so great as Brahma, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Sri Brahma regarding our insignificance in comparison to God. In these prayers of Brahma there is much to learn for those who are falsely puffed up by the accumulation of power.

TEXT 73

amsera amsa yei, `kala' tara nama
go vindera prati-mrti sri-balarama

TRANSLATION

A part of a part of a whole is called a `kala.' Sri Balarama is the counter-form of Lord Govinda.

TEXT 74

tanra eka svarupa--sri-maha-sankarsana
tanra amsa `purusa' haya kalate ganana

TRANSLATION

Balarama's own expansion is called Maha-Sankarsana, and His fragment, the purusa, is counted as a kala, or a part of a plenary portion.

TEXT 75

yanhake ta' kala kahi, tinho maha-visnu
maha-purusavatari tenho sarva-jisnu

TRANSLATION

I say that this kala is Maha-Visnu. He is the Maha-purusa, who is the source of the other purusas and who is all-pervading.

TEXT 76

garbhoda-ksiro da-sayi donhe `purusa' nama
sei dui, yanra amsa,--visn u, vis va-dhama

TRANSLATION

Garbhodasayi and Ksirodasayi are both called purusas. They are plenary portions of Karanodasayi Visnu, the first purusa, who is the abode of all the universes.

PURPORT

The symptoms of the purusa are described in Laghu-bhagavatamrta. While describing the incarnations of the Supreme personality of Godhead, the author has quoted from the Visnu Purana (6.8.59), where it is said: "Let me offer my respectful obeisances unto Purusottama, Lord Krsna, who is always free from the contamination of the six material dualities; whose plenary expansion, Maha-Visnu, glances over matter to create the cosmic manifestation; who expands Himself in various transcendental forms, all of which are one and the same; who is the master of all living entities; who is always free and liberated from the contamination of material energy; and who, when He appears in this material world, seems one of us, although He has an eternally spiritual, blissful, transcendental form." In summarizing this statement, Rupa Gosvami has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the purusa.

TEXT 77

visnos tu trini rupani
purusakhyany atho viduh

ekam tu mahatah srastr
dvitiyam tv anda-samsthitam
trtiyam sarva-bhuta-stham
tani jnatva vimucyate

TRANSLATION

"Visnu has three forms called purusas. The first, Maha-Visnu, is the creator of the total material energy [mahat], the second is Garbhodasayi, who is situated within each universe, and the third is Ksirodasayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of maya.

PURPORT

This verse appears in the Laghu-bhagavatamrta (Purva-khanda, 33), where it has been quoted from the Satvata Tantra.

TEXT 78

yadyapi kahiye tanre krsnera `kala' kari
matsya-krmady-avatarera tinho avatari

TRANSLATION

Although Ksirodasayi Visnu is called a "kala" of Lord Krsna, He is the source of Matsya, Kurma and the other incarnations.

TEXT 79

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari- vyakulam lo kam
mrdayanti yuge yuge

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This quotation is from Srimad-Bhagavatam (1.3.28).

TEXT 80

sei purusa srsti-sthiti-oralayera karta
nana avatara kare, jagatera bharta

TRANSLATION

That purusa [Ksirodakasayi Visnu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

TEXT 81

srsty-adi-nimitte yei amsera avadhana
sei ta' amsera kahi `avatara' nama

TRANSLATION

That fragment of the Maha-purusa who appears for the purpose of creation, maintenance and annihilation is called an incarnation.

TEXT 82

adyavatara, maha-purusa, bhagavan
sarva-avatara-bija, sarvasraya-dhama

TRANSLATION

That Maha-purusa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

TEXT 83

adyo 'vatarah purusah parasya
kalah svabhavah sad-asan-manas ca
dravyam vikaro guna indriyani
virat svarat sthasnu carisn u bhumnah

TRANSLATION

"The purusa is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakrti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences."

PURPORT

Describing the incarnations and their symptoms, the Laghu-bhagavatamrta has stated that when Lord Krsna descends to conduct the creative affairs of the material manifestation, He is an avatara, or incarnation. The two categories of avataras are empowered devotees and tad-ekatma-rupa (the Lord Himself). An example of tad-ekatma-rupa is Sesa, and an example of a devotee is Vasudeva, the father of Lord Krsna. Srila Baladeva Vidyabhusana has commented that the material cosmic manifestation is a partial kingdom of God where God must sometimes come

to execute a specific function. The plenary portion of the Lord through whom Lord Krsna executes such actions is called Maha-Visnu, who is the primal beginning of all incarnations. Inexperienced observers presume that the material energy provides both the cause and elements of the cosmic manifestation and that the living entities are the enjoyers of material nature. But the devotees of the bhagavata school, which has scrutinizingly examined the entire situation, can understand that material nature can independently be neither the supplier of the material elements nor the cause of the material manifestation. Material nature gets the power to supply the material elements from the glance of the supreme purusa, Maha-Visnu, and when empowered by Him she is called the cause of the material manifestation. Both features of material nature, as the cause of the material creation and as the source of its elements, exist due to the glance of the Supreme Personality of Godhead. The various expansions of the Supreme Lord who act to empower the material energy are known as plenary expansions or incarnations. As illustrated by the example of many flames lit from one flame, all these plenary expansions and incarnations are as good as Visnu Himself; nevertheless, because of their activities in controlling maya, sometimes they are known as mayika, or having a relationship with maya. This is a verse from Srimad-Bhagavatam (2.6.42).

TEXT 84

jagrhe paurusam rupam
bhaga van mahad-adibhih
sambhutam sodasa-kalam
adau loka-sisrksaya

TRANSLATION

"In the beginning of the creation, the Lord expanded Himself in the form of the purusa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.,,

PURPORT

This is a verse from Srimad-Bhagavatam (1.3.1). The commentary of Madhva on Srimad-Bhagavatam mentions that the following sixteen spiritual energies are present in the spiritual world: (1) sri, (2) bhu, (3) Iiia, (4) kanti, (5) kirti, (6) tusti, (7) gih, (8) pusti, (9) satya (10) jnanainana, (11) jaya utkarsini, (12) vimala, (13) yogamaya, (14) prahvi (15) isana and (16) anugraha. In his commentary on the Laghu-bhagavatamrta, Sri Baladeva Vidyabhusana has said that the above energies are also known by nine names: (1) vimala, (2) utkarsini (3) jnana, (4) kriva, (5) yoga, (6) prahvi (7) satya, (8) isana and (9) anugraha. In the Bhagavat-sandarbhya of Srila Jiva Gosvami (verse 117) they are described as sri, pusti, gih, kanti, kirti, tusti, ila, jaya; vidyavidya, maya, sam vit, sandhini, hladini, bhakti, murti, vimala, yoga, prahvi, isana, anugraha, etc. All these energies act in different spheres of the Lord's supremacy.

TEXT 85

yadyapi sarvasraya tinho, tanhate samsara
antaratma-rupe tinho jagat-adhara

TRANSLATION

Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

TEXT 86

prakruti-sahite tanra ubhaya sambandha
tathapi prakruti-saha nahi sparsa-gandha

TRANSLATION

Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

PURPORT

In the Laghu-bhagavatamrta, Srila Rupa Gosvami, commenting upon the Lord's transcendental position beyond the material qualities, says that Visnu, as the controller and superintendent of material nature, has a connection with the material qualities. That connection is called "yoga." However, the person who directs a prison is not also a prisoner. Similarly, although the Supreme Personality of Godhead Visnu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Visnu always retain their supremacy; they are never connected with the material qualities. One may argue that Maha-Visnu cannot have any connection with the material qualities, because if He were so connected, Srimad-Bhagavatam would not state that material nature, ashamed of her thankless task of acting to induce the living entities to become averse to the Supreme Lord, remains behind the Lord in shyness. In answer to this argument, it may be said that the word guna means "regulation." Lord Visnu, Lord Brahma and Lord Siva are situated within this universe as the directors of the three modes, and their connection with the modes is known as yoga. This does not indicate, however, that these personalities are bound by the qualities of nature. Lord Visnu specifically is always the controller of the three qualities. There is no question of His coming under their control.

Although the causal and element-supplying features exist in material nature by dint of the glance of the Supreme Personality of Godhead, the Lord is never affected by glancing over the material qualities. By the will of the Supreme Lord the different qualitative changes in the material world take place, but there is no possibility of material affection, change or contamination for Lord Visnu.

TEXT 87

etad isanam isasya
prakrti-stho 'pi tad-gunaih
na yujyate sadatma-sthair
yatha buddhis tad-asraya

TRANSLATION

"This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This is a verse from Srimad-Bhagavatam (1.11.38).

TEXT 88

ei mata gitateha punah punah kaya
sarvada isvara-tattva acin tya-sakti haya

TRANSLATION

Thus Bhagavad-gita also states again and again that the Absolute Truth always possesses inconceivable power.

TEXT 89

ami ta'jagate vasi, jagat amate
na ami jagate vasi, na ama jagate

TRANSLATION

"I am situated in the material world, and the world rests in Me. But at the same time I am not situated in the material world, nor does it rest on Me in truth.

PURPORT

Nothing in existence is possible unless energized by the will of the Lord. The entire manifested creation is therefore resting on the energy of the Lord, but one should not therefore presume that the material manifestation is identical with the Supreme Personality of Godhead. A cloud may rest in the sky, but that does not mean that the sky and the cloud are one and the same. Similarly, the qualitative material nature and its products are never identical with the Supreme Lord. The tendency to lord it over material nature, or maya, cannot be a feature of the Supreme Personality of Godhead. When He descends to the material world, He maintains His transcendental nature, unaffected by the material qualities. In both the spiritual and material worlds, He is always the controller of all energies. The uncontaminated spiritual nature always exists within Him. The Lord appears and disappears in the

material world in different features for His pastimes, yet He is the origin of all cosmic manifestations.

The material manifestation cannot exist separate from the Supreme Lord, yet Lord Visnu, the Supreme Personality of Godhead, in spite of His connection with material nature, cannot be subordinate to nature's influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord's inconceivable potencies.

TEXT 90

acin tya aisvarya ei janiha amara
ei ta' gitara artha kaiia paracara

TRANSLATION

„O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Krsna in Bhagavad-gita.

TEXT 91

sei ta' purusa yanra `amsa' dhare naina
caitanyera sange sei nityananda-rama

TRANSLATION

That Maha-purusa [Karanodakasayi Visnu] is known as a plenary part of Him who is Lord Nityananda Balarama, the favorite associate of Lord Caitanya.

TEXT 92

ei ta' na vama slokera artha-vivarana
dasama slokera artha suna oiya mana

TRANSLATION

I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

TEXT 93

yasyamsamah srila-garbhoda-sayi
yan-nabhy-abjam loka-sanghata-nalam
loka-srastuh sutika-dhama dhatus
tam sri-nityananda-ramam prapadye

TRANSLATION

I offer my full obeisances unto the feet of Sri Nityananda Rama, a partial part of whom is Garbhodakasayi Visnu. From the navel of

Garbhodakasayi Visnu sprouts the lotus that is the birthplace of Brahma, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the Mahabharata, Santi-parva, it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahma. Thus Garbhodakasayi Visnu and Ksirodakasayi Visnu are identical plenary expansions of Pradyumna, the original Deity of Brahma, who is born from the lotus flower. It is Pradyumna who gives Brahma direction for cosmic management. A full description of Brahma's birth is given in Srimad-Bhagavatam (3.8.15-16).

Describing the features of the three purusas, the Laghu-bhagavatamrta says that Garbhodakasayi Visnu has a four-handed form, and when He Himself enters the hollow of the universe and lies down in the ocean of milk He is known as Ksirodakasayi Visnu, who is the Supersoul of all living entities, including the demigods. In the Satvata Tantra it is said that the third purusa incarnation, Ksirodakasayi Visnu, is situated as the Supersoul in everyone's heart. This Ksirodakasayi Visnu is an expansion of Garbhodakasayi Visnu for pastimes.

TEXT 94

sei ta' purusa ananta-brahmanda srjiya
saba ande pravesija bahu-murti hana

TRANSLATION

After creating millions of universes, the first purusa entered into each of them in a separate form, as Sri Garbhodakasayi.

TEXT 95

bhitare pravesi' dekhe saba andhakara
rahite nahika sthana kariia vicara

TRANSLATION

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

TEXT 96

nijnnga--sveda jala karija srjana
sei jale kaila ardha-brahmanda bharana

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.

TEXT 97

brah manda-pramana pancasat-koji-yojana
ayama, vistara, dui haya eka sama

TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

TEXT 98

jale bhari' ardha tanha kaila njja-vasa
ara ardhe kaila caudda-bhu vana prakasa

TRANSLATION

After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

PURPORT

The fourteen worlds are enumerated in Srimad-Bhagavatam, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhu, (2) Bhuvah, (3) Svah, (4) Mahah, (5) Jana, (6) Tapah and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talatala, (6) Mahatala and (7) Sutala. The lower planets, as a whole, are called Patala. Among the upper planetary systems, Bhu, Bhuvah and Svah constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

TEXT 99

tanhai prakata kaila vaikuntha njja-dhama
sesa-sayana jale karija visrama

TRANSLATION

There He manifested Vaikuntha as His own abode and rested in the waters on the bed of Lord Sesa.

TEXT 100-101

anan ta-sayyate tanh\ karija sayana
sahasra mastaka tanra sahasra vadana

sahasra-carana-hasta, sahasra-nayana
sarva-avatara-bija, jagat-karana

TRANSLATION

He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

PURPORT

In the reservoir of water first created by the perspiration of Garbhodakasayi Visnu, the Lord lies on the Sesa plenary expansion of Visnu, who is described in the Srimad-Bhagavatam and in the four Vedas as follows:

sahasra-sirsa purusah sahasraksah sahasra-pat
sa bhumim visvato vrtvatyatisthad dasangulam

"The Visnu form called Ananta-sayana has thousands of hands and legs and thousands of eyes, and He is the active generator of all the incarnations within the material world."

TEXT 102

tanra nabhi-oadma haite uthila eka padma
sei padme haila brahmara janma-sadma

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahma.

TEXT 103

sei padma-naje haila caudda-bh u vana
tenho brahma hana srsti karila srjana

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahma, created the entire creation.

TEXT 104

visnu-rupa hana kare jagat palane
gunatita-visnu sparsa nahi maya-gune

TRANSLATION

And as Lord Visnu He maintains the entire world. Lord Visnu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Sri Baladeva Vidyabhusana says that although Visnu is the predominating Deity of the quality of goodness in the material world, He

is never affected by the quality of goodness, for He directs that quality simply by His supreme will. It is said that all living entities can derive all good fortune from the Lord simply by His will. In the Vamana Purana it is said that the same Visnu expands Himself as Brahma and Siva to direct the different qualities.

Because Lord Visnu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Ksirodakasayi Visnu are known as Sattvatanu. Therefore in all Vedic scriptures Visnu has been described as being free from all material qualities. In the Tenth Canto of Srimad-Bhagavatam it is said:

harir hi nirgunah saksat
purusah prakrteh parah
sa sarva-org upadrasta
tam bhajan nirguno bhavet

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahma, and He is the witness of everything. Therefore one who worships the Supreme Lord Visnu also attains freedom from the contamination of material nature." (SB. 10.88.5) One can attain freedom from the contamination of material nature by worshiping Visnu, and therefore He is called Sattvatanu, as described above.

"Caitanya-caritamrita - Adi Lila" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Adi Lila section.

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TEXT 105

rudra-rupa dhari' kare jagat samhara
srsti-sthiti-pralaya--icchaya yanhara

TRANSLATION

Assuming the form of Rudra, He destroys the creation. Thus creation, maintenance and dissolution are created by His will.

PURPORT

Mahesvara, or Lord Siva, is not an ordinary living being, nor is he equal to Lord Visnu. Effectively comparing Lord Visnu and Lord Siva, the Brahma-samhita says that Visnu is like milk, whereas Siva is like curd. Curd is nothing like milk, but nevertheless it is milk also.

TEXT 106

hiranya-garbha, antaryami, jagat-karana
yanra amsa kari' kare virata-kalpana

TRANSLATION

He is the Supersoul, Hiranyagarbha, the cause of the material world. The universal form is conceived as His expansion.

TEXT 107

hena narayana,--yanra amsera amsa
sei prabhu nityananda--sarva-avatamsa

TRANSLATION

That Lord Narayana is a part of a plenary part of Lord Nityananda Balarama, who is the source of all incarnations.

TEXT 108

dasama slokera artha kaila vivarana
ekadasa slokera artha suna diya mana

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

TEXT 109

yasyamsamsah paratmakhilanain.
posta visnur bhati dugdhabdhi-sayi
ksauni-bharta yat-kala so 'py anantas
tam sri-nityananda-ramam prapadye

TRANSLATION

I offer my respectful obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodakasayi Visnu is the Supersoul of all living entities and the maintainer of all the universes. Sesa Naga is His further sub-part.

TEXT 110

narayanera nabhi-naia-madhyete dharani
dharanira madhye sapta samudra ye gani

TRANSLATION

The material planets rest within the stem that grew from the lotus navel of Lord Narayana. Among these planets are seven oceans.

TEXT 111

tanha ksirodadhi-madhye `svetadvioa' nama
paiayita visnu,--tanra sei nija dhama

TRANSLATION

There, in part of the ocean of milk, lies Svetadvipa, the abode of the sustainer, Lord Visnu.

PURPORT

In the Siddhanta-siromani, an astrological text, the different oceans are described as follows: (1) the ocean of salt, (2) the ocean of milk, (3) the ocean of curd, (4) the ocean of clarified butter, (5) the ocean of sugar cane juice, (6) the ocean of liquor and (7) the ocean of sweet water. On the southern side of the ocean of salt is the ocean of milk, where Lord Ksirodakasayi Visnu resides. He is worshiped there by demigods like Brahma.

TEXT 112

sakala jivera tinho haye antaryami
jagat-palaka tinho jagatera svami

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The Laghu-bhagavatamrta gives the following description of the Visnuloka within this universe, quoted from the Visnu-dharmottara: "Above Rudraloka, the planet of Lord Siva, is the planet called Visnuloka, 400,000 miles in circumference, which is inaccessible for any mortal living being. Above that Visnuloka and east of the Sumeru Hill is a golden island called Maha-Visnuloka in the ocean of salt. Lord Brahma and other demigods sometimes go there to meet Lord Visnu. Lord Visnu lies there with the goddess of fortune, and it is said that during the four months of the rainy season He enjoys sleeping on that Sesa Naga bed. East of Sumeru is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with His consort, Laksmiji, on a throne of Sesa. That feature of Visnu also enjoys sleeping during the four months of the rainy season. The Svetadvipa in the milk ocean is situated just south of the ocean of salt. It is calculated that the area of Svetadvipa is 200,000 square miles. This transcendently beautiful island is decorated with desire trees to please Lord Visnu and His consort." There are references to Svetadvipa in the Brahmanda Purana, Visnu purana, Mahabharata and Padma Purana, and there is the following reference in the Srimad- Bhagavatam (11.15.18).

sveta-dvipo-patau cittam
suddhe dharma-maye mayi
dharayan ch vetatam yati
sad-urmi-rahito narah

"My dear Uddhava, you may know that My transcendental form of Visnu in Svetadvipa is identical with Me in divinity. Anyone who places this Lord of Svetadvipa within his heart can surpass the pangs of the six material tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original transcendental form."

TEXT 113

yuga-man van tare dhari' nana a vatara
dharma samsthapana kare, adharma samhara

TRANSLATION

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.

PURPORT

Lord Visnu, who lies in the ocean of milk, incarnates Himself in various forms to maintain the laws of the cosmos and annihilate the causes of disturbance. Such incarnations are visible in every manvantara (i.e., in the course of the reign of each Manu, who lives for 71 x

4,300,000 years). Fourteen such Manus take their birth and die, to yield a place for the next, during one day of Brahma.

TEXT 114

de va-gane na paya yanhara darasana
ksirodaka-tire yai' karena stavana

TRANSLATION

Unable to see Him, the demigods go to the bank of the ocean of milk and offer prayers to Him.

PURPORT

The denizens of heaven, who live in the planetary systems beginning from Svarloka, cannot even see Lord Visnu in Svetadvipa. Unable to reach the island, they can simply approach the beach of the milk ocean to offer transcendental prayers to the Lord, appealing to Him on special occasions to appear as an incarnation.

TEXT 115

tabe avatari' kare jagat palana
ananta vaibhava tanra nahika ganana

TRANSLATION

He then descends to maintain the material world. His unlimited opulences cannot be counted.

TEXT 116

sei visnu haya yanra ams\msera amsa
sei prabhu nityananda--sarva-a vatamsa

TRANSLATION

That Lord Visnu is but a part of a part of a plenary portion of Lord Nityananda, who is the source of all incarnations.

PURPORT

The Lord of Svetadvipa has immense potency for creation and destruction. Sri Nityananda Prabhu, being Baladeva Himself, the original form of Sankarsana, is the original form of the Lord of Svetadvipa.

TEXT 117

sei visnu `sesa'-rupe dharena dharani
kanha ache mahi, sire, hena nahi jani

TRANSLATION

That same Lord Visnu, in the form of Lord Sesa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

TEXT 118

sahasra vistirna yanra phanara mandala
surya jini' mani-gana kare jhala-mala

TRANSLATION

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

TEXT 119

pancasat-koji-yojana prthivi-vistara
yanra eka-phane rahe sarsapa-akara

TRANSLATION

The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

PURPORT

The Lord of Svetadvipa expands Himself as Sesa Naga, who sustains all the planets upon His innumerable hoods. These huge global spheres are compared to grains of mustard resting on the spiritual hoods of Sesa Naga. The scientists' law of gravity is a partial explanation of Lord Sankarsana's energy. The name "Sankarsana" has an etymological relationship to the idea of gravity. There is a reference to Sesa Naga in the Bhagavata Purana (5.17.21), where it is said:.

yam ahur asya sthiti janma-samyamam
tribhir vihinam yam anantam rsayah
na veda siddartham iva kvacit sthitam
bhu-mandalam murdha-sahasra-dhamasu

"O my Lord, the hymns of the Vedas proclaim that You are the effective cause for the creation, maintenance and destruction. But in fact You are transcendental to all limitations and are therefore known as unlimited. On Your thousands of hoods rest the innumerable global spheres, like grains of mustard so insignificant that You have no perception of their weight." The Bhagavatam further says (5.25.2):

yasyedam ksiti-mandalam bhagavato
'nanta-murteh sahasra-sirasa ekasminn
eva sirsani dhriyamanam siddhartha iva laksyate

"Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard."

TEXT 120

sei ta' `ananta' `sesa'--bhakta-avatara
isvarera se va vina nahijnne ara

TRANSLATION

That Ananta-Sesa is the devotee incarnation of Godhead. He knows nothing but service to Lord Krsna.

PURPORT

Srila J iva Gosvami, in his Krsna-sandarbha, has described Sesa Naga as follows: "Sri Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly. Sankarsana is the first expansion of Vasudeva, and because He appears by His own will, He is called svarat, fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Sesa." In the Skanda Purana, in the Ayodhya-mahatmya Chapter, the demigod Indra requested Lord Sesa, who was standing before him as Laksmana, "Please go to Your eternal abode, Visnuloka, where Your expansion Sesa, with His serpentine hoods, is also present." After thus dispatching Laksmana to the regions of Patala, Lord I ndra returned to his abode. This quotation indicates that the Sankarsanaof the quadruple form descends with Lord Rama as Laksmana. When Lord Rama disappears, Sesa again separates Himself from the personality of Laksmana. Sesa then returns to His own abode in the Patala regions, and Laksmana returns to His abode in Vaikuntha.

The Laghu-bhagavatamrta gives the following description: "The Sankarsana of the second group of quadruple forms appears as Rama, taking with Him Sesa, who bears the global spheres. There are two features of Sesa. One is the bearer of the globes, and the other is the bedstead servitor. The Sesa who bears the globes is a potent incarnation of Sankarsana, and therefore He is sometimes also called Sankarsana. The bedstead feature of Sesa always presents himself as an eternal servitor of the Lord."

TEXT 121

sahasra- vadane kare krsna-guna gana
niravadhi guna ga'na, anta nahi pa'na

TRANSLATION

With His thousands of mouths He sings the glories of Lord Krsna, but although He always sings in that way, He does not find an end to the qualities of the Lord.

TEXT 122

sanakadi bhagavata sune yanra mukhe
bhagavanera guna kahe, bhase prema-sukhe

TRANSLATION

The four Kumaras hear Srimad-Bhagavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

TEXT 123

chatra, paduka, sayya, upadhana, vasana
arama, avsa, yajna-sutra, simhasana

TRANSLATION

He serves Lord Krsna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

TEXT 124

eta murti-bheda kari' krsna-seva kare
krsnera sesata pana `sesa' nama dhare

TRANSLATION

He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord.

TEXT 125

sei ta' ananta, yanra kahi eka kala
hena prabhu nityananda, ke jane tanra khela

TRANSLATION

That person of whom Lord Ananta is a kala, or part of a plenary part, is Lord Nityananda Prabhu. Who, therefore, can know the pastimes of Lord Nityananda?

TEXT 126

e-saba pramane jani nityananda-tattva-sima
tanhake `ananta' kahi, ki tanra mahima

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityananda. But what glory is there in calling Him Ananta?

TEXT 127

athava bhaktera vakya mani satya kari'
sakala sambhave tante, yate avatari

TRANSLATION

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.

TEXT 128

avatara-avatari--abheda, ye jane
purve yaiche klsnake keho kaho kari' mane

TRANSLATION

They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Krsna was regarded in the light of different principles by different people.

TEXT 129

keho kahe, krsna saksat nara-narayana
keho kahe, krsna haya saksat vamana

TRANSLATION

Some said that Krsna was directly Lord Nara-Narayana, and some called Him Lord Vamana-deva incarnate.

TEXT 130

keho kahe, krsna ksiroda-sayi avatara
asambhava nahe, satya vacana sabara

TRANSLATION

Some called Lord Krsna an incarnation of Lord Ksirodakasayi. All these names are true; nothing is impossible.

TEXT 131

krsna yabe avatare sarvamsa-asraya
sarvamsa asi' tabe krsnete milaya

TRANSLATION

When the Supreme Personality of Godhead Krsna appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

TEXT 132

yei yei r\pe jane, sei taha kahe
sakala sambhave krsne, kichu mithyanahe

TRANSLATION

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 Krsna.

PURPORT

In this connection we may mention an incident that took place between two of our sannyasis while we were preaching the Hare Krsna maha-mantra in Hyderabad. One of them stated that "Hare Rama" refers to Sri Balarama, and the other protested that "Hare Rama" means Lord Rama. Ultimately the controversy came to me, and I gave the decision that if someone says that "Rama" in "Hare Rama" is Lord Ramacandra and someone else says that the "Rama" in "Hare Rama" is Sri Balarama, both are correct because there is no difference between Sri Balarama and Lord Rama. Here in Sri Caitanya-caritamrta we find that Krsnadasa Kaviraja Gosvami has stated the same conclusion:

yei yei rupe jane, sei taha kahe
sakala sambhave krsne, kichu mithya nahe

If someone calls Lord Ramacandra by the vibration Hare Rama, or if he understands Ramacandra, he is quite right. Similarly, if one says that Hare Rama means Sri Balarama, he is also right. Those who are aware of the visnu-tattva do not fight over all these details.

In the Laghu-bhagavatamrta Srila Rupa Gosvami has explained Krsna's being both Ksirodakasayi Visnu and Narayana in the spiritual sky and expanding in quadruple forms like Vasudeva, Sankarsana, Pradyumna and Aniruddha. He has refuted the idea that Krsna is an incarnation of Narayana. Some devotees think that Narayana is the original Personality of Godhead and that Krsna is an incarnation. Even Sankaracarya, in his commentary on Bhagavad-gita, has accepted Narayana as the transcendental Personality of Godhead who appeared as Krsna, the son of Devaki and Vasudeva. Therefore this matter may be difficult to understand. But the Gaudiya-Vaisnava-sampradaya, headed by Rupa Gosvami, has established the principle of Bhagavad-gita that everything emanates from Krsna, who says in Bhagavad-gita, aham sarvasya prabhava: "I am the original source of everything." "Everything" includes Narayana. Therefore Rupa Gosvami, in the Laghu-bhagavatamrta, has established that Krsna, not Narayana, is the original Personality of Godhead.

In this connection he has quoted a verse from Srimad-Bhagavatam (3.2.15) that states:

sva-san ta-rupe sv itaraih s va-rupair
abhyardyanes v anukampitmatma
paravareso mahad-amsa-yukto
hy ajo 'pijato bhagavan yathagnih

"When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like Kamsa, Lord Krsna joins with all His pastime expansions, such as the Lord of Vaikuntha, and, although unborn, becomes

manifest, just as fire becomes manifest by the friction of arani wood." Arani wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from arani wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Krsna appears, He appears in full, including within Himself all His expansions like Narayana, Vasudeva, Sankarsana, Aniruddha and Pradyumna. Krsna is always integrated with His other incarnations, like Nrsimhadeva, Varaha, Vamana, NaraNarayana, Hayagriva and Ajita. In Vrndavana sometimes Lord Krsna exhibits the functions of such incarnations.

In the Brahmanda purana it is said: "The same Personaiity of Godhead who is known in Vaikuntha as the four-handed Narayana, the friend of all living entities, and in the milk ocean as the Lord of Svetadvipa, and who is the best of all purusas, appeared as the son of Nanda. In a fire there are many sparks of different dimensions; some of them are very big, and some are small. The small sparks are compared to the living entities, and the large sparks are compared to the Visnu expansions of Lord Krsna. All the incarnations emanate from Krsna, and after the end of their pastimes they again merge with Krsna."

Therefore in the various Puranas Krsna is described sometimes as Narayana, sometimes as Ksirodakasayi Visnu, sometimes as Garbhodakasayi Visnu and some times as Vaikunthanatha, the Lord of Vaikuntha. Because Krsna is always full, Mula Sankarsana is in Krsna, and since all incarnations are manifested from Mula Sankarsana, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Krsna. Great sages have therefore glorified the Lord by different names. Thus when the original person, the source of all incarnations, is sometimes described as an incarnation, there is no discrepancy.

TEXT 133

atae va sri-krsna-caitanya gosani
sarva a vatara-lila kari' sabare dekhai

TRANSLATION

Therefore Lord Caitanya Mahaprabhu has exhibited to everyone all the pastimes of all the various incarnations.

TEXT 134

ei-rupe nityananda `ananta'-prakasa
sei-bhave--kahe muni caitanyera dasa

TRANSLATION

Thus Lord Nityananda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

TEXT 135

kabhu guru, kabhu sakha, kabhu bhrtya-lila
purve yena tina-bhave vraje kaila khela

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarama played with Lord Krsna in these three different modes in Vraja.

TEXT 136

vrsa hana krsna-sane matha-mathi rana
kabhu krsna kare tanra pada-samvahana

TRANSLATION

Playing like a bull, Lord Balarama fights with Krsna head to head. And sometimes Lord Krsna massages the feet of Lord Balarama.

TEXT 137

apanake bhrtya kari' krsne prabhu jane
krsnera kalara kala apanake mane

TRANSLATION

He considers Himself a servant and knows Krsna to be His master. Thus He regards Himself as a fragment of His plenary portion.

TEXT 138

vrsayamanau nardantau
yuyudhate parasparam
anukrtya rutair jantums
ceratuh prlrtau yatha

TRANSLATION

"Acting just like ordinary boys, They played like roaring bulls as they fought each other, and they imitated the calls of various animals., ,

PURPORT

This and the following quotations are from Bhagavatam (10. 1 1.40) and (10.15.14).

TEXT 139

k vacit krida-parisrantam

gopotsangopabarhanam
s vayam visramayatya aryam
pada-sam vahanadibhih

TRANSLATION

"Sometimes when Lord Krsna's elder brother, Lord Balarama, felt tired after playing and lay His hand on the lap of a cowherd boy, Lord Krsna Himself served Him by massaging His feet."

TEXT 140

keyam va kuta ayata
daivi va nary utasuri
prayo mayastu me bhartur
nanya me'pi vimohini

TRANSLATION

"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 Krsna, for who else can bewilder Me?"

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahma, and therefore Lord Brahma, to test Krsna's Lordship, stole all the Lord's cows and cowherd boys with his own mystic power. Sri Krsna responded, however, by replacing all the cows and boys in the field. Lord Balarama's thoughts of astonishment at such wonderful retaliation are recorded in this verse (SB. 10.13.37).

TEXT 141

yasyanghri-pankaja-rajo 'khila-loka-palair
mauly-uttamair dhrtam upasita-tirtha-tirtham
brahma bhavo 'ham api yasya kalah kalayah
sris codvahema ciram asya nrpasanam k va

TRANSLATION

"What is the value of a throne to Lord Krsna? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahma, Lord Siva, Laksmi and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

PURPORT

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Sri Krsna, Lord Baladeva was angry and spoke this verse (SB. 10.68.37).

TEXT 142

ekale isvara krsna, ara saba bhrtya
yare yaiche nacaya, se taiche kare nrtya

TRANSLATION

Lord Krsna alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

TEXT 143

ei mata caitanya-gosani ekale isvara
ara saba parisada, keha va kinkara

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

TEXT 144-145

guru-varga,--nityananda, advaita acarya
srivasadi, ara yata--lagh u, sama, arya

sabe parisada, sabe lilara sahaya
saba lana nija-karya sadhe gaura-raye

TRANSLATION

His elders such as Lord Nityananda, Advaita Acarya and Srivasa Thakura, as well as His other devotees--whether His juniors, equals, or superiors--are all His associates who help Him in His pastimes. Lord Gauranga fulfills His aims with their help.

TEXT 146

advaita acarya, nityananda,--dui anga
dui jana lana prabhura yata kichu ranga

TRANSLATION

Sri Advaita Acarya and Srila Nityananda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

TEXT 147

advaita-acarya-gosani saksat isvara
prabhu guru kari' mane, tinho ta' kinkara

TRANSLATION

Lord Advaita Acarya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Acarya is a servant of the Lord.

PURPORT

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Sri Advaita Prabhu and Isvara Puri, Lord Caitanya's spiritual master, were both disciples of Madhavendra Puri, who was also the spiritual master of Nityananda Prabhu. Thus Advaita Prabhu, as Lord Caitanya's spiritual uncle, was always to be respected because one should respect one's spiritual master's Godbrothers as one respects one's spiritual master. Because of all these considerations, Sri Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

TEXT 148

acarya-gosanira tattva na yaya kathana
krsna avatari yenho tarila bhuvana

TRANSLATION

I cannot describe the truth of Advaita Acarya. He has delivered the entire world by making Lord Krsna descend.

TEXT 149

nityananda-svarupa purve ha-iyā laksmana
laghu-bhrata haiya kare ramera sevana

TRANSLATION

Lord Nityananda Svarupa formerly appeared as Laksmana and served Lord Ramacandra as His younger brother.

PURPORT

Among the sannyasis of the Sankara-sampradaya there are different names for brahmacaris. Each sannyasi has some assistants, known as brahmacaris, who are called by different names according to the names of the sannyasi. Among such brahmacaris there are four names: Svarupa, Ananda, Prakasa and Caitanya. Nityananda Prabhu maintained himself as a brahmacari; He never took sannyasa. As a brahmacari His name was Nityananda Svarupa, and therefore the sannyasi under whom He was living must have been from the tirthas or asramas because the assistant brahmacari of such a sannyasi is called Nityananda Svarupa.

TEXT 150

ramera caritra saba,--dukkhera karana
sva-tantra lilaya dukkha sahena laksmana

TRANSLATION

The activities of Lord Rama were full of suffering, but Laksmana, of His own accord, tolerated that suffering.

TEXT 151

nisedha karite nare, yate chota bhai
mauna dhari' rahe laksmana mane dukkha pai'

TRANSLATION

As a younger brother He could not stop Lord Rama from His resolution, and so He remained silent, although unhappy in His mind.

TEXT 152

krsna-avatare jyestha haila se vara karana
krsnake karaila nana sukha asvadana

TRANSLATION

When Lord Krsna appeared, He [Balarama] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

TEXT 153

rama-iaksmana--krsna-ramera amsa-visesa
avatara-kaie donhe donhte pravesa

TRANSLATION

Sri Rama and Sri Laksmana, who are plenary portions of Lord Krsna and Lord Balarama, entered into Them at the time of Krsna's and Balarama's appearance.

PURPORT

With reference to the Visnu-dharmottara, the Laghu-bhagavatamrta explains that Rama is an incarnation of Vasudeva, Laksmana is an incarnation of Sankarsana, Bharata is an incarnation of Pradyumna, and Satrugna is an incarnation of Aniruddha. The Padma Purana describes that Ramacandra is Narayana, and Laksmana, Bharata and Satrugna are respectively Sesa, Cakra, and Sankha (the conchshell in the hand of

Narayana). In the Rama-gita of the Skanda purana, Laksmana, Bharata, and Satrugna have been described as the triple attendants of Lord Rama.

TEXT 154

sei am. sa lana jyestha-kanisthabhimana
amsamsi-rupe sastre karaye vyakhyana

TRANSLATION

Krsna and Balarama 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 155

ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bh u vanesu kintu
krsnah s vayam samabha vat paramah puman yo
go vindam adi-purusam tam aham bhajami

TRANSLATION

"I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rama, but who personally appears in His supreme original form as Lord Krsna."

PURPORT

This is a quotation from Brahma-samhita (5.39).

TEXT 156

sri-caitanya--sei krsna, nityananda--rama
nityananda purna kare caitanyera kama

TRANSLATION

Lord Caitanya is the same Lord Krsna, and Lord Nityananda is Lord Balarama. Lord Nityananda fulfills all of Lord Caitanya's desires.

TEXT 157

nityananda-mahima-sindhu anan ta, apara
eka kana sparsi matra,--se krpa tanhara

TRANSLATION

The ocean of Lord Nityananda's glory is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

TEXT 158

ara eka suna tanra krpara mahima
adhama jivere cadhaila urdh va-sima

TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

TEXT 159

veda-guhya katha ei ayogya kahite
tathapi kahiye tanra krpa prakasite

TRANSLATION

To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

TEXT 160

uiiasa-upari iekhon tomara prasada
nityananda prabhu, m ora ksama aparadha

TRANSLATION

O Lord Nityananda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

TEXT 161

avadhuta gosanira eka bhrtya prema-dhama
minaketana ramadasa haya tanra nama

TRANSLATION

Lord Nityananda Prabhu had a servant named Sri Minaketana Ramadasa, who was a reservoir of love.

TEXT 162

amara alaye ah o-ratra-sankirtana
tahate aila tenho pana nimantrana

TRANSLATION

At my house there was sankirtana day and night, and therefore he visited there, having been invited.

TEXT 163

maha-prema-maya tinho vasiya angane
sakala vaisnava tanra vandila carane

TRANSLATION

Absorbed in emotional love, he sat in my courtyard, and all the Vaisnavas bowed down at his feet.

TEXT 164

namaskara karite, ka'ra uparete cade
preme ka're vamsi mare, kahake capade

TRANSLATION

In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

TEXT 165

ye nayana dekhite asru haya mane yara
sei netre avicchinna vahe asru-dhara

TRANSLATION

When someone saw the eyes of Minaketana Ramadasa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Minaketana Ramadasa.

TEXT 166

kabhu kona ange dekhi pulaka-kadamba
eka ange jadya tanra, ara ange kampa

TRANSLATION

Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling.

TEXT 167

nityananda bali' yabe karena hunkara
taha dekhi' lokera haya maha-camatkara

TRANSLATION

Whenever he shouted aloud the name Nityananda, the people around him were filled with great wonder and astonishment.

TEXT 168

gunarnava misra name eka vipra arya
sri-murti-nikate tenho kare seva-karya

TRANSLATION

One respectable brahmana named Sri Gunarnava Misra was serving the Deity.

TEXT 169

angane asiya tenho na kaila sambhasa
taha dekhi' krudha hana bale ramadasa

TRANSLATION

When Minaketana was seated in the yard, this brahmana did not offer him respect. Seeing this, Sri Ramadasa became angry and spoke.

TEXT 170

`ei ta' dvitiya suta romaharasana
baiade va dekhi' ye na kaiia pratyudgama'

TRANSLATION

"Here I find the second Romaharsana-suta, who did not stand to show honor when he saw Lord Balarama."

TEXT 171

eta bali' nace gaya, karaye san tosa
krsna-karya kare vi,ora--na karila rosa

TRANSLATION

After saying this, he danced and sang to his heart's content, but the brahmana did not become angry, for he was then serving Lord Krsna.

PURPORT

Minaketana Ramadasa was a great devotee of Lord Nityananda. When he entered the house of Krsnadasa Kaviraja, Gunarnava Misra, the priest who was worshiping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharsana-suta was speaking

to the great assembly of sages at Naimisaranya. Lord Baladeva entered that great assembly, but since Romaharsanasuta was on the vyasasana, he did not get down to offer respect to Lord Baladeva. The behavior of Gunarnava Misra indicated that he had no great respect for Lord Nityananda, and this idea was not at all palatable to Minaketana Ramadasa. For this reason the mentality of Minaketana Ramadasa is never deprecated by devotees.

TEXT 172

utsavante gela tinho kariya prasada
mora bhrata-sane tanra kichu haila vada

TRANSLATION

At the end of the festival Minaketana Ramadasa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

TEXT 173

caitanya-prabhute tanra sudrdha visvasa
nityananda-prati tanra vis vasa-abhasa

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityananda.

TEXT 174

iha jani' ramadasera dukkha ha-ila mane
tabe ta' bhratare ami karinu bhartsane

TRANSLATION

Knowing this, Sri Ramadasa felt unhappy in his mind. I then rebuked my brother.

TEXT 175

dui bhai eka-tanu--samana-prakasa
nityananda na mana, tomara habe sarva-nasa

TRANSLATION

"These two brothers," I told him, "are like one body; They are identical manifestations. If you do not believe in Lord Nityananda, you will fall down.

TEXT 176

ekete visvasa, anye na kara sammana
"ardha-kukkuti-nyaya" tomara pramana

TRANSLATION

"If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

TEXT 177

kimva, donha na manina hao ta' pasanda
eke mani' are na mani,--ei-mata bhanda

TRANSLATION

It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

TEXT 178

kruddha haiya vamsi bhanghi' cale ramadasa
tat-kale amara bhratara haila sarva-nasa

TRANSLATION

Thus Sri Ramadasa broke his flute in anger and went away, and at that time my brother fell down.

TEXT 179

ei ta' kahila tanra se vaka-prabhava
ara eka kahi tanra dayara svabhava

TRANSLATION

I have thus described the power of the servants of Lord Nityananda. Now I shall describe another characteristic of His mercy.

TEXT 180

bhaike bhartsinu muni, lana ei guna
sei ratre prabhu more dila darasana

TRANSLATION

That night Lord Nityananda appeared to me in a dream because of my good quality in chastising my brother.

TEXT 181

naihaji-nikate `jnamatapura' name grama
tanha svapne dekha dila nityananda-rama

TRANSLATION

In the village of Jhamatapura, which is near Naihati, Lord Nityananda appeared to me in a dream.

PURPORT

There is now a railway line to Jhamatapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Salara. From that station one can go directly to Jhamatapura.

TEXT 182

dandavat haiya ami padinu payete
nija-pada-padma prabhu dila mora mathe

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

TEXT 183

`utha', `utha' bali' more bale bara bara
uthi' tanra rupa dekhi' hainu camatkara

TRANSLATION

"Arise! Get up!" He told me again and again. Upon rising, I was greatly astonished to see His beauty.

TEXT 184

syama-cikkana kanti, prakanda sarira
saksat kandarpa, yaiche maha-malla-vira

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

TEXT 185

su valita hasta, pada, kamala-nayana

patta- vastra sire, patta-vastra paridhana

TRANSLATION

He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.

TEXT 186

suvarna-kundala karne, svarnangada- vala
payete nupura baje, kanthe puspa-mala

TRANSLATION

He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

TEXT 187

candana-lepita-anga, tilaka suthama
matta-gaja jini' mada-manthara payana

TRANSLATION

His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

TEXT 188

ko ti-candra jini' mukha ujjvala-varana
dadimba-biia-sama danta tambula-carvana

TRANSLATION

His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

TEXT 189

preme matta anga dahine-vame dole
'krsna' 'krsna' baliya gambhira bola baie

TRANSLATION

His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted "Krsna, Krsna" in a deep voice.

TEXT 190

ranga-yasti haste dole yena matta simha
cari-pase vedi ache caranete bhrnga

TRANSLATION

His red stick moving in His hand, He seemed like a maddened lion.
All around the four sides of His feet were bumblebees.

TEXT 191

parisada-gane dekhi' saba gopa-vese
'krsna' 'krsna' kahe sabe saprema avese

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like
so many bees and also chanted "Krsna, Krsna," absorbed in ecstatic love.

TEXT 192

sing\ vamsi bajnya keha, keha nace gaya
se vaka yogaya tambula, camara dhulaya

TRANSLATION

Some of them played horns and flutes, and others danced and sang.
Some of them offered betel nuts, and others waved camara fans about Him.

TEXT 193

nityananda-svarupera dekhiya vaibhava
kiba rupa, guna, lila--alaukika saba

TRANSLATION

Thus I saw such opulence in Lord Nityananda Svarupa. His wonderful
form, qualities and pastimes are all transcendental.

TEXT 194

anande vih vala ami, kichu nahijani
tabe hasi' prabhu more kahilena vani

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything
else. Then Lord Nityananda smiled and spoke to me as follows.

TEXT 195

are are krsnadasa, na karaha bhaya
vrndavane yaha,--tanha sarva labhya haya

TRANSLATION

"O my dear Krsnadasa, do not be afraid. Go to Vrndavana, for there you will attain all things."

TEXT 196

eta bali' prerila more hatasani diya
antardhana kaila prabhu nija-gana lana

TRANSLATION

After saying this, He directed me toward Vrndavana by waving His hand. Then He disappeared with His associates.

TEXT 197

murcchita ha-iyā muni padīnu bhūmite
svapna-bhanga haila, dekhi, hanache prabhate

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

TEXT 198

ki dekhīnu ki sunīnu, kariye vicara
prabhu-ajna haila vrndavana yaibara

TRANSLATION

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vrndavana at once.

TEXT 199

sei ksane vrndavane karīnu gamana
prabhura krpate sukhe ainu vrndavana

TRANSLATION

That very second I started for Vrndavana, and by His mercy I reached there in great happiness.

TEXT 200

jaya jaya nityananda, nityananda-rama
yanhara krpate painu vrndavana-dhama

TRANSLATION

All glory, all glory to Lord Nityananda Balarama, by whose mercy I have attained shelter in the transcendental abode of Vrndavana.

TEXT 201

jaya jaya nityananda, jaya krpa-maya
yanha haite painu rupa-sanatanasraya

TRANSLATION

All glory, all glory to the merciful Lord Nityananda, by whose mercy I have attained shelter at the lotus feet of Sri Rupa and Sri Sanatana.

TEXT 202

yanha haite painu raghunatha-mahasaya
yanha haite painu sri-svarupa-asraya

TRANSLATION

By His mercy I have attained the shelter of the great personality Sri Raghunatha dasa Gosvami, and by His mercy I have found the refuge of Sri Svarupa Damodara.

PURPORT

Anyone desiring to become expert in the service of Sri Sri Radha and Krsna should always aspire to be under the guidance of Svarupa Damodara Gosvami, Rupa Gosvami, Sanatana Gosvami and Raghunatha dasa Gosvami. To come under the protection of the Gosvamis, one must get the mercy and grace of Nityananda Prabhu. The author has tried to explain this fact in these two verses.

TEXT 203

sanatana-krpaya painu bhaktira siddhanta
sri-r\pa-krpaya painu bhakti-rasa-pran ta

TRANSLATION

By the mercy of Sanatana Gosvami I have learned the final conclusions of devotional service, and by the grace of Sri Rupa Gosvami I have tasted the highest nectar of devotional service.

PURPORT

Sri Sanatana Gosvami Prabhu, the teacher of the science of devotional service, wrote several books, of which the Brhad-bhagavatamrta is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Krsna must read this book. Sanatana Gosvami also wrote a special commentary on the Tenth Canto of Srimad-Bhagavatam known as the Dasama-tippani which is so excellent that by reading it one can understand very deeply the pastimes of Krsna in His exchanges of loving activities. Another famous book by Sanatana Gosvami is the hari bhakti-vilasa, which states the rules and regulations for all divisions of Vaisnavas, namely, Vaisnava householders, Vaisnava brahmacaris, Vaisnava vana-prasthas and Vaisnava sannyasis. This book was especially written, however, for Vaisnava householders. Srila Raghunatha dasa Gosvami has described Sanatana Gosvami in his play Vilapa-kusumanjali, verse six, where he has expressed his obligation to Sanatana Gosvami in the following words:

vairagya-yug-bhakti-rasam prayatnair
apayayan mam anabhiosum andham
krpambudhir yah para-dukhka-dukhki
sanatanas tam parbhum asrayami

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanatana Gosvami, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very much compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet." Krsnadasa Kaviraja Gosvami also, in the last section of Caitanya-caritamrta, specifically mentions the names of Rupa Gosvami, Sanatana Gosvami and Srila Jiva Gosvami and offers his respectful obeisances unto the lotus feet of these three spiritual masters, as well as Raghunatha dasa. Srila Raghunatha dasa Gosvami also accepted Sanatana Gosvami as the teacher of the science of devotional service. Srila Rupa Gosvami is described as the bhakti-rasacarya, or one who knows the essence of devotional service. His famous book Bhakti-rasamrta-sindhu is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is Ujjvala-nilamani. In this book he elaborately explains the loving affairs and transcendental activities of Lord Krsna and Radharani.

TEXT 204

jaya jaya nityananda-caranaravin da
yanha haite painu sri-radha-govinda

TRANSLATION

All glory, all glory to the lotus feet of Lord Nityananda, by whose mercy I have attained Sri Radha-Govinda.

PURPORT

Srila Narottama dasa Thakura, who is famous for his poetic composition known as prarthana, has lamented in one of his prayers, "When wili Lord Nityananda be merciful upon me so that I will forget all material desires?" Srila Narottama dasa Thakura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Krsna, Vrndavana. He also confirms that one cannot understand the loving affairs of Radha and Krsna without going through the direction of the six Gosvamis. In another verse Narottama dasa Thakura has stated that without the causeless mercy of Nityananda Prabhu, one cannot enter into the affairs of Radha and Krsna.

TEXT 205

jagai madhai haite muni se papistha
purisera kita haite muni se laghistha

TRANSLATION

I am more sinful than Jagai and Madhai and even lower than the worms in the stool.

TEXT 206

mora nama sune yei tara punya ksaya
mora nama laya yei tara papa haya

TRANSLATION

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

TEXT 207

emana nirghrna more keba krpa kare
eka nityananda vinu jagat bhitare

TRANSLATION

Who in this world but Nityananda could show His mercy to such an abominable person as me?

TEXT 208

preme matta nityananda krpa-avatara
uttama, adhama, kichu na kare vicara

TRANSLATION

Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

TEXT 209

ye age padaye, tare karaye nistara
ataeva nistarila mo-hena duracara

TRANSLATION

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

TEXT 210

mo-papisthe anilena sri-vrndavana
mo-hena adhame dija sri-rupa-carana

TRANSLATION

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Sri Rupa Gosvami.

TEXT 211

sri-madana-gopala-sri-go vinda-darasana
kahibara yogya nahe e-saba kathana

TRANSLATION

I am not fit to speak all these confidential words about my visiting Lord Madanagopala and Lord Govinda.

TEXT 212

vrndavana-purandara sri-madana-gopda
rasa-vilasi saksat vrajendra-kumara

TRANSLATION

Lord Madanagopala, the chief Deity of Vrndavana, is the enjoyer of the rasa dance and is directly the son of the King of Vraja.

TEXT 213

sri-radha-lalita-sange rasa- vilasa
manmatha-manmatha-rupe yanhara prakasa

TRANSLATION

He enjoys the rasa dance with Srimati Radharani, Sri Lalita and others. He manifests Himself as the Cupid of Cupids.

TEXT 214

tasam avirabhuc chaurih
smayamana-mukhambujah
pitainbara-dharah sragvi
saksan manmatha-manmathah

TRANSLATION

"Wearing yellow garments and decorated with a flower garland, Lord Krsna, appearing among the gopis with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

PURPORT

This is a quotation from Srimad-Bhagavatam (10.32.2).

TEXT 215

sva-madhurye lokera mana kare akaisana
dui pase radha lalita karena se vana

TRANSLATION

With Radha and Lalita serving Him on His two sides, He attracts the hearts of all by His own sweetness.

TEXT 216

nityananda-daya more tanre dekhaNa
sri-radha-madana-mohane prabhu kari' dila

TRANSLATION

The mercy of Lord Nityananda showed me Sri Madanamohana and gave me Sri Madanamohana as my Lord and master.

TEXT 217

mo-adhame dila sri-govinda darasana
kahibara katha nahe akathya-kathana

TRANSLATION

He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

TEXT 218-219

vrndavane yoga-pithe kalpa-taru-vane
ratna-mandapa, tahe ratna-simhasane

sri-go vinda vasiyachena vrajendra-nandana
madhurya prakasi' karen a jagat mohana

TRANSLATION

On an altar made of gems in the principal temple of Vrndavana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

TEXT 220

vama-pais ve sri-radhika sakhi-gana-sange
rasadika-Iila prabhu kare kata range

TRANSLATION

By His left side is Srimati Radharani and Her personal friends. With them Lord Govinda enjoys the rasa-lila and many other pastimes.

TEXT 221

yanra dhyana nija-loke kare padmasana
astadasaksara-man tre kare upasana

TRANSLATION

Lord Brahma, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

PURPORT

In his own planet, Lord Brahma, with the inhabitants of that planet, worships the form of Lord Govinda, Krsna, by the mantra of eighteen syllables, klim krsnaya govmdaya gopiiiana-vallabhaya svaha. Those who are initiated by a bona fide spiritual master and who chant the Gayatri mantra three times a day know this astdasaksara, eighteen-syllable mantra. The inhabitants of Brahmaloaka and the planets below Brahmaloaka worship Lord Govinda by meditating with this mantra. There is no difference between meditating and chanting, but in the present age meditation is not possible on this planet. Therefore loud chanting of a mantra like the maha--mantra, Hare Krsna, with soft chanting of the astadasaksara, the mantra of eighteen syllables, is recommended.

Lord Brahma lives in the highest planetary system, known as Brahmaloaka or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahma, so in the

heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvan, is the predominating deity. The inhabitants and predominating deities of every planet are all recommended to worship Govinda either by meditation or by chanting.

TEXT 222

caudda-bhuvane yanra sabe kare dhyana
vaikun thaoui-pure yanra lila-guna gana

TRANSLATION

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuntha sing of His qualities and pastimes.

TEXT 223

yanra madhurite kare laksmi akarsana
rupa-gosani kariyachena se-rupa varnana

TRANSLATION

The goddess of fortune is attracted by His sweetness, which Srila Rupa Gosvami has described in this way:

PURPORT

Srila Rupa Gosvami, in his Laghu-bhagavatamrta, has quoted from the Padma purana, where it is stated that Laksmidevi, the goddess of fortune, after seeing the attractive features of Lord Krsna, was attracted to Him, and to get the favor of Lord Krsna she engaged herself in meditation. When asked by Krsna why she engaged in meditation with austerity, Laksmidevi answered, "I want to be one of Your associates like the gopis in Vrndavana." Hearing this, Lord Sri Krsna replied that it was quite impossible. Laksmidevi then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Laksmi has always been situated on the chest of Lord Krsna as a golden line. The austerity and meditation of Laksmidevi are also mentioned in the Srimad- Bhagavatam (10.16.36), where the Nagapatnis, the wives of the serpent Kaliya, in the course of their prayers to Krsna, said that the goddess of fortune, Laksmi, also wanted His association as agopiand desired the dust of His lotus feet.

TEXT 224

smeram bhangi-traya-paricitam saci-vistirna-drstim-
vamsi-nyastadhara-kisalayam ujj valam candrakena
govindakhyam hari-tanum itah kesi-tirthopakanthe
ma preksisthas tava yadi sakhe bandhu-sange 'sti rangah

TRANSLATION

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamuna at Kesighata. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

PURPORT

This is a verse quoted from Bhakti rasamrta-sindhu (1.2.239) in connection with practical devotional service. Generally people in their conditioned life engage in the pleasure of society, friendship and love. This so-called love is lust, not love. But people are satisfied with such a false understanding of love. Vidyapati, a great and learned poet of Mithila, has said that the pleasure derived from friendship, society and family life in the material world is like a drop of water, but our hearts desire pleasure like an ocean. Thus the heart is compared to a desert of material existence that requires the water of an ocean of pleasure to satisfy its dryness. If there is a drop of water in the desert, one may indeed say that it is water, but such a minute quantity of water has no value. Similarly, in this material world no one is satisfied in the dealings of society, friendship and love. Therefore if one wants to derive real pleasure within his heart, he must seek the lotus feet of Govinda. In this verse Rupa Gosvami indicates that if one wants to be satisfied in the pleasure of society, friendship and love, he need not seek shelter at the lotus feet of Govinda, for if one takes shelter under His lotus feet he will forget that minute quantity of so-called pleasure. One who is not satisfied with that so-called pleasure may seek the lotus feet of Govinda, who stands on the shore of the Yamuna at Kesitirtha, or Kesighata, in Vrndavana and attracts all the gopis to His transcendental loving service.

TEXT 225

saksat vrajendra-suta ithe nahi ana
yeb\ ajne kare tanre pratim-hena jnna

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

TEXT 226

sei aparadhe tara nahika nistara
gnora narakete pade, ki baliba ara

TRANSLATION

For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

PURPORT

In the Bhakti-sandarbha Jiva Gosvami has stated that those who are actually very serious about devotional service do not differentiate between the form of the Lord made of clay, metal, stone or wood and the original form of the Lord. In the material world a person and his photograph, picture or statue are different. But the statue of Lord Krsna and Krsna Himself, the Supreme Personality of Godhead, are not different, because the Lord is absolute. What we call stone, wood and metal are energies of the Supreme Lord, and energies are never separate from the energetic. As we have several times explained, no one can separate the sunshine energy from the energetic sun. Therefore material energy may appear separate from the Lord, but transcendently it is nondifferent from the Lord.

The Lord can appear anywhere and everywhere because His diverse energies are distributed everywhere like sunshine. We should therefore understand whatever we see to be the energy of the Supreme Lord and should not differentiate between the Lord and His arca form made from clay, metal, wood or paint. Even if one has not developed this consciousness, one should accept it theoretically from the instructions of the spiritual master and should worship the arca-murti, or form of the Lord in the temple, as nondifferent from the Lord.

The padma purana specifically mentions that anyone who thinks the form of the Lord in the temple to be made of wood, stone or metal is certainly in a hellish condition. Impersonalists are against the worship of the Lord's form in the temple, and there is even a group of people who pass as Hindus but condemn such worship. Their so-called acceptance of the Vedas has no meaning, for all the acaryas, even the impersonalist Sankaracarya, have recommended the worship of the transcendental form of the Lord. Impersonalists like Sankaracarya recommend the worship of five forms, known as pancopasana, which include Lord Visnu. Vaisnavas, however, worship the forms of Lord Visnu in His varied manifestations, such as RadhaKrsna, Laksmi-Narayana, Sita-Rama and Rukmini-Krsna. Mayavadis admit that worship of the Lord's form is required in the beginning, but they think that in the end everything is impersonal. Therefore, since they are ultimately against worship of the Lord's form, Lord Sri Caitanya Mahaprabhu has described them as offenders.

Srimad-Bhagavatam has condemned those who think the body to be the self as bhauma ijya-dhik. Bhauma means earth, and ijya-dhik means worshiper. There are two kinds of bhauma ijya-dhik: those who worship the land of their birth, such as nationalists, who make many sacrifices for the motherland, and those who condemn the worship of the form of the Lord. One should not worship the planet earth or land of his birth, nor should one condemn the form of the Lord, which is manifested in metal or wood for our facility. Material things are also the energy of the Supreme Lord.

TEXT 227

hena ye go vinda prabhu, painu yanha haite
tanhara carana-krpa ke pare varnite

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityananda] by whom I have attained the shelter of this Lord Govinda?

TEXT 228

vrndavane vaise yata vaisnava-mandala
krsna-nama-parayana, parama-mangala

TRANSLATION

All the groups of Vaisnavas who live in Vrndavana are absorbed in chanting the all-auspicious name of Krsna.

TEXT 229

yanra prana-dhana--nityananda-sri-caitanya
radha-klsna-bhakti vine nani javne anya

TRANSLATION

Lord Caitanya and Lord Nityananda are their life and soul. They do not know anything but devotional service to Sri Sri Radha-Krsna.

TEXT 230

se vaisnavera pada-renu, tara pada-cha va
adhamere dija prabhu-nityananda-daya

TRANSLATION

The dust and shade of the lotus feet of the Vaisnavas have been granted to this fallen soul by the mercy of Lord Nityananda.

TEXT 231

`tanha sarva labhya haya'--prabhura vacana
sei sutra--ei tara kaila vivarana

TRANSLATION

Lord Nityananda said, "In Vrndavana all things are possible." Here I have explained His brief statement in detail.

TEXT 232

se saba painu ami vrndavane aya
sei saba labhya ei prabhura krpaya

TRANSLATION

I have attained all this by coming to Vrndavana, and this was made possible by the mercy of Lord Nityananda.

PURPORT

All the inhabitants of Vrndavana are Vaisnavas. They are all-
auspicious because somehow or other they always chant the holy name of
Krsna. Even though some of them do not strictly follow the rules and
regulations of devotional service, on the whole they are devotees of
Krsna and chant His name directly or indirectly. Purposely or without
purpose, even when they pass on the street they are fortunate enough to
exchange greetings by saying the name of Radha or Krsna. Thus directly
or indirectly they are auspicious.

The present city of Vrndavana has been established by the Gaudiya
Vaisnavas since the six Gosvamis went there and directed the
construction of their different temples. Of all the temples in
Vrndavana, ninety percent belong to the Gaudiya Vaisnava sect, the
followers of the teachings of Lord Caitanya Mahaprabhu and Nityananda,
and seven temples are very famous. The inhabitants of Vrndavana do not
know anything but the worship of Radha and Krsna. In recent years some
unscrupulous so-called priests known as caste gosvamis have introduced
the worship of demigods privately, but no genuine and rigid Vaisnavas
participate in this. Those who are serious about the Vaisnava method of
devotional activities do not take part in such worship of demigods.

The Gaudiya Vaisnavas never differentiate between Radha-Krsna and
Lord Caitanya. They say that since Lord Caitanya is the combined form of
Radha-Krsna, He is not different from Radha and Krsna. But some misled
people try to prove that they are greatly elevated by saying that they
like to chant the hoiy name of Lord Gaura instead of the names Radha and
Krsna. Thus they purposely differentiate between Lord Caitanya and
Radha-Krsna. According to them, the system of naoiya-nagari, which they
have recently invented in their fertile brains, is the worship of Gaura,
Lord Caitanya, but they do not like to worship Radha and Krsna. They put
forward the argument that since Lord Caitanya Himseif appeared as Radha
and Krsna combined, there is no necessity of worshiping Radha and Krsna.
Such differentiation by so-called devotees of Lord Caitanya Mahaprabhu
is considered disruptive by pure devotees. Anyone who differentiates
between Radha--Krsna and Gauranga is to be considered a plaything in the
hands of maya.

There are others who are against the worship of Caitanya
Mahaprabhu, thinking Him mundane. But any sect that differentiates
between Lord Caitanya Mahaprabhu and Radha-Krsna, either by worshiping
Radha-Krsna as distinct from Lord Caitanya or by worshiping Lord
Caitanya but not Radha-Krsna, is in the group of prakrta- sahajiyas.

Srila Krsnadasa Kaviraja Gosvami, the author of Caitanya-
caritainrta, pred icts in verses 225 and 226 that in the future those
who manufacture imaginary methods of worship will gradually give up the
worship of Radha-Krsna, and although they will call themselves devotees
of Lord Caitanya, they will also give up the worship of Caitanya
Mahaprabhu and fall down into material activities. For the real
worshippers of Lord Caitanya, the ultimate goal of life is to worship Sri
Sri Radha and Krsna.

TEXT 233

apanara katha likhi nirlajja ha-iyā
nityananda-gunelekhaya unmatta kariya

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityananda, making me like a madman, force me to write these things.

TEXT 234

nityananda-prabhura guna-mahima अपरा
'sahasra-vadane' sesa nahi paya yanra

TRANSLATION

The glories of Lord Nityananda's transcendental attributes are unfathomable. Even Lord Sesa with His thousands of mouths cannot find their limit.

TEXT 235

sri-rupa-raghunatha-pade yara asa
caitanya-caritamṛta kahe kṛsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Kṛsnadasa, narrate Sri Caitanya-caritamṛta, following in their footsteps.

Thus end the Bhaktivedānta purports to the Sri Caitanya-caritamṛta, *Adi-līla*, Fifth Chapter, describing the glories of Lord Nityananda Balarama.

Chapter Six

The truth of Advaita Acarya has been described in two different verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Maha-Visnu, and the material causal activities are caused by another form of Maha-Visnu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita to associate with Lord Caitanya. When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellows derived from devotional service to the Supreme Lord, Kṛṣṇa.

TEXT 1

vande tam srimad-advaitacaryam adbhuta-cesjitam
yasya prasada ajno 'pi tat-svarupam nirupayet

TRANSLATION

I offer my respectful obeisances to Sri Advaita Acarya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

TEXT 2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu. All glories to Lord Nityananda. All glories to Advaita Acarya. And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu.

TEXT 3

panca sloke kahija sri-nityananda-tattva
sloka-dvaye kahi advaitacaryera mahattva

TRANSLATION

In five verses I have described the principle of Lord Nityananda. Then in the following two verses I describe the glories of Sri Advaita Acarya.

TEXT 4

maha-visnur jagat-karta
mayaya yah srjaty adah
tasyavatara e vayam
advaitacarya isvarah

TRANSLATION

Lord Advaita Acarya is the incarnation of Maha-Visnu, whose main function is to create the cosmic world through the actions of maya.

TEXT 5

advaitam harinadvaitad
acaryam bhakti-samsanat
bhaktavataram isam tam

advaitacaryam asraye

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 6

advaita-acarya gosani saksat is vara
yanhara mahima nahe jivera gocara

TRANSLATION

Sri Advaita Acarya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

TEXT 7

maha-visnu srsti karena jagad-di karya
tanra avatara saksat advaita acarya

TRANSLATION

Maha-Visnu performs all the functions for the creation of the universes. Sri Advaita Acarya is His direct incarnation.

TEXT 8

ye purusa srsti-sthiti karena mayaya
ananta brahmanda srsti karena lilaya

TRANSLATION

That purusa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

TEXT 9

icchaya ananta murti karena prakasa
eka eka murte karena brahmande pravesa

TRANSLATION

By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

TEXT 10

se purusera amsa--advaita, nahi kichu bheda
sarira-visesa tanra--nahika viccheda

TRANSLATION

Sri Advaita Acarya is a plenary part of that purusa and so is not different from Him. Indeed, Sri Advaita Acarya is not separate but is another form of that purusa.

TEXT 11

sahaya karena tanra ia-iyā `pradhana'
koti brahmānda karena icchaya nirmana

TRANSLATION

He [Advaita Acarya] helps in the pastimes of the purusa, with whose material energy and by whose will He creates innumerable universes.

TEXT 12

jagat-mangala advaita, mangala-guna-dhama
mangala-caritra sada, `mangala' ynra nama

TRANSLATION

Sri Advaita Acarya is all-auspicious to the world, for He is a reservoir of allauspicious attributes. His characteristics, activities and name are always auspicious.

PURPORT

Sri Advaita Prabhu, who is an incarnation of Maha-Visnu, is an acarya, or teacher. All His activities and ail the other activities of Visnu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Visnu also becomes auspi-

s simultaneously. Therefore, since Lord Visnu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Visnu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditional life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of fruitive activities or impersonal liberation. Bewildered by the spell of material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Visnu wanted to follow Him with their impersonal conceptions. The attempt of Advaita prabhu to punish them is also auspicious. Lord Visnu and His activities can bestow all good fortune,

directly and indirectly. In other words, being favored by Lord Visnu and being punished by Lord Visnu are one and the same because all the activities of Visnu are absolute. According to some, Mangala was another name of Advaita Prabhu. As the causal incarnation, or Lord Visnu's incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from all kinds of misfortune. One should not invest any material contamination or impersonalism in the Visnu form. Everyone should try to understand the real identity of Lord Visnu, for by such knowledge one can attain the highest stage of perfection.

TEXT 13

koti amsa, koti sakti, koti avatara
eta lana srje purusa sakala samsara

TRANSLATION

Maha-Visnu creates the entire material world, with millions of His parts, energies and incarnations.

TEXT 14-15

maya yaiche dui amsa--`nimitta; , `upadana'
maya--`nimitta'-hetu, upadana--`pradhana'

purusa is vara aiche dvi-murti ha-i ya
visva-srsti kare `nimitta' `upadana' lana

TRANSLATION

Just as the external energy consists of two parts--the efficient cause [nimitta] and the material cause [upadana], maya being the efficient cause and pradhana the material cause--so Lord Visnu, the Supreme Personality of Godhead assumes two forms to create the material world with the efficient and material causes.

PURPORT

There are two kinds of research to find the original cause of creation. One conclusion is that the Supreme Personality of Godhead, the ail-blissful, eternal, allknowing form, is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world, where there are innumerable spiritual planets known as Vaikunthas as well as His personal abode, known as Goloka Vrndavana. In other words, there are two manifestations--the material cosmos and the spiritual world. As in the material world there are innumerable planets and universes, so in the spiritual world there are also innumerable spiritual planets and universes, including the Vaikunthas and Goloka. The Supreme Lord is the cause of both the material and spiritual worlds.

The other conclusion, of course, is that this cosmic manifestation is caused by an inexplicable unmanifested void. This argument is meaningless.

The first conclusion is accepted by the Vedanta philosophers, and the second is supported by the atheistic philosophical system of the Sankhya smṛti, which directly opposes the Vedantic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sankhya philosophers think that the symptoms of knowledge and living force visible in the innumerable living creatures are caused by the three qualities of the cosmic manifestation. Therefore the Sankhyites are against the conclusion of Vedanta regarding the original cause of creation.

Factually, the supreme absolute spirit soul is the cause of every kind of manifestation, and He is always complete, both as the energy and as the energetic. The cosmic manifestation is caused by the energy of the Supreme Absolute Person, in whom all energies are conserved. Philosophers who are subjectively engaged in the cosmic manifestation can appreciate only the wonderful energies of matter. Such philosophers accept the conception of God only as a product of material energy. According to their conclusions, the source of the energy is also a product of the energy. Such philosophers wrongly observe that the living creatures within the cosmic manifestation are caused by the material energy, and they think that the supreme absolute conscious being must similarly be a product of the material energy.

Since materialistic philosophers and scientists are too much engaged with their imperfect senses, naturally they conclude that the living force is a product of a material combination. But the actual fact is just the opposite. Matter is a product of spirit. According to Bhagavad-gīta, the supreme spirit, the Personality of Godhead, is the source of all energies. When one advances in research work by studying a limited substance within the limits of space and time, one is amazed by the various wonderful cosmic manifestations, and naturally one goes on hypnotically accepting the path of research work or the inductive method. Through the deductive way of understanding, however, one accepts the Supreme Absolute Person, the Personality of Godhead, as the cause of all causes, who is full with diverse energies and who is neither impersonal nor void. The impersonal manifestation of the Supreme Person is another display of His energy. Therefore the conclusion that matter is the original cause of creation is completely different from the real truth. The material manifestation is caused by the glance of the Supreme Personality of Godhead, who is inconceivably potent. Material nature is electrified by the supreme authority, and the conditioned soul, within the limits of time and space, is trapped by awe of the material manifestation. In other words, the Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestations of His material energy. For one who does not understand the power of the Supreme Personality of Godhead or His diverse energies because of not knowing the relationship between the source of the energies and the energies themselves, there is always a chance of error, which is known as vivarta. As long as materialistic scientists and philosophers do not come to the right conclusion, certainly they will hover above the material field, bereft of proper understanding of the Absolute Truth.

The great Vaisnava philosopher Srila Baladeva Vidyabhusana has very nicely explained the materialistic conclusion in his Govinda-bhasya on the Vedanta-sutra. He writes as follows:

"The Sankhya philosopher Kapila has connected the different elementary truths according to his own opinion. Material nature, according to him, consists of the equilibrium of the three material qualities, goodness, passion and ignorance. Material nature produced the material energy, known as mahat, and mahat produced the false ego. The ego produced the five objects of sense perception, which produced the ten senses (five for acquiring knowledge and five for working), the mind and the five gross elements. Counting the purusa, or the enjoyer, with these twenty-four elements, there are twenty-five different truths. The nonmanifested stage of these twenty-five elementary truths is called prakrti, or material nature. The qualities of material nature can associate in three different stages, namely as the cause of happiness, the cause of distress and the cause of illusion. The quality of goodness is the cause of material happiness, the quality of passion is the cause of material distress, and the quality of ignorance is the cause of illusion. Our material experience lies within the boundaries of these three manifestations of happiness, distress and illusion. For example, a beautiful woman is certainly a cause of material happiness for one who possesses her as a wife, but the same beautiful woman is a cause of distress to a man whom she rejects or who is the cause of her anger, and if she leaves a man she becomes the cause of illusion.

"The two kinds of senses are the ten external senses and the one internal sense, the mind. Thus there are eleven senses. According to Kapila, material nature is eternal and all-powerful. Originally there is no spirit, and matter has no cause. Matter itself is the chief cause of everything. It is the all-pervading cause of all causes. The Sankhya philosophy regards the total energy (mahat-tattva), the false ego and the five objects of sense perception as the seven diverse manifestations of material nature, which has two features, known as the material cause and efficient cause. The purusa, the enjoyer, is without transformation, whereas material nature is always subject to transformation. But although material nature is inert, it is the cause of enjoyment and salvation for many living creatures. Its activities are beyond the conception of sense perception, but still one may guess at them by superior intelligence. Material nature is one, but because of the interaction of the three qualities, it can produce the total energy and the wonderful cosmic manifestation. Such transformations divide material nature into two features, namely the efficient and material causes. The purusa, the enjoyer, is inactive and without material qualities, although at the same time He is the master, existing separately in each and every body as the emblem of knowledge. By understanding the material cause, one can guess that the purusa, the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sankhya philosophy, after describing the nature of prakrti (material nature) and purusa (the enjoyer), asserts that the creation is only a product of their unification or proximity to one another. With such unification the living symptoms are visible in material nature, but one can guess that in the person of the enjoyer, purusa, there are powers of control and enjoyment. When the purusa is illusioned for want of sufficient knowledge, He feels Himself to be the enjoyer, and when He is

in full knowledge He is liberated. In the Sankhya philosophy the purusa is described to be always indifferent to the activities of prakrti.

"The Sankhya philosopher accepts three kinds of evidences, nameiy direct perception, hypothesis and traditional authority. When such evidence is complete, everything is perfect. The process of comparison is within such perfection. Beyond such evidence there is no proof. There is not much controversy regarding direct perceptional evidence or authorized traditional evidence. The Sankhya system of philosophy identifies three kinds of procedures--namely,parimanat (transformation), samanvayat (adjustment) and saktitah (performance of energies)--as the causes of the cosmic manifestation."

Srila Baladeva Vidyabhusana, in his commentary on the Vedanta-sutra, has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sankhya philosophy. Materialistic philosophers accept matter to be the material and efficient cause of creation; for them, matter is the cause of every type of manifestation. Generally they give the example of a water pot and clay. Clay is the cause of the water pot, but the clay can be found as both cause and effect. The water pot is the effect and clay itself is the cause, but clay is visible everywhere. A tree is matter, but a tree produces fruit. Water is matter, but water flows. In this way, say the Sankhyites, matter is the cause of movements and production. As such, matter can be considered the material and efficient cause of everything in the cosmic manifestation. Srila Baladeva Vidyabhusana has therefore enunciated the nature of pradhana as follows:

"Material nature is inert, and as such it cannot be the cause of matter, neither as the material nor as the efficient cause. Seeing the wonderful arrangement and management of the cosmic manifestation generally suggests that a living brain is behind this arrangement, for without a living brain such an arrangement could not exist. One should not imagine that such an arrangement can exist without conscious direction. In our practical experience we never see that inert bricks can themselves construct a big building.

"The example of the water pot cannot be accepted because a water pot has no perception of pleasure and distress. Such perception is within. Therefore the covering body, or the water pot, cannot be synchronized with it.

"Sometimes the material scientist suggests that trees grow from the earth automatically, without assistance from a gardener, because that is a tendency of matter. They also consider the intuition of living creatures from birth to be material. But such material tendencies as bodily intuition cannot be accepted as independent, for they suggest the existence of a spirit soul within the body. Actually, the tree or the the body of a living creature has no tendency or intuition; the tendency and intuition exist because the soul is present within the body. In this connection, the example of a car and driver may be given very profitably. The car has a tendency to turn right and left, but one cannot say that the car itself, as matter, turns right and left without the direction of a driver. A material car has neither tendencies nor intuitions independent of the intentions of the driver within the car. The same principle applies for the automatic growth of trees in the forest. The growth takes place because of the soul's presence within the tree.

"Sometimes foolish people take for granted that because scorpions are born from heaps of rice, the rice has produced the scorpions. The real fact, however, is that the mother scorpion lays eggs within the rice, and by the proper fermentation of the rice the eggs give birth to several baby scorpions, which in due course come out. This does not mean that the rice gives birth to the scorpions. Similarly, sometimes bugs are seen to come from dirty beds. This does not mean, however, that the beds give birth to the bugs. It is the living soul that comes forth, taking advantage of the dirty condition of the bed. There are different kinds of living creatures. Some of them come from embryos, some from eggs and some from the fermentation of perspiration. Different living creatures have different sources of appearance, but one should not conclude that matter produces such living creatures.

"The example cited by materialists that trees automatically come from the earth follows the same principle. Taking advantage of a certain condition, a living entity comes from the earth. According to the Brhad-aranyaka Upanisad, every living being is forced by divine superintendence to take a certain type of body according to his past deeds. There are many varieties of bodies, and because of a divine arrangement a living entity takes bodies of different shapes.

"When a person thinks, 'I am doing this,' the 'I am' does not refer to the body. It refers to something more than the body, or within the body. As such, the body as it is has neither tendencies nor intuition; the tendencies and intuition belong to the soul within the body. Material scientists sometimes suggest that the tendencies of male and female bodies cause their union and that this is the cause of the birth of the child. But since the purusa, according to Sankhya philosophy, is always unaffected, where does the tendency to give birth come from?

"Sometimes material scientists give the example that milk turns into curd automatically and that distilled water pouring from the clouds falls down to earth, produces different kinds of trees, and enters different kinds of flowers and fruits with different flavors and tastes. Therefore, they say, matter produces varieties of material things on its own. In reply to this argument, the same proposition of the Brhad-aranyaka Upanisad--that different kinds of living creatures are put into different kinds of bodies by the management of a superior power--is repeated. Under superior superintendence, various souls, according to their past activities, are given the chance to take a particular type of body, such as that of a tree, animal, bird or beast, and thus their different tendencies develop under these circumstances. Bhagavad-gita also further affirms:

purusah prakrti-stho hi
bhunkte prakrti jan gunan
karanam guna-sango 'sya
sad-asad- yonijanmasu

'The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.' (Bg. 13.22) The soul is given different types of bodies. For example, were souls not given varieties of tree bodies, the different varieties of fruits and flowers could not be produced. Each class of trees produce a particular kind of fruit and flower, it is not that there is no distinction between the different classes. An individual tree does not produce flowers of different colors, nor fruits of

different tastes. There are demarcated classes, as we find them among humans, animals, birds and other species. There are innumerable living entities, and their activities, performed in the material world according to the different qualities of the material modes of nature, give them the chance to have different kinds of life. Thus one should understand that pradhana, matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts cannot, therefore, be accepted. Matter is called prakrti, which refers to female energy. A woman is prakrti, a female. A female cannot produce a child without the association of a purusa, a man. The purusa causes the birth of a child because the man injects the soul, which is sheltered in the semina, into the womb of the woman. The woman, as the material cause, supplies the body of the soul, and as the efficient cause she gives birth to the child. But although the woman appears to be the material and efficient cause of the birth of a child, originally the purusa, the male, is the cause of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakasayi Visnu within the universe. He is present not only within the universe but within the bodies of all living creatures, as well as within the atom. We understand from the Brahma-samhita that the Supersoul is present within the universe, within the atom and within the heart of every living creature. Therefore the theory that matter is the cause of the entire cosmic manifestation cannot be accepted by any man with sufficient knowledge of matter and spirit.

"Materialists sometimes give the argument that as straw eaten by a cow produces milk automatically, so material nature, under different circumstances, produces varieties of manifestations. Thus originally matter is the cause. In refuting this argument, we may say that an animal of the same species as the cow--namely, the bull--also eats straw like the cow but does not produce milk. Under the circumstances, it cannot be said that straw in connection with a particular species produces milk. The conclusion should be that there is superior management, as confirmed in Bhaga vad-gita (9.10), where the Lord says, mayadhyaksena prakrteh suyate sa-caracaram: 'This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings.' The Supreme Lord says, mayadhyaksena ('under My superintendence'). When He desires that the cow produce milk by eating straw, there is milk, and when He does not so desire it, the mixture of such straw cannot produce milk. If the way of material nature had been that straw produced milk, a stack of straw could also produce milk. But that is not possible. And the same straw given to a human female also cannot produce milk. That is the meaning of Bhagavad-gita's statement that only under superior orders does anything take place. Matter itself has no power to produce independently. The conclusion, therefore, is that matter, which has no self-knowledge, cannot be the cause of the material creation. The ultimate creator is the Supreme Personality of Godhead.

"If matter were accepted as the original cause of creation, all the authorized scriptures in the world would be useless, for in every scripture, especially the Vedic scriptures like the Manu-smṛti, the Supreme Personality of Godhead is said to be the ultimate creator. The Manu-smṛti is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the Manu-smṛti it is clearly stated that before the creation the entire universal space was darkness,

without information and without variety, and was in a state of complete suspension, like a dream. Everything was darkness. The Supreme Personality of Godhead then entered the universal space, and although He is invisible, He created the visible cosmic manifestation. In the material world the Supreme Personality of Godhead is not manifested by His personal presence, but the presence of the cosmic manifestation in different varieties is the proof that everything has been created under His direction. He entered the universe with all creative potencies, and thus He removed the darkness of the unlimited space.

"The form of the Supreme Personality of Godhead is described to be transcendental, very subtle, eternal, all-pervading, inconceivable and therefore non manifested to the material senses of a conditioned living creature. He desired to expand Himself into many living entities, and with such a desire He first created a vast expanse of water within the universal space and then impregnated that water with living entities. By that process of impregnation a massive body appeared, blazing like a thousand suns, and in that body was the first creative principle, Brahma. The great Parasara Rsi has also confirmed this in the Visnu purana. He says that the cosmic manifestation visible to us is produced from Lord Visnu and sustained under His protection. He is the principal maintainer and destroyer of the universal form.

"This cosmic manifestation is one of the diverse energies of the Supreme Personality of Godhead. As a spider secretes saliva and weaves a web by its own movements but at the end winds the web within its body, so Lord Visnu produces this cosmic manifestation from His transcendental body and at the end winds it up within Himself. All the great sages of the Vedic understanding have accepted that the Supreme Personality of Godhead is the original creator.

"It is sometimes claimed that the impersonal speculations of great philosophers are meant for the advancement of knowledge without religious ritualistic principles. But the religious ritualistic principles are actually meant for the advancement of spiritual knowledge. By performance of religious rituals one ultimately reaches the supreme goal of knowledge by understanding that Vasudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in Bhagavad-gita that even those who are advocates of knowledge only, without any religious ritualistic processes, advance in knowledge after many, many lifetimes of speculation and thus come to the conclusion that Vasudeva is the supreme cause of everything that be. As a result of this achievement of the goal of life, such an advanced learned scholar or philosopher surrenders unto the Supreme Personality of Godhead. Religious ritualistic performances are actually meant to cleanse the contaminated mind in the material world, and the special feature of this age of Kali is that one can easily execute the process of cleansing the mind of contamination by chanting the holy names of God--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare.

"A Vedic injunction states, sarve veda yat padamananti: all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, narayana-para vedah: the Vedas are meant for understanding Narayana, the Supreme Lord. Similarly, Bhagavad-gita also confirms, vedais ca sarvair aham eva vedyah.- by all the Vedas, Krsna is to be known. Therefore, the main purpose of understanding the Vedas, performing Vedic sacrifices and speculating on the Vedanta-sutras is to understand Krsna. Accepting the

im personalist view of voidness or the nonexistence of the Supreme Personality of Godhead negates all study of the Vedas. Impersonal speculation aims at disproving the conclusion of the Vedas. Therefore any impersonal speculative presentation should be understood to be against the principles of the Vedas or standard scriptures. Since the speculation of the impersonalists does not follow the principles of the Vedas, their conclusion must be considered to be against the Vedic principles. Anything not supported by the Vedic principles must be considered imaginary and lacking in standard proof. Therefore no impersonalist explanation of any Vedic literature can be accepted.

"If one tries to nullify the conclusions of the Vedas by accepting an unauthorized scripture or so-called scripture, it will be very hard for him to come to the right conclusion about the Absolute Truth. The system for adjusting two contradictory scriptures is to refer to the Vedas, for references from the Vedas are accepted as final judgments. When we refer to a particular scripture, it must be authorized, and for this authority it must strictly follow the Vedic injunctions. If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the Vedas unanimously accept the authority of Manu and Parasara in the disciplic succession. Their state-

ments, however, do not support the atheistic Kapila because the Kapila mentioned in the Vedas is a different Kapila, the son of Kardama and Devahuti. The atheist Kapila is a descendant of the dynasty of Agni and is one of the conditioned souls. But the Kapila who is the son of Kardama Muni is accepted as an incarnation of Vasudeva. The Padma Purana gives evidence that the Supreme Personality of Godhead Vasudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sankhya philosophy, teaches all the demigods and a brahmana of the name Asuri. In the doctrine of the atheist Kapila there are many statements directly against the Vedic principles. The atheist Kapila does not accept the Supreme Personality of Godhead. He says that the living entity is himself the Supreme Lord and that no one is greater than him. His conceptions of so-called conditional and liberated life are materialistic, and he refuses to accept the importance of immortal time. All such statements are against the principles of the Vedanta-sutras."

TEXT 16

apane purusa--visvera `nimitta'-karana
advaita-rupe `upadana' hana narayana

TRANSLATION

Lord Visnu Himself is the efficient [nimitta] cause of the material world, and Narayana in the form of Sri Advaita is the material cause [upadana].

TEXT 17

`nimittamse' kare tenho mayate iksana

`upadana' advaita karena brahmanda-srjana

TRANSLATION

Lord Visnu, in His efficient aspect, glances over the material energy, and Sri Advaita, as the material cause, creates the material world.

TEXT 18

yadyapi sankhya mane, `pradhna'--karana
jada ha-ite kabh u nahe jagat-srjana

TRANSLATION

Although the Sankhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

TEXT 19

nija srsti-sakti prabh u sancare pradhane
isvarera saktye tabe haye ta' nirmane

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

TEXT 20

advaita-rupe kare sakti-sancarana
ataeva advaita hayena mukhya karana

TRANSLATION

In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

TEXT 21

advaita-acarya ko ti-brahmandera karta
ara eka eka murtye brahmandera bharta

TRANSLATION

Sri Advaita Acarya is the creator of millions and millions of universes, and by His expansions [as Garbhodakasayi Visnu] He maintains each and every universe.

TEXT 22

sei narayanera mukhya anga,--advaita
'anga'-sabde amsa kari' kahe bhagavata

TRANSLATION

Sri Advaita is the principal limb [anga] of Narayana. Srimad-Bhagavatam speaks of "limb" [anga] as "a plenary portion" [arhsa] of the Lord.

TEXT 23

narayanas tvam na hi sarva-dehinam
atmasy adhisakhila-loka-saksi
narayano 'ngam nara-bhu jalayanat
tac capi satyam na tavaiva maya

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? 'Narayana' refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

PURPORT

This text is from the Srimad-Bhagavatam (10.14.14).

TEXT 24

isvarera 'anga' amsa--cid-ananda-maya
mayara sambandha nahi' ei sloke kaya

TRANSLATION

This verse describes that the limbs and plenary portions of the Lord are all spiritual; they have no relationship with the material energy.

TEXT 25

'amsa' na kahiya, kene kaha tanre 'anga'
'amsa' haite 'anga,' yate haya antaranga

TRANSLATION

Why has Sri Advaita been called a limb and not a part? The reason is that "limb" implies greater intimacy.

TEXT 26

maha-visnura amsa--advaita guna-dhama
isvare abneda, teni `advaita' purna nama

TRANSLATION

Sri Advaita, who is a reservoir of virtues, is the main limb of Maha-Visnu. His full name is Advaita, for He is identical in all respects with that Lord.

TEXT 27

purve yaiche kaila sarva-visvera srjana
avatari' kaija ebe bhakti-pravartana

TRANSLATION

As He had formerly created all the universes, now He descended to introduce the path of bhakti.

TEXT 28

jiva nistarija krsna-bhakti kari' dana
gita-bhagavate kaija bhaktira vyakhyana

TRANSLATION

He delivered all living beings by offering the gift of krsna-bhakti. He explained Bhagavad-gita and Srimad-Bhagavatam in the light of devotional service.

PURPORT

Although Sri Advaita Prabhu is an incarnation of Visnu, for the welfare of the conditioned souls He manifested Himself as a servitor of the Supreme Personality of Godhead, and throughout all His activities He showed Himself to be an eternal servitor. Lord Caitanya and Lord Nityananda also manifested the same principle, although They also belong to the category of Visnu. If Lord Caitanya, Lord Nityananda and Advaita Prabhu had exhibited Their all-powerful Visnu potencies within this material world, people would have become greater impersonalists, monists and self-worshipers than they had already become under the spell of this age. Therefore the Personality of Godhead and His different incarnations and forms played the parts of devotees to instruct the conditioned souls how to approach the transcendental stage of devotional service. Advaita Acarya especially intended to teach the conditioned souls about devotional service. The word acarya means "teacher." The special function of such a teacher is to make people Krsna conscious. A bona fide teacher following in the footsteps of Advaita Acarya has no other business than

to spread the principles of Krsna consciousness all over the world. The real qualification of an acarya is that he presents himself as a servant of the Supreme.

Such a bona fide acarya can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an acarya to defy such imposters posing as God before the innocent public.

TEXT 29

bhakti-upadesa vinu tanra nahi karya
ataeva nama haija `advaita acarya'

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Acarya.

TEXT 30

vaisnavera guru tenho jagatera arya
dui-nama-milane haija `advaita-acarya'

TRANSLATION

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 Acarya.

PURPORT

Sri Advaita Acarya is the prime spiritual master of the Vaisnavas, and He is worshipable by all Vaisnavas. Devotees and Vaisnavas must follow in the footsteps of Advaita Acarya, for by so doing one can actually engage in the devotional service of the Lord.

TEXT 31

kamala-nayanera tenho, yate `anga', `amsa,
`kamalaksa' kari dhare nama avatamsa

TRANSLATION

Since He is alimb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalaksa.

TEXT 32

isvara-sarupya paya parisada-gana
catur-bh uja, pita-vasa, yaiche narayana

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Narayana.

TEXT 33

advaita-acarya--isvarera amsa-varya
tanra tattva-nama-guna, sakali ascarya

TRANSLATION

Sri Advaita Acarya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

TEXT 34

yanhara tulasijale, yanhara hunkare
sva-gana sahite caitanyera avatare

TRANSLATION

He worshiped Krsna with tulasi leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahaprabhu appeared on earth, accompanied by His personal associates.

TEXT 35

yanra dvara kaila prabhu kirtana pracara
yanra dvara kaija prabhu jagat nistara

TRANSLATION

It is through Him [Advaita Acarya] that Lord Caitanya spread the sankirtana movement and through Him that He delivered the world.

TEXT 36

acarya gosanira guna-mahima apara
jiva-kita kothaya paibeka tara para

TRANSLATION

The glory and attributes of Advaita Acarya are unlimited. How can the insignificant living entities fathom them?

TEXT 37

acarya gosani caitanyera mukhya anga
ara eka anga tanra prabhu nityananda

TRANSLATION

Sri Advaita Acarya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityananda Prabhu.

TEXT 38

prabhura upanga--srivasadi bhak ta-gana
hasta-mukha-netra-anga cakrady-astra-sama

TRANSLATION

The devotees headed by Srivasa are His smaller limbs. They are like His hands, face, eyes and His disc and other weapons.

TEXT 39

e-saba la-iya caitanya-prabhura vihra
e-saba la-iva karena vanchita pracara

TRANSLATION

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

TEXT 40

madhavendra-purira inho sisya, ei jnane
acarya-gosanire prabhu guru kari' mane

TRANSLATION

Thinking, "He [Sri Advaita Acarya] is a disciple of Sri Madhavendra Puri," Lord Caitanya obeys Him, respecting Him as His spiritual master.

PURPORT

Sri Madhavendra Puri is one of the acaryas in the disciplic succession from Madhvacarya. Madhavendra Puri had two principal disciples, Isvara Puri and Sri Advaita Prabhu. Therefore the Gaudiya-Vaisnava-sampradaya is a disciplic succession from Madhvacarya. This fact has been accepted in the authorized books known as Gaura-ganoddesa-dipika and prameya-ratnavali, as well as by Gopala Guru Gosvami. The Gaura-ganoddesa-dipika clearly states the disciplic succession of the Gaudiya Vaisnavas as follows: "Lord Brahma is the direct disciple of Visnu, the Lord of the spiritual sky. His disciple is Narada, Narada's disciple is Vyasa, and Vyasa's disciples are Sukadeva Gosvami and Madhvacarya. Padmanabha Acarya is the disciple of Madhvacarya, and Narahari is the disciple of Padmanabha Acarya. Madhava is the disciple of Narahari, Aksobhya is the direct disciple of Madhava, and Jayatirtha

is the disciple of Aksobhya. Jayatirtha's disciple is Jnanasindhu, and his disciple is Mahanidhi. Vidyanidhi is the disciple of Mahanidhi, and Rajendra is the disciple of Vidyanidhi. Jayadharmā is the disciple of Rajendra. Purusottama is the disciple of Jayadharmā. Sriman Laksmipati is the disciple of Vyasatirtha, who is the disciple of Purusottama. And Madhavendra Puri is the disciple of Laksmipati."

TEXT 41

laukika-lilate dharma-maryada-raksana
stuti-bhakteya karena tanra carana vandana

TRANSLATION

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Sri Advaita Acarya with reverential prayers and devotion.

TEXT 42

caitanya-gosanike acarya kare `prabhu'-jnana
apanake karena tanra `dasa'-abhimana

TRANSLATION

Sri Advaita Acarya, however, considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

PURPORT

The Bhakti-rasamrta-sindhu of Rupa Gosvami explains the superexcellent quality of devotional service as follows:

brahmanando bhaved esa
cet parardha-gunikrtah
naiti bhak ti-sukhambh odheh
paramanu-tulam api

"If multiplied billions of times, the transcendental pleasure derived from impersonal Brahman realization still could not compare to even an atomic portion of the ocean of bhakti, or transcendental service."

(B.r.s. 1.1.38) Similarly, the Bhavartha-dioika states:

tvat-katnamrta-patnodhau
viharan to mah a-mudah
kurvanti krtinah kecic
catur-vargam trnopamam

"For those who take pleasure in the transcendental topics of the Supreme Personality of Godhead, the four progressive realizations of religiosity, economic development, sense gratification and liberation, all combined together, cannot compare, any more than a straw, to the happiness derived from hearing about the transcendental activities of the Lord." Those who engage in the transcendental service of the lotus feet of Kṛṣṇa, being relieved of all material enjoyment, have no attraction to topics of impersonal monism. In the padma purana, in

connection with the glorification of the month of Karttika, it is stated that devotees pray:

varam deva moksam na moksavadhim va
na canyam vrne 'ham varesad apina idam te vapur natna gopala-
balam

sada me manasy avirastam kim anyaih
kuveratmajau baddha-murtyaiva yadvat
tvaya mocitau bhakti-bhajau krtau ca
tatha prema-bhak tim svakam me prayaccha
na mokse graho me 'sti damodareha

"Dear Lord, always remembering Your childhood pastimes at Vrndavana is better for us than aspiring to merge into the impersonal Brahman. During Your childhood pastimes You liberated the two sons of Kuvera and made them great devotees of Your Lordship. Similarly, I wish that instead of giving me liberation You may award me such devotion unto You." In the Hayasirsiya-sri-narnana-vyuha-stava, in the chapter called Narayana-stotra, it is stated:

na dharmam kamam artham va
moksam va varadesvara
prarthaye tava padabje
dasyam e vabhikamaye

"My dear Lord, I do not wish to become a man of religion nor a master of economic development or sense gratification, nor do I wish for liberation. Although I can have all these from You, the supreme benedictor, I do not pray for all these. I simply pray that I may always be engaged as a servant of Your lotus feet." Nrsimhadeva offered Prahlada Maharaja all kinds of benedictions, but Prahlada Maharaja did not accept any of them, for he simply wanted to engage in the service of the lotus feet of the Lord. Similarly, a pure devotee wishes to be blessed like Maharaja Prahlada by being thus endowed with devotional service. Devotees also offer their respects to Hanuman, who always remained a servant of Lord Rama. The great devotee Hanuman prayed:

bnava-bandna-ccnide tasyai
sprhayami na muk taye
bhavan prabhur aham dasa
iti yatra vilupyate

"I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost." Similarly, in the Narada-pancaratra it is stated:

dharmartha-kama-moksesu
necna mama kadacana
tvat-pada-pankajasyadho
jivitam diyatam mama

"I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord." King Kulasekhara, in his very famous book Mukunda-mala-stotra, p rays:

naham vande pada-kamalayor dvandvam advan dva-ne toh
kumbhi-pakam gurum api nare narakam napanetum
ramya-rama-mrdu-tanu-lata-nandane nabhiran tum-
bhava bhava hrdaya-bhavane bhavayeyam bhavan tam

"My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the

pleasure of serving Your Lordship." (M.m.s. 6) In Srimad-Bhnavatam also there are many instances in the Third and Fourth Cantos in which devotees pray to the Lord simply to be engaged in His service, and nothing else (SB. 3.4.15, 3.25.34, 3.25.36, 4.1.22, 4.9.10 and 4.20.24).

TEXT 43

sei abhimana-sukhe \oana pasare
'krsna-dasa' nao--jive upadesa kare

TRANSLATION

He forgets Himself in the joy of that conception and teaches all living entities, "You are servants of Sri Caitanya Mahaprabhu."

PURPORT

The transcendental devotional service of the Supreme Personality of Godhead is so ecstatic that even the Lord Himself plays the part of a devotee. Forgetting Himself to be the Supreme, He personally teaches the whole world how to render service to the Supreme Personality of Godhead.

TEXT 44

krsna-dasa-abhimane ye ananda-sindhu
koti-brahma-sukha nahe tara eka bindu

TRANSLATION

The conception of servitude to Sri Krsna 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.

TEXT 45

muni ye caitanya-dasa ara nityananda
dasa-bnava-sama nahe anyatra ananda

TRANSLATION

He says, "Nityananda and I are servants of Lord Caitanya." Nowhere else is there such joy as that which is tasted in this emotion of servitude.

TEXT 46

parama-preyasi laksmi nrdaye vasati
tenho dasya-sukha mage kariya minati

TRANSLATION

The most beloved goddess of fortune resides on the chest of Sri Krsna, yet she too, earnestly praying, begs for the joy of service at His feet.

TEXT 47

dasya-bhave ananaita parisada-gana
vidhi, bhava, narada ara suka, sanatana

TRANSLATION

All the associates of Lord Krsna, such as Brahma, Siva, Narada, Suka and Sanatana, are very much pleased in the sentiment of servitude.

TEXT 48

nityananda avadhuta sabate agala
caitanyera dasya-preme ha-ila pagala

TRANSLATION

Sri Nityananda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

TEXT 49-50

srivasa, haridasa, ramadasa, gadadhara
murari, mukunda, candrasekhara, vakresvara

e-saba pandita-loka parama-mahattva
caitanyera dasye sabaya karaye unmatta

TRANSLATION

Srivasa, Haridasa, Ramadasa, Gadadhara, Murari, Mukunda, Candrasekhara and Vakresvara are all glorious and are all learned scholars, but the sentiment of servitude to Lord Caitanya makes them mad in ecstasy.

TEXT 51

ei mata gaya, nace, kare attahasa
loke upadese,--`hao caitanyera dasa'

TRANSLATION

Thus they dance, sing, and laugh like madmen, and they instruct everyone, "Just be loving servants of Lord Caitanya."

TEXT 52

caitanya-gosani more kare guru jnana
tatnapiha mora haya dasa-abhimana

TRANSLATION

Sri Advaita Acarya thinks, "Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant."

TEXT 53

krsna-premera ei eka apurva prabhava
guru-sama-laghuke karaya dasya-bhava

TRANSLATION

Love for Krsna has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Krsna.

PURPORT

There are two kinds of devotional service: the way of pancaratrika regulative principles and the way of bhagavata transcendental loving service. The love of Godhead of those engaged in pancaratrika regulative principles depends more or less on the opulent and reverential platform, but the worship of Radha and Krsna is purely on the platform of transcendental love. Even persons who play as the superiors of Krsna also take the chance to offer transcendental loving service to the Lord. The service attitude of the devotees who play the parts of superiors of the Lord is very difficult to understand, but can be very plainly understood in connection with the superexcellence of their particular service to Lord Krsna. A vivid example is the service of mother Yasoda to Krsna, which is distinct. In the feature of Narayana, the Lord can accept services only from His associates who play parts in which they are equal to or less than Him, but in the feature of Lord Krsna He accepts service very plainly from His fathers, teachers and other elders who are His superiors, as well as from His equals and His subordinates. This is very wonderful.

TEXT 54

ihara pramana suna--sastrera vyakhyana
mahad-anubhava yate sudrdha pramana

TRANSLATION

For evidence, please listen to the examples described in the revealed scriptures, which are also corroborated by the realization of great souls.

TEXT 55-56

anyera ka katha, vraje nanda mahasaya
tara sama `guru' krsnera ara keha naya

suddha-vatsalye isvara-jnana nahi tara
tahakei preme karaya dasya-anukara

TRANSLATION

Although no one is a more respected elder for Krsna than Nanda Maharaja in VraJa, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, not to speak of others, feel himself to be a servant of Lord Krsna.

TEXT 57

tenno rati-mati mage krsnera carane
tanara sri-mukna-van i tahate pramane

TRANSLATION

He too prays for attachment and devotion to the lotus feet of Lord Krsna, as the words from his own mouth give evidence.

TEXT 58-59

sunu uddhava, satya, krsna--amara tanaya
tenho isvara--hena yadi tomara mane laya

tathapi tanhate rahu mora mano-vrtti
tomara isvara-krsne hauka mora mati

TRANSLATION

"My dear Uddhava, please hear me. In truth Krsna is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Krsna."

TEXT 60

manaso vrttayo nah syun
krsna-padambujasrayah
vaco 'bhidhayinir nainnam
kayas tat-prah vanadisu

TRANSLATION

"May our minds be attached to the lotus feet of your Lord Krsna, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

TEXT 61

karmabhir bhramyamananam
yatra k vapisvarecchaya
mangalacaritair danai
ratir nah krsna isvare

TRANSLATION

"Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Krsna to increase."

PURPORT

These verses from Srimad-Bhagavatam (10.47.66-67) were spoken by the denizens of Vrndavana, headed by Maharaja Nanda and his associates, to Uddhava, who had come from Mathura-.

TEXT 62

sridainadi vraje yata sakhara nicaya
aisvarya-jnana-hina, ke vala-sakhya-maya

TRANSLATION

Lord Krsna's friends in Vrndavana, headed by Sridama, have pure fraternal affection for Lord Krsna and have no idea of His opulences.

TEXT 63

krsna-sange yuddha kare, skandhe arohana
tara dasya-bhave kare carana-sevana

TRANSLATION

Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

TEXT 64

pada-sam vahanam cakruh
kecit tasya mahatmanah
apare hata-papmano
vyajanaih samavijayan

TRANSLATION

"Some of the friends of Sri Krsna, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

PURPORT

This verse, quoted from Srimad-Bhagavatam (10.15.17), describes how Lord Krsna and Lord Balarama were playing with the cowherd boys after killing Dhenukasura in Talavana.

TEXT 65-66

krsnera preyasi vraje yata gopi-gana
yanra pada-dhuli kare uddhava prarthana

yan-sabara upare krsnera priya nahi ana
tanhara apanake kare dasi-abhimana

TRANSLATION

Even the beloved girl friends of Lord Krsna in Vrndavana, the gopis, the dust of whose feet was desired by Sri Uddhava and beyond whom no one is more dear to Krsna, regard themselves as Krsna's maidservants.

TEXT 67

vraja janarti-han vira yositam
nija jana-smaya-dh vamsana-smita
bnaja sakhe bnavat-kinkarih sma no
jala-ruhananam caru darsaya

TRANSLATION

"O Lord, remover of the afflictions of the inhabitants of Vrndavana! O hero of all women! O Lord who destroys the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."

PURPORT

This verse in connection with the rasa dance of Krsna with the gopis is quoted from Srimad-Bhagavatam (10.31.6). When Krsna disappeared from His companions in the course of dancing, the gopis sang like this in separation from Krsna.

TEXT 68

api bata madhu-puryam arya-putro 'dhunaste
smarati sa pitr-gehan saumya bandhums ca gopan
kvacid api sa katham nah kinkarinam grnite
bhujam aguru-sugandham murdhny adhasyat kada nu

TRANSLATION

"O Uddhava! It is indeed regrettable that Krsna resides in Mathura. Does He remember His father's household affairs, His friends and the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

PURPORT

This verse appears in the Srimad-Bhagavatam (10.47.21) in the section known as the Bhramara-gita. When Uddhava came to Vrndavana, Srimati Radharani, in complete separation from Krsna, sang like this.

TEXT 69-70

tan-sabara katna rahu,--srimatiradhika
saba haite sakalamse parama-adnika

tenho yanra dasi haina se vena carana
yanra prema-gune klsna baddha anuksana

TRANSLATION

Not to speak of the other gopis, even Sri Radhika, who in every respect is the most elevated of them all and who has bound Sri Krsna forever by Her loving attributes, serves His feet as His maidservant.

TEXT 71

ha natha ramana prestha
k vasi k vasi mana-bhuja
dasyas te krpanaya me
sakhe darsaya sannidhim

TRANSLATION

"O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O my friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.30.39). When the rasa dance was going on in full swing, Krsna left all the gopis and took only Srimati Radharani with Him. At that time all the gopis lamented, and Srimati Radharani being proud of Her position, requested Krsna to carry Her wherever He liked. Then Krsna immediately disappeared from the scene, and Srimati Radharani began to lament.

TEXT 72

dvarakate rukminy-adi yateka mahisi

tanharao apanake mane krsna-dasi

TRANSLATION

In Dvaraka-dhama, all the queens, headed by Rukmini, also consider themselves maidservants of Lord Krsna.

TEXT 73

caidyaya marpayitum udyata-karmukesu
rajasv ajeya-bhata-sekharitanghri-renuh
ninye mrgendra iva bhagam ajavi-ytht
tac chri-niketa-carano 'stu mamarcanaya

TRANSLATION

"When Jarasandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Sisupala, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of unconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

PURPORT

This verse is from Srimad-Bhagavatam (10.83.8).

TEXT 74

tapas caran ti majn\ya
s va-pada-sparsanasaya
saknyope tyagrahit panim
saham tad-grha-marjani

TRANSLATION

"Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Sri Krsna."

PURPORT

This verse appears in Srimad-Bhagavatam (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pancaka. At the time of that meeting, the queen of Krsna named Kalindi spoke to Draupadi in this way.

TEXT 75

atmaramasya tasyema
vayam vai grha-dasikah
sarva-sanga-nivrttyaddha

tapasa ca babnuvima

TRANSLATION

"Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself."

PURPORT

During the same incident, this verse, quoted from Srimad-Bhagavatam (10.83.39), was spoken to Draupadi by another queen of Krsna's.

TEXT 76

anera ki katha, baladeva mahasaya
yanra bhava--suddha-sakhya-vatsalyadi-maya

TRANSLATION

Not to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.

PURPORT

Although Lord Baladeva appeared before the birth of Lord Krsna and is therefore Krsna's worshipable elder brother, He used to act as Krsna's eternal servitor. In the spiritual sky all the Vaikuntha planets are predominated by the quadruple expansions of Krsna known as the catur-vyuha. They are direct expansions from Baladeva. It is the singularity of the Supreme Lord that everyone in the spiritual sky thinks himself a servitor of the Lord. According to social convention one may be superior to Krsna, but factually everyone engages in His service. Therefore in the spiritual sky or the material sky, in all the different planets, no one is able to supersede Lord Krsna or demand service from Him. On the contrary, everyone engages in the service of Lord Krsna. As such, the more a person engages in the service of the Lord, the more he is important; and, conversely, the more one is bereft of the transcendental service of Krsna, the more he invites the bad fortune of material contamination. In the material world, although materialists want to become one with God or compete with God, everyone directly or indirectly engages in the service of the Lord. The more one is forgetful of the service of Krsna, the more he is considered to be dying. Therefore, when one develops pure Krsna consciousness, he immediately develops his eternal servitorship to Krsna.

TEXT 77

tenho apanake karena dasa-bhavana
krsna-dasa-bhava vinu ache kona jana

TRANSLATION

He also considers Himself a servant of Lord Krsna. Indeed, who is there who does not have this conception of being a servant of Lord Krsna?

TEXT 78

sahasra- vadane yenho sesa-sankarsana
dasa deha dhari' kare krsnera se vana

TRANSLATION

He who is Sesa, Sankarsana, with His thousands of mouths, serves Sri Krsna by assuming ten forms.

TEXT 79

anan ta brahmande rudra--sadasivera amsa
gunavatara tenho, sarva-de va-avatamsa

TRANSLATION

Rudra, who is an expansion of Sadasiva and who appears in unlimited universes, is also a gunavatara [qualitative incarnation] and is the ornament of all the demigods in the endless universes.

PURPORT

There are eleven expansions of Rudra, or Lord Siva. They are as follows: Ajaikapat, Ahibradhna, Virupaksa, Raivata, Hara, Bahurupa, Devasrestha Tryambaka, Savitra, Jayanta, Pinaki and Aparajita. Besides these expansions there are eight forms of Rudra called earth, water, fire, air, sky, the sun, the moon and soma-yaji. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahma and considered a living entity. But when Rudra is explained to be a partial expansion of the Supreme Personality of Godhead, he is compared to Sesa. Lord Siva is therefore simultaneously an expansion of Lord Visnu and, in his capacity for annihilating the creation, one of the living entities. As an expansion of Lord Visnu he is called Hara, and he is transcendental to the material qualities, but when he is in touch with tamoguna he appears contaminated by the material modes of nature. This is explained in the Srimad-Bhagavatam and the Brahma-samhita. In the Srimad-Bhagavatam, Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when he is in the neutral, unmanifested stage, but when the modes of material nature are agitated he associates with material nature from a distance. In the Brahma-samhita the relationship between Visnu and Lord Siva is compared to that of milk and yogurt. Milk is converted into yogurt by certain additives, but although milk and yogurt have the same ingredients, they have different functions. Similarly, Lord Siva is an expansion of Lord Visnu, yet because of his taking part in the annihilation of the cosmic manifestation, he is considered to be

changed, like milk converted into yogurt. In the Puranas it is found that Durga appears sometimes from the heads of Brahma and sometimes from the heads of Visnu. The annihilator, Rudra, is born from Sankarsana and the ultimate fire to burn the whole creation. In the V\yu purana there is a description of Sadasiva in one of the Vaikuntha planets. That Sadasiva is a direct expansion of Lord Krsna's form for pastimes. It is said that Sadasiva (Lord Sambhu) is an expansion from the Sadasiva in the Vaikuntha planets (Lord Visnu) and that his consort, mahamaya, is an expansion of Ramadevi, or Laksmi. Mahamaya is the origin or birthplace of material nature.

TEXT 80

tenho karena krsnera dasya-pratyasa
niran tara kahe siva, `muni krsna-dasa'

TRANSLATION

He also desires only to be a servant of Lord Krsna. Sri Sadasiva always says, "I am a servant of Lord Krsna."

TEXT 81

krsna-preme unmatta, vih vala digambara
krsna-guna-iiia g\ya, nace nirantara

TRANSLATION

Intoxicated by ecstatic love for Lord Krsna, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Krsna's qualities and pastimes.

TEXT 82

pita-mata-guru-sakha-bhava kene naya
krsna-premera sva-bhave dasya-bnava se karaya

TRANSLATION

All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Krsna.

TEXT 83

eka krsna--sarva-sevya, jagat-isvara
ara yata saba,--tanra se vakanucara

TRANSLATION

Lord Krsna, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.

TEXT 84

sei krsna avatirna--caitanya-isvara
ataeva ara saba,--tanhara kinkara

TRANSLATION

That same Lord Krsna has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

TEXT 85

keha mane, keha na mane, saba tanra dasa
ye na mane, tara haya sei p\oe nasa

TRANSLATION

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

PURPORT

When a living entity forgets his constitutional position, he prepares himself to be an enjoyer of the material resources. Sometimes he is also misguided by the thought that service to the Supreme Personality of Godhead is not absolute engagement. In other words, he thinks that there are many other engagements for a living entity besides the service of the Lord. Such a foolish person does not know that in any position he either directly or indirectly engages in activities of service to the Supreme Lord. Actually, if a person does not engage in the service of the Lord, all inauspicious activities encumber him because service to the Supreme Lord, Lord Caitanya, is the constitutional position of the infinitesimal living entities. Because the living entity is infinitesimal, the allurements of material enjoyment attract him, and he tries to enjoy matter, forgetting his constitutional position. But when his dormant Krsna consciousness is awakened, he no longer engages in the service of matter but engages in the service of the Lord. In other words, when one is forgetful of his constitutional position, he appears in the position of the lord of material nature. Even at that time he remains a servant of the Supreme Lord, but in an unqualified or contaminated state.

TEXT 86

caitanyera dasa muni, caitanyera dasa
caitanyera dsa muni, tnra dsera dsa

TRANSLATION

"I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants."

TEXT 87

eta bali' nace, gaya, hunkara gambhira
ksaneke vasila acarya haina susthira

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment He quietly sits down.

TEXT 88

bhakta-abhimana mula sri-balarame
sei bhava anugata tanra amsa-gane

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarama. The plenary expansions who follow Him are all influenced by that ecstasy.

TEXT 89

tanra avatara eka sri-sankarsana
bhakta bali' abhimana kare sarva-ksana

TRANSLATION

Lord Sankarsana, who is one of His incarnations, always considers Himself a devotee.

TEXT 90

tanra avatara ana sri- vuta laksmana
sri-ramera dasya tinho kaila anuksana

TRANSLATION

Another of His incarnations, Laksmana, who is very beautiful and opulent, always serves Lord Rama.

TEXT 91

sankarsana-avatara karanabdhi-sayi

tanhara hrdaye bhakta-bnava anuyayi

TRANSLATION

The Visnu who lies on the Causal Ocean is an incarnation of Lord Sankarsana, and, accordingly, the emotion of being a devotee is always present in His heart.

TEXT 92

tanhara prakasa-bneda, advaita-acarya
kaya-mano- vakye tanra bhakti sada karya

TRANSLATION

Advaita Acarya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

TEXT 93

vakye kahe, `muni caitanyera anucara'
muni tanra bhakta--mane bhava nirantara

TRANSLATION

By His words He declares, "I am a servant of Lord Caitanya." Thus with His mind He always thinks, "I am His devotee."

TEXT 94

jaia-tulasi diyakare kayate se vana
bnakti pracariya saba tarila bhuvana

TRANSLATION

With His body He worshiped the Lord by offering Ganges water and tulasileaves, and by preaching devotional service He delivered the entire universe.

TEXT 95

prthivi dharena yei sesa-sankarsana
kaya-vyuha kari' karena krsnera sevana

TRANSLATION

Sesa Sankarsana, who holds all the planets on His head, expands Himself in different bodies to render service to Lord Krsna.

TEXT 96

ei saba haya Sri-krsnera a vatara
nirantara dekhi sabara bhaktira acara

TRANSLATION

These are all incarnations of Lord Krsna, yet we always find that they act as devotees.

TEXT 97

e-sabake sastre kahe `bhakta-avatara'
`bhakta-a vatara'-pada upari sabra

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatara]. The position of being such an incarnation is above all others.

PURPORT

The Supreme Personality of Godhead appears in different incarnations, but His appearance in the role of a devotee is more beneficial to the conditioned souls than the other incarnations, with all their opulences. Sometimes a conditioned soul is bewildered when he tries to understand the incarnation of Godhead with full opulence. Lord Krsna appeared and performed many uncommon activities, and some materialists misunderstood Him, but in His appearance as Lord Caitanya He did not show much of His opulences, and therefore fewer conditioned souls were bewildered. Misunderstanding the Lord, many fools consider themselves incarnations of the Supreme Personality of Godhead, but the result is that after leaving the material body they enter the species of jackals. Persons who cannot understand the real significance of an incarnation must attain such lower species of life as punishment. Conditioned souls who are puffed up by false egoism and who try to become one with the Supreme Lord become Mayavadis.

TEXT 98

eka-matra `amsi'--krsna, `amsa'--avatara
amsi amse dekhi jyestha-kanistha-acara

TRANSLATION

Lord Krsna is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

TEXT 99

jyestha-bhave amsite haya prabhu-jnana

kanistha-bhave apanate bhakta-abhimana

TRANSLATION

The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.

PURPORT

A fraction of a particular thing is called a part, and that from which the fraction is distinguished is called the whole. Therefore the fraction, or part, is included within the whole. The Lord is the whole, and the devotee is the part or fractional part. That is the relationship between the Lord and the devotee. There are also gradations of devotees, who are calculated as greater and lesser. When a devotee is great he is called prabhu, and when he is lesser he is called bhakta, or a devotee. The supreme whole is Krsna, and Baladeva and all Visnu incarnations are His fractions. Lord Krsna is therefore conscious of His superior position, and all Visnu incarnations are conscious of Their positions as devotees.

TEXT 100

krsnera samata haite bada bhakta-pada
atma haite krsnera bhakta haya premapada

TRANSLATION

The position of being a devotee is higher than that of equality with Lord Krsna, for the devotees are dearer to Lord Krsna than His own self.

PURPORT

The conception of oneness with the Supreme Personality of Godhead is inferior to that of eternal service to the Lord because Lord Krsna is more affectionate to devotees than to His personal self. In Srimad-Bhagavatam (9.4.68) the Lord clearly says:

sadha vo hrdayam mahyam
sadhunam hrdayam tv aham
mad anyat te na jananti
naham tebhyo manag api

"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similarly, I do not know anyone but My devotees." This is the intimate relationship between the Lord and His devotees.

TEXT 101

atma haite krsna bhakte bada kari' mane
ihate bahuta sastra- vacana pramane

TRANSLATION

Lord Krsna considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

TEXT 102

na tatha me priyatama
atma-yonir na sankarah
na ca sankarsano na srir
naivatma ca yatha bhavan

TRANSLATION

"O Uddhava! Neither Brahma, nor Sankara, nor Sankarsana, nor Laksmi, nor even My own self is as dear to Me as you."

PURPORT

This text is from the Srimad-Bhagavatam (11.14.15).

TEXT 103

krsna-samye nahe tanra madhuryas vadana
bhakta-bhave kare tanra madhurya carvana

TRANSLATION

The sweetness of Lord Krsna is not to be tasted by those who consider themselves equal to Krsna. It is to be tasted only through the sentiment of servitude.

TEXT 104

sastrera siddhanta ei,--vijnera an ubhava
mudha-loka nanijane bhavera vaibhava

TRANSLATION

This conclusion of the revealed scriptures is also the realization of experienced devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.

PURPORT

When a person is liberated in the sarupya form of liberation, having a spiritual form exactly like Visnu, it is not possible for him to relish the relationship of Krsna's personal associates in their mellow exchanges. The devotees of Krsna, however, in their loving relationships with Krsna, sometimes forget their own identities; sometimes they think themselves one with Krsna and yet relish still greater transcendental mellow in that way. People in general, because of their

foolishness only, try to become masters of everything, forgetting the transcendental mellow of servitorship to the Lord. When a person is actually advanced in spiritual understanding, however, he can accept the transcendental servitorship of the Lord without hesitation.

TEXT 105-106

bhakta-bhava angikari' balarama, laksmana
advaita, nityananda, sesa, sankarsana

krsnera madhurya-rasamrta kare pana
sei sukhe matta, kichu nahi jane ana

TRANSLATION

Baladeva, Lakshmana, Advaita Acarya, Lord Nityananda, Lord Sesa and Lord Sankarsana taste the nectarean mellows of the transcendental bliss of Lord Krsna by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

TEXT 107

anyera achuk karya, apane sri-krsna
apana-madhurya-pane na-ila satrsna

TRANSLATION

Not to speak of others, even Lord Krsna Himself becomes thirsty to taste His own sweetness.

TEXT 108

sva-madhurya asvadite karena yatana
bhakta-bhava vinu nahe taha asvadana

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Sri Krsna wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Sri Krsna Caitanya Mahaprabhu.

TEXT 109

bhakta-bhava angikari' haila avatirna
sri-krsna-caitanya-rupe sarva-bhave prna

TRANSLATION

Therefore Lord Krsna accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

TEXT 110

nana-bhakta-bhave karena sva-madhurya pana
purve kariyachi ei siddhanta vyakhyana

TRANSLATION

He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

PURPORT

Lord Caitanya, who is known as Sri Gaurahari, is complete in relishing all the different mellows, namely, neutrality, servitorship, fraternity, parental affection and conjugal love. By accepting the ecstasy of different grades of devotees, He is complete in relishing all the mellows of these relationships.

TEXT 111

avatara-ganera bhakta-bhave adhikara
bhakta-bhava haite adhika sukha nahi ara

TRANSLATION

All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.

PURPORT

All the different incarnations of Lord Visnu have the right to play the roles of servitors of Lord Krsna by descending as devotees. When an incarnation gives up the understanding of His Godhood and plays the part of a servitor, He enjoys a greater transcendental mellow taste than when He plays the part of the Supreme Personality of Godhead.

TEXT 112

mula bhakta-avatara sri-sankarsana
bhakta-avatara tanhi advaite ganana

TRANSLATION

The original bhakta-avatara is Sankarsana. Sri Advaita is counted among such incarnations.

PURPORT

Although Sri Advaita Prabhu belongs to the Visnu category, He displays servitorship to Lord Caitanya Mahaprabhu as one of His associates. When Lord Visnu appears as a servitor, He is called an incarnation of a devotee of Lord Krsna. Sri Sankarsana, who is an incarnation of Visnu in the spiritual sky known as the greater Vaikuntha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Maha-Visnu, who is lying on the Causal Ocean, is another manifestation of Sankarsana. He is the original Personality of Godhead who glances over the material and efficient causes of the cosmic manifestation. Advaita Prabhu is accepted as an incarnation of Maha-Visnu. All the plenary manifestations of Sankarsana are indirect expansions of Lord Krsna. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Krsna. Therefore He is accepted as a devotee incarnation.

TEXT 113

advaita-acarya gosanira mahima apara
yanhara hunkare kaila caitanyavatara

TRANSLATION

The glories of Sri Advaita Acarya are boundless, for His sincere vibrations brought about Lord Caitanya's descent upon this earth.

TEXT 114

san kirtana p racariya saba jagat tarila
advaita-prasade loka prema-dhana paila

TRANSLATION

He liberated the universe by preaching sankirtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Sri Advaita.

TEXT 115

advaita-mahima ananta ke pare kahite
sei likhi, yei suni mahajana haite

TRANSLATION

Who can describe the unlimited glories of Advaita Acarya? I write here as much as I have known from great authorities.

TEXT 116

acarya-carane mora koji namaskara
ithe kichu aparadha na labe amara

TRANSLATION

I offer my obeisances ten million times to the lotus feet of Sri Advaita Acarya. Please do not take offense at this.

TEXT 117

tomara mahima--koti-samudra agadha
tanara iyatta kahi,--e bada aparadha

TRANSLATION

Your glories are as fathomless as millions of oceans and seas.
Speaking of its measure is a great offense indeed.

TEXT 118

jaya jaya jaya sri-advaita acarya
jaya jaya sri-caitanya, nityananda arya

TRANSLATION

All glories, all glories to Sri Advaita Acarya! All glories to Lord Caitanya Mahaprabhu and the superior Lord Nityananda!

TEXT 119

dui sloke kahila advaita-tattva-nirupana
panca-tattvera vicara kicnu suna, bhakta-gana

TRANSLATION

Thus in two verses I have described the truth concerning Advaita Acarya. Now, O devotees, please hear about the five truths [panca-tattva].

TEXT 120

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kane krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Adi-lila, Sixth Chapter, describing the glories of Sri Advaita Acarya.

Chapter Seven

TEXT 1

agaty-eka-gatim natva
hinarthadhika-sadhakam
sri-caitanyam likhyate 'sya
prema-bhakti-vadanyata

TRANSLATION

Let me first offer my respectful obeisances unto Lord Caitanya Mahaprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

PURPORT

A person in the conditional stage of material existence is in an atmosphere of helplessness, but the conditioned soul, under the illusion of maya, or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him. The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. In Bhagavad-gita (13.9) it is stated, janma-mrtyu-jara-vyadhi-duhkha-dosanudarsanam. - o n e w h o i s a c t u a l l y a d v a n c i n g m u s t a l w a y s c o n s i d e r t h e f o u r p r i n c i p l e s o f m i s e r a b l e l i f e, n a m e l y, b i r t h, d e a t h, o l d a g e a n d d i s e a s e. O n e c a n n o t b e s a v e d f r o m a l l t h e s e m i s e r i e s u n l e s s h e t a k e s s h e l t e r o f t h e l o t u s f e e t o f t h e L o r d. S r i C a i t a n y a M a h a p r a b h u i s t h e r e f o r e t h e o n l y s h e l t e r f o r a l l c o n d i t i o n e d s o u l s. A n i n t e l l i g e n t p e r s o n, t h e r e f o r e, d o e s n o t p u t h i s f a i t h i n a n y m a t e r i a l p o s s e s s i o n s, b u t c o m p l e t e l y t a k e s s h e l t e r o f t h e l o t u s f e e t o f t h e L o r d. S u c h a p e r s o n i s c a l l e d a k i n c a n a, o r o n e w h o d o e s n o t p o s s e s s a n y t h i n g i n t h i s m a t e r i a l w o r l d. T h e S u p r e m e P e r s o n a l i t y o f G o d h e a d i s a l s o k n o w n a s A k i n c a n a - g o c a r a, f o r H e c a n b e a c h i e v e d b y a p e r s o n w h o d o e s n o t p u t h i s f a i t h i n m a t e r i a l p o s s e s s i o n s. T h e r e f o r e, f o r t h e f u l l y s u r r e n d e r e d s o u l w h o h a s n o m a t e r i a l p o s s e s s i o n s o n w h i c h t o d e p e n d, L o r d S r i C a i t a n y a M a h a p r a b h u i s t h e o n l y s h e l t e r. E v e r y o n e d e p e n d s u p o n d h a r m a (r e l i g i o s i t y), a r t h a (e c o n o m i c d e v e l o p m e n t), k a m a (s e n s e g r a t i f i c a t i o n) a n d u l t i m a t e l y m o k s a (s a l v a t i o n), b u t S r i C a i t a n y a M a h a p r a b h u, d u e t o H i s m a g n a n i m o u s c h a r a c t e r, c a n g i v e m o r e t h a n s a l v a t i o n. T h e r e f o r e i n t h i s v e r s e t h e w o r d s h i n a r t h a d h i k a - s a d h a k a m i n d i c a t e t h a t a l t h o u g h b y m a t e r i a l e s t i m a t i o n s a l v a t i o n i s o f a q u a l i t y s u p e r i o r t o t h e i n f e r i o r i n t e r e s t s o f r e l i g i o s i t y, e c o n o m i c d e v e l o p m e n t a n d s e n s e g r a t i f i c a t i o n, a b o v e s a l v a t i o n t h e r e i s t h e p o s i t i o n o f d e v o t i o n a l s e r v i c e a n d t r a n s c e n d e n t a l l o v e f o r t h e S u p r e m e P e r s o n a l i t y o f G o d h e a d. S r i C a i t a n y a M a h a p r a b h u i s t h e b e s t o w e r o f t h i s g r e a t b e n e d i c t i o n. S r i C a i t a n y a M a h a p r a b h u s a i d, p r e m a p u m a r t h o m a h a n: "L o v e o f G o d h e a d i s t h e u l t i m a t e b e n e d i c t i o n f o r a l l h u m a n b e i n g s." S r i l a K r s n a d a s a K a v i r a j a G o s v a m i, t h e a u t h o r o f C a i t a n y a - c a r i t a m r t a, t h e r e f o r e

first offers his respectful obeisances unto Lord Caitanya Mahaprabhu before describing His magnanimity in bestowing love of Godhead.

TEXT 2

jaya jaya mahaorabhu sri-krsna-caitanya
tanhara caranasrita, sei bada dhanya

TRANSLATION

Let me offer glorification to the Supreme Lord Sri Caitanya Mahaprabhu. One who has taken shelter of His lotus feet is the most glorified person.

PURPORT

Prabhu means master. Sri Caitanya Mahaprabhu is the supreme master of all masters; therefore He is called Mahaprabhu. Any person who takes shelter of Sri Krsna Caitanya Mahaprabhu is most glorified because by the mercy of Sri Caitanya Mahaprabhu he is able to get promotion to the platform of loving service to the Lord, which is transcendental to salvation.

TEXT 3

purve gurv-adi chaya tattve kaila namaskara
guru-tattva kahiyachi, ebe pancera vicara

TRANSLATION

In the beginning I have discussed the truth about the spiritual master. Now I shall try to explain the Panca-tattva.

PURPORT

In the First Chapter of Caitanya-carlitaṁṛta, *Adi-lila*, the author, Srila Kṛṣṇadāsa Kavirāja Gosvāmī, has described the initiator spiritual master and the instructor spiritual master in the verse beginning with the words *vande gurun iṣa-bhaktan iṣam iṣavatarakan*. In that verse there are six transcendental subject matters, of which the truth regarding the spiritual master has already been described. Now the author will describe the other five tattvas (truths), namely, *iṣa-tattva* (the Supreme Lord), His expansion tattva, His incarnation tattva, His energy tattva and His devotee tattva.

TEXT 4

panca-tattva a vatirna caitanyera sange
panca-tattva lana karena sankirtana range

TRANSLATION

These five tattvas incarnate with Lord Caitanya Mahaprabhu, and thus the Lord executes His sankirtana movement with great pleasure.

PURPORT

In the Srimad-Bhagavatam there is the following statement regarding Sri Caitanya Mahaprabhu:

krsna-varnam tvisakrsnam sa-ngopangastra-parsadam

yajnaih sankirtana-prayair yajanti hi sumedhasah

"In the age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of sankirtana yajna." (SB. 11.5.32) Sri Caitanya Mahaprabhu is always accompanied by His plenary expansion Sri Nityananda Prabhu, His incarnation Sri Advaita Prabhu, His internal potency Sri Gadadhara Prabhu and His marginal potency Srivasa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Sri Caitanya Mahaprabhu is always accompanied by these other tattvas. Therefore our obeisances to Sri Caitanya Mahaprabhu are complete when we say, sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. As preachers of the Krsna consciousness movement, we first offer our obeisances to Sri Caitanya Mahaprabhu by chanting this Panca-tattva mantra; then we say, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. There are ten offenses in the chanting of the Hare Krsna maha-mantra, but these are not considered in the chanting of the Panca-tattva mantra, namely, sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. Sri Caitanya Mahaprabhu is known as maha-vadanyavatara, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the maha-mantra (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare), we must first take shelter of Sri Caitanya Mahaprabhu, learn the Panca-tattva maha-mantra, and then chant the Hare Krsna maha-mantra. That will be very effective.

Taking advantage of Sri Caitanya Mahaprabhu, there are many unscrupulous devotees who manufacture a maha-mantra of their own. Sometimes they sing, bhaja nitai gaura radhe syama hare krsna hare rama or sri-krsna-caitanya prabhu nityananda hare krsna hare rama sri radhe govinda. Actually, however, one should chant the names of the full Panca-tattva (sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda) and the next ten words Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Sri Caitanya Mahaprabhu's pure devotees is to chant first the full Panca-tattva mantra and then chant the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 5

panca-tattva--eka-vastu, nahi kichu bheda
rasa asvadite tabu vivldha vibheda

TRANSLATION

Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

PURPORT

In his Anubhasya commentary Sri Bhaktisiddhanta Sarasvati Thakura describes the Panca-tattva as follows. The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Panca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to impersonalists to taste different kinds of spiritual humors (rasas). In the Vedas it is said, *parasya saktlr vividhaiva sruyate*: "The varieties of energy of the Supreme Personality of Godhead are differently known." From this statement of the Vedas one can understand that there are eternal varieties of humors or tastes in the spiritual world. Sri Gauranga, Sri Nityananda, Sri Advaita, Sri Gadadhara and Srivasa are all on the same platform, but in spiritually distinguishing between them one should understand that Sri Caitanya Mahaprabhu is the form of a devotee, Nityananda Prabhu appears in the form of a devotee's spiritual master, Advaita Prabhu is the form of a bhakta (devotee) incarnation, Gadadhara Prabhu is the energy of a bhakta, and Srivasa is a pure devotee. Thus there are spiritual distinctions between them. The bhakta-rupa (Sri Caitanya Mahaprabhu), the bhakta-svarupa (Sri Nityananda Prabhu) and the bhakta-avatara (Sri Advaita Prabhu) are described as the Supreme Personality of Godhead Himself, His immediate manifestation and His plenary expansion, and They all belong to the Visnu category. Although the spiritual and marginal energies of the Supreme Personality of Godhead are nondifferent from the Supreme Personality of Godhead Visnu, they are predominated subjects, whereas Lord Visnu is the predominator. As such, although they are on the same platform, they have appeared differently in order to facilitate tasting of transcendental mellows. Actually, however, there is no possibility of one being different from the other, for the worshiper and the worshipable cannot be separated at any stage. On the absolute platform, one cannot be understood without the other.

TEXT 6

panca-tattvatmakam krsnam
bhaktarupa-svarupakam
bhaktavataram bhaktakhyam
namami bhakta-saktlkam

TRANSLATION

Let me offer my obeisances unto Lord Sri Krsna, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

PURPORT

Sri Nityananda Prabhu is the immediate expansion of Sri Caitanya Mahaprabhu as His brother. He is the personified spiritual bliss of sac-cid-ananda-vigraha. His body is transcendental and full of ecstasy in devotional service. Sri Caitanya Mah-aprabhu is therefore called bhaktarupa (the form of a devotee), and Sri Nityananda Prabhu is called bhakta-svarupa (the expansion of a devotee). Sri Advaita Prabhu, the incarnation of a devotee, is Visnu-tattva and belongs to the same category. There are also different types of bhaktas or devotees on the platforms of neutrality, servitude, friendship, paternity and conjugal love. Devotees like Sri Damodara, Sri Gadadhara and Sri Ramananda are different energies. This confirms the Vedic sutra, *parasya saktir vividhaiva sruyate*. All these bhakta subjects taken together constitute Sri Caitanya Mahaprabhu, who is Krsna Himself.

TEXT 7

svayam bhagavan krsna ekale isvara
advitiya, nandatmaja, rasika-sekhara

TRANSLATION

Krsna, the reservoir of all Pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Sri Krsna, yet He appears as the son of Maharaja Nanda.

PURPORT

In this verse Kaviraja Gosvami gives an accurate description of Lord Krsna, the Supreme Personality of Godhead, by stating that although no one is equal to or greater than Him, and He is the reservoir of all spiritual pleasure, He nevertheless appears as the son of Maharaja Nanda and Yasodamayi.

TEXT 8

rasadi-vilasi, vrajalalana-nagara
ara yata saba dekha,--tanra parikara

TRANSLATION

Lord Sri Krsna, the Supreme Personality of Godhead, is the supreme enjoyer in the rasa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

PURPORT

The word *rasadi-vilasi* ("the enjoyer of the rasa dance") is very important. The rasa dance can be enjoyed only by Sri Krsna because He is the supreme leader and chief of the damsels of Vrndavana. All other devotees are His associates. Although no one can compare with Sri Krsna, the Supreme Personality of Godhead, there are many unscrupulous rascals who imitate the rasa dance of Sri Krsna. They are Mayavadis, and people should be wary of them. The rasa dance can be performed only by Sri Krsna and no one else.

TEXT 9

sei krsna a vatirna sri-krsna-caitanya
sei parikara-gana sange saba dhanya

TRANSLATION

The selfsame Lord Krsna advented Himself as Sri Caitanya Mahaprabhu with all His eternal associates, who are also equally glorious.

TEXT 10

ekale isvara-tattva caitanya-isvara
bhakta-bhavamaya tanra suddha kale vara

TRANSLATION

Sri Caitanya Mahaprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

PURPORT

There are different tattvas or truths, including isa-tattva, jiva-tattva and sakti-tattva. Isa-tattva refers to the Supreme Personality of Godhead Visnu, who is the supreme living force. In the Katha Upanisad it is said, nityo nityanam cetanas cetananam: the Supreme Personality of Godhead is the supreme eternal and the supreme living force. The living entities are also eternal and are also living forces, but they are very minute in quantity, whereas the Supreme Lord is the supreme living force and the supreme eternal. The supreme eternal never accepts a body of a temporary material nature, whereas the living entities who are part and parcel of the supreme eternal are prone to do so. Thus according to the Vedic mantras the Supreme Lord is the supreme master of innumerable living entities. The Mayavadi philosophers, however, try to equate the minute living entities with the supreme living entity. Because they recognize no distinctions between them, their philosophy is called advaita-vada, or monism. Factually, however, there is a distinction. This verse is especially meant to impart to the Mayavadi philosopher the understanding that the Supreme Personality of Godhead is the supreme controller. The supreme controller, the Personality of Godhead, is Krsna Himself, but as a transcendental pastime He has accepted the form of a devotee, Lord Caitanya Mahaprabhu.

As stated in Bhagavad-gita, when the Supreme Personality of Godhead Krsna comes to this planet exactly like a human being, some rascals consider Him to be one of the ordinary humans. One who thinks in that mistaken way is described as mudha, or foolish. Therefore one should not foolishly consider Caitanya Mahaprabhu to be an ordinary human being. He has accepted the ecstasy of a devotee, but He is the Supreme Personality of Godhead. Since Caitanya Mahaprabhu, there have been many imitation incarnations of Krsna who cannot understand that

Caitanya Mahaprabhu was Krsna Himself and not an ordinary human being. Less intelligent men create their own Gods by advertising a human being as God. This is their mistake. Therefore here the words tanra suddha kalevara warn that Caitanya Mahaprabhu's body is not material but purely spiritual. One should not, therefore, accept Caitanya Mahaprabhu as an ordinary devotee, although He has assumed the form of a devotee. Yet one must certainly know that although Caitanya Mahaprabhu is the Supreme Personality of Godhead, because He accepted the ecstasy of a devotee one should not misunderstand His pastimes and place Him in exactly the same position as Krsna. It is for this reason only that when Sri Krsna Caitanya Mahaprabhu was addressed as Krsna or Visnu He blocked His ears, not wanting to hear Himself addressed as the Supreme Personality of Godhead. There is a class of devotees called Gauranganagari who stage plays of Krsna's pastimes using a vigraha or form of Caitanya Mahaprabhu. This is a mistake which is technically called rasabhasa. While Caitanya Mahaprabhu is trying to enjoy as a devotee, one should not disturb Him by addressing Him as the Supreme Personality of Godhead.

TEXT 11

krsna-madhuryera eka adbhutasvabhava
apana asvadite krsna kare bhakta-bhava

TRANSLATION

The transcendental mellow of conjugal love of Krsna is so wonderful that Krsna Himself accepts the form of a devotee to relish and taste it fully.

PURPORT

Although Krsna is the reservoir of all pleasure, He has a special intention to taste Himself by accepting the form of a devotee. It is to be concluded that although Lord Caitanya is present in the form of a devotee, He is Krsna Himself. Therefore Vaisnavas sing, sri;krsna-caitanya radha-krsna nahe anya: Rad ha and Krsna combined together are Sri Krsna Caitan ya Mahaprabhu. Caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam. Sri Svarupa-damodara Gosvami has said that Radha and Krsna assumed oneness in the form of Sri Caitanya Mahaprabhu.

TEXT 12

ithe bhakta-bhava dhare caitanya gosani
'bhakta-svarupa' tanra nityananda-bhai

TRANSLATION

For this reason Sri Caitanya Mahaprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityananda as His elder brother.

TEXT 13

`bhakta-avatara' tanra acarya-gosani
ei tina tattva sabe prabhu kari' gai

TRANSLATION

Sri Advaita Acarya is Lord Caitanya's incarnation as a devotee. Therefore these three tattvas [Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Gosani] are the predominators or masters.

PURPORT

Gosani means gosvami. A person who has full control over the senses and mind is called a gosvami or gosani. One who does not have such control is called godasa, or a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called gosvami. Although the gosvami title has become a hereditary designation for unscrupulous men, actually the title gosani or gosvami began from Sri Rupa Gosvami, who presented himself as an ordinary grhastha and minister in government service but became gosvami when he was actually elevated by the instruction of Lord Caitanya Mahaprabhu. Therefore gosvami is not a hereditary title but refers to one's qualifications. When one is highly elevated in spiritual advancement, regardless of wherefrom he comes, he may be called gosvami. Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu and Sri Advaita Gosani Prabhu are natural gosvamis because They belong to the Visnu- tattva category. As such, all of Them are prabhus ("predominators" or "masters"), and They are sometimes called Caitanya Gosani, Nityananda Gosani and Advaita Gosani. Unfortunately Their so-called descendants who do not have the qualifications of gosvamis have accepted this title as a hereditary designation or a professional degree. That is not in accord with the sastraic injunctions.

TEXT 14

eka mahaprabhu, ara prabhu duijana
dui prabhu sebe mahaprabhura carana

TRANSLATION

One of Them is Mahaprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahaprabhu.

PURPORT

Although Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu and Sri Advaita Prabhu all belong to the same Visnu category, Sri Caitanya Mahaprabhu is nevertheless accepted as the Supreme, and the other two prabhus engage in His transcendental loving service to teach ordinary living entities that every one of us is subordinate to Sri Caitanya Mahaprabhu. In another place in Caitanya-caritamrta (Adi.5.142) it is said, ekala isvara krsna, ara saba bhrtya.- the only supreme master is Krsna, and all others, both Visnu-tattva and jiva-tattva, engage in the service of the Lord. Both the Visnu-tattva (as Nityananda Prabhu and

Advaita) and the jiva-tattva (Srivasadi-gaura- bhakta-vrnda) engage in the service of the Lord, but one must distinguish between the Visnu-tattva servitors and the jiva-tattva servitors. The jiva-tattva servitor, the spiritual master, is actually the servitor God. As explained in previous verses, in the absolute world there are no such differences, yet one must observe these differences in order to distinguish the Supreme from His subordinates.

TEXT 15

ei tina tattva,--`sarvaradhya' kari mani
caturtha ye bhakta-tattva,--`aradhaka'jani

TRANSLATION

The three Predominators [Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Sri Gadadhara Prabhu] is to be understood as Their worshiper.

PURPORT

In his Anubhasya, Sri Bhaktisiddhanta Sarasvati Thakura, describing the truth about the Panca-tattva, explains that we can understand that Lord Sri Caitanya Mahaprabhu is the supreme predominator, and Nityananda Prabhu and Advaita Prabhu are His subordinates but are also predominators. Lord Sri Caitanya Mahaprabhu is the Supreme Lord, and Nityananda Prabhu and Advaita Prabhu are manifestations of the Supreme Lord. All of Them are Visnu-tattva, the Supreme, and are therefore worshipable by the living entities. Although the other two tattvas within the category of Panca-tattva--namely, sakti-tattva and jiva-tattva, represented by Gadadhara and Srivasa--are worshipers of the Supreme Lord, they are in the same category because they eternally engage in the transcendental loving service of the Lord.

TEXT 16

srivasadi yata koti koti bhakta-gana
`suddha-bhakta'-tattva-madhye ta-n-sabara ganana

TRANSLATION

There are innumerable pure devotees of the Lord, headed by Srivasa Thakura, who are known as unalloyed devotees.

TEXT 17

gadadhara-panditadi prabhura `sakti'-avata--a
`antaranga-bhakta' kari' ganana yanhara

TRANSLATION

The devotees headed by Gadadhara Pandita are to be considered incarnations of the potency of the Lord. They are internal potential devotees engaged in the service of the Lord.

PURPORT

In connection with verses sixteen and seventeen, Sri Bhaktisiddhanta Sarasvati Thakura explains in his Anubhasya: "There are specific symptoms by which the internal devotees and the unalloyed or pure devotees are to be known. All unalloyed devotees are sakti-tattvas, or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of Godhead in conjugal love are considered to be the most confidential devotees of Lord Sri Caitanya Mahaprabhu. Those who engage in the service of Lord Nityananda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Sri Caitanya Mahaprabhu, they too become situated within the intimate circle of devotees in conjugal love." This gradual development of devotional service is described by Sri Narottama dasa Thakura as follows:

gauranga balite habe pulaka sarira
harl hari balite nayane ba'be nira
ara kabe nitaicanda karuna- karlbe
samsara-vasana mora kabe tuccha habe
visaya chadiya kabe suddha habe mana
kabe hama heraba sri-vrnoavana
rupa-raghunatha-pade ha-ibe akuti
kabe hama bujhaba sri-yugala-piriti

"When will there be eruptions on my body as soon as I chant the name of Lord Caitanya, and when will there be incessant torrents of tears as soon as I chant the holy names Hare Krsna? When will Lord Nityananda be merciful toward me and free me from all desires for material enjoyment? When will my mind be completely freed from all contamination of desires for material pleasure? Only at that time will it be possible for me to understand Vrndavana. Only if I become attached to the instructions given by the six Gosvamis headed by Rupa Gosvami and Raghunatha dasa Gosvami will it be possible for me to understand the conjugal love of Radha and Krsna." By attachment to the devotional service of Lord Caitanya Mahaprabhu one immediately comes to the ecstatic position. When he develops his love for Nityananda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vrndavana. In that condition, when one develops his love for the six Gosvamis, he can understand the conjugal love between Radha and Krsna. These are the different stages of a pure devotee's promotion to conjugal love in the service of Radha and Krsna in an intimate relationship with Sri Caitanya Mahaprabhu.

TEXT 18-19

yan-saba lana prabhura nitya vihara

yan-saba lana- prabhura kirtana-pracara
yan-saba lana- karena prema asvadana
yan-saba lana dana kare prema-dhana

TRANSLATION

The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the sankirtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

PURPORT

Distinguishing between pure devotees and internal or confidential devotees, Sri Rupa Gosvami, in his book Upadesamrta, traces the following gradual process of development. Out of many thousands of karmis, one is better when he is situated in perfect Vedic knowledge. Out of many such learned scholars and philosophers, one who is actually liberated from material bondage is better, and out of many such persons who are actually liberated, one who is a devotee of the Supreme Personality of Godhead is considered to be the best. Among the many such transcendental lovers of the Supreme Personality of Godhead, the gopis are the best, and among the gopis Srimati Radhika is the best. Srimati Radhika is very dear to Lord Krsna, and similarly Her ponds, namely, Syamakunda and Radhakunda, are also very much dear to the Supreme Personality of Godhead.

Srila Bhaktisiddhanta Sarasvati Thakura comments in his Anubhasya that among the five tattvas, two are energies (saktil-tattva) and the three others are energetic (saktiman tattva). Unalloyed and internal devotees are both engaged in the favorable culture of Krsna consciousness untinged by philosophical speculation or fruitive activities. They are all understood to be pure devotees, and those among them who simply engage in conjugal love are called madhurya-bhaktas or internal devotees. The potential loving services in parental love, fraternity and servitude are included in conjugal love of God. In conclusion, therefore, every confidential devotee is a pure devotee of the Lord.

Sri Caitanya Mahaprabhu enjoys His pastimes with His immediate expansion Nityananda Prabhu. His pure devotees and His three purusa incarnations, namely, Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu, always accompany the Supreme Lord to propound the sankirtana movement.

TEXT 20-21

sei panca-tattva mili' prthi vi asiya
purva-premabha-ndarera mudra ughadiya
pa--nce mili' lute prema, kare asvadana
yata yata piye, trsna badhe anuksana

TRANSLATION

The characteristics of Krsna are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Krsna when He was present, it was sealed. But when Sri Caitanya Mahaprabhu came with His other associates of the Panca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Krsna. The more they tasted it, the more their thirst for it grew.

PURPORT

Sri Caitanya Mahaprabhu is called maha-vadanyavatara because although He is Sri Krsna Himself, He is even more favorably disposed to the poor fallen souls than Lord Sri Krsna. When Lord Sri Krsna Himself was personally present He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Sri Caitanya Mahaprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Sri Rupa Gosvami, therefore, could understand that Lord Caitanya was none other than Sri Krsna Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

TEXT 22

punah punah piyaiya haya mahamatta
nace, kande, hase, gaya, yaiche mada-matta

TRANSLATION

Sri Panca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

PURPORT

People generally cannot understand the actual meaning of chanting and dancing. Describing the Gosvamis, Sri Srinivasa Acarya stated, krsnotkirtana-gana-nartana- parau: not only did Lord Caitanya Mahaprabhu and His associates demonstrate this chanting and dancing, but the six Gosvamis also followed in the next generation. The present Krsna consciousness movement follows the same principle, and therefore simply by chanting and dancing we have received good responses all over the world. It is to be understood, however, that this chanting and dancing do not belong to this material world. They are actually transcendental activities, for the more one engages in chanting and dancing, the more he can taste the nectar of transcendental love of Godhead.

TEXT 23

patrapatra-vicara nahi, nahi sthanasthana
yei yanha paya, tanha kare prema-dana

TRANSLATION

In distributing love of Godhead, Caitanya Mahaprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Panca-tattva distributed love of Godhead.

PURPORT

There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Krsna consciousness movement for accepting Europeans and Americans as brahmanas and offering them sannyasa. But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Krsna consciousness movement should be spread wherever possible, and one should accept those who thus become Vaisnavas as being greater than brahmanas, Hindus or Indians. Sri Caitanya Mahaprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahaprabhu is spread all over the world, should those who embrace it not be accepted as Vaisnavas, brahmanas and sannyasis? These foolish arguments are sometimes raised by envious rascals, but Krsna conscious devotees do not care about them. We strictly follow the principles set down by the Panca-tattva.

TEXT 24

lutiya, khaiya, diya, bhandara ujade
ascarya bhandara, prema sata-guna bade

TRANSLATION

Although the members of the Panca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

PURPORT

A pseudo-incarnation of Krsna once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term which applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Krsna is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Krsna conscious, there would be no scarcity of love of Godhead, nor would there be insufficiency in providing for their maintenance. Our Krsna consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity. Although jealous

persons may be envious, if we stick to our principles and follow in the footsteps of the Panca-tattva, this movement will go on unchecked by imitation svamis, sannyasis, religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Krsna consciousness movement should not be afraid of such rascals and fools.

TEXT 25

uchalila prema-vanya caudike vedaya
stri, vrddha, balaka, yuva, sabare du vaya

TRANSLATION

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

PURPORT

When the contents of the storehouse of love of Godhead is thus distributed, there is a powerful inundation which covers the entire land. In Sridhama Mayapura there is sometimes a great flood after the rainy season. This is an indication that from the birthplace of Lord Caitanya the inundation of love of Godhead should be spread all over the world, for this will help everyone, including old men, young men, women and children. The Krsna consciousness movement of Sri Caitanya Mahaprabhu is so powerful that it can inundate the entire world and interest all classes of men in the subject of love of Godhead.

TEXT 26

saj jana, dur jana, pangu, jada, andha-gana
prema-vanyaya duvaila jagatera jana

TRANSLATION

The Krsna consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

PURPORT

Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or sannyasa, there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Pancatattva, strictly following the regulative principles, it has nothing to do with external impediments.

TEXT 27

jagat duvila, jivera haila bija nasa
taha dekhi' panca janera parama ullasa

TRANSLATION

When the five members of the Panca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anu- bhasya that since the living entities all belong to the marginal potency of the Lord, each and every living entity has a natural tendency to become Krsna conscious, although at the same time the seed of material enjoyment is undoubtedly within him. The seed of material enjoyment, watered by the course of material nature, fructifies to become a tree of material entanglement which endows the living entity with all kinds of material enjoyment. To enjoy such material facilities is to be afflicted with the three material miseries. However, when by nature's law there is a flood, the seeds within the earth become inactive. Similarly, as the inundation of love of Godhead spreads all over the world, the seeds of material enjoyment become impotent. Thus the more the Krsna consciousness movement spreads, the more the desire for material enjoyment decreases. The seed of material enjoyment automatically becomes impotent with the increase of the Krsna consciousness movement. Instead of being envious that Krsna consciousness is spreading all over the world by the grace of Lord Caitanya, those who are jealous should be happy, as indicated here by the words parama ullasa. But because they are kanistha-adhikaris or prakrta-bhaktas (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in Krsna consciousness. Yet Srimat Prabodhananda Sarasvati writes in his Caitanya-candramrta that when influenced by Lord Caitanya's Krsna consciousness movement, materialists become averse to talking about their wives and children, supposedly learned scholars give up their tedious studies of Vedic literature, yogis give up their impractical practices of mystic yoga, ascetics give up their austere activities of penance and austerity, and sannyasis give up their study of Sankhya philosophy. Thus they are all attracted by the bhakti-yoga practices of Lord Caitanya and cannot relish a mellow taste superior to that of Krsna consciousness.

TEXT 28

yata yata prema-vrsti kare panca jane
tata tata badhe jala, vyape tri-bhuvane

TRANSLATION

The more the five members of the Panca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT

The Krsna consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American mlecchas cannot be accepted as brahmanas or sannyasis. Here it is indicated that this process will spread and inundate the entire world with Krsna consciousness.

TEXT 29-30

maya vadi, karma-aistha kutarkika-gana
nindaka, pasand yata paduya adhama
sei saba mahadaksa dhana palaila
sei vanya ta-sabare chunite narila

TRANSLATION

The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Krsna consciousness movement, and therefore the inundation of Krsna consciousness cannot touch them.

PURPORT

Like Mayavadi philosophers in the past such as Prakasananda Sarasvati of Benares, modern impersonalists are not interested in Lord Caitanya's Krsna consciousness movement. They do not know the value of this material world; they consider it false and cannot understand how the Krsna consciousness movement can utilize it. They are so absorbed in impersonal thought that they take it for granted that all spiritual variety is material. Because they do not know anything beyond their misconception of the brahmajyoti, they cannot understand that Krsna, the Supreme Personality of Godhead, is spiritual and therefore beyond the conception of material illusion. Whenever Krsna incarnates personally or as a devotee, these Mayavadi philosophers accept Him as an ordinary human being. This is condemned in Bhagavad-gita:

avajananti mam mudha
manusim tanum asrltam
param bhavam ajananto
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

There are also other unscrupulous persons who exploit the Lord's appearance by posing as incarnations to cheat the innocent public. An incarnation of God should pass the tests of the statements of the sastras and also perform uncommon activities. One should not accept a rascal as an incarnation of God but should test his ability to act as the Supreme Personality of Godhead. For example, Krsna taught Arjuna in Bhagavad-gita, and Arjuna also accepted Him as the Supreme Personality of Godhead, but for our understanding Arjuna requested the Lord to manifest His universal form, thus testing whether He was actually the Supreme Lord. Similarly, one must test a so-called incarnation of Godhead according to the standard

criteria. To avoid being misled by an exhibition of mystic powers, it is best to examine a so-called incarnation of God in the light of the statements of sastras. Caitanya Mahaprabhu is described in the sastras as an incarnation of Krsna; therefore if one wants to imitate Lord Caitanya and claim to be an incarnation, he must show evidence from the sastras about his appearance to substantiate his claim.

TEXT 31-32

taha dekhi' mahaprabhu karena cintana
jagat duvaite ami karllun yatana
keha keha edaila, pratijna ha-ila bhanga
ta-saba duvaite patiba kichu ranga

TRANSLATION

Seeing that the Mayavadis and others were fleeing, Lord Caitanya thought: I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also.

PURPORT

Here is an important point. Lord Caitanya Mahaprabhu wanted to invent a way to capture the Mayavadis and others who did not take interest in the Krsna consciousness movement. This is the symptom of an acarya. An acarya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Krsna consciousness may be spread. Sometimes jealous persons criticize the Krsna consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Krsna consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community's social customs. However, since both the boys and girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Krsna consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Krsna consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Krsna consciousness by adopting ways and means which are favorable for this purpose. Their stereotyped methods will never help spread Krsna consciousness. Therefore, what we are doing is perfect by the grace of Lord Caitanya Mahaprabhu, for it is He who proposed to invent a way to capture those who strayed from Krsna consciousness.

TEXT 33

eta bali' mane kichu kari ya vicara
sannyasa-asrama prabhu kaila angikara

TRANSLATION

Thus the Lord accepted the sannyasa order of life after full consideration.

PURPORT

There was no need for Lord Sri Caitanya Mahaprabhu to accept sannyasa, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Sri Caitanya Mahaprabhu did not identify Himself with any of the eight varnas and asramas, *n a m e I y*, brahmana, ksatriya, vaisya, sudra, brahmacari, grhastha, vanaprastha and sannyasa. He identified Himself as the Supreme Spirit. Sri Caitanya Mahaprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept sannyasa on the grounds that when He became a sannyasi everyone would show Him respect and in that way be favored. Although there was actually no need for Him to accept sannyasa, He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting sannyasa was to deliver the Mayavadi sannyasis. This will be evident later in this chapter.

Srila Bhaktisiddhanta Sarasvati Thakura has explained the term "Mayavadi" as follows: "The Supreme Personality of Godhead is transcendental to the material conception of life. A Mayavadi is one who considers the body of the Supreme Personality of Godhead Krsna to be made of maya and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be maya. The Mayavadi considers all the paraphernalia of devotional service to be maya." Maya refers to material existence, which is characterized by the reactions of fruitive activities. Mayavadis consider devotional service to be among such fruitive activities. According to them, when bhagavatas or devotees are purified by philosophical speculation, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called kutarkikas (false logicians), and those who consider devotional service to be fruitive activity are also called karma-nisthas. Those who criticize devotional service are called nindakas (blasphemers). Similarly, nondevotees who consider devotional activities to be material are also called pasandis, and scholars with a similar viewpoint are called adhama paduyas. The kutarkikas, nindakas, pasandis and adhama paduyas all avoided the benefit of Sri Caitanya Mahaprabhu's movement of developing love of Godhead. Sri Caitanya Mahaprabhu felt compassion for them, and it is for this reason that He decided to accept the sannyasa order, for by seeing Him as a sannyasi they would offer Him respects. The sannyasa order is still respected in India. Indeed, the very dress of a sannyasi still commands respect from the Indian public. Therefore Sri Caitanya Mahaprabhu accepted sannyasa to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

TEXT 34

cabbisa vatsara chila grhastha-asrame
panca-vlmsati varse kaila yati-dharme

TRANSLATION

Sri Caitanya Mahaprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyasa order.

PURPORT

There are four orders of spiritual life, namely, brahmacarya, grhastha, vanaprastha and sannyasa, and in each of these asramas there are four divisions. The divisions of the brahmacaryasrama are savitrya, prajapatya, brahma and brhat, and the divisions of the grhasthasrama are varta (professionals), sancaya (accumulators), salina (those who do not ask anything from anyone) and silonchana (those who collect grains from the paddy fields). Similarly, the divisions of the vanaprasthasrama are vaikhanasa, balikhilya, audumbara and phenapa, and the divisions of sannyasa are katicaka, bahudaka, hamsa and niskriya. There are two kinds of sannyasis, who are called dhiras and narottamas, as stated in Srimad-Bhagavatam (1.13.26-27). At the end of the month of January in the year 1432sakabda, Sri Caitanya Mahaprabhu accepted the sannyasa order from Kesava Bharati, who belonged to the Sankara-sampradaya.

TEXT 35

sannyasa kariya prabhu kaila akarsana
yateka palanachila tarkikadigana

TRANSLATION

After accepting the sannyasa order, Sri Caitanya Mahaprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.

TEXT 36

paduya, pa--andi, karmi, nindakadi yata
taraasi' prabhu-paya haya avanata

TRANSLATION

Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

TEXT 37

aparadha ksamaila, dubila prema jale
keba edaibe prabhura prema-mahdale

TRANSLATION

Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Sri Caitanya Mahaprabhu.

PURPORT

Sri Caitanya Mahaprabhu was an ideal acarya. An acarya is an ideal teacher who knows the purpose of the revealed scriptures, behaves exactly according to their injunctions and teaches his students to adopt these principles also. As an ideal acarya, Sri Caitanya Mahaprabhu devised ways to capture all kinds of atheists and materialists. Every acarya has a specific means of propagating his spiritual movement with the aim of bringing men to Krsna consciousness. Therefore, the method of one acarya may be different from that of another, but the ultimate goal is never neglected. Srila Rupa Gosvami recommends:

yena tena prakarena manah krsne nivesayet
sarve vldhi-nisedha syur etayor eva kinkarah

An acarya should devise a means by which people may somehow or other come to Krsna consciousness. First they should become Krsna conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Krsna consciousness movement we follow this policy of Lord Sri Caitanya Mahaprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to bring them to Krsna consciousness. The acarya must devise a means to bring them to devotional service. Therefore, although I am a sannyasi I sometimes take part in getting boys and girls married, although in the history of sannyasa no sannyasi has personally taken part in marrying his disciples.

TEXT 38

saba nistarite prabhu krpa-avatara
saba nistarite kare caturi apra

TRANSLATION

Sri Caitanya Mahaprabhu appeared to deliver all the fallen souls. Therefore He devised many methods to liberate them from the clutches of maya.

PURPORT

It is the concern of the acarya to show mercy to the fallen souls. In this connection, desa-kala-patra (the place, the time and the object) should be taken into consideration. Since the European and American boys and girls in our Krsna consciousness movement preach together, less intelligent men criticize that they are mingling without restriction. In Europe and America boys and girls mingle unrestrictedly and have equal rights; therefore it is not possible to completely separate the men from the women. However, we are thoroughly instructing both men and women how to preach, and actually they are preaching wonderfully. Of course, we very strictly prohibit illicit sex. Boys and girls who are not married are not allowed to sleep together or live together, and there are

separate arrangements for boys and girls in every temple. Grhasthas live outside the temple, for in the temple we do not allow even husband and wife to live together. The results of this are wonderful. Both men and women are preaching the gospel of Lord Caitanya Mahaprabhu and Lord Krsna with redoubled strength. In this verse the words saba nistarite kare caturi apara indicate that Sri Caitanya Mahaprabhu wanted to deliver one and all. Therefore it is a principle that a preacher must strictly follow the rules and regulations laid down in the sastras yet at the same time devise a means by which the preaching work to reclaim the fallen may go on with full force.

TEXT 39

tabe nija bhakta kaila yata mleccha adi
sabe edaila matra kasira mayavadi

TRANSLATION

All were converted into devotees of Lord Caitanya, even the mlecchas and yavanas. Only the impersonalist followers of Sankaracarya evaded Him.

PURPORT

In this verse it is clearly indicated that although Lord Caitanya Mahaprabhu converted Mohammedans and other mlecchas into devotees, the impersonalist followers of Sankaracarya could not be converted. After accepting the renounced order of life, Caitanya Mahaprabhu converted many karma-nisthas who were addicted to fruitive activities, many great logicians like Sarvabhauma Bhattacharya, nindakas (blasphemers) like Prakasananda Sarasvati, pasandis (nondevotees) like Jagai and Madhai, and adhama paduyas (degraded students) like Mukunda and his friends. All of them gradually became devotees of the Lord, even the Pathans or Muslims, but the worst offenders, the impersonalists, were extremely difficult to convert, for they very tactfully escaped the devices of Lord Caitanya Mahaprabhu.

In describing the Kasira Mayavadis, Srila Bhaktisiddhanta SarasvatiThakura has explained that persons who are bewildered by empiric knowledge or direct sensual perception, and who thus consider that even this limited material world can be gauged by their material estimations, conclude that anything that one can discern by direct sense perception is but may\ or illusion. They maintain that although the Absolute Truth is beyond the range of sense perception, it includes no spiritual

, variety or enjoyment. According to the Kasira Mayavadis, the spiritual world is simply void. They do not believe in the Personality of the Absolute Truth nor in His varieties of activities in the spiritual world. Although they have their own arguments which are not very strong, they have no conception of the variegated activities of the Absolute Truth. These impersonalists, who are followers of Sankaracarya, are generally known as Kasira Mayavadis.

Near Varanasi there is another group of impersonalists, who are known as Saranatha Mayavadis. Outside the city of Varanasi is a place known as Saranatha where there is a big Buddhist stupa. Many followers

of Buddhist philosophy live there, and they are known as Saranatha Mayavadis. The impersonalists of Saranatha differ from those of Varanasi, for the Varanasi impersonalists propagates the idea that the impersonal Brahman is truth whereas material varieties are false, but the Saranatha impersonalists do not even believe that the Absolute Truth or Brahman can be understood as the opposite of maya or illusion. According to their vision, materialism is the only manifestation of the Absolute Truth. Factually both the Kasira and Saranatha Mayavadis, as well as any other philosophers who have no knowledge of the spirit soul, are advocates of utter materialism. None of them have clear knowledge regarding the Absolute or the spiritual world. Philosophers like the Saranatha Mayavadis who do not believe in the spiritual existence of the Absolute Truth but consider material varieties to be everything do not believe that there are two kinds of nature, inferior (material) and superior (spiritual), as described in Bhagavad-gita. Actually, neither the Varanasi nor Saranatha Mayavadis accept the principles of Bhagavad-gita, due to a poor fund of knowledge.

Since these impersonalists who do not have perfect spiritual knowledge cannot understand the principles of bhakti-yoga, they must be classified among the nondevotees who are against the Krsna consciousness movement. We sometimes feel inconvenienced by the hindrances offered by these impersonalists, but we do not care about their so-called philosophy, for we are propagating our own philosophy as presented in Bhagavad-gita As It Is and getting successful results. Theorizing as if devotional service were subject to their mental speculation, both kinds of Mayavadi impersonalists conclude that the subject matter of bhakti-yoga is a creation of maya and that Krsna, devotional service and the devotee are also maya. Therefore, as stated by Sri Caitanya Mahaprabhu, mayavadi krsne aparadhi.- "All the Mayavadis are offenders to Lord Krsna." (Cc. Madhya 17.129) It is not possible for them to understand the Krsna consciousness movement; therefore we do not value their philosophical conclusions. However expert such quarrelsome impersonalists are in putting forward their so-called logic, we defeat them in every respect and go forward with our Krsna consciousness movement. Their imaginative mental speculation cannot deter the progress of the Krsna consciousness movement, which is completely spiritual and is never under the control of such Mayavadis.

TEXT 40

vrndavana yaite prabhu rahila kasite
mayavadi-gana tanre Iagija nindite

TRANSLATION

While Lord Caitanya Mahaprabhu was passing through Varanasi on His way to Vrndavana, the Mayavadi sannyasi philosophers blasphemed against Him in many ways.

PURPORT

While preaching Krsna consciousness with full vigor, Sri Caitanya Mahaprabhu faced many Mayavadi philosophers. Similarly, we are also facing opposing svamis, yogis, impersonalists, scientists, philosophers

and other mental speculators, and by the grace of Lord Krsna we successfully defeat all of them without difficulty.

TEXT 41

sannyasi ha-iyā kare gayana, nacana
na kare veoanta-patha, kare sankirtana

TRANSLATION

"Although a sannyasi, He does not take interest in the study of Vedanta but instead always engages in chanting and dancing in sankirtana.

PURPORT

Fortunately or unfortunately, we also meet such Mayavadis who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes and volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our students study them and distribute them all over the world. No Mayavadi school can present as many books as we have; nevertheless, they accuse us of not being fond of study. Such accusations are completely false. But although we study, we do not study the nonsense of the Mayavadis.

Mayavadi sannyasis neither chant nor dance. Their technical objection is that this method of chanting and dancing is called tauryatrika, which indicates that a sannyasi should completely avoid such activities and engage his time in the study of Vedanta. Actually, such men do not understand what is meant by Vedanta. In Bhagavad-gita it is said: vedais ca sarvair aham eva vedyo vedanta-krd veda-vid eva caham. "By all the Vedas I am to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas." (Bg. 15.15) Lord Krsna is the actual compiler of Vedanta, and whatever He speaks is Vedanta philosophy. Although they are lacking the knowledge of Vedanta presented by the Supreme Personality of Godhead in the transcendental form of Srimad-Bhagavatam, the Mayavadis are very proud of their study. Foreseeing the bad effects of their presenting Vedanta philosophy in a perverted way, Srila Vyasadeva compiled Srimad-Bhagavatam as a commentary on Vedanta-sutra. Srimad-Bhagavatam is bhāsyam brahma-sūtranam; in other words, all the Vedanta philosophy in the codes of the Brahma-sūtras is thoroughly described in the pages of Srimad-Bhagavatam. Thus the factual propounder of Vedanta philosophy is a Krsna conscious person who always engages in reading and understanding Bhagavad-gita and Srimad-Bhagavatam and teaching the purport of these books to the entire world. The Mayavadis are very proud of having monopolized the Vedanta philosophy, but devotees have their own commentaries on Vedanta such as Srimad-Bhagavatam and others written by the acaryas. The commentary of the Gaudiya Vaisnavas is the Govinda-bhāsyā.

The Mayavadis' accusation that devotees do not study Vedanta is false. They do not know that chanting, dancing and preaching the principles of Srimad-Bhagavatam, called Bhagavata-dharma, are the same as studying Vedanta. Since they think that reading Vedanta philosophy is

the only function of a sannyasi and they did not find Caitanya Mahaprabhu engaged in such direct study, they criticized the Lord. Sripada Sankaracarya has given special stress to the study of Vedanta philosophy. Vedanta- vakyesu sada ramantah kaupinavantah khalu bhagyavantah. "A sannyasi, accepting the renounced order very strictly and wearing nothing more than a loincloth, should always enjoy the philosophical statements in the Vedanta-sutra. Such a person in the renounced order is to be considered very fortunate." The Mayavadis in Varanasi blasphemed Lord Caitanya because His behavior did not follow these principles. Lord Caitanya, however, bestowed His mercy upon these Mayavadi sannyasis and delivered them by means of His Vedanta discourses with Prakasananda Sarasvati and Sarvabhauma Bhattacharya.

TEXT 42

murkha sannyasi nija-dharma nahi jane
bhavuka ha-i ya phere bhavukera sane

TRANSLATION

"This Caitanya Mahaprabhu is an illiterate sannyasi and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists."

PURPORT

Foolish Mayavadis, not knowing that the Krsna consciousness movement is based on a solid philosophy of transcendental science, superficially conclude that those who dance and chant do not have philosophical knowledge. Those who are Krsna conscious actually have full knowledge of the essence of Vedanta philosophy, for they study the real commentary on the Vedanta philosophy, Srimad-Bhagavatam, and follow the actual words of the Supreme Personality of Godhead as found in Bhagavad-gita As It Is. After understanding the Bhagavata philosophy or Bhagavata-dharma, they become fully spiritually conscious or Krsna conscious, and therefore their chanting and dancing is not material but is on the spiritual platform. Although everyone admires the ecstatic chanting and dancing of the devotees, who are therefore popularly known as the "Hare Krsna people," Mayavadis cannot appreciate these activities because of their poor fund of knowledge.

TEXT 43

e saba suniya prabhu hse mane mane
upeksa kariya karo na kaila sambhasane

TRANSLATION

Hearing all this blasphemy, Lord Caitanya Mahaprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Mayavadis.

PURPORT

As Krsna conscious devotees, we do not like to converse with Mayavadi philosophers simply to waste valuable time, but whenever there is an opportunity we impress our philosophy upon them with great vigor and success.

TEXT 44

upeksa kariya kaila mathura gamana
mathura dekhiy\ punah kaila agamana

TRANSLATION

Thus neglecting the blasphemy of the Varanasi Mayavadis, Lord Caitanya Mahaprabhu proceeded to Mathura, and after visiting Mathura He returned to meet the situation.

PURPORT

Lord Caitanya Mahaprabhu did not talk with the Mayavaci philosophers when He first visited Varanasi, but He returned there from Mathura to convince them of the real purpose of Vedanta.

TEXT 45

kasite lekhaka sudra-sricandrasedkhara
tanra ghare rahila prabhu svatantra isvara

TRANSLATION

This time Lord Caitanya stayed at the house of Candrasekhara, although he was regarded as a sudra or kayastha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

PURPORT

Lord Caitanya stayed at the house of Candrasekhara, a clerk, although a sannyasi is not supposed to reside in a sudra's house. Five hundred years ago, especially in Bengal, it was the system that persons who were born in the families of brahmanas were accepted as brahmanas, and all those who took birth in other families--even the higher castes, namely, the ksatriyas and vaisyas--were considered sudra non-brahmanas. Therefore although Sri Candrasekhara was a clerk from a kayastha family in upper India, he was considered a sudra. Similarly, vaisyas, especially those of the suvarna-vanik community, were accepted as sudras in Bengal, and even the valdyas, who were generally physicians, were also considered sudras. Lord Caitanya Mahaprabhu, however, did not accept this artificial principle, which was introduced in society by self-interested men, and later the kayasthas, vaidyas and vaniks all began to accept the sacred thread, despite objections from the so-called brahmanas.

Before the time of Caitanya Mahaprabhu, the suvarna-vanik class was condemned by Ballal Sen, who was then the King of Bengal, due to a personal grudge. In Bengal the suvarna-vanik class are always very rich, for they are bankers and dealers in gold and silver. Therefore, Ballal

Sen used to borrow money from a suvarna-vanik banker. Ballal Sen's bankruptcy later obliged the suvarna-vanik banker to stop advancing money to him, and thus he became angry and condemned the entire suvarna-vanik society as belonging to the sudra community. Ballal Sen tried to induce the brahmanas not to accept the suvarna-vaniks as followers of the instructions of the Vedas under the brahminical directions, but although some brhmanas approved of Ballal Sen's actions, others did not. Thus the brahmanas also became divided amongst themselves, and those who supported the suvarna-vanik class were rejected from the brahmana community. At the present day the same biases are still being followed.

There are many Vaisnava families in Bengal whose members, although not actually born brahmanas, act as acaryas by initiating disciples and offering the sacred thread as enjoined in the Vaisnava tantras. For example, in the families of Thakura Raghunanda, Acarya Thakura Krsnadasa, Navani Hoda and Rasikananda-deva (a disciple of Syamananda Prabhu), the sacred thread ceremony is performed, as it is for the caste Gosvamis, and this system has continued for the past three to four hundred years. Accepting disciples born in brahmana families, they are bona fide spiritual masters who have the facility to worship the Salagrama-sila which is worshiped with the Deity. As of this writing, Salagrama-sila worship has not yet been introduced in our Krsna consciousness movement, but soon it will be introduced in all our temples as an essential function of arcana-marga (Deity worship).

TEXT 46

tapana-misrera ghare bhiksa-nirvahana
sannysira sange nahi mane nimantrana

TRANSLATION

As a matter of principle, Lord Caitanya regularly accepted His food at the bouse of Tapana Misra. He never mixed with other sanniyasis, nor did He accept invitations from them.

PURPORT

This exemplary behavior of Lord Caitanya definitely proves that a Vaisnava sanniyasi can not accept invitations from Mayavadis sanniyasis nor intimately mix with them.

TEXT 47

sanatana gosani asi' tanhai milila
tanra siksa Iagi' prabhu du-masa rahila

TRANSLATION

When Sanatana Gosvami came from Bengal, he met Lord Caitanya at the house of Tapana Misra, where Lord Caitanya remained continuously for two months to teach him devotional service.

PURPORT

Lord Caitanya taught Sanatana Gosvami in the line of disciplic succession. Sanatana Gosvami was a very learned scholar in Sanskrit and other languages, but until instructed by Lord Caitanya Mahaprabhu he did not write anything about Vaisnava behavior. His very famous book Hari-bhakti-vilasa, which gives directions for Vaisnava candidates, was written completely in compliance with the instructions of Sri Caitanya Mahaprabhu. In this Hari-bhakti-vilasa Sri Sanatana Gosvami gives definite instructions that by proper initiation by a bona fide spiritual master one can immediately become a brahmana. In this connection he says:

yatha kancanatham yati kamsyam rasa-vidhanatah
tatha aiksa-vidhanena dvijatvam jayate nram

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brahmana." Sometimes those born in brahmana families protest this, but they have no strong arguments against this principle. By the grace of Krsna and His devotee, one's life can change. This is confirmed in the Srimad-Bhagavatam by the words jahati bandham and suddhanti. Jahati bandham indicates that a living entity is conditioned by a particular type of body. The body is certainly an impediment, but one who associates with a pure devotee and follows his instructions can avoid this impediment and become a regular brhmana by initiation under his strict guidance. Srila Jiva Gosvami states how a non-brahmana can be turned into a brahmana by the association of a pure devotee. Prabha visnave namah.- Lord Visnu is so powerful that He can do anything He likes. Therefore it is not difficult for Visnu to change the body of a devotee who is under the guidance of a pure devotee of the Lord.

TEXT 48

tanre sikhaila saba vaisnavera dharma
bhaga vatadi sastrera yata gudha marma

TRANSLATION

On the basis of scriptures like Srimad-Bhagavatam which reveal these confidential directions, Sri Caitanya Mahaprabhu instructed Sanatana Gosvami regarding all the regular activities of a devotee.

PURPORT

In the parampara system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaisnava cult in the line of Caitanya Mahaprabhu who do not scrupulously follow the conclusions of the sastras, and therefore they are considered to be apa-sampradaya, which means "outside of the sampradaya." Some of these groups are known as aula, baula, karttabhaja, neda, daravesa, sani sahajiya, sakhibheki smarta, jata-gosni, ativadi, cudadhari and gauranga-aagari. In order to follow strictly the disciplic succession of Lord Caitanya Mahaprabhu, one should not associate with these apa-sampradaya communities.

One who is not taught by a bona fide spiritual master cannot understand the Vedic literature. To emphasize this point, Lord Krsna, while instructing Arjuna, clearly said that it was because Arjuna was His devotee and confidential friend that he could understand the mystery of Bhagavad-gita. It is to be concluded, therefore, that one who wants to understand the mystery of revealed scriptures must approach a bona fide spiritual master, hear from him very submissively and render service to him. Then the import of the scriptures will be revealed. It is stated in the Vedas..

yasya deve para bhaktlr yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah

"The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master." Srila Narottama dasa Thak u ra advises, sadhu-sastra-guru-vakya, hrdaye kariya aikya. The meaning of this instruction is that 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. Neither a sadhu (saintly person or Vaisnava) nor a bona fide spiritual master says anything that is beyond the scope of the sanction of the revealed scriptures. Thus the statements of the revealed scriptures correspond to those of the bona fidespiritual master and saintly persons. One must therefore act with reference to these three important sources of understanding.

TEXT 49

itimadhye candrasekhara, misra-tapana
duhkhThana- prabhu-paya kaila nivedana

TRANSLATION

While Lord Caitanya Mahaprabhu was instructing Sanatana Gosvami, both Candrasekhara and Tapana Misra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

TEXT 50

kateka suniba prabhu tomara nindana
na parl sahite, ebe chadiba jivana

TRANSLATION

"How long can we tolerate the blasphemy of Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.

PURPORT

One of the most important instructions by Sri Caitanya Mahaprabhu regarding regular Vaisnava behavior is that a Vaisnava should be tolerant like a tree and submissive li ke grass.

trnad api sunicena
taror api sahisnuna

amanina manadena

kirtaniyah sada harih "One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahaprabhu, did not tolerate the misbehavior of Jagai and Madhai. When they harmed Lord Nityananda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityananda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaisnava should be tolerant and not angry. But if there is blasphemy against one's guru or another Vaisnava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahaprabhu. One should not tolerate blasphemy against a Vaisnava but should immediately take one of three actions. If someone blasphemes a Vaisnava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahaprabhu was in Benares or Kasi, the Mayavadi sannyasis blasphemed Him in many ways because although He was a sannyasi He was indulging in chanting and dancing. Tapana Misra and Candrasekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahaprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

TEXT 51

tomare nindaye yata sannyasira gana
sunite na pari, phate hrdaya-sravana

TRANSLATION

"The Mayavadi sannyasis are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

PURPORT

This is a manifestation of real love for Krsna and Lord Caitanya Mahaprabhu. There are three categories of Vaisnavas: kanistha-adhikaris, madhyama-adhikaris and uttama-adhikaris. The kanistha-adhikari, or the devotee in the lowest stage of Vaisnava life, has firm faith but is not familiar with the conclusions of the sastras. The devotee in the second stage, the madhyama-adhikari, is completely aware of the sastric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding non-devotees, preaches to the innocent. However, the mahabhagavata or uttama-adhikari the devotee in the highest stage of devotional life, does not see anyone as being against the Vaisnava principles, for he regards everyone as a Vaisnava but himself. This is the essence of Caitanya Mahaprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the

street(trnadapisunicena taror api sahisnuna). However, even if a devotee is in the uttama-bhagavata status he must come down to the second status of life, madhyama-adhikri, to be a preacher,

, for a preacher should not tolerate blasphemy against another Vaisnava. Although a kanistha-adhikari also cannot tolerate such blasphemy, he is not competent to stop it by citing sastric evidences. Therefore Tapana Misra and Candrasekhara are understood to be kanistha-adhikaris because they could not refute the arguments of the sannyasis in Benares. They appealed to Lord Caitanya Mahaprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

TEXT 52

iha suni rahe prabhu isat hasiya
sei kle eka vipra milila asiya

TRANSLATION

While Tapana Misra and Candrasekhara were thus talking with Sri Caitanya Mahaprabhu, He only smiled slightly and remained silent. At that time a brahmana came there to meet the Lord.

PURPORT

Because the blasphemy was cast against Sri Caitanya Mahaprabhu Himself, He did not feel sorry, and therefore He was smiling. This is ideal Vaisnava behavior. One should not become angry upon hearing criticism of himself, but if other Vaisnavas are criticized one must be prepared to act as previously suggested. Sri Caitanya Mahaprabhu was very compassionate for His pure devotees Tapana Misra and Candrasekhara; therefore by His grace this brahmana immediately came to Him. By His omnipotency the Lord created this situation for the happiness of His devotees.

TEXT 53

asi' ni vedana kare carane dhariya
eka vastu magon, deha prasanna ha-iya

TRANSLATION

The brahmana immediately fell at the lotus feet of Caitanya Mahaprabhu and requested Him to accept his proposal in a joyful mood.

PURPORT

The Ved ic i nj u nctions state, tad viddhi pranioatena pariprasnena sevaya: one must approach a superior authority in humbleness (Bg. 4.34). One cannot challenge a superior authority, but with great submission one can submit his proposal for acceptance by the spiritual master or spiritual authorities. Sri Caitanya Mahaprabhu is an ideal teacher by His personal behavior, and so also are all His disciples. Thus this brahmana, being purified in association with

Caitanya Mahaprabhu, followed these principles in submitting his request to the higher authority. He fell down at the lotus feet of Sri Caitanya Mahaprabhu and then spoke as follows.

TEXT 54

sakala sannyasi muni kainu nimantrana
tumi yadi alsa, purna haya mora mana

TRANSLATION

"My dear Lord, I have invited all the sannyasis of Benares to my home. My desires will be fulfilled if You also accept my invitation.

PURPORT

This brahmana knew that Caitanya Mahaprabhu was the only Vaisnava sannyasi in Benares at that time and all the others were Mayavadis. It is the duty of a grhastha to sometimes invite sannyasis to take food at his home. This grhastha-brahmana wanted to invite all the sannyasis to his house, but he also knew that it would be very difficult to induce Lord Caitanya Mahaprabhu to accept such an invitation because the Mayavadi sannyasis would be present. Therefore he fell down at His feet and fervently appealed to the Lord to be compassionate and grant his request. Thus he humbly submitted his desire.

TEXT 55

na yaha sannyasi-gosthi, iha ami jnni
more anugraha kara nimantrana mani,

TRANSLATION

"My dear Lord, I know that You never mix with other sannyasis, but please be merciful unto me and accept my invitation."

PURPORT

An acarya or great personality of the Vaisnava school is very strict in his principles, but although he is as hard as a thunderbolt, sometimes he is as soft as a rose. Thus actually he is independent. He follows all the rules and regulations strictly, but sometimes he slackens this policy. It was known that Lord Caitanya never mixed with the Mayavadi sannyasis, yet He conceded to the request of the brahmana, as stated in the next verse.

TEXT 56

prabhu hasi' nimantrana kaila angikara
sannyasire krpa Iagi' e bhangi tanhara

TRANSLATION

Lord Caitanya smiled and accepted the invitation of the brahmana. He made this gesture to show His mercy to the Mayavadi sannyasis.

PURPORT

Tapana Misra and Candrasekhara appealed to the lotus feet of the Lord regarding their grief at the criticism of Him by the sannyasis in Benares. Caitanya Mahaprabhu merely smiled, yet He wanted to fulfill the desires of His devotees, and the opportunity came when the brahmana came to request Him to accept his invitation to be present in the midst of the other sannyasis. This coincidence was made possible by the omnipotency of the Lord.

TEXT 57

se vipra janena prabhu na ya'na ka'ra ghare
tanhara preranaya tanre atyagraha kare

TRANSLATION

The brahmana knew that Lord Caitanya Mahaprabhu never went to anyone else's house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

TEXT 58

ara dine gela prabhu se vipra-bhavane
dekhilena, vasiyachena sannyasira gane

TRANSLATION

The next day, when Lord Sri Caitanya Mahaprabhu went to the house of that brahmana, he saw all the sannyasis of Benares sitting there.

TEXT 59

sabanamaskari' gela pada-praksalane
pa-da praksalana karl vasila sei sthane

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw the sannyasis He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT

By offering His obeisances to the Mayavadi sannyasis Sri Caitanya Mahaprabhu very clearly exhibited His humbleness to everyone. Vaisnavas must not be disrespectful to anyone, to say nothing of a sannyasi. Sri Caitanya Mahaprabhu teaches, amanina manadena: one should always be respectful to others but should not demand respect for himself. A

sannyasi should always walk barefoot, and therefore when he enters a temple or a society of devotees he should first wash his feet and then sit down in a proper place. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Sri Caitanya Mahaprabhu is an ideal acarya, and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

TEXT 60

vasi ya karila kichu aisvarya prakasa
mahatejomaya vapu koti-suryabhasa

TRANSLATION

After sitting on the ground, Caitanya Mahaprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

PURPORT

Sri Caitanya Mahaprabhu, as the Supreme Personality of Godhead Krsna, is full of all potencies. Therefore it is not remarkable for Him to manifest the illumination of millions of suns. Lord Sri Krsna is known as Yogesvara, the master of all mystic powers. Sri Krsna Caitanya Mahaprabhu is Lord Krsna Himself; therefore He can exhibit any mystic power.

TEXT 61

prabhava akarsila saba sannyasira mana
uthila sannyasi saba chadiya asana

TRANSLATION

When the sannyasis saw the brilliant illumination of the body of Sri Caitanya Mahaprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

PURPORT

To draw the attention of common men, sometimes saintly persons, acaryas and teachers exhibit extraordinary opulences. This is necessary to attract the attention of fools, but a saintly person should not misuse such power for personal sense gratification like false saints who declare themselves to be God. Even a magician can exhibit extraordinary feats which are not understandable to common men, but this does not mean that the magician is God. It is a most sinful activity to attract attention by exhibiting mystic powers and utilizing this opportunity to declare oneself to be God. A real saintly person never declares himself to be God but always places himself in the position of a servant of God. For a servant of God there is no need to exhibit mystic powers, and he does not like to do so, but on behalf of the Supreme Personality of Godhead a humble servant of God performs his

activities in such a wonderful way that no common man can dare try to act like him. Yet a saintly person never takes credit for such actions because he knows very well that when wonderful things are done on his behalf by the grace of the Supreme Lord, all credit goes to the master and not to the servant.

TEXT 62

prakasananda-name sarva sannyasi-pradhana
prabhuke kahila kichu kariya sammana

TRANSLATION

The leader of all the Mayavadi sannyasis present was named Prakasananda Sarasvati, and after standing up he addressed Lord Caitanya Mahaprabhu as follows with great respect.

PURPORT

As Lord Sri Caitanya Mahaprabhu showed respect to all the Mayavadi sannyasis, similarly the leader of the Mayavadi sannyasis, Prakasananda, also showed his respects to the Lord.

TEXT 63

ihan aisa, ihan aisa, sunaha sripada
apavitra sthane vaisa, kiba avasada

TRANSLATION

"Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

PURPORT

Here is the distinction between Lord Caitanya Mahaprabhu and Prakasananda Sarasvati. In the material world everyone wants to introduce himself as very important and great, but Caitanya Mahaprabhu introduced Himself very humbly and meekly. The Mayavadis were sitting in an exalted position, and Caitanya Mahaprabhu sat in a place which was not even clean. Therefore the Mayavadi sannyasis thought that He must have been aggrieved for some reason, and Prakasananda Sarasvati inquired about the cause for His lamentation.

TEXT 64

prabhu kahe,--ami ha-i hina-sampradaya
toma-sabara sabhaya vasite na yuyaya

TRANSLATION

The Lord replied: "I belong to a lower order of sannyasis. Therefore I do not deserve to sit with you."

PURPORT

Mayavadi sannyasis are always very puffed up because of their knowledge of Sanskrit and because they belong to the Sankara-sampradaya. They are always under the impression that unless one is a brahmana and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of life nor become a preacher. Mayavadi sannyasis always misinterpret all the sastras with their word jugglery and grammatical compositions, yet Sripada Sankaracarya himself condemned such jugglery of words in the verse, *pr\ote sannihite khalu marane nahi nahi raksati dukrn-karane*. *Dukrn* refers to suffixes and prefixes in Sanskrit grammar. Sankaracarya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Sripada Sankaracarya's instructions, foolish Mayavadi sannyasis are always busy juggling words on the basis of strict Sanskrit grammar.

Mayavadi sannyasis are very puffed up if they hold the elevated sannyasa titles *tirtha*, *asrama*, and *sarasvati*. Even among Mayavadis, those who belong to other sampradayas and hold other titles such as *Vana*, *Aranya*, *Bharati*, etc., are considered to be lower-grade sannyasis. Sri Caitanya Mahaprabhu accepted sannyasa from the *Bharati-sampradaya*, and thus He considered Himself a lower sannyasi than *Prakasananda Sarasvati*. To remain distinct from Vaisnava sannyasis, the sannyasis of the Mayavadi-sampradaya always think themselves to be situated in a very elevated spiritual order, but Lord Sri Caitanya Mahaprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower sampradaya of sannyasis. Thus He wanted to point out clearly that a sannyasi is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.

The Mayavadi-sampradaya sannyasis are generally known as *Vedantis*, as if *Vedanta* were their monopoly. Actually, however, *Vedanti* refers to a person who perfectly knows Krsna. As confirmed in *Bhagavad-gita*, *vedais ca sarvair aham eva vedyah*: "By all the Vedas it is Krsna who is to be known." (Bg. 15.15) The so-called Mayavadi *Vedantis* do not know who Krsna is; therefore their title of *Vedanti*, or knower of *Vedanta* philosophy, is simply a pretension. Mayavadi sannyasis always think of themselves as real sannyasis and consider sannyasis of the Vaisnava order to be *brahmacaris*. *Abrahmacari* is supposed to engage in the service of a sannyasi and accept him as his guru. Mayavadi sannyasis therefore declare themselves to be not only gurus but *jagad-gurus*, or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as *jagad-gurus*. *Srila Rupa Gosvami*, however, has explained that *jagad-guru* properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. *Prthivim sa sisyat*: such a *jagad-guru* is completely fit to make disciples all over the world. Due to false prestige, Mayavadi sannyasis who do not have these qualifications sometimes harass and blaspheme a Vaisnava sannyasi who humbly engages in the service of the Lord.

apane prakasananda hatete dhariya
vasaila sabha-madhye sammana kariya

TRANSLATION

Prakasananda Sarasvati, however, caught Sri Caitanya Mahaprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

PURPORT

The respectful behavior of Prakasananda Sarasvati toward Sri Caitanya Mahaprabhu is very much to be appreciated. Such behavior is calculated to be ajnata-sukrti, or pious activities that one executes without his knowledge. Thus Sri Caitanya Mahaprabhu very tactfully gave Prakasananda Sarasvati an opportunity to advance in ajnata-sukrti so that in the future he might actually become a Vaisnava sannysasi.

TEXT 66

puchila, tomra nma `sri-krsna-caitanya'
kesava-bhratira sisya, tte tumi dhanya

TRANSLATION

Prakasananda Sarasvati then said: "I understand that Your name is Sri Krsna Caitanya. You are a disciple of Sri Kesava Bharati, and therefore You are glorious.

TEXT 67

samprad\yika sannysasi tumi, raha ei grme
ki krane m-sabara na kara darsane

TRANSLATION

"You belong to our Sankara-sampradaya and live in our village, Varanasi. Why then do You not associate with us? Why is it that You avoid even seeing us?

PURPORT

A Vaisnava sannysasi or a Vaisnava in the second stage of advancement in spiritual knowledge can understand four principles--namely, the Supreme Personality of Godhead, the devotees, the innocent and the jealous--and he behaves differently with each. He tries to increase his love for Godhead, make friendship with devotees and preach Krsna consciousness among the innocent, but he avoids the jealous who are envious of the Krsna consciousness movement. Lord Caitanya Mahaprabhu Himself exemplified such behavior, and this is why Prakasananda Sarasvati inquired why He did not associate or even talk with them. Caitanya Mahaprabhu confirmed by example that a preacher of

the Krsna consciousness movement generally should not waste his time talking with Mayavadi sannysis, but when there are arguments on the basis of sastra, a Vaisnava must come forward to talk and defeat them in philosophy.

According to Mayavadi sannysis, only one who takes sannysa in the disciplic succession from Sankaracarya is a Vedic sannysi. Sometimes it is challenged that the sannysis who are preaching in the Krsna consciousness movement are not genuine because they do not belong to brhmana families, for Mayavadis do not offer sannysa to one who does not belong to a brhmana family by birth. Unfortunately, however, they do not know that at present everyone is born a sudra (kalau sudra sambhava). It is to be understood that there are no brhmanas in this age because those who claim to be brhmanas simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a nonbrahmana family, if he has the brahminical qualifications he should be accepted as a brhmana, as confirmed by Srila Narada Muni and the great saint Sridhara Svami. This is also stated in Srimad-Bhnavatam. Both Narada and Sridhara Svami completely agree that one cannot be a brhmana by birthright but must possess the qualities of a brahmana. Thus in our Krsna consciousness movement we never offer the sannysa order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a brhmana he cannot become a sannyasi, it is not a valid principle that an unqualified man who is born in a brhmana family is a brhmana whereas a brahminically qualified person born in a non-brhmana family cannot be accepted. The Krsna consciousness movement strictly follows the injunctions of Srimad-Bhnavatam, avoiding misleading heresy and manufactured conclusions.

TEXT 68

sannysi ha-ijya kara nartana-gayana
bhavuka saba sange lana kara sankirtana

TRANSLATION

"You are a sannyasi. Why then do You indulge in chanting and dancing, engaging in Your sankirtana movement in the company of fanatics?"

PURPORT

This is a challenge by Prakasananda Sarasvati to Sri Caitanya Mahaprabhu. Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubh\syā that Sri Caitanya Mahaprabhu, who is the object of Vedanta philosophical research, has very kindly determined who is an appropriate candidate for study of Vedanta philosophy. The first qualification of such a candidate is expressed by Sri Caitanya Mahaprabhu in His Slksastaka:

trnd api sunicena taror api sahisnun\
amnin\ mnadena kirtaniyah sada harih

This statement indicates that one can hear or speak about Vedanta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One

should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

TEXT 69

vedanta-pathana, dhyna,--sannyasira dharmā
th\ ch\di ' kara kene bhñukera karma

TRANSLATION

"Meditation and the study of Vedānta are the sole duties of a sannyāsī. Why do You abandon these to dance with fanatics?"

PURPORT

As explained in regard to verse 41, Mayavādī sannyāsīs do not approve of chanting and dancing. Prakāśānanda Sarasvatī, like Sarvabhauma Bhāttācārya, misunderstood Śrī Caitanya Mahāprabhu to be a misled young sannyāsī, and therefore he asked Him why He indulged in the association of fanatics instead of executing the duty of a sannyāsī.

TEXT 70

prabhñe dekhiye tom\ ślṣṭ nra--vānā
hin\cara kara kene, ithe ki krānā

TRANSLATION

"You look as brilliant as if You were Narayana Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?"

PURPORT

Due to renunciation, Vedānta study, meditation and the strict regulative principles of their daily routine, Mayavādī sannyāsīs are certainly in a position to execute pious activities. Thus Prakāśānanda Sarasvatī, on account of his piety, could understand that Caitanya Mahāprabhu was not an ordinary person but the Supreme Personality of Godhead. Sakṣt nra\yānā: he considered Him to be Narayana Himself. Mayavādī sannyāsīs address each other as Narayana because they think that they are all going to be Narayana or merge with Narayana in the next life. Prakāśānanda Sarasvatī appreciated that Caitanya Mahāprabhu had already directly become Narayana and did not need to wait until His next life. One difference between the Vaiṣṇava and Mayavādī philosophies is that Mayavādī philosophers think that after giving up their bodies they are going to become Narayana by merging with His body, whereas Vaiṣṇava philosophers understand that after the body dies they are going to have a transcendental, spiritual body in which to associate with Narayana.

TEXT 71

prabhu kahe--suna, sripda, ihra krana
guru more murkha dekhi' kariia ssana

TRANSLATION

Sri Caitanya Mahaprabhu replied to Prakasananda Sarasvati: "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

PURPORT

When Prakasananda Sarasvati inquired from Lord Caitanya Mahaprabhu why He neither studied Vedanta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedanta philosophy and meditating. The sastras strongly recommend:.

harer nma harer nma harer nmaiva ke valam

kalau nsty eva nsty eva nsty eva gatih anyatha

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way." People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying Vednta-sutra. One should therefore seriously take to the constant chanting of the holy name of the Lord.

TEXT 72

murkha tumi, tomra nhika vedantadhikra
'krsna-mantra' japa sada,--ei mantra-sra

TRANSLATION

"`You are a fool,' he said. `You are not qualified to study Vedanta philosophy, and therefore You must always chant the holy name of Krsna. This is the essence of all mantras or Vedic hymns.

PURPORT

Sri Bhaktisiddhanta Sarasvati Gosvami Maharaja comments in this connection, "One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master." This acceptance of the words of the spiritual master is called srauta-vlya, which indicates that the disciple must carry out the spiritual master's instructions without deviation. Srila Visvanatha Cakravarti Thakura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Sri Caitanya Mahaprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Krsna, He always chanted the Hare Krsna maha-mantra according to this direction ('krsna-mantra' japa sada,--ei mantra-sara).

Krsna is the origin of everything. Therefore when a person is fully Krsna conscious it is to be understood that his relationship with Krsna has been fully confirmed. Lacking Krsna consciousness, one is only

partially related with Krsna and is therefore not in his constitutional position. Although Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Krsna, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Krsna mah-mantra. One who is very much attracted to the study of Vedanta philosophy must take lessons from Sri Caitanya Mahaprabhu. In this age, no one is actually competent to study Vedanta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Krsna Himself confirms in Bhagavad-gita:

vedais ca sarvair aham eva vedyo
veonta-krd veda-vid eva cham

"By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas." (Bg. 15.15)

Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahaprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every disciple must consider himself completely unaware of the science of Krsna and must always be ready to carry out the orders of the spiritual master to become competent in Krsna consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudo-spiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

One who imperfectly knows Krsna consciousness cannot know Vedanta philosophy. A showy display of Vedanta study without Krsna consciousness is a feature of the external energy, maya, and as long as one is attracted by the inebrieties of this ever changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedanta philosophy is a devotee of Lord Visnu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual brahmajnana, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of the holy name of the Lord, Krsna, who is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedanta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Krsna but thinks that the holy name is different from Krsna and thus takes shelter of Vedanta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahaprabhu by His personal behavior, and philosophical speculators who want to make Vedanta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered

to be beyond the study of Vedanta philosophy. In this connection the Srimad-Bhnavatam states:

aho bata svapaco'to gariyn
yajjih vnre vartate nma tubhyam
tepus tapas te juhuvuh sasnur arya
brahman ucur nama grnanti ye te

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Krsna, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajnas." (SB. 3.33.7) Another quotation states:

rg-vedo 'tha yajur-vedah sma-vedo 'py atharvanah
adhitas tena yenoktam harir ity aksara-dvayam

"A person who chants the two syllables Ha-ri has already studied the four Vedas--Sama, Rk, Yajuh and Atharva."

Taking advantage of these verses, there are some sahajiys who, taking everything very cheaply, consider themselves elevated Vaisnavas but do not care even to touch the Vednta-sutras or Vedanta philosophy. A real Vaisnava should, however, study Vedanta philosophy, but if after studying Vedanta one does not adopt the chanting of the holy name of the Lord, he is no better than a Mayavadi. Therefore, one should not be a Mayavadi, yet one should not be unaware of the subject matter of Vedanta philosophy. Indeed, Caitanya Mahaprabhu exhibited His knowledge of Vedanta in His discourses with Prakasananda Sarasvati. Thus it is to be understood that a Vaisnava should be completely conversant with Vedanta philosophy, yet he should not think that studying Vedanta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedanta philosophy and chanting the holy names. If by studying Vedanta one becomes an impersonalist, he has not been able to understand Vedanta. This is confirmed in Bhagavad-gita (Bg. 15.15). Vedanta means "the end of knowledge." The ultimate end of knowledge is knowledge of Krsna, who is identical with His holy name. Cheap Vaisnavas (sahajiys) do not care to study the Vedanta philosophy as commented upon by the four acaryas. In the Gaudiya-sampradaya there is a Vedanta commentary called the Govinda-bhasya, but the sahajiys consider such commentaries to be untouchable philosophical speculation, and they consider the acaryas to be mixed devotees. Thus they clear their way to hell.

TEXT 73

krsna-mantra haite habe samsara-mocana
krsna-nama haite pabe krsnera carana

TRANSLATION

"Simply by chanting the holy name of Krsna one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krsna mantra one will be able to see the lotus feet of the Lord.

PURPORT

In the Anubhasya, Sri Bhaktisiddhanta Sarasvati Gosvami says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from

the clutches of maya and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead Mukunda one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, he can realize a transcendental position which is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships--namely, santa, dasya, sakhya, vatsalya and madhurya--and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, sambandhajna, abhidheya and prayojana. Sambandhajna refers to establishing one's original relationship with the Supreme Personality of Godhead, abhidheya refers to acting according to that constitutional relationship, and prayojana is the ultimate goal of life, which is to develop love of Godhead (prema pumartho mahan). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Krsna mantra very easily gets the opportunity to serve the Supreme Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Mayavadi sannysis generally indulge. Sri Sankaracarya also stressed this point. Nahi nahi raksati dukrn-karane: "Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death." The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Krsna mah-mantra. Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Krsna very soon situates the Lord within the heart of the devotee. By thus addressing Radha and Krsna one directly engages in His Lordship's service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Krsna mantra, for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

Sri Caitanya Mahaprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by Vyasadeva in Srimad-Bhagavatam.

anarthopasamam saksad
bhakti-yogam adhoksaje
lokasy\jnato vidv\ms
cakre stvata-samhitm

"The material miseries of a living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth." (SB. 1.7.6) One can overcome all misconceptions and entanglement in the material world by practicing bhakti-yoga, and therefore Vyasadeva, acting on the instruction of Sri Narada, has very kindly introduced Srimad-Bhagavatam to relieve the conditioned souls

from the clutches of m\ya. Lord Caitanya's spiritual master instructed Him, therefore, that one must read Srimad-Bhnavatam regularly and with scrutiny to gradually become attached to the chanting of the Hare Krsna maha-mantra.

The holy name and the Lord are identical. One who is completely free from the clutches of maya can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Sri Caitanya Mahaprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Sri Caitanya Mahaprabhu's chanting of the Hare Krsna mantra must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize . the authority of scriptures (Vedas), (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord's name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

TEXT 74

nma vinu kali-kale nahi ra dharma
sarva-mantra-sra nma, ei sstra-marma

TRANSLATION

" `In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'

PURPORT

The principles of the parampar\ system were strictly honored in the ages Satya-yuga, Treta-yuga and Dvapara-yuga, but in the present age, Kali-yuga, people neglect the importance of this system of srauta-parampara, or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Krsna is as good as Krsna Himself. Since Krsna and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dasa Thakura. Golokera prema-dhana, hari-nama-sankirtana: th e tran sce n d e n tal v i b ratio n of hari-nma- sankirtana is imported from the

spiritual world. Thus although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the Hare Krsna mah-mantra, it is a fact that simply by chanting the Hare Krsna mantra offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called Vaikuntha, which means "without anxiety." In the material world everything is full of anxiety (kuntha), whereas in the spiritual world (Vaikuntha) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Krsna mantra, which is free from all anxiety. In the present age the vibration of the Hare Krsna mah-mantra is the only process which is in a transcendental position beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be sarva-mantra-sara, the essence of all Vedic hymns.

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Mayavadis profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of namaparadha they gradually glide down from their exalted position of brahma-jnana, as confirmed in the Srimad-Bhagavatam (SB. 10.2.32):

ruhya krcchrena param padam tatah
patanty adho 'ndrta-yusmad-anghrayah

Although by severe austerities they rise to the exalted position of brahma-jnana, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic mantra, sarvam khaiv idam brahma ("everything is brahman"), they are unable to understand that the holy name is also brahman. If they regularly chant the mah-mantra, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

TEXT 75

eta bali' eka sloka sikhila more
kanthe kari' ei sloka kariha vicre

TRANSLATION

"After describing the potency of the Hare Krsna maha-mantra, My spiritual master taught Me another verse, advising Me to always keep the name within My throat.

TEXT 76

harer nma harer nma
harer nmaiva ke valam
kalau nasty eva nsty eva
nsty e va gatih anyath\

TRANSLATION

" `In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord.'

PURPORT

For progress in spiritual life, the sstras recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Visnu in Treta-yuga and gorgeous worship of the Lord in the temple in Dvapara-yuga, but in the age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in various scriptures. In the Srimad-Bhnavatam there are many references to this fact. In the Twelfth Canto it is said, kirtand eva krsnasya mukta-sangah param vrajet: In the age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction-- simply by chanting the Hare Krsna mantra one can be freed from all material contamination and thus be elevated to the spiritual world. The Narada-pancartra also praises the Hare Krsna mah-mantra as follows:

trayo vedah sad-angani
chandamsi vivldh\h surah
sarvam astlsarntahstham
yac cnyad api van-mayam
sarva-vednta-srrthah
samsrrna va-tranah

"The essence of all Vedic knowledge--comprehending the three kinds of Vedic activity [karma-k\nda, jnana-kanda and upasana-kanda], the chandah or Vedic hymns, and the processes for satisfying the demigods--is included in the eight syllables Hare Kisna, Hare Krsna. This is the reality of all Vedanta. The chanting of the holy name is the only means to cross the ocean of nescience." Similarly, the Kalisantarana Upanisad states, "Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare--these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Similarly, Sri Madhvacharya, while commenting upon the Mundaka Upanisad, has said:

dvapariyair janair visnuh
pancartrais ca ke valam
kalau tu nma-mtrena
pujyate bhagavn harih

"In the Dvapara-yuga one could satisfy Krsna or Visnu only by worshiping Him gorgeously according to the Pancaratriki system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name." In his Bhakti-sandarbh (verse 284), Srila Jiva Gosvami strongly emphasizes the chanting of the holy name of the Lord as follows:

nanu bhagavan-namatmaka e va mantrah; tatm visesena namah-sabdady-
aiankrtah sri- bhaga vata srimad-tsibhis cahita-sakti-visesah, sri-
bhagavata samam atma-sambandha-visesapratiadakas ca tatra ke valani
sri-bhagavan-namany api nirapeksa-ny eva parama-purusarthaphaia-
paryanta-dana-samarthani tato mantresu namato'py adhika-samarthye labdhe
katham aiksady-apeksa? ucyate--yady api svarupato nasti, tathapi prayah

svabhavato deh\oisambandhena kadarya-silanam viksipta-cittanam jananam
tat-sankocikaranaya srimad-rsiprabhrtibhir atrarcana-marge kvacit kvacit
kacit kacin maryada sthapitasti

Srila Jiva Gosvami states that the substance of all the Vedic mantras is
the chanting of the holy name of the Lord. Every mantra begins with the
prefix nama om and

eventually addresses by name the Supreme Personality of Godhead. By the
supreme will of the Lord there is a specific potency in each and every
mantra chanted by great sages like Narada Muni and other rsis. Chanting
the holy name of the Lord immediately renovates the transcendental
relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other
paraphernalia, for one can immediately get all the desired results of
connecting or linking with the Supreme Personality of Godhead. It may
therefore be questioned why there is a necessity for initiation or
further spiritual activities in devotional service for one who engages
in the chanting of the holy name of the Lord. The answer is that
although it is correct that one who fully engages in chanting the holy
name need not depend upon the process of initiation, generally a devotee
is addicted to many abominable material habits due to material
contamination from his previous life. In order to get quick relief from
all these contaminations, it is required that one engage in the worship
of the Lord in the temple. The worship of the Deity in the temple is
essential to reduce one's restlessness due to the contaminations of
conditional life. Thus Narada, in his pncartriki-vidhi, and other great
sages have sometimes stressed that since every conditioned soul has a
bodily concept of life aimed at sense enjoyment, to restrict this sense
enjoyment the rules and regulations for worshiping the Deity in the
temple are essential. Srila Rupa Gosvami has described that the holy
name of the Lord can be chanted by liberated souls, but almost all the
souls we have to initiate are conditioned. It is advised that one chant
the holy name of the Lord without offenses and according to the
regulative principles, yet due to their past bad habits they violate
these rules and regulations. Thus the regulative principles for worship
of the Deity are also simultaneously essential.

TEXT 77

ei\jn\ pn\ nama la-i anuksana
nama laite laite mora bhrnta haila mana

TRANSLATION

"Since I received this order from My spiritual master, I always
chant the holy name, but I think that by chanting and chanting the holy
name I have been bewildered.

TEXT 78

dhairya dharite nari, hailma unmatta
hsi, kandi, naci, gi, yaiche madamatta

TRANSLATION

"While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

TEXT 79

tave dhairya dhari' mane karilun vicra
krsna-nme jnn\cchana ha-ila ainara

TRANSLATION

"Collecting My patience, therefore, I began to consider that chanting the holy name of Krsna had covered all My spiritual knowledge.

PURPORT

Sri Caitanya Mahaprabhu hints in this verse that to chant the holy name of Krsna one does not need to speculate on the philosophical aspects of the science of God, for one automatically becomes ecstatic and without consideration immediately chants, dances, laughs, cries and sings just like a madman.

TEXT 80

pnala ha-ilan mi, dhairya nhi mane
eta cinti' nivedilun gurura carane

TRANSLATION

"I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

PURPORT

Sri Caitanya Mahaprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Sri Caitanya Mahaprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

TEXT 81

kiba mantra dila, gosani, kiba tara bala
japite japite mantra karila pagala

TRANSLATION

" `My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this maha-mantra!

PURPORT

Sri Caitanya Mahaprabhu prays in His Siksastaka:

yuga--vitam nimesena
caksus\ prnrs\yitam su-nya--vitam jagat sarvam
govinda vlahena me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." It is the aspiration of a devotee that while he chants the Hare Krsna maha-mantra his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place.

TEXT 82

hs\ya, nac\ya, more kar\ya krandana
eta suni' guru hsi balil\ vacana

TRANSLATION

" `Chanting the holy name in ecstasy causes one to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

PURPORT

When a disciple very perfectly makes progress in spiritual life, this gladdens the spiritual master, who then also smiles in ecstasy, thinking, "How successful my disciple has become!" He feels so glad that he smiles as he enjoys the progress of the disciple, just as a smiling parent enjoys the activities of a child who is trying to stand up or crawl perfectly.

TEXT 83

krsna-nma-mah-mantrera ei ta' svabh\ va
yei jape, tara krsne upajaye bhna

TRANSLATION

t is the nature of the Hare Krsna maha-mantra that anyone who chants it immediately develops his loving ecstasy for Krsna.

PURPORT

I n Bhagavad-git\ it is said:
aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budh\ bhava-saman vit\h

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8) In this verse it is explained that one who chants the Hare Krsna mantra develops bhava, ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God. A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Krsna and cannot forget Krsna even for a moment. Bhava is almost the successful stage of spiritual life. A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name. When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes jagadguru. Then the entire world, under his influence, begins to chant the holy names of the Hare Krsna mah-mantra. Thus all the disciples of such a spiritual master increase in attachment for Krsna, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Krsna consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahaprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest in anyone who sincerely chants the Hare Krsna maha-mantra.

Many fools, not knowing the transcendental nature of the Hare Krsna maha-mantra, sometimes impede our loudly chanting this mantra, yet one who is actually advanced in the fulfillment of chanting the Hare Krsna maha-mantra induces others to chant also. Krsnadasa Kavi raja Gosvami explains, krsna-akti vina nahe tra pravartana.- unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Krsna maha-mantra. As devotees propagate the Hare Krsna maha-mantra, the general population of the entire world gets the opportunity to understand the glories of the holy name. While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Krsna, the chanter is immediately linked with Krsna. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Krsna, which is called bhava, he always thinks of Krsna in many different ways. One who has attained this bhava stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration, tears, etc., are added to this bhava stage, the devotee gradually attains love of Krsna.

The holy name of Krsna is called the maha-mantra. Other mantras mentioned in the Narada-pancaratra are known simply as mantras, but the chanting of the holy name of the Lord is called the maha-mantra.

TEXT 84

krsna-visayaka prema--parama purusartha
yara age trna-tulya cari purusartha

TRANSLATION

"`Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

PURPORT

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification and ultimately liberation from the material world. As stated by Caitanya Mahaprabhu, the highest perfection in life is to develop one's love for Krsna (prema pumartha mahan sri;caitanya-maha--prabhor matam idam). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for *bubhuksus*, or those who desire to enjoy this material world, and *mumuksus*, or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed *bhava*, the preliminary stage of love of Godhead.

Dharma (religiosity), artha (economic development), kama (sense gratification) and moksa (liberation) are the four principles of religion which pertain to the material world. Therefore in the beginning of Srimad-Bhnavatam it is declared, *dharmah projjhita-kaitavo'tra*: cheating religious systems in terms of these four material principles are completely discarded from Srimad-Bhnavatam, for Srimad-Bhagavatam teaches only how to develop one's dormant love of God. Bhagavad-gita is the preliminary study of Srimad-Bhagavatam, and therefore it ends with the words, *sarva-dharman parityajya mam ekam saranam vraja*: "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) To adopt this means, one should reject all ideas of religiosity, economic development, sense gratification and liberation and fully engage in the service of the Lord, which is transcendental to these four principles. Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called *sanatana*. When one revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.

TEXT 85

pancama purusartha--premananoamrta-sindhu
moksadi ananda yara nahe eka bindu

TRANSLATION

" `For a devotee who has actually developed bhava, the pleasure derived from dharma, artha, kama and moksa appears like a drop in the presence of the sea.

TEXT 86

krsna-namera phala--`prema', sarva-astre kaya
bhagye sei prema tomaya karila udaya

TRANSLATION

" `The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

TEXT 87

premara sva-bhave kare citta-tanu ksobha
krsnera carana-praptye upajnya lobha

TRANSLATION

" `It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

TEXT 88

premara sva-bhave bhakta hase, kande, gaya
unmatta ha-iya nace, iti-uti dhaya

TRANSLATION

" `When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

PURPORT

I n this connection Bhaktisiddhanta Sarasvati Gosvami says that sometimes persons who have no love of Godhead at all display ecstatic bodily symptoms. Artificially they sometimes laugh, cry and dance just like madmen, but this cannot help one progress in Krsna consciousness. Rather, such artificial agitation of the body is to be given up when one naturally develops the necessary bodily symptoms. Actual blissful life, manifested in genuine spiritual laughing, crying and dancing, is the

symptom of real advancement in Krsna consciousness, which can be achieved by a person who always voluntarily engages in the transcendental loving service of the Lord. If one who is not yet developed imitates such symptoms artificially, he creates chaos in the spiritual life of human society.

TEXT 89-90

sveda, kampa, romancasru, gadgada, vaivarnya
unmada, visada, dhairya, garva, harsa, dainya

eta bhave prema bhaktaganere nacaya
krsnera anandamrta-sagare bhasa--ila

TRANSLATION

" `Perspiration, trembling, standing of one's bodily hairs, tears, faltering, fading, madness, melancholy, patience, pride, joy and humility--these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Krsna mantra.

PURPORT

Srila Jiva Gosvami, in his priti-sandarbha (verse 66), explains this stage of love of God head: bhagavat-priti-rupa vrttir ma--vadimayi na bhavati; kintu svarupa- saktyananda-rupa, yadananda-paradhinah sri-bhaga van apiti. S i m i I a r l y, i n t h e 69th verse he offers further explanation: tad evam priter laksanam citta-dravas tasya ca romaharsadikam. kathancij jate'pi citta-drave romaharsadike va na ced asayasuddhis tadapi na bhakteh samyag-avirbhava itljnapitam. asaya-suddhir nama canyatatparya-parityagah priti-tatparyam ca. atae vanimitta svabhaviki ceti tad visesanam. Transcendental love of Godhead is not under the jurisdiction of the material energy, for it is the transcendental bliss and pleasure potency of the Supreme Personality of Godhead. Since the Supreme Lord is also under the influence of transcendental bliss, when one comes in touch with such bliss in love of Godhead, one's heart melts, and the symptoms of this are standing of the hairs on end, etc. Sometimes a person thus melts and manifests these transcendental symptoms yet at the same time is not well behaved in his personal transactions. This indicates that he has not yet reached complete perfection in devotional life. In other words, a devotee who dances in ecstasy but after dancing and crying appears to be attracted to material affairs has not yet reached the perfection of devotional service, which is called asaya-suddhi, or the perfection of existence. One who attains the perfection of existence is completely averse to material enjoyment and engrossed in transcendental love of Godhead. It is therefore to be concluded that the ecstatic symptoms of asaya-suddhi are visible when a devotee's service has no material cause and is purely spiritual in nature. These are characteristics of transcendental love of Godhead, as stated in Srimad- Bhaga vatam:

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata

yayatma suprasidat1

"That religion is best which causes its followers to become ecstatic in love of God which is unmotivated and free from material impediments, for this only can completely satisfy the self." (SB. 1.2.6)

TEXT 91

bhala haila, paile tumi parama-purusartha
tomara premete ami hailan krtartha

TRANSLATION

" `It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

PURPORT

According to revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Srila Bhaktisiddhanta Sarasvati Thakura always used to say, "Even at the expense of all the properties, temples and mathas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Krsna, not to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attainsthe standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple.

TEXT 92

naca, gao, bhakta-sange kara sankirtana
krsna-nama upadesi' tara' sarva jana

TRANSLATION

" `My dear child, continue dancing, chanting and performing sankirtana in association with devotees. Furthermore, go out and preach the value of

chanting Krsna-nama, for by this process You will be able to deliver all fallen

PURPORT

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the sankirtana movement to others in order to deliver them, for the Krsna consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others'benefit. There are two classes of

unalloyed devotees--namely, gosthy-anandis and bhajananandis. Bhajananandi refers to one who is satisfied to cultivate devotional service for himself, and gosthy-ananoi is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlada Maharaja. When he was offered a benediction by Lord Nrsimhadeva, Prahlada Maharaja said:

naivodvije para duratyaya-vaitaranyas
 tvad-virya-ga--vana-mahamrta-magna-cittah
 soce tato vimukha-cetasa indriyarthamaya-sukhaya bharam udvahato vimu-dhan

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of maya." (SB. 7.9.43)

Srila Bhaktisiddhanta Sarasvati Thakura explains in his Anubhasya, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Krsna conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Krsna mantra in a solitary place." Such activities constitute, in the language of Srila Bhaktisiddhanta Sarasvati Thakura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridasa Thakura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Sri Caitanya Mahaprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection

Srila Bhaktisiddhanta Sarasvati Thakura advises that one discuss the verse in Srimad-Bhagavatam, naitat samacarejjatu manasapi hy anisvarah (10.33.31), and the following verse in Bhakti-rasamrta-sindhu:

anasaktasya visayan yatharham upayunjatah
 nirbandhah krsna-sambandhe yuktam vairagyam ucyate
 (B.r.s.1.2.255)

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Krsna's service.

TEXT 93

eta bali' eka sloka sikhaila more
 bhagavatera sara ei--baie vare vare

TRANSLATION

"Saying this, My spiritual master taught Me one verse from Srimad-Bhagavatam. It is the essence of all the Bhagavatam's instructions; therefore he instructed Me this verse again and again.

PURPORT

This verse from Srimad-Bhagavatam (11.2.40) was spoken by Sri Narada Muni to Vasudeva to teach him about Bhagavata-dharma. Vasudeva had already achieved the result of Bhagavata-dharma because Lord Krsna appeared in his house as his son, yet in order to teach others, he desired to hear from Sri Narada Muni to be enlightened in the process of Bhagavata-dharma. This is the humbleness of a great devotee.

TEXT 94

e vamvratah sva-priya-nama-kirtya
jntanurago druta-citta ucchaih
hasaty atho roditi rautl gayaty
unmadavan nrtyati ioka-bahyah

TRANSLATION

" `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 just like a madman, not caring for outsiders.'

TEXT 95-96

ei tanra vakye ami drdha visvasa dhari'
nirantara krsna-nama sankirtana kari

sei krsna-nama kabhu gaoya--va, naca--va
gahi, naci nahi ami apana-icchaya

TRANSLATION

"I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Krsna sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically. chant and dance. Please do not think that I intentionally do it. I do it automatically.

PURPORT

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas:

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah

"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." This Vedic injunction is very important, and Sri Caitanya Mahaprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the sankirtana movement, just as the present Krsna consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Sri Caitanya Mahaprabhu never disobeyed the orders of His spiritual master and stopped propagating the sankirtana movement. Sri Bhaktisiddhanta Sarasvati Gosvami, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahaprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way--in a helpless way--but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Sri Caitanya Mahaprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Sri Caitanya Mahaprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Krsna mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Sri Caitanya Mahaprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of Vedanta-sutra, I never followed the explanation of the Sankara-sampradaya or Mayavadi sannyasis. I'm very much afraid of the illogical arguments of the Mayavadi philosophers. Therefore I think I have no authority regarding their explanations of Vedanta-sutra. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I became almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity (dharma), economic development (artha), sense gratification (kama) and liberation (moksa), it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as bhagavata-jivana, or the life of a devotee.

Sri Caitanya Mahaprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Mayavadi philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing for they are being done automatically by the grace of the Supreme Personality of Godhead."

TEXT 97

krsna-name ye ananda-smdhu-asvadana
brahmananda tara age khatodaka-sama

TRANSLATION

"Compared to the ocean of transcendental bliss which is tasted by chanting the Hare Krsna mantra, the pleasure derived from impersonal Brahman realization [brahmananda] is like the shallow water in a canal.

PURPORT

In the Bhakti-rasamrta-sindhu it is stated:

brahmanando bhaved esa
cet pararddha-gunikrtah
naiti bhakti-sukhambhodheh
paramanu-tulam api

"If brahmananda, the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of brahmananda could not compare with even an atomic portion of the pleasure relished in pure devotional service." (B.r.s. 1.1.38)

TEXT 98

tvat-saksatkaranaahlada-
visuddhabdhi-sthitasya me
sukhani gopadayante
brahmany api jagad-guro

TRANSLATION

"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."

PURPORT

The transcendental bliss enjoyed in pure devotional service is like an ocean, whereas material happiness and even the happiness to be derived from the realization of impersonal Brahman are just like the water in the hoofprint of a calf. This is a verse from the Hari-bhakti-sudhodaya (14.36).

TEXT 99

prabhura mista-vakya suni' sannyasira gana
citta phiri' gela, kahe madhura vacana

TRANSLATION

After hearing Lord Sri Caitanya Mahaprabhu, all the Mayavadi sannyasis were moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT

The Mayavadi sannyasis met Caitanya Mahaprabhu at Varanasi to criticize the Lord regarding His participation in the sankirtana movement, which they did not like. This demonic nature of opposition to the sankirtana movement perpetually exists. As it existed in the time of Sri Caitanya Mahaprabhu, similarly it existed long before that, even in the time of Prahlada Maharaja. He used to chant in sankirtana although his father did not like it, and that was the reason for misunderstanding between the father and son. In Bhagavad-gita the Lord says:

na mam duskrta mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15) The Mayavadi sannyasis are asuram bhavam asritah, which means that they have taken the path of the asuras (demons) who do not believe in the existence of the form of the Lord. The Mayavadis say that the ultimate source of everything is impersonal, and in this way they deny the existence of God. Saying that there is no God is direct denial of God, and saying that God exists but has no head, legs and hands and cannot speak, hear or eat is a negative way of denying His existence. A person who cannot see is called blind, one who cannot walk can be called lame, one who has no hands can be called helpless, one who cannot speak can be called dumb, and one who cannot hear can be called deaf. The Mayavadis' proposition that God has no legs, no eyes, no ears and no hands is an indirect way of insulting Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore although they present themselves as great Vedantists, they are factually ma--vayapahrta-jnana; in other words, they seem to be very learned scholars, but the essence of their knowledge has been taken away.

Impersonalist Mayavadis always try to defy Vaisnavas because Vaisnavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Mayavadi sannyasis. Therefore the original purpose of the Mayavadi sannyasis of Benares in meeting Caitanya Mahaprabhu was to defeat His personal conception of God. Sri Caitanya Mahaprabhu, however, as a preacher, turned the minds of the Mayavadi sannyasis. They were melted by the sweet words of Sri Caitanya Mahaprabhu and thus became friendly and spoke to Him also in sweet words. Similarly, all preachers will have to meet opponents, but they

should not make them more inimical. They are already enemies, and if we talk with them harshly or impolitely their enmity will merely increase. We should therefore follow in the footsteps of Lord Caitanya Mahaprabhu as far as possible and try to convince the opposition by quoting from the sastras and presenting the conclusion of the acaryas. It is in this way that we should try to defeat all the enemies of the Lord.

TEXT 100

ye kichu kahile tumi, saba satya haya
krsna-prema sei paya, yara bhagyodaya

TRANSLATION

"Dear Sri Caitanya Mahaprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

PURPORT

One who is actually very fortunate can begin Krsna consciousness, as stated by Caitanya Mahaprabhu to Srila Rupa Gosvami:

bhmhanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija
(Cc. Madhya 19.151)

There are millions of living entities who have become conditioned by the laws of material nature, and they are wandering throughout the planetary systems of this universe in different bodily forms. Among them, one who is fortunate meets a bona fide spiritual master by the grace of Krsna and comes to understand the meaning of devotional service. By discharging devotional service under the direction of the bona fide spiritual master or acarya, he develops love of Godhead. One whose love of Godhead (Krsna-prema) is awakened and who thus becomes a devotee of the inconceivable Supreme Personality of Godhead is to be considered extremely fortunate. The Mayavadi sannyasis admitted this fact to Sri Caitanya Mahaprabhu. It is not easy for one to become a Krsna conscious person, but by the mercy of Sri Caitanya Mahaprabhu it can be possible, as will be proven in the course of this narration.

TEXT 101

krsne bhakti kara--ihaya sabara santosa
vedanta na suna kene, tara kiba dosa

TRANSLATION

"Dear sir, there is no objection to Your being a great devotee of Lord Krsna. Everyone is satisfied with this. But why do You avoid discussion on the Vedantasutra? What is the fault in it?"

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments in this connection, "Mayavadi sannyasis accept that the commentary by Sri San

karacarya known as Sariraka- bhasya gives the real meaning of Vedanta-sutra. In other words, Mayavadi sannyasis accept the meanings expressed in the explanations of Vedanta-sutra by Sankaracarya, which are based on monism. Thus they explain Vedanta- sutra, the Upanisads and all such Vedic literatures in their own impersonal way.,, The great Mayavadi sannyasi Sadananda Yogindra has written a book known as Vedanta-sara in which he writes:

vedanto nama upanisat-pramanam
tad-upakarini sariraka-sutradini ca

According to Sadananda Yogindra, the Vedanta and Upanisads, as presented by Sri Sankaracarya in his Sariraka-bhasya commentary, are the only sources of Vedic evidence. Actually, however, Vedanta refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Sankaracarya's Sariraka-bhasya. There are other Vedanta commentaries written by Vaisnava acaryas, none of whom follow Sri Sankaracarya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Sankaracarya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaisnava acaryas, which are known as suddhadvaita

rified monism), suddha-dvaita (purified dualism), visistadvaita (specific monism), dvaitadvaita (monism and dualism) and acintya-bhedabheda (inconceivable oneness and difference). Mayavadis do not discuss these philosophies, for they are firmly convinced of their own philosophy of kevaladvaita, exclusive monism. Accepting this system of philosophy as the pure understanding of Vedanta-sutra, they believe that Krsna has a body made of material elements and that the activities of loving service to Krsna are sentimentality. They are known as Mayavadis because according to their opinion Krsna has a body which is made of maya, and the loving service of the Lord executed by devotees is also ma--va. They consider such devotional service to be an aspect of fruitive activities (karma-kanda). According to their view, bhakti consists of mental speculation or sometimes meditation. This is the difference between the Mayavadi and Vaisnava philosophies.

TEXT 102

eta suni' hasi' prabhu balila vacana
duhkha na manaha yadi, kari nivedana

TRANSLATION

After hearing the Mayavadi sannyasis speak in that way, Lord Caitanya Mahaprabhu smiled slightly and said, "My dear sirs, if you don't mind I can say something to you regarding Vedanta Philosophy."

PURPORT

The Mayavadi sannyasis, appreciating Lord Caitanya Mahaprabhu, inquired from Him why He did not discuss Vedanta philosophy. Actually, however, the entire system of Vaisnava activities is based on Vedanta

philosophy. Vaisnavas do not neglect Vedanta, but they do not care to understand Vedanta on the basis of the Sariraka-bhasya commentary. Therefore, to clarify the situation, Lord Sri Caitanya Mahaprabhu, with the permission of the Mayavad i sannyasis, wanted to speak regarding Vedanta philosophy. The Vaisnavas are by far the greatest philosophers in the world, and the greatest among them was Srila Jiva Gosvami Prabhu, whose philosophy was again presented less than four hundred years later by Srila Bhaktisiddhanta Sarasvati Thakura Maharaja. Therefore one must know very well that Vaisnava philosophers are not sentimentalists or cheap devotees like the sahajiyas. All the Vaisnava acaryas were vastly learned scholars who understood Vedanta philosophy fully, for unless one knows Vedanta philosophy he cannot be an acarya. To be accepted as an acarya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedanta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedanta philosophy. This is stated in Srimad-Bhagavatam (1.2.12):

tac chraddadhana munayo
jnana-vairagya-yuktaya
pasyanty atmani catmanam
bhaktya sruta-grhitaya

The words bhaktyasruta-grhitaya in this verse are very important, for they indicate that bhakti must be based upon the philosophy of the Upanisads and Vedanta-sutra. Srila Rupa Gosvami said:

sruti-smrti-puranadi-
pancaratra-vidhim vina
aikantikiharer bhaktir
utpatayaiva kalpate

" Devotional service performed without reference to the Vedas, puranas, pancaratras, etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaisnavas (kanistha-adhikari madhyama- adhikari uttama-adhikari), but to be a madhyama-adhikari preacher one must be a learned scholar in Vedanta-sutra and other Vedic literature because when bhakti- yoga develops on the basis of Vedanta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (SB. 1.2.12):

TRANSLATION

That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the Vedanta-sruti.

PURPORT

The Absolute Truth is realized in full by the process of devotional service to the Lord Vasudeva or the Personality of Godhead who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramatma is His partial representation. As such, Brahman or Paramatma realization of the Absolute Truth is but a partial realization. There are four different types of living beings, the karmis, the jnanis, the yogis and the devotees. The karmis are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual

focus of the absolute person. As stated in the Bhagavad-gita and other Vedic literatures, the Supreme Person is realized by devotional service, which is backed by full knowledge and detachment from the material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramatma realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramatma, i.e., the paths of jnana and yoga, are also imperfect means of realizing the Absolute Truth. Devotional service, which is based on the foreground of full knowledge combined with detachment from material association fixed up on the aural reception of the Veda-sruti, is the only perfect method of realizing the Absolute Truth by the seriously inquisitive student. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist.

There are three classes of devotees, namely first, second and third class. The third-class devotees, or the neophytes, who have no knowledge nor are detached from the material association, but who are simply attracted by the preliminary processes of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhagavatam. The number one Bhagavatam is the established personality of devotee, and the other Bhagavatam is the message of Godhead. The third-class devotee has, therefore, to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of Bhagavatam. Such a devotee must be a representative of Sukadeva Gosvami, like Suta Gosvami, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gita or in the Srimad-Bhagavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man who spoils them like the serpent spoils the milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upanisads, Vedanta and other literatures left by the previous authorities or Gosvamis, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of sruti, smrti, purana or pancaratra authorities, the make-show of devotional service should at once be

rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called samadhi.

TEXT 103

iha suni' bale sarva sannyasira gana
tomake dekhiye yaiche saksat nara--vana

TRANSLATION

Hearing this, the Mayavadi sannyasis became somewhat humble and addressed Caitanya Mahaprabhu as Narayana Himself, who they all agreed He was.

PURPORT

Mayavadi sannyasis address each other as Narayana. Whenever they see another sannyasi, they offer him respect by calling, namo nara--vana ("I offer my respect unto you, Narayana"), although they know perfectly well what kind of Narayana he is. Narayana has four hands, but although they are puffed-up with the idea of being Narayana, they cannot exhibit more than two. Since their philosophy declares that Narayana and an ordinary human being are both on the same level, they sometimes use the term daridra-narayana ("poor Narayana"), which was invented by a so-called svami who did not know anything about Vedanta philosophy. Therefore although all these Mayavadi sannyasis who called themselves Narayana were actually unaware of the position of Narayana, due to their austerities Lord Caitanya Mahaprabhu enabled them to understand Him to be Narayana Himself. Lord Caitanya is certainly the Supreme Personality of Godhead Narayana appearing as a devotee of Narayana, and thus the Mayavadi sannyasis, understanding that He was directly Narayana Himself whereas they were false puffed-up Narayanas, spoke to Him as follows.

TEXT 104

tomara vacana suni' judaya sravana
tomara madhuri dekhi' judaya nayana

TRANSLATION

"Dear Caitanya Mahaprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

PURPORT

In the sastras it is said:
atah sri-krsna-namadi na bhaved grahyam indriyaih
sevonmukhe hi jihvadau svayam e va sphuraty adah
,,One cannot understand the Supreme Personality of Godhead or His name, form, qualities or paraphernalia, but if one renders service unto Him

the Lord reveals Himself." (Bhakti-rasamrta-sindhu 1.2.234) Here one can see the effect of the Mayavadi sannyasis' service toward Narayana. Because they offered a little respect to Sri Caitanya Mahaprabhu and because they were pious and actually followed the austere rules and regulations of sannyasa, they had some understanding of Vedanta philosophy, and by the grace of Lord Caitanya Mahaprabhu they could appreciate that He was none other than the Supreme Personality of Godhead, who is endowed with all six opulences. One of these opulences is His beauty. By His extraordinarily beautiful bodily features the Mayavadi sannyasis recognized Sri Caitanya Mahaprabhu as Narayana Himself. He was not a farcical Narayana like the daridra-nara--vanas invented by so-called sannyasis.

TEXT 105

tomara prabhava sabara anandita mana
kabhu asangata nahe tomara vacana

TRANSLATION

"Dear sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You can speak on Vedanta-sutra."

PURPORT

In this verse the words tomara prabhava ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Thakura has sung, suddha-bhakata-carana-renu, bhajana-anukula. "Unless one associates with a pure devotee he cannot be influenced to understand devotional service." These Mayavadi sannyasis were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says anything that has no meaning. Mayavadi philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Sri Caitanya Mahaprabhu never uttered such nonsense. The Mayavadi sannyasis were convinced about His personality, and therefore they wanted to hear from Him the purport of Vedanta philosophy.

TEXT 106

prabhu kahe, vedanta-sutra isvara-vacana
vyasa-rupe kaila yaha sri-nara--vana

TRANSLATION

The Lord said: "Vedanta philosophy consists of words spoken by the Supreme Personality of Godhead Narayana in the form of Vyasadeva."

PURPORT

Vedanta-sutra, which consists of codes revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words *athato brahmajijnasa* ("now is the time to inquire about the Absolute Truth"). The human form of life is especially meant for this purpose, and therefore the Vedanta-sutra very concisely explains the human mission. This is confirmed by the words of the Vayu and Skanda Puranas, which define a sutra as follows:

alpaksaram asanoigdham sara vat visvatomukham
astobhamana vadyam ca sutram sutra-vido viduh

"Asutra is a code that expresses the essence of all knowledge in a minimum of words. It must be universally applicable and faultless in its linguistic presentation." Anyone familiar with such sutras must be aware of the Vedanta-sutra, which is well known among scholars by the following different names: (1) Brahma-sutra, (2) Sariraka, (3) Vyasa-sutra, (4) Badarayana-sutra, (5) Uttara-mimamsa and (6) Vedanta-darsana.

There are four chapters (*adhyayas*) in the Vedanta-sutra, and there are four divisions (*padas*) in each chapter. Therefore the Vedanta-sutra may be referred to as *sodasa-pada*, or sixteen divisions of codes. The theme of each and every division is fully described in terms of five different subject matters (*adhikaranas*), which are technically called *pratijna*, *hetu*, *udaharana*, *upanaya* and *nigamana*. Every theme must necessarily be explained with reference to *pratijna*, or a solemn declaration of the purpose of the treatise. The solemn declaration given in the beginning of the Vedanta-sutra is *athato brahma-jijnasa*, which indicates that this book was written with the solemn declaration to inquire about the Absolute Truth. Similarly, reasons must be expressed (*hetu*), examples must be given in terms of various facts (*udaharana*), the theme must gradually be brought nearer for understanding (*upanaya*), and finally it must be supported by authoritative quotations from the Vedic sastras (*nigamana*).

According to the great dictionary compiler Hemacandra, also known as Kosakara, Vedanta refers to the purport of the Upanisads and the Brahmana portion of the Vedas. Professor Apte, in his dictionary, describes the Brahmana portion of the Vedas as that portion which states the rules for employment of hymns at various sacrifices and gives detailed explanations of their origin, sometimes with lengthy illustrations in the form of legends and stories. It is distinct from the mantra portion of the Vedas. Hemacandra said that the supplement of the Vedas is called the Vedanta-sutra. Veda means knowledge, and *anta* means the end. In other words, proper understanding of the ultimate purpose of the Vedas is called Vedanta knowledge. Such knowledge, as given in the codes of the Vedanta-sutra, must be supported by the Upanisads.

According to learned scholars, there are three different sources of knowledge, which are called *prasthana-traya*. According to these scholars, Vedanta is one of such sources, for it presents Vedic knowledge on the basis of logic and sound arguments. In Bhagavad-gita (13.5) the Lord said, *brahma-sutra-pada is caiva he tumadbhir viniscitaih*. - "Understanding of the ultimate goal of life is ascertained in the Brahma-sutra by legitimate logic and argument concerning cause and effect." Therefore the Vedanta-sutra is known as *nyaya-prasthana*, the Upanisads are known as *sruti-prasthana*, and the Gita, Mahabharata and puranas are known as *smrti-prasthana*. All scientific knowledge of

transcendence must be supported by sruti, smrti and a sound logical basis.

It is said that both the Vedic knowledge and the supplement of the Vedas called the Satvata-pancaratra emanated from the breathing of Narayana, the Supreme Personality of Godhead. The Vedanta-sutra codes were compiled by Srila Vyasadeva, the powerful incarnation of Sri Narayana, although it is sometimes said that they were compiled by a great sage named Apantaratama. Both the pancaratra and Vedanta-sutra, however, express the same opinions. Sri Caitanya Mahaprabhu therefore confirms that there is no difference in opinion between the two, and He declares that because Vedanta-sutra was compiled by Srila Vyasadeva, it may be understood to have emanated from the breathing of Sri Narayana. Srila Bhaktisiddhanta Sarasvati Thakura comments that while Vyasadeva was compiling the Vedanta-sutra, seven of his great saintly contemporaries were also engaged in similar work. These saints were Atreya Rsi, Asmarathya, Audulomi, Karsnajini, Kasakrtsna, Jaimini and Badari. In addition, it is stated that Parasari and Karmandibhiksu also discussed the Vedanta-sutra codes before Vyasadeva.

The Vedanta-sutra consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as sambandha jnana, or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called abhidheyajnana. The relationship of the living entity with the Supreme Lord is described by Sri Caitanya Mahaprabhu. jivera svarupa haya krsnera 'nityac--asa'.: the living entity is an eternal servant of the Supreme God. (Cc. Madhya the prescribed duties of service to the Supreme Personality of Godhead. This is called abhidheyaj-nana. The fourth chapter describes the result of such devotional service (prayojanajnana). This ultimate goal of life is to go back home, back to Godhead. The words anavrttih sabdat in the Vedanta-sutra indicate this ultimate goal.

Srila Vyasadeva, the powerful incarnation of Narayana, compiled Vedanta-sutra, and in order to protect it from unauthorized commentaries, he personally composed Srimad-Bhagavatam on the instruction of his spiritual master, Narada Muni, as the original commentary on Vedanta-sutra. Besides Srimad-Bhagavatam, there are commentaries on the Vedanta-sutra composed by all the major Vaisnava acaryas, and in each of them devotional service to the Lord is described very explicitly. Only those who follow Sankara's commentary have described Vedanta-sutra in an impersonal way, without reference to Visnu-bhakti, or devotional service to the Lord, Visnu. Generally people very much appreciate this Sariraka-bhasya or impersonal description of the Vedanta-sutra, but all commentaries which are devoid of devotional service to Lord Visnu must be considered to differ in purpose from the original Vedanta-sutra. In other words, Lord Caitanya definitely confirmed that the commentaries or bhasyas written by the Vaisnava acaryas on the basis of devotional service to Lord Visnu, and not the Sariraka-bhasya of Sankaracarya, give the actual explanation of Vedanta-sutra.

TEXT 107

bhrama, pramada, viprali,osa, karanapatava

isvarera vakye nahi dosa ei saba

TRANSLATION

"The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

PURPORT

A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. For example, one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding which arises from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see that which is situated at a distance, nor can they see the eyelid, which is the object nearest to the eye. To our untrained eyes the sun appears to be just like a plate, and to the eyes of one who is suffering from jaundice everything appears to be yellow. Therefore we cannot rely on the knowledge acquired through such imperfect eyes. The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In Bhagavad-gita the Lord says, *evam parampara-praptam imam rajarsayo viduh.* - "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." (Bg. 4.2) We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

TEXT 108

upanisat-sahita sutra kahe yei tattva
mukhya-vrttye sei artha parama mahattva

TRANSLATION

"The Absolute Truth is described by the Upanisads and Brahma-sutra, but one must understand the verses as they are. That is the supreme glory in understanding.

PURPORT

It has become fashionable since the time of Sankaracarya to explain everything regarding the sastras in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you

like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example, two plus two equals four, and one cannot make it equal three or five. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented Bhagavad-gita As It Is. We do not create meanings by concoction. Sometimes commentators say that the word kuruksetra in the first verse of Bhagavad-gita refers to one's body, but we do not accept this. We understand that Kuruksetra is a place which still exists, and according to the Vedic version it is a dharmaksetra, or place of pilgrimage. People still go there to perform Vedic sacrifices. Foolish commentators, however, say that Kuruksetra means the body and that panca pandavas refers to the five senses. In this way they distort the meaning, and people are misled. Here Sri Caitanya Mahaprabhu confirms that all Vedic literatures, including the Upanisads, Brahmasutras and others, whether sruti, smṛti or nyaya, must be understood according to their original statements. To describe the direct meaning of the Vedic literatures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Sri Caitanya Mahaprabhu fully deprecated the attempt to describe the Vedas in this way.

Regarding the Upanisads, the following eleven Upanisads are considered to be the top most: Isa, Kena, Katha, prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brhadanyaka and Svetasvatara. However, in the Muktikopanisad, verses 30-39, there is a description of 108 Upanisads. They are as follows: (1) isopanisad, (2) Kenopanisad, (3) Kathopanisad, (4) prasnopanisad, (5) Mundakopanisad, (6) Mandukyopanisad, (7) Taittiriyopanisad, (8) Aitareyopanisad, (9) Chandogyopanisad, (10) Brhadanyakopanisad, (11) Brahmopanisad, (12) Kaivalyopanisad, (13) Jabalopanisad, (14) Svetasvataropanisad, (15) Hamsopanisad, (16) Aruneyopanisad, (17) Garbhopanisad, (18) Narayanopanisad, (19) paramahamsopanisad, (20) Amṛta-bindupanisad, (21) Nada-bindupanisad, (22) Sira-upanisad, (23) Atharva-sikhopanisad, (24) Maitrayany-upanisad, (25) Kausitaky-upanisad, (26) Brhadjabaiopanisad, (27) Nṛsimha-tapanivopanisad, (28) Kalagni-rudropanisad, (29) Maitreyy-upanisad, (30) Subalopanisad, (31) Ksurikopanisad, (32) Mantrikopanisad, (33) Sarva-saropanisad, (34) Niralambopanisad, (35) Suka-rahasyopanisad, (36) Vajra-sucikopanisad, (37) Tejo-bindupanisad, (38) Nada-bindupanisad, (39) Dhyana-bindupanisad, (40) Brahma-

vidyopanisad, (41) Yoga-tattvopanisad, (42) Atma-bodhopanisad, (43) Narada-parivrajakopanisad, (44) Trisikhyopanisad, (45) Sitopanisad, (46) Yoga-cudamany-upanisad, (47) Nirvanopanisad, (48) Mandala-brahmanopanisad, (49) Dakṣina-murtyopanisad, (50) Sarabhopanisad, (51) Skandopanisad, (52) Mahanarayanopanisad, (53) Advaya-tarakopanisad, (54) Ramarahasyopanisad, (55) Rama-tapany-upanisad, (56) Vasudevopanisad, (57) Mudgalo-panisad, (58) Sandilyopanisad, (59) paingalopanisad, (60) Bhiksopanisad, (61) Mahadupanisad, (62) Sarirakopanisad, (63) Yogasikhopanisad, (64) Turiyatitopanisad, (65) Sannyasopanisad, (66) paramahamsa-parivrajakopanisad, (67) Malikopanisad, (68) Avyaktopanisad, (69) Ekaksaropanisad, (70) purnopanisad, (71) Suryopanisad, (72) Aksy-upanisad, (73) Adhyatmopanisad, (74) Kundikopanisad, (75) Savltry-upanisad, (76) Atmopanisad, (77) pasupatopanisad, (78)

param Brahmo- panisad, (79) Avadhutopanisad, (80) Tripuratapanopanisad, (81) Devy-upanisad, (82) Tripuropanisad, (83) Katha-rudropanisad, (84) Bhavanopanisad, (85) Hrdayo-panisad, (86) Yoga-kundaliny-upanisad, (87) Bhasmopanisad, (88) Rudraksopanisad, (89) Ganopanisad, (90) Darsanopanisad, (91) Iarasaropanisad, (92) Maha vakyopani- sad, (93) panca-brahmopanisad, (94) pranagni-hotropanisad, (95) Gopala-tapano- panisad, (96) Krsnopanisad, (97) Yajna-vaikyopanisad, (98) Varahopanisad, (99) Satyayany-upanisad, (100) Hayagrivopanisad, (101) Dattatreyopanisad, (102) Garudopanisad, (103) Kaly-upanisad, (104) Jabaly-upanisad, (105) Saubhagyopani- sad, (106) Saras vati-rahasyopanisad, (107) Bah vrcopanisad a n d (108) Muktikopani- sad. Thus there are 108 generally accepted Upanisads, of which eleven are the most important, as previously stated.

TEXT 109

gauna-vrttye yeba bhasya karila acarya
tahara sravane nasa haya sarva karya

TRANSLATION

"Sripada Sankaracarya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

TEXT 110

tanhara nahika dosa, isvara\jna pana
gaunartha karila mukhya artha acchadiya

TRANSLATION

"Sankaracarya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.

PURPORT

The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, Bhagavad-gita is an important Vedic literature which has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Krsna consciousness. Since the purpose of Bhagavad-gita is now being presented as it is, however, within four or five short years thousands of people all over the world have become Krsna conscious. That is the difference between direct and indirect explanations of Vedic literature. Therefore Sri Caitanya Mahaprabhu said, mukhya-vrttye sei artha parama mahattva.- to instruct Vedic literature according to its direct meaning, without false commentary, is glorious. Unfortunately, Sri Sankaracarya, by the order of the Supreme Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of

Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his Sariraka-bhasya commentary on the Vedanta-sutra. One should not, therefore, attribute very much importance to the Sariraka-bhasya. In order to understand Vedanta philosophy, one must study the Srimad-Bhagavatam, which begins with the words, om namo bhagavate vasudevaya, janmady asya yato 'nvayad itaratas carthesv abhijnah sva-rat: "I offer my obeisances unto Lord Sri Krsna, son of Vasudeva, who is the Supreme All-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is fully independent." (SB. 1.1.1) Srimad-Bhagavatam is the real commentary on the Vedanta-sutra. Unfortunately, if one is attracted to Sri Sankaracarya's commentary, Sariraka-bhasya, his spiritual life is doomed.

One may argue that since Sankaracarya is an incarnation of Lord Siva, how is it that he cheated people in this way? The answer is that he did so on the order of his master, the Supreme Personality of Godhead. This is confirmed in the padma purana in the words of Lord Siva himself.:

mayavadam asac-chastram
 pracchannam bauddham ucyate
 mayai va kaipitam devi
 kaiiau brahmana-rupina
 brahmanas caparam rupam
 nirgunam vaksyate maya
 sarvasvam jagato'py asya
 mohanartham kalau yuge
 vedante tu maha-sastre
 mayavadam avaidikam
 mayaiva vaksyate devi
 jagatam nasa-karanat

"The Mayavada philosophy," Lord Siva informed his wife Parvati, "is impious [asacchastra]. It is covered Buddhism. My dear Parvati, in the form of a brahmana in Kali-yuga I teach this imagined Mayavada philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedanta I describe the same Mayavada philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord." In the Siva purana the Supreme Personality of Godhead told Lord Siva:

dvaparadau yuge bhutva
 kalaya manusadisu
 svagamaih kalpitais tvam ca
 janan mad-vimukhan kuru

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them." These are the descriptions of the puranas.

Srila Bhaktisiddhanta Sarasvati Thakura comments that mukhya-vrtti ("the direct meaning") is abhidha-vrtti, or the meaning which one can understand immediately from the statements of dictionaries, whereas gauna-vrtti ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. For example, one politician has said

that Kuruksetra refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is gauna-vrtti, whereas the direct meaning found in the dictionary is mukhya-vrtti or abhidha-vrtti. This is the distinction between the two. Sri Caitanya Mahaprabhu recommends that one understand the Vedic literature in terms of abhidha-vrtti, and the gauna-vrtti He rejects. Sometimes, however, as a matter of necessity, Vedic literature is described in terms of the laksana-vrtti or gauna-vrtti, but one should not accept such explanations as permanent truths.

The purpose of the discussions in the Upanisads and Vedanta-sutra is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of laksana-vrtti, or indirect meanings. Thus instead of being tattva-vada, or in search of the Absolute Truth, they become Mayavada, or illusioned by the material energy. When Sri Visnusvami, one of the four acaryas of the Vaisnava cult, presented his thesis on the subject matter of suddhadvaita-vada, immediately the Mayavadis took advantage of this philosophy and tried to establish their advaita-vada or kevaladvaita-vada. To defeat this kevaladvaita-vada, Sri Raman ujacarya presented his philosophy as visistadvaita-vada, and Sri Madhvacarya presented his philosophy of tattva-vada, both of which are stumbling blocks to the Mayavadis because they defeat their philosophy in scrupulous detail. Students of Vedic philosophy know very well how strongly Sri Ramanujacarya's visistadvaita-vada and Sri Madhvacarya's tattva-vada contest the impersonal Mayavada philosophy. Sri Caitanya Mahaprabhu, however, accepted the direct meaning of the Vedanta philosophy and thus defeated the Mayavada philosophy immediately. He opined in this connection that anyone who follows the principles of the Sariraka-bhasya is doomed. This is confirmed in the padma purana where Lord Siva tells Parvati:

srnu de vi pravaksyami
 tamasani yathakramam
 yesam sravana-matrena
 patityam jnaninam api
 apartham sruti-vakyanam
 darsayal loka-garhitam
 karma-svarupa-tyajyatvam
 atra ca pratioadyate
 sarva-karma-parlbhramsam
 naiskarmyam tatra cocyate
 paratma-jivayor aikyam
 mayatra pratioadyate

"My dear wife, hear my explanations of how I have spread ignorance through Mayavada philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the Vedas and recommended that one give up all activities in order to achieve freedom from karma. In this Mayavada philosophy I have described the jivatma and Paramatma to be one and the same." How the Mayavada philosophy was condemned by Sri Caitanya Mahaprabhu and His followers through 99, where Svarupa-damodara Gosvami says that anyone who is eager to understand the Mayavada philosophy must be considered insane. This especially applies to a Vaisnava who reads the Sariraka-

bhasya and considers himself to be one with God. The Mayavadi philosophers have presented their arguments in such attractive flowery language that hearing Mayavada philosophy may sometimes change the mind of even a maha-bhagavata, or very advanced devotee. An actual Vaisnava cannot tolerate any philosophy that claims God and the living being to be one and the same.

TEXT 111

`brahma'sabde mukhya arthe kahe--`bhagavan'
cid-aisvarya-paripurna, anurdh va-samana

TRANSLATION

"According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

PURPORT

This statement by Sri Caitanya Mahaprabhu is confirmed in the Srimad- Bhagavatam:

vadanti tat tattva-vidas
tattvam yaj jna-nam advayam
brahmeti paramatmeti
bhagavan itl sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." (SB. 1.2.11) The Absolute Truth is ultimately understood as Bhagavan, partially understood as Paramatma and vaguely understood as the impersonal Brahman. Bhagavan, or the Supreme Personality of Godhead, is opulent in all excellence; no one can be equal to or greater than Him. This is also confirmed in Bhagavad-gita, where the Lord says, mattah parataram nanyat kincid asti dhananjaya.: "O conqueror of wealth [Arjuna], there is no truth superior to Me." (Bg. 7.7) There are many other verses which prove that the Absolute Truth in the ultimate sense is understood to be the Supreme Personality of Godhead, Krsna.

TEXT 112

tanhara vibhuti, deha,--saba cidlara
cid-vibhuti acchadi' tanre kahe `nirakara'

TRANSLATION

"Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Mayavada philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

PURPORT

It is stated in the Brahma-samhita, isvarah paramah krsnah sac-cidnanda- vigraha: "The Supreme Personality of Godhead, Krsna, has a

spiritual body which is full of knowledge, eternity and bliss." In this material world everyone's body is just the opposite--temporary, full of ignorance and full of misery. Therefore when the Supreme Personality of Godhead is sometimes described as nirakara, this is to indicate that He does not have a material body like us.

Mayavadi philosophers do not know how it is that the Supreme Personality of Godhead is formless. The Supreme Lord does not have a form like ours but has a spiritual form. Not knowing this, Mayavadi philosophers simply advocate the onesided view that the Supreme Godhead, or Brahman, is formless (nirakara). In this connection Srila Bhaktivinoda Thakura offers many quotes from the Vedic literature. If one accepts the real or direct meaning of these Vedic statements, one can understand that the Supreme Personality of Godhead has a spiritual body (sac-cid- ananda-vigraha).

In the Brhad-aranyaka Upanisad it is said, purnam adah purnam idam purnat purnam udacyate. This indicates that the body of the Supreme Personality of Godhead is spiritual, for even though He expands in many ways, He remains the same. In Bhagavad-gita the Lord says, aham sarvasya prabhavo mattah sarvam pravartate: "I am the origin of all. Everything emanates from Me." (Bg. 10.8) Mayavadi philosophers materialistically think that if the Supreme Truth expands Himself in everything, He must lose His original form. Thus they think that there cannot be any form other than the expansive gigantic body of the Lord. But the mantra of the Brhad- aranyaka Upanisad confirms, purnam idam pu--nat purnam udacyate. "Although He expands in many ways, He keeps His original personality. His original spiritual body remains as it is." Similarly, in the Svetasvatara Upanisad it is stated, vicitra-saktih purusah puranah.- "The Supreme Personality of Godhead, the original person [purusa], has multifarious energies." Sa vrksa-kalakrtibhih paronyo yasmat prapancah parivartate 'yam dharmavaham papanudam bhagesam: "He is the origin of material creation, and it is due to Him only that everything changes. He is the protector of religion and annihilator of all sinful activities. He is the master of all opulences." (6.6) Vedaham etam purusam mahantam aditya-varnam tamasah parastat: "Now I understand the Supreme Personality of Godhead to be the greatest of the great. He is effulgent like the sun and is beyond this material world." (3.8) patim- patinam paramam parastat: "He is the master of all masters, the superior of all superiors." (6.7) Mahan prabhur vai purusah.: "He is the supreme master and supreme person." (3.12) parasya saktir vividhajva srayate.: "We can understand His opulences in different ways." (6.8) These are statements of the Svetasvatara Upanisad. Similarly, in the Rg-veda it is stated, tad visnoh paramam padam sada pasyanti surayah: "Visnu is the Supreme, and those who are actually learned think only of His lotus feet." In the Prasna Upanisad it is said, sa iksha-ncakre: "He glanced over the material creation." (6.3) In the Aitareya Upanisad it is said, sa aiksa--"He glanced over the material creation"--and sa imaliokan asrjata--"He created this entire material world." (1.1.1-2)

Thus many verses can be quoted from the Upanisads and Vedas which prove that the Supreme Godhead is not impersonal. In the Katha Upanisad (2.2.13) it is also said, nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman: "He is the supreme eternally conscious person who maintains all other living entities." From all these Vedic references one can understand that the Absolute Truth is a person, although no one

can equal or excel Him. Although there are many foolish Mayavadi philosophers who think that they are even greater than Krsna, Krsna is asamaurdhva; no one is equal to or above Him.

As stated in the Svetasvatara Upanisad (3. 19), apni-pado javano grahita. This verse describes the Absolute Truth as having no legs or hands. Although this is an impersonal description, however, it does not mean that the Absolute Personality of Godhead has no form. He has a spiritual form which is distinct from the forms of matter. In this verse Caitanya Mahaprabhu clarifies this distinction.

TEXT 113

cid-ananda--tenho, tanra sthana, parivara
tanre kahe--prakrta-sattvera vikara

TRANSLATION

"The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Mayavadi philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

PURPORT

In the Seventh Chapter of Bhagavad-gita the Supreme Personality of Godhead has classified His energies in two distinct divisions--namely, prakrta and aprakrta, or para-prakrti and apara-prakrti. In the Visnu purana the same distinction is made. The Mayavadi philosophers cannot understand these two prakrtis or natures--material and spiritual--but one who is actually intelligent can understand them. Considering the many varieties and activities in material nature, why should the Mayavadi philosophers deny the spiritual varieties of the spiritual world? The Bhagavatam says:

ye'nye'ravinoaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
(SB. 10.2.32)

The intelligence of those who think themselves liberated but have no information of the spiritual world is not yet clear. In this verse the term avisuddha-buddhayah refers to unclean intelligence. Due to unclean intelligence or a poor fund of knowledge, the Mayavadi philosophers cannot understand the distinction between material and spiritual varieties; therefore they cannot even think of spiritual varieties because they take it for granted that all variety is material.

Sri Caitanya Mahaprabhu, therefore, explains in this verse that Krsna, the Supreme Personality of Godhead or the Absolute Truth, has a spiritual body which is distinct from material bodies, and thus His name, abode, entourage and qualities are all spiritual. The material mode of goodness has nothing to do with spiritual varieties. Mayavadi philosophers, however, cannot clearly understand spiritual varieties; therefore they imagine a negation of the material world to be the spiritual world. The material qualities of goodness, passion and ignorance cannot act in the spiritual world, which is therefore called nirguna, as clearly indicated in Bhagavad-gita (traigunya-visaya veda nistraigunyo bhavarjuna). The material world is a manifestation of the

three modes of material nature, but one has to become free from these modes to come to the spiritual world where their influence is completely absent. Now Lord Sri Caitanya Mahaprabhu will disassociate Lord Siva from Mayavada philosophy in the following verse.

TEXT 114

tanra dosa nahi, tenho ajna-karidasa
ara yei sune tara haya sarva-aasa

TRANSLATION

"Sankaracarya, who is an incarnation of Lord Siva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Mayavadi philosophy are doomed. They will lose all their advancement in spiritual knowledge.

PURPORT

Mayavadi philosophers are very proud of exhibiting their Vedanta knowledge through grammatical jugglery, but Lord Sri Krsna in Bhagavad-gita certifies that they are mayayapahrta jnanah, bereft of real knowledge due to maya. Maya has two potencies with which to execute her two functions--praksepamika-sakti, the power to throw the living entity in the ocean of material existence, and avaranatmika-sakti, the power to cover the knowledge of the living entity. The function of the avaranatmika-sakti is explained in Bhagavad-gita by the word mayayapahrta-jnana.

Why the daivi-maya or illusory energy of Krsna takes away the knowledge of the Mayavadi philosophers is also explained in Bhagavad-gita by the use of the words asuram bhavam asritah, which refer to a person who does not agree to the existence of the Lord. The Mayavadis who are not in agreement with the existence of the Lord can be classified in two groups, exemplified by the impersonalist Sankarites of Varanasi and the Buddhists of Saranatha. Both of them are Mayavadis, and Krsna takes away their knowledge due to their atheistic philosophies. Neither of them agree to accept the existence of a personal God. The Buddhist philosophers clearly deny both the soul and God, and although the Sankarites do not openly deny God, they say that the Absolute is nirakara, or formless. Thus both of them are avisuddha-buddhayah, or imperfect and unclean in their knowledge and intelligence.

The most prominent Mayavadi scholar, Sadananda Yogindra, has written a book called Vedanta-sara in which he expounds the philosophy of Sankaracarya, and all the followers of Sankara's philosophy attribute great importance to his statements. In this Vedanta-sara Sadananda Yogindra defines Brahman as sac-cidnanda combined with knowledge and without duality, and he defines ignorance (jada) as knowledge distinct from that of sat and asat. This is almost inconceivable, but it is a product of the three material qualities. Thus he considers anything other than pure knowledge to be material. The center of ignorance is considered to be sometimes allpervading and sometimes individual. Thus according to his opinion both the allpervading Visnu and the individual living entities are products of ignorance.

In simple language, it is the opinion of Sadananda Yogindra that since everything is nirakara (formless), the conception of Visnu and the conception of the individual soul are both products of ignorance. He also explains that the visuddha-sattva conception of the Vaisnavas is nothing but pradhana, or the chief principle of creation. He maintains that when all-pervading knowledge is contaminated by the visuddha-sattva, which consists of a transformation of the quality of goodness, there arises the conception of the Supreme Personality of Godhead who is the omnipotent, omniscient supreme ruler, the Supersoul, the cause of all causes, the supreme isvara, etc. According to Sadananda Yogindra, because isvara, the Supreme Lord, is the reservoir of all ignorance, He may be called sarva-jna or omniscient, but one who denies the existence of the omnipotent Supreme Personality of Godhead is more than isvara, or the Lord. His conclusion, therefore, is that the Supreme Personality of Godhead (isvara) is a transformation of material ignorance and that the living entity (jiva) is covered by ignorance. Thus he describes both collective and individual existence in darkness. According to Mayavadi philosophers, the Vaisnava conception of the Lord as the Supreme Personality of Godhead and of the jiva or individual soul as His eternal servant is a manifestation of ignorance. If we accept the judgment of Lord Krsna in Bhagavad-gita, however, the Mayavadis are to be considered mayaya-pahrta-jnana, or bereft of all knowledge, because they do not recognize the existence of the Supreme Personality of Godhead or they claim that His existence is a product of the material conception (maya). These are characteristics of asuras or demons.

Lord Sri Caitanya Mahaprabhu, in His discourses with Sarvabhauma Bhattacarya, said:

jivera nistara lagl' sutra kaila vyasa
 mayavadi-bhasya sunile haya sarva-nasa
 (Cc. Madhya 6. 1 69)

Vyasadeva composed the Vedanta-sutra to deliver the conditioned souls from this material world, but Sankaracarya, by presenting the Vedanta-sutra in his own way, has clearly done a great disservice to human society, for one who follows his Mayavada philosophy is doomed. In the Vedanta-sutra, devotional service is clearly indicated, but the Mayavadi philosophers refuse to accept the spiritual body of the Supreme Absolute Person and refuse to accept that the living entity has an individual existence separate from that of the Supreme Lord. Thus they have created atheistic havoc all over the world, for such a conclusion is against the very nature of the transcendental process of pure devotional service. The Mayavadi philosophers' unrealizable ambition to become one with the Supreme through denying the existence of the Personality of Godhead results in a most calamitous misrepresentation of spiritual knowledge, and one who follows this philosophy is doomed to remain perpetually in this material world. Therefore they are called avlsuddha-buddhayah, or unclean in knowledge. Because they are unclean in knowledge, all their austerities and penances end in frustration. Thus although they may be honored at first as very learned scholars, ultimately they descend to physical activities of politics, social work, etc. Instead of becoming one with the Supreme Lord, they again become one with these material activities. This is explained by Srimad-Bhagavatam:

aruhyā krcchrena param padam tatah
 patanty adho 'nadrta-yusmad-anghrayah
 (SB. 10.2.32)

In actuality the Mayavadi philosophers very strictly follow the austerities and penances of spiritual life and in this way are elevated to the impersonal Brahman platform, but due to their negligence of the lotus feet of the Lord they again fall down to material existence.

TEXT 115

prakṛta kariya mane visnu-kale vara
visnu-ninda ara nahi ihara upara

TRANSLATION

"One who considers the transcendental body of Lord Visnu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

PURPORT

Sri Bhaktisiddhanta Sarasvati Gosvami explains that the variegated personal feature of the Absolute Truth is the Visnu-tattva, and the material energy which creates this cosmic manifestation is the energy of Lord Visnu. The creative force is merely the energy of the Lord, but the foolish conclude that the Lord has no separate existence because He has distributed Himself in an impersonal form. The impersonal Brahman, however, cannot possess energies, nor do the Vedic literatures state that maya (the illusory energy) is covered by another maya. There are hundreds and thousands of references, however, to Visnu-maya (parasya saktih), or the energy of Lord Visnu. In Bhagavad-gita (7.14) Kṛṣṇa refers to mama maya ("My energy"). Maya is controlled by the Supreme Personality of Godhead; it is not that He is covered by maya. Therefore Lord Visnu cannot be a product of the material energy. In the beginning of the Vedānta-sūtra it is said, janmady asya yatah, indicating that the material energy is also an emanation of the Supreme Brahman. How then could He be covered by the material energy? If that were possible, material energy would be greater than the Supreme Brahman. Even these simple arguments, however, cannot be understood by the Mayavadi philosophers, and therefore the term mayayapahrta-jnana which is applied to them in Bhagavad-gita is extremely appropriate. Anyone who thinks that Lord Visnu is a product of the material energy, as explained by Sadananda Yogindra, should immediately be understood to be insane, for his knowledge has been stolen by the illusory energy.

Lord Visnu cannot be placed within the category of the demigods. Those who are actually bewildered by the Mayavada philosophy and are still in the darkness of ignorance consider Lord Visnu to be a demigod, in defiance of the Rg-vedic mantra, om tad viśṇoḥ paramam padam ("Visnu is always in a superior position"). This mantra is also confirmed in Bhagavad-gita. Mattah parataram nanyat.: there is no truth superior to Lord Kṛṣṇa or Visnu. Thus only those whose knowledge has been bewildered consider Lord Visnu to be a demigod and therefore suggest that one may either worship Lord Visnu, the goddess Kali or Durga or whomever he likes and achieve the same result. This is an ignorant conclusion that is not accepted in Bhagavad-gita, which distinctly says, yanti deva-vrata devan. ..yanti mad-yajī no'pi mam.- "The worshipers of the

demigods will be promoted to the respective planets of the demigods, but devotees of the Supreme Lord will go back home, back to Godhead." (Bg. 9.25) Lord Krsna explains very clearly in Bhagavad-gita that His material energy is very difficult to overcome (daivihy esa gunamayimama maya duratyaya). Maya's influence is so strong that even learned scholars and spiritualists are also covered by maya and think themselves to be as good as the Supreme Personality of Godhead. Actually, however, to free oneself from the influence of maya one must surrender to the Supreme Personality of Godhead, as Krsna also states in Bhagavad-gita (mam eva ye prapadyante mayam etam taranti te). It is to be concluded, therefore, that Lord Visnu does not belong to this material creation but to the spiritual world. To misconceive Lord Visnu to have a material body or to equate Him with the demigods is the most offensive blasphemy against Lord Visnu, and offenders against the lotus feet of Lord Visnu cannot advance in spiritual knowledge. They are called mayayapahrta-jnana, or those whose knowledge has been stolen by the influence of illusion.

One who thinks that there is a difference between Lord Visnu's body and His soul dwells in the darkest region of ignorance. There is no difference between Lord Visnu's body and Visnu's soul, for they are advayajnana, one knowledge. In this world there is a difference between the material body and spiritual soul, but in the spiritual world everything is spiritual, and there are no such differences. The greatest offense of the Mayavadi philosophers is to consider Lord Visnu and the living entities to be one and the same. In this connection the padma purana states:

arcyev visnau siladhir- gurusu
nara-matir vaisnave jati-buddhih

"One who considers the arca-murti or worshipable Deity of Lord Visnu to be stone, the spiritual master to be an ordinary human being, and a Vaisnava to belong to a particular caste or creed, is possessed of hellish intelligence." One who follows such conclusions is doomed.

TEXT 116

isvarera tattva--yena jvalita jvalana
jivera svarupa--yaiche sphulingera kana

TRANSLATION

"The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

PURPORT

Although sparks and a big fire are both fire and both have the power to burn; the burning power of the fire and that of the spark are not the same. Why should one artificially try to become like a big fire although by constitution he is like a small spark? It is due to ignorance. One should therefore understand that neither the Supreme Personality of Godhead nor the small sparklike living entities have anything to do with matter, but when the spiritual spark comes in contact with the material world his fiery quality is extinguished. That is the position of the conditioned souls. Because they are in touch with

the material world, their spiritual quality is almost dead, but because these spiritual sparks are all Krsna's parts and parcels, as the Lord states in Bhagavad-gita (mamaivamsah), they can revive their original position by getting free from material contact. This is pure philosophical understanding. In Bhagavad-gita the spiritual sparks are declared to be sanatana (eternal); therefore the material energy, maya, cannot affect their constitutional position.

Someone may argue, "Why is there a need to create the spiritual sparks?" The answer can be given in this way. Since the Absolute Personality of Godhead is omnipotent, He has both unlimited and limited potencies. This is the meaning of omnipotent. To be omnipotent, He must have not only unlimited potencies but limited potencies also. Thus to exhibit His omnipotency He displays both. The living entities are endowed with limited potency although they are part of the Lord. The Lord displays the spiritual world by His unlimited potencies, whereas by His limited potencies the material world is displayed. In Bhagavad-gita the Lord says:

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Besides the inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which is all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The jiva-bhuta, living entities, control this material world with their limited potencies. Generally, people are bewildered by the activities of scientists and technologists. Due to maya they think that there is no need of God and that they can do everything and anything, but actually they cannot. Since this cosmic manifestation is limited, their existence is also limited. Everything in this material world is limited, and for this reason there is creation, sustenance and dissolution. However, in the world of unlimited energy, the spiritual world, there is neither creation nor destruction.

If the Personality of Godhead did not possess both limited and unlimited energies, He could not be called omnipotent. Mahato mahivan anuto'niyan.- He is greater than the greatest and smaller than the smallest. He is smaller than the smallest in the form of the living entities and greater than the greatest in His form of Krsna. If there were no one to control, there would be no meaning to the conception of the supreme controller (isvara), just as there is no meaning to a king without his subjects. If all the subjects became king, there would be no distinction between the king and an ordinary citizen. Thus for the Lord to be the supreme controller there must be a creation to control. The basic principle for the existence of the living entities is called cid-vilasa, or spiritual pleasure. The omnipotent Lord displays His pleasure potency as the living entities. The Lord is described in Vedanta-sutra as anandamayo 'bhyasat. He is by nature the reservoir of all pleasures, and because He wants to enjoy pleasure, there must be energies to give Him pleasure or supply Him the impetus for pleasure. This is the perfect philosophical understanding of the Absolute Truth.

TEXT 117

jiva-tattva--sakti, krsna-tattva--saktiman

gita-vlsnupuranadi tahate pramana

TRANSLATION

"The living entities are energies, not the energetic. The energetic is Krsna. This is very vividly described in Bhagavad-gita, the Visnu Purana and other Vedic literatures.

PURPORT

As already explained, there are three prasthanas on the path of advancement in spiritual knowledge--namely, nyaya-prasthanana (Vedantaphilosophy), sruti-prasthanana (the Upanisads and Vedic mantras) and smrti-prasthanana (the Bhagavad-gita, Mahabharata, Puranas, etc.). Unfortunately, Mayavadi philosophers do not accept the smrti-prasthanana. Smrti refers to the conclusions drawn from the Vedic evidence. Sometimes Mayavadi philosophers do not accept the authority of Bhagavad-gita and the Puranas, and this is called ardha-kukkuti.nyaya. If one believes in the Vedic literatures, one must accept all the Vedic literatures recognized by the great acaryas, but these Mayavadi philosophers accept only the nyaya-prasthanana andsruti- prasthanana, rejecting the smrti-prasthanana. Here, however, Sri Caitanya Mahaprabhu cites evidence from the Gita Visnu purana, etc., which are smrti-prasthanana. No one can avoid the Personality of Godhead in the statements of Bhagavad-gita and other Vedic literatures such as the Mahabharata and the Puranas. Lord Caitanya therefore quotes a passage from Bhagavad-gita (Bg. 7.5).

TEXT 118

apareyam itas tv anyam
prakrtim vlddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

TRANSLATION

" `Besides the inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which is all living entities who are struggling with material nature and are sustaining the universe.'

PURPORT

In Bhagavad-gita it is explained that the five elements earth, water, fire, air and ether constitute the gross energy of the Absolute Truth and that there are also three subtle energies, namely, the mind, intelligence and false ego, or identification with the phenomenal world. Thus the entire cosmic manifestation is divided into eight energies, all of which are inferior. As explained in Bhagavad-gita (mama maya duratyaya), the inferior energy known as maya is so strong that although the living entity does not belong to this energy, due to the superior strength of the inferior energy the living entity (jiva-bhuta) forgets his real position and identifies with it. Krsna says distinctly that beyond the material energy there is a superior energy which is known

asthejiva-bhuta or living entities. When in contact with the material energy, this superior energy conducts all the activities of the entire material phenomenal world.

The supreme cause is Krsna (janmady asya yatah), who is the origin of all energies, which work variously. The Supreme Personality of Godhead has both inferior and superior energies, and the difference between them is that the superior energy is factual whereas the inferior energy is a reflection of the superior. A reflection of the sun in a mirror or on water appears to be the sun but is not. Similarly, the material world is but a reflection of the spiritual world. Although it appears to be factual, it is not; it is only a temporary reflection, whereas the spiritual world is a factual reality. The material world, with its gross and subtle forms, is merely a reflection of the spiritual world.

The living entity is not a product of the material energy; he is spiritual energy but in contact with matter he forgets his identity. Thus the living entity identifies himself with matter and enthusiastically engages in material activities in the guises of a technologist, scientist, philosopher, etc. He does not know that he is not at all a material product but is spiritual. His real identity thus being lost, he struggles very hard in the material world, and the Hare Krsna movement or Krsna consciousness movement tries to revive his original consciousness. His activities in manufacturing big skyscrapers are evidence of intelligence, but this kind of intelligence is not at all advanced. One should know that his only real concern is how to get free from material contact, for by absorbing his mind in material activities he takes material bodies again and again, and although he falsely claims to be very intelligent, in material consciousness he is not at all intelligent. When we speak about the Krsna consciousness movement, which is meant to make people intelligent, the conditioned living entity therefore misunderstands it. He is so engrossed in the material concept of life that he does not think that there can be any activities which are actually based on intelligence beyond the construction of skyscrapers and big roads and the manufacturing of cars. This is proof of mayayapahrta-jnana, or loss of all intelligence due to the influence of maya. When a living entity is freed from such misconceptions, he is called liberated. When one is actually liberated he no longer identifies with the material world. The symptom of mukti (liberation) is that one engages in spiritual activities instead of falsely engaging in material activities.

Transcendental loving devotional service is the spiritual activity of the spirit soul. Mayavadi philosophers confuse such spiritual activity with material activity, but Bhagavad-gita confirms:

mam ca yo'vyabhicarena bhakti-yogena se vate
sa gunan samatityaitan brahma-bhu vaya kalpate
(Bg. 14.26)

One who engages in the spiritual activities of unalloyed devotional service (avyabhicarini-bhakti) is immediately elevated to the transcendental platform, and he is to be considered brahma-bhuta, which indicates that he is no longer in the material world but in the spiritual world. Devotional service is enlightenment or awakening. When the living entity perfectly performs spiritual activities under the direction of the spiritual master, he becomes perfect in knowledge and understands that he is not God but a servant of God. As explained by

Caitanya Mahaprabhu, jivera `svarupa' haya--krsnera `nitya-dasa': the real identity of the living entity is that he is an eternal servant of the Supreme (Cc. Madhya 20.108). As long as one does not come to this conclusion, he must be in ignorance. This is also confirmed by the Lord in Bhagavad-gita (Bg. 7.19). Bahunam janmanam ante jnanavan mam prapadyate: "After many births of struggling for existence and cultivating knowledge, when one comes to the point of real knowledge he surrenders unto Me." Such an advanced mahatma or great soul is very rarely to be seen. Thus although the Mayavadi philosophers appear to be very advanced in knowledge, they are not yet perfect. To come to the point of perfection they must voluntarily surrender to Krsna.

TEXT 119

visnu-saktih paraprokta
ksetrajnakhya tatha para
avidya-karma-samjnanya
trtiya saktir isyate

TRANSLATION

" `The potency of Lord Visnu is summarized in three categories--namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

PURPORT

In the previous verse, quoted from Bhagavad-gita, it has been established that the living entities are to be categorized among the Lord's potencies. The Lord is potent, and there are varieties of potencies (parasya saktir vividhaiva sruyate). Now, in this quotation from the Visnu purana, this is further confirmed. There are varieties of potencies, and they have been divided into three categories--namely, spiritual, marginal and external.

The spiritual potency is manifested in the spiritual world. Krsna's form, qualities, activities and entourage are all spiritual. This is also confirmed in Bhagavad-gita:

ajo 'pi sann avyayatma
bhutanam isvaro 'pi san
prakrtim svam adhisthaya

sambhavamy atma-mayaya "Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." (Bg. 4.6) Atma-maya refers to the spiritual potency. When Krsna comes to this or any other universe, He does so with His spiritual potency. We take birth by the force of the material potency, but as stated here with reference to the Visnu purana, the ksetrajna, or living entity, belongs to the spiritual potency; thus when we free ourselves from the clutches of the material potency we can also enter the spiritual world.

The material potency is the energy of darkness, or complete ignorance of spiritual activities. In the material potency, the living entity engages himself in fruitive activities, thinking that he can be happy through expansion in terms of material energy. This fact is prominently manifest in this age of Kali because human society, not understanding the spiritual nature, is busily expanding in material activities. The men of the present day are almost unaware of their spiritual identity. They think that they are products of the elements of the material world and that everything will end with the annihilation of the body. Therefore they conclude that as long as one has a material body consisting of material senses, one should enjoy the senses as much as possible. Since they are atheists, they do not care whether there is a next life. Such activities are described in this verse as avidya-karma-samjnanya.

The material energy is separated from the spiritual energy of the Supreme Personality of Godhead. Thus although it is originally created by the Supreme Lord, He is not actually present within it. The Lord also confirms in Bhagavad-gita, mat-sthani sarva-bhutani: "Everything is resting on Me." (Bg. 9.4) This indicates that everything is resting on His own energy. For example, the planets are resting within outer space, which is the separated energy of Krsna. The Lord explains in Bhagavad-gita:

bhumir apo'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated energies." (Bg. 7.4) The separated energy acts as if it were independent, but here it is said that although such energies are certainly factual, they are not independent but merely separated.

The separated energy can be understood from a practical example. I compose books by speaking into a dictaphone, and when the dictaphone is replayed, it appears that I am speaking personally, but actually I am not. I spoke personally, but then the dictaphone tape, which is separate from me, acts exactly like me. Similarly, the material energy originally emanates from the Supreme Personality of Godhead, but it acts separately, although the energy is supplied by the Lord. This is also explained in Bhagavad-gita. Mayadhyaksena prakrtih suyate sa-caracaram.. "This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings." (Bg. 9.10) Under the guidance or superintendence of the Supreme Personality of Godhead, the material energy works as if independent, although it is not actually independent.

In this verse from the Visnu purana the total energy of the Supreme Personality of Godhead is classified in three divisions--namely, the spiritual or internal potency of the Lord, the marginal potency or ksetrajna (the living entity), and the material potency, which is separated from the Supreme Personality of Godhead and appears to act independently. When Srila Vyasadeva, by meditation and self-realization, saw the Supreme Personality of Godhead, he also saw the separated energy of the Lord standing behind Him (apasyatpurusam purnam mayam catad-apasrayam). Vyasadeva also realized that it is this separated energy of the Lord, the material energy, that covers the knowledge of the

living entities (yaya sammohito jiva atmanam tri- gunatmakam). The separated, material energy bewilders the living entities (Vivas), and thus they work very hard under its influence, not knowing that they are not fulfilling their mission in life. Unfortunately, most of them think that they are the body and should therefore enjoy the material senses irresponsibly, since when death comes everything will be finished. This atheistic philosophy also flourished in India, where it was sometimes propagated by Carvaka Muni, who said:

rnam krtva ghrtam pibet
yavaj jivet sukham jivet
bhasmi-bhutasya dehasya kutah
punar agamano bhavet

His theory was that as long as one lives one should eat as much ghee as possible. In India, ghee (clarified butter) is a basic ingredient in preparing many varieties of foodstuffs. Since everyone wants to enjoy nice food, Carvaka Muni advised that one eat as much ghee as possible. One may say, "I have no money. How shall I purchase ghee?" Carvaka Muni, however, says, "If you have no money, then beg borrow or steal, but in some way secure ghee and enjoy life." For one who further objects that he will be held accountable for such unauthorized activities as begging borrowing and stealing, Carvaka Muni replies, "You will not be held responsible. As soon as your body is burned to ashes after death, everything is finished." This is called ignorance. From Bhagavad-gita it is understood that one does not die with the annihilation of his body (na hanyate hanyamane sarire). The annihilation of one body involves changing to another (tatha dehantara-praptih). Therefore, to perform irresponsible activities in the material world is very dangerous. Without knowledge of the spirit soul and its transmigration, people are allured by the material energy to engage in many such activities, as if one could become happy simply by dint of material knowledge, without reference to spiritual existence. Therefore the entire material world and its activities are referred to as avidya-karma-samjnanya.

In order to dissipate the ignorance of the human beings who work under the material energy, which is separated from the Supreme Personality of Godhead, the Lord comes down to revive their original nature of spiritual activities (yadayadahi dharmasya glanir bhavati bhārata). As soon as they deviate from their original nature, the Lord comes to teach them, sarva-dharman parityajya mam ekam saranam. vraja: "My dear living entities, give up all material activities and simply surrender unto Me for protection." (Bg. 18.66) It is the statement of Carvaka Muni that one should beg, borrow or steal money to purchase ghee and enjoy life (rnam krtva ghrtam pibet). Thus even the greatest atheist of India recommends that one eat ghee, not meat. No one could conceive of human beings' eating meat like tigers and dogs, but men have become so degraded that they are just like animals and can no longer claim to have a human civilization.

TEXT 120

hena jiva-tattva iana likhi' para-tattva
acchanna karlla srestha is vara-mahattva

TRANSLATION

"The Mayavada Philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

PURPORT

Srila Bhaktivinoda Thakura comments in this connection that in all Vedic scriptures the jiva-tattva, the truth of the living entities, is mentioned to be one of the energies of the Lord. If one does not accept the living entity to be a minute, infinitesimal spark of the Supreme but equates the jiva-tattva with the Supreme Brahman or Supreme Personality of Godhead, it must be understood that his entire philosophy is based on a misunderstanding. Unfortunately, Sripada Sankaracarya purposely claimed the jiva-tattva, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in Bhagavad-gita, is to surrender unto the Supreme Lord and become His devotee, but the Mayavada philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men.

In the Vedanta-sutra, Vyasadeva has described that the Supreme Personality of Godhead is potent and that everything, material or spiritual, is but an emanation of His energy. The Lord, the Supreme Brahman, is the origin or source of everything (janmady asya yatah), and all other manifestations are emanations of different energies of the Lord. This is also confirmed in the Visnu-purana.-

ekadesa-sthitasyagner
jyotsna vistarini yatha
parasya brahmanah saktis
tathedam akhila jagat

"Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire which spreads illumination for a long distance although it is situated in one place." This is a very vivid example. Similarly, it is stated that just as everything in the material world exists in the sunshine, which is the energy of the sun, so everything exists on the basis of the spiritual and material energies of the Supreme Personality of Godhead. Thus although Krsna is situated in His own abode (goloka eva nivasaty akhila-tma-bhuto) where He enjoys His transcendental pastimes with the cowherd boys and gopis, He is nevertheless present everywhere, even within the atoms of this universe (andantarastha-paramanucayantarastham). This is the verdict of the Vedic literature.

Unfortunately, the Mayavada philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to godlessness. By thus covering the glories of the Supreme Lord, the Mayavadi philosophers have done the greatest disservice to human society. It is to counteract these most abominable activities of the Mayavadi philosophers that Lord Caitanya has introduced the Hare Krsna maha-mantra.

harer nama harer nama harer namai va ke valam
kalau nasty eva nasty eva nasty eva gatir anyatha

"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." People should simply engage in the chanting of the Hare Krsna maha- mantra, for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Mayavadi philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

mam ca yo 'vyabhicarena
bhakti-yogena se vate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) Therefore the Hare Krsna movement or Krsna consciousness movement is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Krsna movement.

TEXT 121

vyasera sutrete kahe `parinama'-vada
`vyasa bhranta'--bali' tara uthaila vivada

TRANSLATION

"In his Vedanta-sutra Srila Vyasadeva has described that everything is but a transformation of the energy of the Lord. Sankaracarya, however, has misled the world by commenting that Vyasadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

PURPORT

Srila Bhaktivinoda Thakura explains, "In the Vedanta-sutra of Srila Vyasadeva it is definitely stated that all cosmic manifestations result from transformations of various energies of the Lord. Sankaracarya, however, not accepting the energy of the Lord, thinks that it is the Lord who is transformed. He has taken many clear statements from the Vedic literature and twisted them to try to prove that if the Lord, or the Absolute Truth, were transformed, His oneness would be disturbed. Thus he has accused Srila Vyasadeva of being mistaken. In developing his philosophy of monism, therefore, he has established vivarta-vada, or the Mayavada theory of illusion."

In the Brahma-sutra, Second Chapter, the first quote is as follows: tadananyatvam arambhana-sabdadbhyah. Commenting on this sutra in his Sariraka-bhasya, Sankaracarya has introduced the statement vacarambhanam vikaro namadheyam from the Chandogya Upanisad to try to prove that acceptance of the transformation of the energy of the Supreme Lord is faulty. He has tried to defy this transformation of energy in a misguided way, which will be explained later. Since his conception of God is impersonal, he does not believe that the entire cosmic manifestation is a transformation of the energies of the Lord, for as soon as one accepts the various energies of the Absolute Truth,

one must immediately accept the Absolute Truth to be personal, not impersonal. A person can create many things by the transformation of his energy. For example, a businessman transforms his energy by establishing many big factories or business organizations, yet he remains a person although his energy has been transformed into these many factories or business concerns. The Mayavadi philosophers do not understand this simple fact. Their tiny brains and poor fund of knowledge cannot afford them sufficient enlightenment to realize that when a man's energy is transformed, the man himself is not transformed but remains the same person.

Not believing in the fact that the energy of the Absolute Truth is transformed, Sankaracarya has propounded his theory of illusion. This theory states that although the Absolute Truth is never transformed, we think that it is transformed, which is an illusion. Sankaracarya does not believe in the transformation of the energy of the Absolute Truth, for he claims that everything is one and that the living entity is therefore also one with the Supreme. This is the Mayavada theory.

Srila Vyasadeva has explained that the Absolute Truth is a person who has different potencies. Merely by His desire that there be creation and by His glance (sa alksata), He created this material world (sa asrjata). After creation, He remains the same person; He is not transformed into everything. One should accept that the Lord has inconceivable energies and that it is by His order and will that varieties of manifestation have come into existence. In the Vedanta-sutra it is said, sa-tattvato 'nyatha-buddhir vikara ity udahrtah. This mantra indicates that from one fact another fact is generated. For example, a father is one fact, and a son generated from the father is a second fact. Thus both of them are truths, although one is generated from the other. This generation of a second, independent truth from a first truth is called vikara, or transformation resulting in a by-product. The Supreme Brahman is the Absolute Truth, and the other energies that have emanated from Him and are existing separately, such as the living entities and the cosmic manifestation, are also truths. This is an example of transformation, which is called vikara or parinama. To give another example of vikara, milk is a truth, but the same milk may be transformed into yogurt. Thus yogurt is a transformation of milk, although the ingredients of yogurt and milk are the same.

In the Chandogya Upanisad there is the following mantra: aitam atmyam idam sarvam. This mantra indicates without a doubt that the entire world is Brahman. The Absolute Truth has inconceivable energies, as confirmed in the Svetasvatara Upanisad (parasya saktlr vlvidhaiva sruate), and the entire cosmic manifestation is evidence of these different energies of the Supreme Lord. The Supreme Lord is a fact, and therefore whatever is created by the Supreme Lord is also factual. Everything is true and complete (purnam), but the original purnam, the complete Absolute Truth, always remains the same. purnat purnam udacyate purnasya purnam adaya. The Absolute Truth is so perfect that although innumerable energies emanate from Him and manifest creations which appear to be different from Him, He nevertheless maintains His personality. He never deteriorates under any circumstances.

It is to be concluded that the entire cosmic manifestation is a transformation of the energy of the Supreme Lord, not of the Supreme Lord or Absolute Truth Himself, who always remains the same. The material world and the living entities are transformations of the energy

of the Lord, the Absolute Truth or Brahman, who is the original source. In other words, the Absolute Truth, Brahman, is the original ingredient, and the other manifestations are transformations of this ingredient. This is also confirmed in the Taittiriya Upanisad. Yato va imani bhutani jayante.: "This entire cosmic manifestation is made possible by the Absolute Truth, the Supreme Personality of Godhead." In this verse it is indicated that Brahman, the Absolute Truth, is the original cause, and the living entities (jivas) and cosmic manifestation are effects of this cause. The cause being a fact, the effects are also factual. They are not illusion. Sankaracarya has inconsistently tried to prove that acceptance of the material world and the jivas to be by-products of the Supreme Lord is an illusion because in this conception the existence of the material world and the jivas is different and separate from that of the Absolute Truth. With this jugglery of understanding, Mayavadi philosophers have propagated the slogan brahma satyam jagan-mithya, which declares that the Absolute Truth is fact but the cosmic manifestation and the living entities are simply illusions, or that all of them are in fact the Absolute Truth and that the material world and living entities do not separately exist.

It is therefore to be concluded that Sankaracarya, in order to present the Supreme Lord, the living entities and the material nature as indivisible and ignorant, tries to cover the glories of the Supreme Personality of Godhead. He maintains that the material cosmic manifestation is mithya, or false, but this is a great blunder. If the Supreme Personality of Godhead is a fact, how can His creation be false? Even in ordinary dealings, one cannot think the material cosmic manifestation to be false. Therefore Vaisnava philosophers say that the cosmic creation is not false but temporary. It is separated from the Supreme Personality of Godhead, but since it is wonderfully created by the energy of the Lord, to say that it is false is blasphemous.

Nondevotees factually appreciate the wonderful creation of material nature, but they cannot appreciate the intelligence and energy of the Supreme Personality of Godhead who is behind this material creation. Sripada Ramanujacarya, however, refers to a Vedic sutra, atma va idam agra asit, which points out that the supreme atma, the Absolute Truth, existed before the creation. One may argue, "If the Supreme Personality of Godhead is completely spiritual, how is it possible for Him to be the origin of creation and have within Himself both material and spiritual energies?" To answer this challenge, Sripada Ramanujacarya quotes a mantra from the Taittiriya Upanisad which states:

yato va imani bhutani jayante
yena jatani jivanti
yat prayanti abhisamvisanti.

This mantra confirms that the entire cosmic manifestation emanates from the Absolute Truth, rests upon the Absolute Truth and after annihilation again reenters the body of the Absolute Truth, the Supreme Personality of Godhead. The living entity is originally spiritual, and when he enters the spiritual world or the body of the Supreme Lord, he still retains his identity as an individual soul. In this connection Sripada Ramanujacarya gives the example that when a green bird enters a green tree it does not become one with the tree; it retains its identity as a bird, although it appears to merge in the greenness of the tree. To give another example, an animal that enters a forest keeps its individuality,

although apparently the beast merges in the forest. Similarly, in material existence, both the material energy and the living entities of the marginal potency maintain their individuality. Thus although the energies of the Supreme Personality of Godhead interact within the cosmic manifestation, each keeps its separate individual existence. Merging in the material or spiritual energies, therefore, does not involve loss of individuality. According to Sri Ramanujapada's theory of visistadvaita, although all the energies of the Lord are one, each keeps its individuality (vaisistya).

Sripada San karacarya has tried to mislead the readers of Vedanta-sutra by misinterpreting the words anandamayo' bhyasat, and he has even tried to find fault with Vyasadeva. All the codes of the Vedanta-sutra need not be examined here, however, since we intend to present the Vedanta-sutra in a separate volume.

TEXT 122

parinama-vade isvara hayena vlkari
eta kahi' `vlvarta'-vada sthapana ye kari

TRANSLATION

"According to Sankaracarya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

PURPORT

Srila Bhaktivinoda Thakura comments that if one does not clearly understand the meaning of parinama-vada, or transformation of energy, one is sure to misunderstand the truth regarding this material cosmic manifestation and the living entities. In the Chandogya Upanisad it is said, san-mujah saumyemah prajah sadayatanah sat-pratlsthah (Cha. U. 6.8.4). The material world and the living entities are separate beings, and they are eternally true, not false. Sankaracarya, however, unnecessarily fearing that by parinama-vada (transformation of energy) Brahman would be transformed (vikari), has imagined both the material world and the living entities to be false and to have no individuality. By word jugglery he has tried to prove that the individual identities of the living entities and the material world are illusory, and he has cited the examples of mistaking a rope for a snake or an oyster shell for gold. Thus he has most abominably cheated people in general.

The example of misunderstanding a rope to be a snake is mentioned in the Mandukya Upanisad, but it is meant to explain the error of identifying the body with the soul. Since the soul is actually a spiritual particle, as confirmed in Bhagavad-gita (mamaivamsojivaloke), it is due to illusion (vivarta-vada) that a human being, like an animal, identifies the body with the self. This is a proper example of vlvarta, or illusion. The verse atattvato'nyatha-buddhir vivarta ity udahrtah describes such an illusion. To not know actual facts and thus to mistake one thing for another (as, for example, to accept the body as oneself) is called vivarta-vada. Every conditioned living entity who considers the body to be the soul is deluded by this vivarta-vada. One

can be attacked by this vivarta-vada philosophy when he forgets the inconceivable power of the omnipotent Personality of Godhead.

How the Supreme Personality of Godhead remains as He is, never changing, is explained in the Isopanisad.: purnasya purnam adaya purnam evavasisyate. God is complete. Even if a complete manifestation is taken away from Him, He continues to be complete. The material creation is manifested by the energy of the Lord, but He is still the same person. His form, entourage, qualities and so on never deteriorate. Srila Jiva Gosvami, in his paramatma-sandarbha, comments regarding the vivarta-vada as follows: "Under the spell of vivarta-vada one imagines the separate entities, namely, the cosmic manifestation and the living entities, to be one with Brahman. This is due to complete ignorance regarding the actual fact. The Absolute Truth, or Parabrahman, is always one and always the same. He is completely free from all other conceptions of existence. He is completely free from false ego, for He is the full spiritual identity. It is absolutely impossible for Him to be subjected to ignorance and fall under the spell of a misconception (vivarta-vada). The Absolute Truth is beyond our conception. One must admit that He has unblemished qualities that He does not share with every living entity. He is never tainted in the slightest degree by the flaws of ordinary living beings. Everyone must therefore understand the Absolute Truth to possess inconceivable potencies."

TEXT 123

vastutah parinama-vada--sei se pramana
dehe atma-buddhi--ei vlvartera sthana

TRANSLATION

"Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.

PURPORT

The jiva, or living entity, is a spiritual spark who is part of the Supreme Personality of Godhead. Unfortunately, he thinks the body to be the self, and that misunderstanding is called vlvarta, or acceptance of untruth to be truth. The body is not the self, but animals and foolish people think that it is. Vivarta (illusion) does not, however, denote a change in the identity of the spirit soul; it is the misconception that the body is the self that is an illusion. Similarly, the Supreme Personality of Godhead does not change when His external energy, consisting of the eight gross and subtle material elements listed in Bhagavad-gita (bhumir apo 'nalo vayuh, etc.), acts and reacts in different phases.

TEXT 124

avicintya-sakti-yukta sri-bhaga van
icchaya jagad-rupe paya parinama

TRANSLATION

"The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

TEXT 125

tathapi acintya-saktye haya avikari
prakrta cintamani tahe drstanta ye dharl

TRANSLATION

"Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

TEXT 126

nana ratna-rasi haya cintamani haite
tathapiha mani rahe svarupe avikrte

TRANSLATION

"Although touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

TEXT 127

prakrta-vastute yaol acintya-sakti haya
isvarera acintya-sakti,--ithe ki vismaya

TRANSLATION

"If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?

PURPORT

The argument of Sri Caitanya Mahaprabhu described in this verse can be very easily understood even by a common man if he simply thinks of the activities of the sun, which has been giving off unlimited amounts of heat and light since time immemorial and yet has not even slightly decreased in power. Modern science believes that it is by sunshine that the entire cosmic manifestation is maintained, and actually one can see how the actions and reactions of sunshine maintain order throughout the universe. The growth of vegetables and even the rotation of the planets take place due to the heat and light of the sun. Sometimes, therefore, modern scientists consider the sun to be the original cause of creation, not knowing that the sun is only a medium, for it is also created by the

supreme energy of the Supreme Personality of Godhead. Aside from the sun and touchstone, there are many other material things which transform their energy in different ways and yet remain as they are. It is not necessary, therefore, for the original cause, the Supreme Personality of Godhead, to change due to the changes or transformations of His different energies.

The falsity of Sripada Sankaracarya's explanation of vivarta-vada and parinama-vada has been detected by the Vaisnava acaryas, especially Jiva Gosvami, whose opinion is that actually Sankara did not understand the Vedanta-sutra. In Sankara's explanation of one sutra, anandamayo 'bhyasat, he has interpreted the affix mayat with such word jugglery that this very explanation proves that he had little knowledge of the Vedanta-sutra but simply wanted to support his impersonalism through the codes of the Vedanta philosophy. Actually, however, he failed to do so because he could not put forward strong arguments. In this connection, Srila Jiva Gosvami cites the code brahma-puccham pratistha, which gives Vedic evidence that Brahman is the origin of everything. In explaining this verse, Sripada Sankaracarya interpreted various Sanskrit words in such a way that he implied, according to Jiva Gosvami, that Vyasadeva had very little knowledge of higher logic. Such unscrupulous deviation from the real meaning of the Vedanta-sutra has created a class of men who by word jugglery try to derive various indirect meanings from the Vedic literatures, especially Bhagavad-gita. One of them has even explained that the word kuruksetra refers to the body. Such interpretations imply, however, that neither Lord Krsna nor Vyasadeva had a proper sense of word usage or etymological adjustment. They lead one to assume that since Lord Krsna could not personally sense the meaning of what He was speaking and Vyasadeva did not know the meaning of what he was writing, Lord Krsna left His book to be explained later by the Mayavadis. Such interpretations merely prove, however, that their proponents have very little philosophical sense.

Instead of wasting one's time falsely deriving such indirect meanings from Vedanta-sutra and other Vedic literatures, one should accept the words of these books as they are. In presenting Bhagavad-gita As It Is, therefore, we have not changed the meaning of the original words. Similarly, if one studies Vedanta-sutra as it is, without whimsical and capricious adulteration, one can understand the Vedanta-sutra very easily. Srila Vyasadeva therefore explains Vedanta-sutra, beginning from the first sutra, janmady asya yatah, in his Srimad-Bhagavatam:

janmady asya yato 'nvayad itaratas carthesv abhijnah sva-rat
"I meditate upon Him [Lord Sri Krsna], the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is fully independent." The Supreme Personality of Godhead knows very well how to do everything perfectly. He is abhijnah, always fully conscious. The Lord therefore says in Bhagavad-gita (Bg. 7.26) that He knows everything, past, present and future, but no one but a devotee knows Him as He is. Therefore, the Absolute Truth, the Personality of Godhead, is at least partially understood by devotees of the Lord, but the Mayavadi philosophers who unnecessarily speculate to understand the Absolute Truth simply waste their time.

TEXT 128

`pranava' se maha vakya--vedera nidana
isvara-svarupa prana va sarva-visva-dhama

TRANSLATION

"The Vedic sound vibration omkara, the principle word in the Vedic literatures, is the basis of all Vedic vibrations. Therefore one should accept omkara as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

PURPORT

In Bhagavad-gita (Bg. 8.13) the glories of omkara are described as follows:

om ity ekaksaram brahma
vyaharan mam anusmaran
yah prayati tyajan deham
sa yati paramam gatim

This verse indicates that omkara, or pranava, is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers omkara, he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. Omkara is the basic principle of all

Vedic mantras, for it is a representation of Lord Krsna, understanding of whom is the ultimate goal of the Vedas, as stated in Bhagavad-gita (vedais ca sarvair aham eva vedyah). Mayavadi philosophers cannot understand these simple facts explained in Bhagavad-gita, and yet they are very proud of being Vedantis. Sometimes, therefore, we refer to the Vedanti philosophers as having no teeth (danta means "teeth," and ve means "without"). The statements of the Sankara philosophy, which are the teeth of the Mayavadi philosopher, are always broken by the strong arguments of Vaisnava philosophers such as the great acaryas, especially Ramanujacarya. Sripada Ramanujacarya and Madhvacarya break the teeth of the Mayavadi philosophers, who can therefore be called Vedantis in the sense of "toothless."

The transcendental vibration omkara is explained in Bhagavad-gita, Chapter Eight, verse thirteen:

om ity ekaksaram brahma
vyaharan mam anusmaran
yah prayati tyajan deham
sa yati paramam gatim

"After being situated in the yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets." If one actually understands that omkara is the sound representation of the Supreme Personality of Godhead, whether he chants omkara or the Hare Krsna mantra, the result is certainly the same.

The transcendental vibration of omkara is further explained in Bhagavad-gita, Chapter Nine, verse seventeen:

pitaham asya jagato

mata dhata pitamahah
vedyam pavitram omkara
rk sama yajur eva ca

"I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rg-veda, Sama-veda and Yajur-veda."

Similarly, the transcendental sound om is further explained in Bhagavad-gita, Chapter Seventeen, verse twenty-three:

om-tat-sad iti nirdeso
brahmanas tri-vldhah smrtah
brahmanas tena vedas ca
yajnas ca vihita pura

"From the beginning of creation, the three syllables om tat sat have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brahmanas while chanting Vedic hymns and during sacrifices for the satisfaction of the Supreme." Throughout all the Vedic literatures the glories of omkara are specifically mentioned. Srila Jiva Gosvami, in his thesis Bhagavat-sandarbha, says that in the Vedic literature omkara is considered to be the sound vibration of the holy name of the Supreme Personality of Godhead. Only this vibration of transcendental sound can deliver a conditioned soul from the clutches of maya. Sometimes omkara is also called the deliverer (tara). Srimad-Bhagavatam begins with the omkara vibration: om namo bhagavate vasudevaya. Therefore omkara has been described by the great commentator Sridhara Svami as tarankura, the seed of deliverance from the material world. Since the Supreme Godhead is absolute, His holy name and His sound vibration omkara are as good as He Himself. Caitanya Mahaprabhu says that the holy name, or omkara, the transcendental representation of the Supreme Personality of Godhead, has all the potencies of the Personality of Godhead.

namnam akari bahudha nija-sarva-saktis
tatarpita niyamitah smarane na kaiah

All potencies are invested in the holy vibration of the holy name of the Lord. There is no doubt that the holy name of the Lord, or omkara, is the Supreme Personality of Godhead Himself. In other words, anyone who chants omkara and the holy name of the Lord, Hare Krsna, immediately meets the Supreme Lord directly in His sound form. In the Narada-pancaratra it is clearly said that the Supreme Personality of Godhead Narayana personally appears before the chanter who engages in chanting the astaksara, or eight-syllable mantra, om namo narayanaya. A similar statement in the Mandukya Upanisad declares that whatever one sees in the spiritual world is all an expansion of the spiritual potency of omkara.

On the basis of all the Upanisads, Srila Jiva Gosvami says that omkara is the Supreme Absolute Truth and is accepted as such by all the acaryas and authorities. Omkara is beginningless, changeless, supreme and free from deterioration and external contamination. Omkara is the origin, middle and end of everything, and any living entity who thus understands omkara attains the perfection of spiritual identity in omkara. Omkara, being situated in everyone's heart, is isvara, the Supreme Personality of Godhead, as confirmed in Bhagavad-gita (isvarah sarva-bhutanam hrd-dese 'rjuna tlsthati). Omkara is as good as Visnu because omkara is as all-pervasive as Visnu. One who knows omkara and Lord Visnu to be identical no longer has to lament or hanker. One

who chants omkara no longer remains a su-dra, but immediately comes to the position of a brahmana. Simply by chanting omkara one can understand the whole creation to be one unit, or an expansion of the energy of the Supreme Lord. Idam hi visvam bhagaan ivetaro, yato jagat-sthana-nirodha-sambhavah: "The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation." (SB. 1.5.20) Although one who does not understand concludes otherwise, Srimad-Bhagavatam states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. Realization of this is possible simply by chanting the holy name of the Lord, omkara.

One should not, however, foolishly conclude that because the Supreme Personality of Godhead is omnipotent, we have manufactured a combination of letters--a, u and m--to represent Him. Factually the transcendental sound omkara, although a combination of the three letters a, u and m, has transcendental potency, and one who chants omkara will very soon realize omkara and Lord Visnu to be nondifferent. Krsna declares, pranavah sarva-vedesu.- "I am the syllable om in the Vedic mantras." (Bg. 7.8) One should therefore conclude that among the many incarnations of the Supreme Personality of Godhead, omkara is the sound incarnation. All the Vedas accept this thesis. One should always remember that the holy name of the Lord and the Lord Himself are always identical (abhinnatvan nama-naminoh). Since omkara is the basic principle of all Vedic knowledge, it is uttered before one begins to chant any Vedic hymn. Without omkara, no Vedic mantra is successful. The Gosvamis therefore declare that pranava (omkara) is the complete representation of the Supreme Personality of Godhead, and they have analyzed omkara in terms of its alphabetical constituents as follows:

a-karenocyate krsnah
 sarva-lokaika-na--vakah
 u-karenocyate radha
 ma-karo jiva-vacakah

Omkara is a combination of the letters a, u and m. A-karenocyate krsnah.- the letter a (a-kara) refers to Krsna, who is sarva-lokaika-nayakah, the master of all living entities and planets, material and spiritual. Nayaka means "leader." He is the supreme leader (nityo nityanam cetanas cetananam). The letter u (u-kara) indicates Srimati Radharani, the pleasure potency of Krsna, and m (ma-kara) indicates the living entities (jivas). Thus om is the complete combination of Krsna, His potency and His eternal servitors. In other words, omkara represents Krsna, His name, fame, pastimes, entourage, expansions, devotees, potencies and everything else pertaining to Him. Sarva-visva-dhama.- omkara is the resting place of everything, just as Krsna is the resting place of everything (brahmano hi pratisthaham).

The Mayavadi philosophers consider many Vedic mantras to be the maha-vakya, or principal Vedic mantra, such as tattvamasi (Chandogya Upanisad, 6.8.7), idam sarvam yad ayam atma and brahmedam sarvam (Brhadranyaka Upanisad, 2.5.1), atmaivedam sarvam (Chandogya Upanisad, 7.25.2) and neha nanasti kincana (Katha Upanisad, 2.1.11). That is a great mistake. Only omkara is the maha-vakya. All these other mantras which the Mayavadis accept as the maha-vakya are only incidental. They cannot be taken as the maha-vakya, or maha-mantra. The mantra tattvamasi indicates only a partial understanding of the Vedas, unlike omkara,

which represents the full understanding of the Vedas. Therefore the transcendental sound which includes all Vedic knowledge is omkara (pranava).

Aside from omkara, none of the words uttered by the followers of Sankaracarya can be considered the maha-vakya. They are merely passing remarks. Sankaracarya, however, has never stressed chanting of the maha-vakya omkara; he has accepted only tattvamasi as the maha-vakya. Imagining the living entity to be God, he has misrepresented all the mantras of the Vedanta-sutra with the motive of proving that there is no separate existence of the living entities and the Supreme Absolute I ruth. This is similar to the politician's attempt to prove nonviolence from Bhagavad-gita. Krsna is violent to demons, and to attempt to prove that Krsna is not violent is ultimately to deny Krsna. As such explanations of Bhagavad-gita are absurd, so also is Sankaracarya's explanation of Veoanta-sutra, and no sane and reasonable man will accept it. At present, however, Vedanta-sutra is misrepresented not only by the so-called Vedantis but also by other unscrupulous persons who are so degraded that they even recommend that sannyasis eat meat, fish and eggs. In this way, the socalled followers of Sankara, the impersonalist Mayavadis, are sinking lower and lower. How can these degraded men explain Vedanta-sutra, which is the essence of all Vedic literature?

Lord Sri Caitanya Mahaprabhu has declared, mayavadi-bhasya sunile haya sarva- nasa.- anyone who hears commentary on the Vedanta-sutra from the Mayavada school is completely doomed. As explained in Bhagavad-gita, vedais ca sarvair aham eva vedyah: all Vedic literature aims to understand Krsna (Bg. 15.15). Mayavada philosophy, however, has deviated everyone from Krsna. Therefore there is a great need for the Krsna consciousness movement all over the world to save the world from degradation. Every intelligent and sane man must abandon the philosophical explanation of the Mayavadis and accept the explanation of Vaisnava acaryas. One should read Bhagavad-gita As It Is to try to understand the real purpose of the Vedas

TEXT 129

sarvasraya isvarera pranava uddesa
'tattvamasi'--vakya haya vedera ekadesa

TRANSLATION

"It is the purpose of the Supreme Personality of Godhead to present pranava [omkara] as the reservoir of all Vedic knowledge. The words tat tvam asi are only a partial explanation of the Vedic knowledge.

PURPORT

Tat tvam asi means "you are the same spiritual identity."

TEXT 130

'pranava, maha-vakya--taha kari' acchadana
mahavakye kari 'tattvamasi'ra sthapana

TRANSLATION

"Pranava [omkara] is the maha-vakya [maha-mantra] in the Vedas. Sankaracarya's followers cover this to stress without authority the mantra tat tvam asi.

PURPORT

The Mayavadi philosophers stress the statements tat tvam asi, so'ham, etc., but they do not stress the real maha-mantra, pranava (omkara). Therefore, because they misrepresent Vedic knowledge, they are the greatest offenders to the lotus feet of the Lord. Caitanya Mahaprabhu says clearly, mayavadi krsne aparadhi Mayavadi philosophers are the greatest offenders to Lord Krsna. Lord Krsna declares:

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv e va yonisu

"Those who are envious and mischievous, who are the lowest among mankind, are cast by Me into the ocean of material existence, into various demoniac species of life," (Bg. 16.19) Life in demoniac species awaits the Mayavadi philosophers after death because they are envious of Krsna. When Krsna says in Bhagavad-gita (9.34), man-mana bhava mad-bhakto mad-yajimam namaskuru (" Engage you r m i n d al ways in thinking of Me, offer obeisances and worship Me"), one demoniac scholar says that it is not Krsna to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not complete his prescribed suffering. One should be very careful not to be envious of the Supreme Personality of Godhead. In the next verse, therefore, Sri Caitanya Mahaprabhu clearly states the purpose of the Vedas.

TEXT 131

sarva-veda-sutre kare krsnera abhidhana
mukhya-vrtti chadi' kaila laksana-vyakhyana

TRANSLATION

"In all the Vedic sutras and literatures, it is Lord Krsna who is to be understood, but the followers of Sankaracarya have covered the real meaning of the Vedas with indirect explanations.

PURPORT

Itissaid:
vede ramayane caiva purane bharate tatha
adav ante ca madhye ca harih sarvatra giyate

In the Vedic literature, including the Ramayana, Puranas and Mahabharata, from the very beginning (adav) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained.

TEXT 132

s vatah-pramana veda--pramana-siromani
laksana karile s vatah-pramanata-hani

TRANSLATION

"The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost.

PURPORT

We quote Vedic evidence to support our statements, but if we interpret it according to our own judgment, the authority of the Vedic literature is rendered imperfect or useless. In other words, by interpreting the Vedic version one minimizes the value of Vedic evidence. When one quotes from Vedic literature, it is understood that the quotations are authoritative. How can one bring the authority under his own control? That is a case of principiiis obsta.

TEXT 133

ei mata pratisutre sahartha chadiya
gaunatha vyakhya kare kalpana kariya

TRANSLATION

"The Mayavada school, giving up the real, easily understood meaning of Vedic literature, has introduced indirect meanings, based on their imaginative powers, to prove their philosophy."

PURPORT

Unfortunately, the Sankarite interpretation has covered almost the entire world. Therefore there is a great need to present the original, easily understood natural import of the Vedic literature. We have therefore begun by presenting Bhagavad-gita As It Is, and we propose to present all the Vedic literature in terms of the direct meaning of its words.

TEXT 134

ei mate pratisutre karena dusana
suni' camatkara haila sannyasira gana

TRANSLATION

When Sri Caitanya Mahaprabhu thus showed for each and every sutra the defects in Sankaracarya's explanations, all the assembled Mayavadi sannyasis were struck with wonder.

TEXT 135

sakala sannyasi kahe,--`sunaha srioada
tumi ye khandile artha, e nahe vivada

TRANSLATION

All the Mayavadi sannyasis said: "Your Holiness, kindly know from us that we actually have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sutras.

TEXT 136

acarya-kalpita artha,--iha sabhe jani
samprada--va-anurodhe tabu taha mani

TRANSLATION

"We know that all this word jugglery springs from the imagination of Sankaracarya, and yet because we belong to his sect, we accept it although it does not satisfy us.

TEXT 137

mukhyartha vyakhya kara, dekhi tomara bala,
mukhyarthe Iagala prabhu sutra-sakala

TRANSLATION

"Now let us see," the Mayavadi sannyasis continued, "how well You can describe the sutras in terms of their direct meaning." Hearing this, Lord Caitanya Mahaprabhu began His direct explanation of the Vedanta-sutra.

TEXT 138

brhad-vastu `brahma' kahi--`sri-bhagavan'
sad-vidhais varya-purna, para-tattva-dhama

TRANSLATION

"Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

PURPORT

In the Srimad-Bhagavatam it is said that the Absolute Truth is understood in three phases of realization: the impersonal Brahman, the localized Paramatma and ultimately the Supreme Personality of Godhead. The impersonal Brahman and localized Paramatma are expansions of the potency of the Supreme Personality of Godhead, who is complete in six opulences, namely, wealth, fame, strength, beauty, knowledge and

renunciation. Since He possesses His six opulences, the Personality of Godhead is the ultimate truth in absolute knowledge.

TEXT 139

svarupa-aisvarye tanra nahi maya-gandha
sakala vedera haya bhagavan se `sambandha`

TRANSLATION

"In His original form the Supreme Personality of Godhead is full of transcendental opulences which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

TEXT 140

tanre `nirvisesa` kahi, cic-chakti na mani
ardha-svarupa na manile purnata haya hani

TRANSLATION

"When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

PURPORT

In the Upanisads it is said:
om purnam adah purnam idam
purnat purnam udacyate
purnasya purnam adaya
purnam e vavasisyate

This verse, which is mentioned in the Isopanisad, Brhadranayaka Upanisad and many other Upanisads, indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence, beauty, knowledge and renunciation. Brahman means the greatest, but the Supreme Personality of Godhead is greater than the greatest, just as the sun globe is greater than the sunshine which is all-pervading in the universe. Although the sunshine that spreads all over the universes appears very great to the less knowledgeable, greater than the sunshine is the sun itself, and greater than the sun is the sun-god. Similarly, impersonal Brahman is not the greatest, although it appears to be so. Impersonal Brahman is only the bodily effulgence of the Supreme Personality of Godhead, but the transcendental form of the Lord is greater than both the impersonal Brahman and localized Paramatma. Therefore whenever the word Brahman is used in Vedic literature, it is understood to refer to the Supreme Personality of Godhead.

In Bhagavad-gita the Lord is also addressed as Parabrahman. Mayavadis and others sometimes misunderstand Brahman because every living entity is also Brahman. Therefore Krsna is referred to as Parabrahman (the Supreme Brahman). In the Vedic literature, whenever

the words Brahman or Parabrahman are used, they are to be understood to refer to the Supreme Personality of Godhead, Krsna. This is their real meaning. Since the entire Vedic literature deals with the subject of Brahman, Krsna is therefore the ultimate goal of Vedic understanding. The impersonal brahmajyoti rests on the personal form of the Lord. Therefore although the impersonal effulgence, the brahmajyoti, is the first realization, one must enter into it, as mentioned in the Isopanisad, to find the Supreme Person, and then one's knowledge is perfect. Bhagavad-gita (7.19) also confirms this. Bahunam janmanam antejanavan mamprapadyate: one's search for the Absolute Truth by dint of speculative knowledge is complete when one comes to the point of understanding Krsna and surrenders unto Him. That is the real point of perfectional knowledge.

Partial realization of the Absolute Truth as impersonal Brahman denies the complete opulences of the Lord. This is a hazardous understanding of the Absolute Truth. Unless one accepts all the features of the Absolute Truth--namely, impersonal Brahman, localized Paramatma and ultimately the Supreme Personality of Godhead--his knowledge is imperfect. Sripada Ramanujacarya, in his Vedartha-sangraha, says:

jnanena dharmena svarupam api nirupitam,
na tu jnana-matram brahmeti katham idam
avagamyate iti cet?

He thus indicates that the real absolute identity must be understood in terms of both His knowledge and characteristics. Simply to understand the Absolute Truth to be full of knowledge is not sufficient. In the Vedic literature we find the statement yah sarva-jnah sarva-vit, which means that the Absolute Truth knows everything perfectly, but we also learn from the Vedic description parasya saktir vivi-dhaiva sruyate that not only does He know everything, but He also acts accordingly by utilizing His different energies. Thus to understand that Brahman, the Supreme, is conscious is not sufficient. One must know how He consciously acts through His different energies. Mayavada philosophy simply informs us of the consciousness of the Absolute Truth but does not give us information of how He acts with His consciousness. That is the defect of that philosophy.

TEXT 141

bhagavan-praptihetu ye kari upaya
sra vanadi bhakti--krsna-praptira sahaya

TRANSLATION

"It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

PURPORT

Mayavadi philosophers are satisfied simply to understand Brahman to be the sum total of knowledge, but Vaisnava philosophers not only know in detail about the Supreme Personality of Godhead but also know how to approach Him directly. The method for this is described by Sri Caitanya Mahaprabhu as nine kinds of devotional service, beginning with hearing.

sra vanam kirtanam visnoh smaranam pada-se vanam
arcanam vandanam dasyam sakhyam atma-nivedanam
(SB. 7.5.23)

One can directly approach the Supreme Personality of Godhead simply by executing the nine kinds of devotional service, of which hearing about the Lord is the most important (sravanadi). Sri Caitanya Mahaprabhu has very favorably stressed the importance of this process of hearing. According to His method, if people are simply given a chance to hear about Krsna, certainly they will gradually develop their dormant awareness or love of Godhead. Sravanadi-suddha-citte karaye udaya (Cc. Madhya 22.107). Love of God is dormant in everyone, but if one is given a chance to hear about the Lord, certainly that love develops. Our Krsna consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them prasada to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Krsna. We open hundreds of centers all over the world just to give people in general a chance to hear about Krsna and accept Krsna's prasada. These two processes can be accepted by anyone, even a child. It doesn't matter whether one is poor or rich, learned or foolish, black or white, old or still a child--anyone who simply hears about the Supreme Personality of Godhead and takes prasada is certainly elevated to the transcendental position of devotional service.

TEXT 142

sei sarva-vedera `abhidheya' nama
sadhana-bhakti haite haya premera udgama

TRANSLATION

"By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

PURPORT

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme personality of Godhead. That eternal relationship is described by Sri Caitanya Mahaprabhu. jivera `svarupa' haya krsnera nitya- dasa: the living entity is an eternal servitor of the Supreme Personality of Godhead. When one is convinced about this relationship, which is called sambandha, he then acts accordingly. That is called abhidheya. The next step is prayojana-siddhi, or fulfillment of the ultimate goal of one's life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled. The Mayavadi philosophers miss even the first stage in self-realization because they have no conception of God's being personal. He is the master of all, and He is the only person who can accept the service of all living entities, but since this knowledge is lacking in Mayavada philosophy, Mayavadis do not have knowledge even of their relationship with God. They wrongly think that everyone is God or that everyone is

equal to God. Therefore, since the real position of the living entity is not clear to them, how can they advance further? Although they are very puffed-up at being liberated, Mayavadi philosophers very shortly fall down again to material activities due to their neglecting the lotus feet of the Lord. That is called patanty adhah. aruhya krcchrena param padam tatah

patanty adho 'nadrta-yusmad-anghrayah
(SB. 10.2.32)

It is the statement of Prahlada Maharaja that persons who think themselves liberated but do not execute devotional service, not knowing their relationship with the Lord, are certainly misled. One must know his relationship with the Lord and act accordingly. Then the fulfillment of his life's mission will be possible.

TEXT 143

krsnera carane haya yadi anuraga
krsna binu anyatra tara nahi rahe raga

TRANSLATION

"If one develops his love of Godhead and becomes attached to the lotus feet of Krsna, gradually he loses his attachment to everything else.

PURPORT

This is a test of advancement in devotional service. Bhaktir parasyanubhavo viraktir anyatra syat: in bhakti, a devotee's only attachment is Krsna; he no longer wants to maintain his attachments to many other things. Although Mayavadi philosophers are supposed to be very advanced on the path of liberation, we see that after some time they descend to politics and philanthropic activities. Many big sannyasis who were supposedly liberated and very advanced have come down again to materialistic activities, although they left this world as mithya (false). When a devotee develops in devotional service, however, he no longer has attachments to such philanthropic activities. He is simply inspired to serve the Lord, and he engages his entire life in such service. This is the difference between Vaisnava and Mayavadi philosophers. Devotional service, therefore, is practical, whereas Mayavada philosophy is merely mental speculation.

TEXT 144

pan cama purusartha sei prema-mahadhana
krsnera madhurya-rasa kar\ya asvadana

TRANSLATION

"Love of Godhead is so exalted that it is considered to be the fifth goal of human life. By awakening one's love of Godhead, one can attain the platform of conjugal love, tasting it even during the present span of life.

PURPORT

The Mayavadi philosophers consider the highest goal of perfection to be liberation (mukti), which is the fourth perfectional platform. Generally people are aware of four principal goals of life--religiosity (dharma), economic development (artha), sense gratification (kama) and ultimately liberation (moksa)--but devotional service is situated on the platform above liberation. In other words, when one is actually liberated (mukta) he can understand the meaning of love of Godhead (krsna-prema). While teaching Rupa Gosvami, Sri Caitanya Mahaprabhu stated, kotimukta-madhye `durlabha' eka krsna-bhakta: "Out of millions of liberated persons, one may become a devotee of Lord Krsna."

The most elevated Mayavadi philosopher can rise to the platform of liberation, but Krsna-bhakti, devotional service to Krsna, is transcendental to such liberation. Srila Vyasadeva explains this fact in Srimad-Bhagavatam (SB. 1.1.2):

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam
vedyam vastavam atra vastu sivadam tapa-trayonmulanam

"Completely rejecting all religions which are materially motivated, the Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality, distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries." Srimad-Bhagavatam, the explanation of Vedanta-sutra, is meant for paramo nirmatsaranam, those who are completely aloof from jealousy. Mayavadi philosophers are jealous of the existence of the Personality of Godhead. Therefore Vedanta-sutra is not actually meant for them. They unnecessarily poke their noses in the Vedanta-sutra, but they have no ability to understand it because the author of Vedanta-sutra writes in his commentary, Srimad-Bhagavatam, that it is meant for those who are pure in heart (paramo nirmatsaranam). If one is envious of Krsna, how can he understand Vedanta-sutra or Srimad-Bhagavatam? The Mayavadis' primary occupation is to offend the Supreme Personality of Godhead Krsna. For example, although Krsna demands our surrender in Bhagavad-gita, the greatest scholar and so-called philosopher in India has protested that it is "not to Krsna" that we have to surrender. Therefore, he is envious. Since Mayavadis of all different descriptions are envious of Krsna, they have no scope to understand the meaning of Vedanta-sutra. Even if they were on the liberated platform as they falsely claim, here Krsnadasa Kaviraja Gosvami repeats the statement of Sri Caitanya Mahaprabhu that love of Krsna is beyond the state of liberation.

TEXT 145

prema haite krsna haya nija bhakta-vasa
prema haite p\ya krsnera se va-sukha-rasa

TRANSLATION

"The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal

living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow quality of devotional service.

PURPORT

Becoming one with the Supreme Personality of Godhead is not very important for a devotee. Mukti svayam mukulitanjali sevate 'sman (Krsna-karnamrta 1 07). Speaking from his actual experience, Srila Bilvamangala Thakura says that if one develops love of Godhead, mukti (liberation) becomes subservient and unimportant to him. Mukti stands before the devotee and is prepared to render all kinds of services. The Mayavadi philosophers' standard of mukti is very insignificant for a devotee, for by devotional service even the Supreme Personality of Godhead becomes subordinate to him. An actual example is that the Supreme Lord Krsna became the chariot driver of Arjuna, and when Arjuna asked Him to draw his chariot between the two armies (senayor ubhaya madhye ratham sthapaya me'cyuta), Krsna executed his order. Such is the relationship between the Supreme Lord and a devotee that although the Lord is greater than the greatest, He is prepared to render service to the insignificant devotee by dint of his sincere and unalloyed devotional service.

TEXT 146

sambandha, abhidheya, pmyojana nama
ei tina artha sarva-sutre paryavasana

TRANSLATION

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God]--these three subjects are explained in every code of the Vedanta-sutra, for they form the culmination of the entire Vedanta philosophy."

PURPORT

In the Srimad-Bhagavatam(5.5.5) it is said:

parabha vas tavad abodha jato
yavan na jijnasata atma-tattvam

A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman. It is such inquiry that begins Vedanta-sutra: athato brahma-jijnasa. A human being should be inquisitive to know who he is, what the universe is, what God is and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items--namely, oneself, the universe, God, and their internal relationship--is called sambandhajnana, or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called abhidheya, or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of

life, love of Godhead, he achieves prayojana-siddhi, or the fulfillment of his human mission. In the Brahma-sutra, or Vedanta-sutra, these subjects are very carefully explained. Therefore one who does not understand the Vedanta-sutra in terms of these principles is simply wasting his time. This is the version of Srimad- Bhagavatam (1.2.8):
dharmah s vanusthitah pumsam

visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to sravanam kirtanam (hearing and chanting), all that he has done is but a waste of time. Mayavadi philosophers who do not understand the relationship between themselves, the cosmic manifestation and the Supreme Personality of Godhead are simply wasting their time, and their philosophical speculation has no value.

TEXT 147

eimata sarva-sutrera vyakhyana suniya
sakala sannyasi kahe vinaya kariya

TRANSLATION

When all the Mayavadi sannyasis thus heard the explanation of Caitanya Mahaprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very
, humbly.

PURPORT

Everyone who actually desires to understand Vedanta philosophy must certainly accept the explanation of Lord Caitanya Mahaprabhu or the Vaisnava acaryas who have also commented on the Vedanta-sutra according to the principles of bhakti- yoga. After hearing the explanation of Vedanta-sutra from Sri Caitanya Mahaprabhu, all the sannyasis, headed by Prakasananda Sarasvati, became very humble and obedient to the Lord, and they spoke as follows.

TEXT 148

vedamaya-murti tumi,--saksat narayana
ksama aparadha,--purve ye kailun nindana

TRANSLATION

"Dear sir, You are Vedic knowledge personified and are directly Narayana Himself. Kindly excuse us for the offenses we previously committed by criticizing You."

PURPORT

The complete path of bhakti-yoga is based upon the process of becoming humble and submissive. By the grace of Lord Caitanya Mahaprabhu, all the Mayavadi sannyasis were very humble and submissive after hearing His explanation of Vedanta-sutra, and they begged to be pardoned for the offenses that they had committed by criticizing the Lord for simply chanting and dancing, not taking part in the study of Vedanta-sutra. We are propagating the Krsna consciousness movement simply by following in the footsteps of Lord Caitanya Mahaprabhu. We may not be very well versed in the Vedanta-sutra codes and may not understand their meaning, but we follow in the footsteps of the acaryas, and because of our strictly and obediently following in the footsteps of Lord Caitanya Mahaprabhu, it is to be understood that we know everything regarding Vedanta-sutra.

TEXT 149

sei haite sannyasira phiri gela mana
'krsna' 'krsna' nama sada karaye grahana

TRANSLATION

From that moment when the Mayavadi sannyasis heard the explanation of Vedanta-sutra from the Lord, their minds changed, and on the instruction of Caitanya Mahaprabhu, they too chanted, "Krsna! Krsna!" always.

PURPORT

In this connection it may be mentioned that sometimes the sahajiya class of devotees opine that Prakasananda Sarasvati and Prabodhananda Sarasvati are the same man. Prabodhananda Sarasvati was a great Vaisnava devotee of Lord Caitanya Mahaprabhu, but Prakasananda Sarasvati, the head of the Mayavadi sannyasis in Benares, was a different person. Prabodhananda Sarasvati belonged to the Ramanujasampradaya, whereas Prakasananda Sarasvati belonged to the Sankaracaryasampradaya. Prabodhananda Sarasvati wrote a number of books, among which are Caitanya-candramrta, Radha-rasa-sudha-nidhi, Sangita-madhava, Vrndavana-sataka and Navadvipa-sataka. While traveling in Southern India, Caitanya Mahaprabhu met Prabodhananda Sarasvati, who had two brothers, Vyenkata Bhatta and Tirumalaya Bhatta, who were Vaisnavas of the Ramanuja-sampradaya. Gopala Bhatta Gosvami was the nephew of Prabodhananda Sarasvati. From historical records it is sakabda during the Caturmasya period, and it was at that time that He met Prabodhananda, who belonged to the Ramanuja-sampradaya. How then could sakabda, two years later? It is to be concluded that the guess of the sahajiya-sampradaya that Prabodhananda Sarasvati and Prakasananda Sarasvati were the same man is a mistaken idea.

TEXT 150

eimate tan-sabara ksami' apardha
sabakare krsna-nama karila prasada

TRANSLATION

Thus Lord Caitanya excused all the offenses of the Mayavadi sannyasis and very mercifully blessed them with Krsna-nama.

PURPORT

Sri Caitanya Mahaprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Srila Rupa Gosvami as mahavadanyavatara, or the most magnanimous incarnation. Srila Rupa Gosvami also says, karunayavatirnah kalau.- it is only by His mercy that He has descended in this age of Kali. Here this is exemplified. Sri Caitanya Mahaprabhu did not like to see Mayavadi sannyasis because He thought of them as offenders to the lotus feet of Krsna, but here He excuses them (tan-sabara ksami' aparadha). This is an example in preaching. Apani acari' bhakti-sikhaimu sabare. Sri Caitanya Mahaprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Krsna consciousness, but it is a preacher's duty to convince them of the Krsna consciousness movement and then induce them to chant the Hare Krsna maha-mantra. Our propagation of the sankirtana movement is continuing, despite many opponents, and people are taking this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Krsna mantra, Lord Caitanya Mahaprabhu exemplified the success of the Krsna consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

TEXT 151

tabe saba sannyasimahaprabhuke laiya
bhiksa karilena sabhe, madhye vasaiya

TRANSLATION

After this, all the sannyasis took the Lord in their midst, and thus they all took their meal together.

PURPORT

Previously Sri Caitanya Mahaprabhu neither mixed nor talked with the Mayavadi sannyasis, but now He is taking lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Krsna and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch or Bhagavat-prasada with them, although Sri Caitanya Mahaprabhu knew that the foodstuffs were not offered to the Deity. Mayavadi sannyasis do not worship the Deity, or if they do so they generally worship the deity of Lord Siva or the pancopasana (Lord Visnu, Lord Siva, Durgadevi, Ganesa and Surya). Here we do not find any mention of the demigods or Visnu, and yet Caitanya Mahaprabhu accepted food in the midst of the sannyasis on the basis that they had chanted the Hare Krsna maha-mantra and that He had excused their offenses.

TEXT 152

bhiksa kari' mahaprabhu aila vasaghara
hena citra-lila kare gauranga-sundara

TRANSLATION

After taking lunch among the Mayavadi sannyasis, Sri Caitanya Mahaprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

TEXT 153

candrasedkhara, tapana misra, ara sanatana
suni' dekhi' anandita sabakara mana

TRANSLATION

Hearing the arguments of Sri Caitanya Mahaprabhu and seeing His victory, Candrasekhara, Tapana Misra and Sanatana were all extremely pleased.

PURPORT

Here is an example of how a sannyasi should preach. When Sri Caitanya Mahaprabhu went to Varanasi, He went there alone, not with a big party. Locally, however, He made friendships with Candrasekhara and Tapana Misra, and Sanatana Gosvami also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local sannyasis on Vedanta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

TEXT 154

prabhuke dekhite aise sakala sannyasi
prabhura prasamsa kare saba varanasi

TRANSLATION

Many Mayavadi sannyasis of Varanasi came to see the Lord after this incident, and the entire city praised Him.

TEXT 155

varanasi-puriaila sri-krsna-caitanya
puri-saha sarva-ioka haila maha-dhanya

TRANSLATION

Sri Caitanya Mahaprabhu visited the city of Varanasi, and all of its people were very thankful.

TEXT 156

laksa laksa loka aise prabhuke dekhite
maha-bhida haila dvare, nare pravesite

TRANSLATION

The crowd at the door of His residence was so great that it numbered hundreds and thousands.

TEXT 157

prabhu yabe ya'na visvesvara-darasane
laksa laksa loka asi' mile sei sthane

TRANSLATION

When the Lord went to visit the temple of Visvesvara, hundreds and thousands of people assembled to see Him.

PURPORT

The important point in this verse is that Sri Caitanya Mahaprabhu regularly visited the temple of Visvesvara (Lord Siva) at Varanasi. Vaisnavas generally do not visit a demigod's temple, but here we see that Sri Caitanya Mahaprabhu regularly visited the temple of Visvesvara, who was the predominating deity of Varanasi. Generally Mayavadi sannyasis and worshipers of Lord Siva live in Varanasi, but how is it that Caitanya Mahaprabhu, who took the part of a Vaisnava sannyasi, also visited the Visvesvara temple? The answer is that a Vaisnava does not behave impudently toward the demigods. A Vaisnava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead.

In the Brahma-samhita there are mantras offering obeisances to Lord Siva, Lord Brahma, the sun-god and Lord Ganesa, as well as Lord Visnu, all of whom are worshiped by the impersonalists as pancopasana. In their temples impersonalists also install deities of Lord Visnu, Lord Siva, the sun-god, goddess Durga and sometimes Lord Brahma also, and this system is continuing at present in India under the guise of the Hindu religion. Vaisnavas can also worship all these demigods, but only on the principles of Brahma-samhita, which is recommended by Sri Caitanya Mahaprabhu. We may note in this connection the mantras for worshiping Lord Siva, Lord Brahma, goddess Durga, the sun-god and Ganesa, as described in the Brahma-samhita.-

srsti-sthiti-praiaya-sadhana-saktir eka
chaye va yasya bhuvanani bibharti durga
icchanurupam api yasya ca cestate sa
go vindam adi-purusam tam aham bhajami

"The external potency, m\ya, who is of the nature of the shadow of the cit [spiritual] potency, is worshiped by all people as Durga, the creating, preserving and destroying agency of this mundane world. I

adore the primeval Lord Govinda, in accordance with whose will Durga conducts herself." (Bs. 5.44)

ksiram yatha dadhi vikara-visesa-yogat
sanj\yate na hi tatah prthag asti hetoh
yah sambhutam api tatha samupaiti karyad
govindam adi-purusam tam aham bhajami

"Milk is transformed into curd by the actions of acids, yet the effect 'curd' is neither the same as nor different from its cause, viz., milk. I adore the primeval Lord Govinda, of whom the state of Sambu is a similar transformation for the performance of the work of destruction." (Bs. 5.45)

bhasvan yathasma-sakalesu nijesu tejah
sviyam kiyat prakatayaty api tad-vadatra
brahma ya esa jagadanda-vidhana-karta
govindam adi-purusam tam aham bhajami

"I adore the primeval Lord Govinda, from whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the sun manifests a portion of his own light in all the effulgent gems that bear such names as surya-kanta." (Bs. 5.49)

yat-pada-palla va-yugam vinidhaya kumbha-
dvandve pranama-samaye sa ganadhirajah
vighnan vihantum aiam asya jagat-trayasya
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord Govinda. Ganesa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds.,, (Bs. 5.50)

yac caksur esa savita sakala-grahanam
raja samasta-sura-murtir asesatejah
yasyajnyaya bhramati sambhrta-kaja-cakro
govindam adi-purusam tam aham bhajami

"The sun, full of infinite effulgence, who is the king of all the planets and the image of the good soul, is like the eye of this world. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." (Bs. 5.52)

All the demigods are servants of Krsna; they are not equal with Krsna. Therefore even if one goes to a temple of the pancopasana, as mentioned above, one should not accept the deities as they are accepted by the impersonalists. All of them are to be accepted as personal demigods, but they all serve the order of the Supreme Personality of Godhead. Sankaracarya, for example, is understood to be an incarnation of Lord Siva, as described in the padma purana. He propagated the Mayavada philosophy under the order of the Supreme Lord. We have already discussed this point in text 1.14 of this chapter:

tanra dosa nahi, tenho ajnakari dasa
ara yei sune tara haya sarva-aasa

"Sankaracarya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead." Although Lord Siva, in the form of a brahmana (Sankaracarya), preached the false philosophy of Mayavada, Sri Caitanya Mahaprabhu nevertheless said that since he did it on the order of the Supreme Personality of Godhead, there was no fault on his part (tanra dosa nahi,).

We must offer proper respects to all the demigods. If one can offer respects even to an ant, why not to the demigods? One must always know,

however, that no demigod is equal to or above the Supreme Lord. Ekala isvara krsna, ara saba bhrtya. "Only Krsna is the Supreme Personality of Godhead, and all others, including the demigods such as Lord Siva, Lord Brahma, goddess Durga and Ganesa, are His servants." Everyone serves the purpose of the Supreme Godhead, and what to speak of such small and insignificant living entities as ourselves? We are surely eternal servants of the Lord. The Mayavada philosophy maintains that the demigods living entities and Supreme Personality of Godhead are all equal. It is therefore a most foolish misrepresentation of Vedic knowledge.

TEXT 158

snana karite yabe ya'na ganga-tire
tahani sakala loka haya maha-bhide

TRANSLATION

Whenever Lord Caitanya went to the banks of the Ganges to take bath, big crowds of many hundreds and thousands of people also assembled there.

TEXT 159

bahu tuli' prabhu bale,--bala hari hari
hari-dh vani kare loka svarga-martya bhari'

TRANSLATION

Whenever the crowds were too great, Sri Caitanya Mahaprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the People again responded, filling both the land and sky with the vibration.

TEXT 160

loka nistariya prabhura calite haila mana
vrndavane pathaila sri-sanatana

TRANSLATION

After thus delivering the people in general, the Lord desired to leave Varanasi. After instructing Sri Sanatana Gosvami, He sent him toward Vrndavana.

PURPORT

The actual purpose of Lord Caitanya's stay at Varanasi after coming back from Vrndavana was to meet Sanatana Gosvami and teach him. Sanatana Gosvami met Sri Caitanya Mahaprabhu after the Lord's return to Varanasi, where the Lord taught him for two months about the implications of Vaisnava philosophy and Vaisnava activities. After completely instructing him, He sent him to Vrndavana to execute His orders. When Sanatana Gosvami went to Vrndavana, there were no temples. The city was

lying vacant like an open field. Sanatana Gosvami sat down on the bank of the Yamuna, and after some time he gradually constructed the first temple; then other temples were constructed, and now the city is full of temples, numbering about 5,000.

TEXT 161

ratri-divase lokera suni' kolahala
varanasi chadi' prabhu aila nilacala

TRANSLATION

Because the city of Varanasi was always full of tumultuous crowds, Sri Caitanya Mahaprabhu, after sending Sanatana to Vrndavana, returned to J agannatha Pu ri.

TEXT 162

ei lila kahiba age vistara kariya
sanksepe kahilan ihan prasanga paiya

TRANSLATION

I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

TEXT 163

ei pancatattva-rupe sri-krsnayaitanya
krsna-nama-prema diya visva kaila dhanya

TRANSLATION

Sri Krsna Caitanya Mahaprabhu and His associates of the Panca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the sankirtana movement with His associates. Lord Caitanya Mahaprabhu has already sanctified the entire universe by His presence 500 years ago, and therefore anyone who attempts to serve Sri Caitanya Mahaprabhu sincerely by following in His footsteps and following the instructions of the acaryas will successfully be able to preach the holy names of the Hare Krsna mahamantra all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered sannyasa, but here we find that Sri Caitanya Mahaprabhu wanted to preach the sankirtana movement all over the universe. For preaching work, sannyasis are essential. These critics think that only Indians or Hindus should be offered sannyasa to preach, but their knowledge is practically nil.

Without sannyasis, the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given sannyasa so that the cult of Sri Caitanya Mahaprabhu's sankirtana movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahaprabhu and His associates, the Panca-tattva.

TEXT 164

mathurate pathaila rupa-sanatana
dui sena-patl kaila bhakti pracarana

TRANSLATION

Lord Caitanya dispatched the two generals Rupa Gosvami and Sanatana Gosvami to Vrndavana to preach the bhakti cult.

PURPORT

When Rupa Gosvami and Sanatana Gosvami went to Vrndavana, there was not a single temple, but by their preaching they were gradually able to construct various temples. Sanatana Gosvami constructed the Madana-mohana temple, and Rupa Gosvami constructed the Govindaji temple. Similarly, their nephew Jiva Gosvami constructed the Radha-Damodara temple, Sri Gopala Bhatta Gosvami constructed the Radha-ramana temple, Sri Lokanatha Gosvami constructed the Gokulananda temple, and Syamananda Gosvami constructed the Syamasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvamis not only engaged in writing books but also constructed temples because both are needed for preaching work. Sri Caitanya Mahaprabhu wanted the cult of His sankirtana movement to spread all over the world. Now that the International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute books which have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.

TEXT 165

nityananda-gosane pathaila gauda-dese
tenho bhakti pracarila asesa-visese

TRANSLATION

As Rupa Gosvami and Sanatana Gosvami were sent toward Mathura, so Nityananda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahaprabhu.

PURPORT

The name of Lord Nityananda is very famous in Bengal. Of course, anyone who knows Lord Nityananda knows Sri Caitanya Mahaprabhu also, but there are some misguided devotees who stress the importance of Lord Nityananda more than that of Sri Caitanya Mahaprabhu. This is not good. Nor should Sri Caitanya Mahaprabhu be stressed more than Lord Nityananda. The author of Caitanya-caritamṛta, Kṛṣṇadāsa Kavirāja Gosvami, left his home because of his brother's stressing the importance of Sri Caitanya Mahaprabhu over that of Nityananda Prabhu. Actually, one should offer respect to the Panca-tattva without such foolish discrimination, not considering Nityananda Prabhu to be greater, Caitanya Mahaprabhu to be greater or Advaita Prabhu to be greater. The respect should be offered equally: sri-kṛṣṇa-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. All devotees of Lord Caitanya or Nityananda are worshipable persons.

TEXT 166

\oane daksina desa karila gamana
grame grame kaila kṛṣṇa-nama pracarana

TRANSLATION

Sri Caitanya Mahaprabhu personally went to South India, and He broadcast the holy name of Lord Kṛṣṇa in every village and town.
Sri Caitanya-caritamṛta

TEXT 167

setubandha paryanta kaila bhaktira pracara
kṛṣṇa-prema diya kaila sabara nistara

TRANSLATION

Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Kṛṣṇa, and in this way He delivered everyone.

TEXT 168

ei ta' kahila panca-tattvera vyakhyana
ihara sravane haya caitanya-tattva jnana

TRANSLATION

I thus explain the truth of the Panca-tattva. One who hears this explanation increases in knowledge of Sri Caitanya Mahaprabhu.

PURPORT

The Panca-tattva is a very important factor in understanding Sri Caitanya Mahaprabhu. There are sahajiyas who, not knowing the importance of the Panca-tattva, concoct their own slogans such as bhaja nitai

gaura, radhe syama, japa hare krsna hare rama or sri krsna caitanya prabhu nityananda hare krsna hare rama sri radhe govinda. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Pancatattva, one should fully offer his obeisances: sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. By such chanting one is blessed with the competency to chant the Hare Krsna maha-mantra without offense. When chanting the Hare Krsna maha-mantra, one should also chant it fully: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great acaryas. This is confirmed in the Mahabharata. Mahajano yena gatah sa panthah: "The real path of progress is that which is traversed by great acaryas and authorities."

TEXT 169

sri'-caitanya, nityananda, advaita,--tina jana
srivasa-gadadhara-adi yata bhakta-gana

TRANSLATION

While chanting the Panca-tattva maha-mantra, one must chant the names of Sri Caitanya, Nityananda, Advaita, Gadadhara and Srivasa with their many devotees. This is the process.

TEXT 170

sabakara padapadme koti namaskara
yaiche taiche kahi kichu caitanya-vihara

TRANSLATION

I again and again offer obeisances unto the Panca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahaprabhu.

TEXT 171

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri-Caitanya-caritamrta, following in their footsteps.

PURPORT

Sri Caitanya Mahaprabhu wanted to preach the sankirtana movement of love of Krsna throughout the entire world, and therefore during His presence He inspired the sankirtana movement. Specifically, He sent Rupa Gosvami to Vrndavana and Nityananda to Bengal and personally went to South India. In this way He kindly left the task of preaching His cult in the rest of the world to the International Society for Krishna Consciousness. The members of this Society must always remember that if they stick to the regulative principles and preach sincerely according to the instructions of the scaryas, surely they will have the profound blessings of Lord Caitanya Mahaprabhu, and their preaching work will be successful everywhere throughout the world.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Adi-lila, Seventh Chapter, describing Lord Caitanya in five features.

Chapter Eight

The Eighth Chapter of Sri-Caitanya-caritamrta is summarized by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. In this Eighth Chapter, the glories of Sri Caitanya Mahaprabhu and Nityananda are described, and it also stated that if one commits offenses in chanting the Hare Krsna mantra, he does not achieve love of Godhead even after chanting for many years. In this connection, Srila Bhaktivinoda Thakura warns against artificial displays of the bodily symptoms called asta-sattvika-vikara. That is also another offense. One should seriously and sincerely continue to chant the Panca-tattva names sri-krsna-caitanya prabhu nityananda sri-advaita gaoadhara srivasadi-gaura-bhakta-vrnda. All these acaryas will bestow their causeless mercy upon a devotee and gradually purify his heart. When he is actually purified, automatically he will experience ecstasy in chanting the Hare Krsna maha-mantra. Previous to the composition of Caitanya-caritamrta, Srila Vrndavana dasa Thakura wrote a book called Sri-Caitanya-bhagavata. Only those subjects which were not discussed by Srila Vrndavana dasa Thakura in his Caitanya-bhagavata have been taken up by Krsnadasa Kaviraja Gosvami to be depicted in Sri-Caitanya-caritamrta. In his very old age, Krsnadasa Kaviraja Gosvami went to Vrndavana, and by the order of Sri Madana-mohanaji he wrote Sri-Caitanya-caritamrta. Thus we are now able to relish its transcendental bliss.

TEXT 1

vande caitanya-devam tam bhagavantam yad-icchaya
prasabham nartyate citram lekharange jado 'py ayam

TRANSLATION

I offer my respects to the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, by whose desire I have become like a dancing dog and, although I am a fool, I have suddenly taken to the writing of Sri-Caitanya-caritamrta.

TEXT 2

jaya jaya sri-krsna-caitanya gauracandra
jaya jaya paramananda jaya nityananda

TRANSLATION

Let me offer my respectful obeisances unto Sri Krsna Caitanya Mahaprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityananda Prabhu, who is always very joyful.

TEXT 3

jaya jayadvaita acarya krpamaya
jaya jaya gadadhara pandita mahasaya

TRANSLATION

Let me offer my respectful obeisances unto Advaita Acarya, who is very merciful, and also to that great personality Gadadhara Pandita, the learned scholar.

TEXT 4

jaya jaya srivasadi yata bhakta-gana
pranata ha-i ya vandon sabara carana

TRANSLATION

Let me offer my respectful obeisances unto Srivasa Thakura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

PURPORT

Krsnadasa Kaviraja Gosvami teaches us first to offer respect to the Panca-tattva--Sri Krsna Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu, Gadadhara Prabhu and Srivasa and other devotees. We must strictly follow the principle of offering our respects to the Panca-tattva, as summarized in the mantra--sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. At the beginning of every function in preaching, especially before chanting the Hare Krsna maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare--we must chant the Panca-tattva's names and offer our respects to them.

TEXT 5

muka kavitva kare yan-sabara smarane
pangu giri langhe, andha dekhe tara-gane

TRANSLATION

By remembering the lotus feet of the Panca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.

PURPORT

In Vaisnava philosophy there are three ways for perfection-- namely, sadhana- siddha, perfection attained by executing devotional service according to the rules and regulations, nitya-siddha, eternal perfection attained by never forgetting Krsna at any time, and krpa-siddha, perfection attained by the mercy of the spiritual master or a Vaisnava. Kaviraja Gosvami here stresses krpa-siddha, perfection by the mercy of superior authorities. This mercy does not depend on the qualifications of a devotee. By such mercy, even if a devotee is dumb he can speak or write to glorify the Lord splendidly, even if lame he can cross mountains, and even if blind he can see the stars in the sky.

TEXT 6

e-saba na mane yei pandita sakala
ta-sabara vidya-patha bheka-kolahala

TRANSLATION

The education cultivated by so-called learned scholars who do not believe these statements of Caitanya-caritamrta is like the tumultuous croaking of frogs.

PURPORT

The croaking of the frogs in the rainy season resounds very loudly in the forest, with the result that snakes, hearing the croaking in the darkness, approach the frogs and swallow them. Similarly, the so-called educational vibrations of the tongues
, of university professors who do not have spiritual knowledge is like the croaking of frogs.

TEXT 7

ei saba na mane yeba kare krsna-bhakti
krsna-krpa nahi tare, nahi tara gati

TRANSLATION

One who does not accept the glories of the Panca-tattva but still makes a show of devotional service to Krsna can never achieve the mercy of Krsna nor advance to the ultimate goal.

PURPORT

If one is seriously interested in Krsna conscious activities, he must be ready to follow the rules and regulations laid down by the acaryas, and he must understand their conclusions. The sastra says: dharmasya tattvam nihitam guhayam mahajano yena gatah sa panthah

(Mahabharata, Vana Parva 313.1 1 7). It is very difficult to understand the secret of Krsna consciousness, but one who advances by the instruction of the previous acaryas and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not. Srila Narottama dasa Thakura says in this connection, chadiya vaisnava-seva nistara payeche keba: "Unless one serves the spiritual master and acaryas, one cannot be liberated." Elsewhere he says:

ei chaya gosani yanra--mui tanra oasa
tan-sabara pada-renu mora panca-grasa
"I simply accept a person who follows in the footsteps of the six Gosvamis, and the dust of such a person's lotus feet is my foodstuff."

TEXT 8

purve yaiche jarasandhadi raja-gana
veda-dharma kari' kare visnura pujana

TRANSLATION

Formerly kings like Jarasandha [the father-in-law of Kamsa] strictly followed the Vedic rituals, thus worshiping Lord Visnu.

PURPORT

In these verses the author of Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, is very seriously stressing the importance of worship of the Panca-tattva. If one becomes a devotee of Gaurasundara or Krsna but does not give importance to the Panca-tattva (sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi- gaura-bhakta-vrnda), his activities are considered to be offenses, or, in the words of Srila Rupa Gosvami, utpata (disturbances). One must therefore be ready to offer due respects to the Panca-tattva before becoming a devotee of Lord Gaurasundara or of Sri Krsna, the Supreme Personality of Godhead.

TEXT 9

krsna nahi mane, tate daitya kari' mani
caitanya na manile taiche daitya tare jani

TRANSLATION

One who does not accept Krsna as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Sri Caitanya Mahaprabhu as Krsna, the same Supreme Lord, is also to be considered a demon.

PURPORT

Formerly there were kings like Jarasandha who strictly followed the Vedic rituals, acted as charitable, competent ksatriyas, possessed all ksatriya qualities and were even obedient to the brahminical culture but who did not accept Krsna as the Supreme Personality of Godhead. Jarasandha attacked Krsna many times, and each time, of course, he was

defeated. Like Jarasandha, any man who performs Vedic rituals but does not accept Krsna as the Supreme Personality of Godhead must be considered an asura or demon. Similarly, one who does not accept Sri Caitanya Mahaprabhu as Krsna Himself is also a demon. This is the conclusion of authoritative scriptures. Therefore, both so-called devotion to Gaurasundara without devotional service to Krsna and so-called Krsna-bhakti without devotional service to Gaurasundara are nondevotional activities. If one wants to be successful on the path of Krsna consciousness, he must be thoroughly conscious of the personality of Gaurasundara as well as the personality of Krsna. Knowing the personality of Gaurasundara means knowing the personalities of sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. The author of Caitanya-caritamrta, purusant to the authorities, stresses this principle for perfection in Krsna consciousness.

TEXT 10

more na manile saba loka habe nasa
ithi Iagi' krpardra prabhu karila sannyasa

TRANSLATION

Lord Sri Caitanya Mahaprabhu thought that unless people accepted Him they would all be destroyed. Thus the merciful Lord accepted the sannyasa order.

PURPORT

In the Srimad-Bhagavatam it is said, kirtanad eva krsnasya mukta-sangah param vrajet: "Simply by chanting the Hare Krsna mantra, or Lord Krsna's name, one is liberated and goes back home, back to Godhead." (SB. 12.3.51) This Krsna consciousness must be achieved through the mercy of Lord Caitanya Mahaprabhu. One cannot be complete in Krsna consciousness unless he accepts Sri Caitanya Mahaprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted sannyasa, for thus people would offer Him respect and very quickly come to the platform of Krsna consciousness. Since Lord Caitanya Mahaprabhu, who is Krsna Himself, inaugurated the Krsna consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Krsna consciousness.

TEXT 11

sannyasi-buddhye more karibe namaskara
tathapi khandibe dukkha, paibe nistara

TRANSLATION

If a person offers obeisances to Lord Caitanya, even due to accepting Him only as an ordinary sannyasi, his material distresses will diminish, and he will ultimately get liberation.

PURPORT

Krsna is so merciful that He always thinks of how to liberate the conditioned souls from the material platform. It is for this reason that Krsna incarnates, as clearly indicated in Bhagavad-gita:

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy 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." (Bg. sends His own confidential devotees, and He leaves behind Him sastras like Bhagavad-gita Why? It is so that people may take advantage of the benediction to be liberated from the clutches of maya Sri Caitanya Mahaprabhu accepted sannyasa so that even a foolish person who accepted Him as an ordinary sannyasi would offer Him respect, for this would help diminish his material distresses and ultimately liberate him from the material clutches. Srila Bhaktisiddhanta Sarasvati points out in this connection that Sri Krsna Caitanya Mahaprabhu is the combined form of Sri Radha and Krsna (mahaprabhu sri-caitanya, radha-krsna--nahe anya). Therefore when fools considered Caitanya Mahaprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted sannyasa so that they would offer Him obeisances, accepting Him as a sannyasi. Sri Caitanya Mahaprabhu accepted sannyasa to bestow His great mercy on people in general who cannot appreciate Him as Radha and Krsna Themselves.

TEXT 12

hena krpamaya caitanya na bhaje yei jana
sarvottama ha-ileo tare asure ganana

TRANSLATION

One who does not show respect unto this merciful Lord, Caitanya Mahaprabhu, or does not worship Him should be considered a demon, even if he is very exalted in human society.

PURPORT

Srila Bhaktisiddhanta Sarasvati Maharaja says in this connection: "O living entities, simply engage yourselves in Krsna consciousness. This is the message of Sri Caitanya Mahaprabhu." Lord Caitanya preached this cult, instructing the philosophy of Krsna consciousness in His eight verses, or Siksastaka, and He said, iha haite sarva-siddhi haibe tomara.- "By chanting the Hare Krsna mantra, one will get all perfection in life." Therefore one who does not show Him respect or cannot appreciate His mercy despite all these merciful gestures is still an asura, or opponent of bona fide devotional service to Lord Visnu, even though he is very exalted in human society. Asura refers to one who is against devotional service to the Supreme Personality of Godhead, Visnu. It should be noted that unless one worships Sri Caitanya Mahaprabhu it is useless to become a devotee of Krsna, and unless one worships Krsna

it is also useless to become a devotee of Sri Caitanya Mahaprabhu. Such devotional service is to be understood to be a product of Kali-yuga. Srila Bhaktisiddhanta Sarasvati Thakura remarks in this connection that atheist smartas, or worshipers of the five kinds of demigods, worship Lord Visnu for a little satisfaction in material success but have no respect for Sri Caitanya Mahaprabhu. Thinking Him to be one of the ordinary living entities, they discriminate between Gaurasundara and Sri Krsna. Such understanding is also demoniac and is against the conclusion of the acaryas. Such a conclusion is a product of Kali-yuga.

TEXT 13

ataeva punah kahon urdhva-bahu hana
caitanya-nityananda bhaja kutarka chadiya

TRANSLATION

Therefore I say again, lifting my arms: O fellow human beings, please worship Sri Caitanya and Nityananda without false arguments!

PURPORT

Because a person who performs Krsna-bhakti but does not understand Sri Krsna Caitanya and Prabhu Nityananda will simply waste his time, the author, Krsnadasa Kaviraja Gosvami; requests everyone take to the worship of Sri Caitanya and Nityananda Prabhu and the Panca-tattva. He assures everyone that any person who does so will be successful in Krsna consciousness.

TEXT 14

yadi va tarkika kahe,--tarka se pramana
tarka-sastre siddha yei, sei se vyamana

TRANSLATION

Logicians say, "Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?"

TEXT 15

sri-krsna-caitanya-daya karaha vicara
vicara kariie citte pabe camatkara

TRANSLATION

If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments in this connection that people in general, in their narrow-minded conception of life, create many different types of humanitarian activities, but the humanitarian activities inaugurated by Sri Caitanya Mahaprabhu are different. For logicians who want to accept only that which is proven through logic and argument, it is a fact that without logic and reason there can be no question of accepting the Absolute Truth. Unfortunately, when such logicians take to this path without the mercy of Sri Caitanya Mahaprabhu, they remain on the platform of logic and argument and do not advance in spiritual life. However, if one is intelligent enough to apply his arguments and logic to the subtle understanding of the fundamental spiritual substance, he will be able to know that a poor fund of knowledge established on the basis of material logic cannot help one understand the Absolute Truth, which is beyond the reach of imperfect senses. The Mahabharata therefore says: *acintyah khalu ye bhava na tams tarkena yojayet* (Mahabharata, Bhishma parva. 5.22). How can that which is beyond the imagination or sensory speculation of mundane creatures be approached simply by logic? Logic and argument are very poor in spiritual strength and always imperfect when applied to spiritual understanding. By putting forward mundane logic one frequently comes to the wrong conclusion regarding the Absolute Truth, and as a result of such a conclusion one may fall down to accept a body like that of a jackal.

Despite all this, those who are actually inquisitive to understand the philosophy of Sri Caitanya Mahaprabhu through logic and argument are welcome. Krsnadasa Kaviraja Gosvami addresses them, "Please put Sri Caitanya Mahaprabhu's mercy to your crucial test, and if you are actually a logician you will come to the right conclusion that there is no personality more merciful than Lord Caitanya." Let the logicians compare all the results of other humanitarian work with the merciful activities of Lord Caitanya. If their judgment is impartial, they will understand that no other humanitarian activities can surpass those of Sri Caitanya Mahaprabhu.

Everyone is engaged in humanitarian activities on the basis of the body, but from *Bhavad-gita* (2.18) we understand, *antime deha nityasyoktah sririnh*: The material body is ultimately subject to destruction, whereas the spiritual soul is eternal. Sri Caitanya Mahaprabhu's philanthropic activities are performed in connection with the eternal soul. However one tries to benefit the body, it will be destroyed, and one will have to accept another body according to his present activities. If one does not, therefore, understand this science of transmigration but considers the body to be all in all, his intelligence is not very advanced. Sri Caitanya Mahaprabhu, without neglecting the necessities of the body, imparted spiritual advancement to purify the existential condition of humanity. Therefore if a logician makes his judgment impartially, he will surely find that Sri Caitanya Mahaprabhu is the *maha-vadanyavata*, the most magnanimous incarnation. He is even more magnanimous than Lord Krsna Himself. Lord Krsna demanded that one surrender unto Him, but He did not distribute love of Godhead as magnanimously as Sri Caitanya Mahaprabhu. Therefore Srila Rupa Gosvami offers Lord Caitanya his respectful obeisances with the words *nama mha-vadanyaya krsna-prem-prdaya te krsnaya krsna caitanya-namne gaura-tvalse namah*. Lord Krsna simply gave *Bhagavad-gita*, by which one

can understand Lord Krsna as He is, but Sri Caitanya Mahaprabhu, who is also Krsna Himself, gave people love of Krsna without discrimination.

TEXT 16

bahu jnma kre yadi srnana, kirtna
tabu ta' na paya krsn-pde prema-dhana

TRANSLATION

If one is infested with the ten offenses in the chanting of the Hare Krsna mahamantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says in this connection that unless one accepts Sri Caitanya Mahaprabhu, although one goes on chanting the Hare Krsna mantra for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Sri Caitanya Mahaprabhu given in the Siksastla:

trnad api sunicena taror api shishnuna
amanma manadena kirtniyah sada harih

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." (Siksastaka, 3) One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Krsna consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In Bhakti-rsamrt-sindhu it is clearly said: sevonmukhe hi jihvadau svaym eva sphuraty adah. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. Sevonmukhe hijihvadu: One must engage his tongue in the service of the holy name. Our Krsna consciousness movement is based on this principle. We try to engage all the members of the Krsna consciousness movement in

the service of the holy name. Since the holy name and Krsna are nondifferent, the members of the Krsna consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything which is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

patram puspam phlam toyam
yo me bhaktya prayacchati
tad aham bhakty-uphrtm
asnami pr\yatatmnh

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foodstuffs. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Krsna maha- mantra and eat prasada that is offered to the Lord.

TEXT 17

jnanatah sul\bha muktir
bhuktir yajnadi-punyatah
seyam sadhana-sahasrair
hri-bhaktih sudurlabha

TRANSLATION

"By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it."

PURPORT

Prahlada Maharaja instructs:
matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
(SB. 7 5.30)
naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad arthah
mahiyasam pada-rajo 'bhisekam
niskincananam na vrnita yavat
(SB. 7.5.32)

These sloks are to be discussed. Their purport is that one cannot obtain Krsna- bhakti, or the devotional service of the Lord, by official execution of the Vedic rituals. One has to approach a pure devotee. Narottama dasa Thakura sings, chadiya vaisnava-se va nistara payeche keba: " Who has been elevated without rendering service to a pure Vaisnava?" It is the statement of Prahlada Maharaja that unless one is able to accept the dust from the lotus feet of a pure Vaisnava there is no possibility of his achieving the platform of devotional service. That

is the secret. The above-mentioned Tantra-vacana, quoted from the Bhakti-rasamrta-sindhu, is our perfect guidance in this connection.

TEXT 18

krsna yadi chate bhakte bhukti mukti diya
kabhu prema-bhakti na dena rakhena lukaiya

TRANSLATION

If a devotee wants material sense gratification or liberation from the Lord, Krsna immediately delivers it, but pure devotional service He keeps hidden.

TEXT 19

rajan patir gurur alam bhavatam yadunam-
daivam priyah kula-patih kva ca kinkaro vah
astv evam anga bhagavan bhajatam mukundo
muktim dadati karhicit sma na bhakti-yogam

TRANSLATION

"The great sage Narada said: 'My dear Maharaja Yudhisthira, the Supreme Personality of Godhead Krsna is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order carrier. You are greatly fortunate because this relationship is only possible by bhakti-yoga. The Lord can give liberation [mukti] very easily, but He does not give one bhakti-yoga because by that process He is bound to the devotee.'"

PURPORT

This passage is a quotation from Srimad-Bhagavatam (5.6.18). While Sukadeva Gosvami was describing the character of Rsabhadeva, he distinguished between bhakti-yoga and liberation by reciting this verse. In relationship with the Yadus and Pandavas, the Lord acted sometimes as their master, sometimes as their advisor, sometimes as their friend, sometimes as the head of their family and sometimes even as their servant. Krsna once had to carry out an order of Yudhisthira's by carrying a letter he had written to Duryodhana regarding peace negotiations. Similarly, He also became the chariot driver of Arjuna. This illustrates that in bhakti-yoga there is a relationship established between the Supreme Personality of Godhead and the devotee. Such a relationship is established in the transcendental mellows known as dasya, sakhya, vatsalya and madhurya. If a devotee wants simple liberation, he gets it very easily from the Supreme Personality of Godhead, as confirmed by Bilvamangala Thakura. Mukti svayam mukulitanjali sevate'sman: for a devotee, mukti is not very important because mukti is always standing on his doorstep waiting to serve him in some way. A devotee, therefore, must be attracted by the behavior of the inhabitants of Vrndavana who live in a relationship with Krsna. I he

land, water, cows, trees and flowers serve Krsna in santa-rasa, Krsna's servants serve Krsna in dasya-rasa, and Krsna's cowherd friends serve Him in sakhya-rasa. Similarly, the elderly gopis and gopas serve Krsna as father and mother, uncle and other relatives, and the gopis, the young girls, serve Krsna in conjugal love.

While executing devotional service, one must be naturally inclined to serve Krsna in one of these transcendental relationships. That is the actual success of life. For a devotee, to get liberation is not very difficult. Even one who is unable to establish a relationship with Krsna can achieve liberation by merging in the Brahman effulgence. This is called sayujya-mukti. Vaisnavas never accept sayujya-mukti, although sometimes they accept the other forms of liberation, namely, sarupya, salokya, samipya and sarsti. A pure devotee, however, does not accept any kind of mukti. He wants only to serve Krsna in a transcendental relationship. This is the perfectional stage of spiritual life. Mayavadi philosophers desire to merge in the existence of the Brahman effulgence, although this aspect of liberation is always neglected by devotees. Srila Prabodhananda Sarasvati Thakura, describing this kind of mukti, which is called kaivalya, or becoming one with the Supreme, has said, kaivalyam naraka--yate.- "Becoming one with the Supreme is as good as going to hell." Therefore the ideal of Mayavada philosophy, becoming one with the Supreme, is hellish for a devotee; he never accepts it. Mayavadi philosophers do not know that even if they merge in the effulgence of the Supreme, this will not give them ultimate rest. An individual soul cannot live in the Brahman effulgence in a state of inactivity; after some time, he must desire to be active. However, since he is not related with the Supreme Personality of Godhead and therefore has no spiritual activity, he must come down for further activities in this material world. This is confirmed in Srimad- Bhagavatam:

aru ya krcc rena param padam tatah
patanty adho 'nadrta-yusmad-anhgrayah
(SB. 10.2.32)

Because Mayavadi philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world to open hospitals or schools or perform similar philanthropic activities.

TEXT 20

hena prema sri-caitanya dila yatha tatha
jagai madhai paryanta--anyera ka katha

TRANSLATION

Lord Sri Caitanya Mahaprabhu has freely given this love of Krsna everywhere and anywhere, even to the most fallen, such as Jagai and Madhai. What then to speak of those who are already pious and elevated?

PURPORT

The distinction between Sri Caitanya Mahaprabhu's gift to human society and the gifts of others is that whereas so-called philanthropic and humanitarian workers have given some relief to human society as far

as the body is concerned, Sri Caitanya Mahaprabhu offers the best facilities for going back home, back to Godhead, with love of Godhead. If one seriously makes a comparative study of the two gifts, certainly if he is at all sober he will give the greatest credit to Sri Caitanya Mahaprabhu. It was with this purpose that Kaviraja Gosvami said:.

sri-krsna-caitanya-daya karaha vicara
vicara karile citte pabe camatkara

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful." (Cc. Adi 8.15)

Srila Narottama dasa Thakura says:
dina-hina yata chila,
hari-name uddharila,

tara saksijagai madhai The two brothers Jagai and Madhai epitomize the sinful population of this age of Kali. They were most disturbing elements in society because they were meat eaters, drunkards, women hunters, rogues and thieves. Yet Sri Caitanya Mahaprabhu delivered them, to say nothing of others who were sober, pious, devoted and conscientious. Bhagavad-gita also confirms (kim punar brahmanah punya bhakta rajar- sayas tatha) that to say nothing of the brahminically qualified devotees and rajarsis, anyone who by the association of a pure devotee comes to Krsna consciousness becomes eligible to go back home, back to Godhead. In Bhagavad-gita the Lord declares:

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination." (Bg. 9.32)

Lord Caitanya Mahaprabhu delivered the two fallen brothers Jagai and Madhai, but the entire world is presently full of Jagais and Madhais, or, in other words, women hunters, meat eaters, gamblers, thieves and other rogues, who create all kinds of disturbance in society. The activities of such persons have now become common practices. It is no longer considered abominable to be a drunkard, woman hunter, meat eater, thief or rogue, for these elements have been assimilated by human society. That does not mean, however, that the abominable qualities of such persons will help free human society from the clutches of maya. Rather, they will entangle humanity more and more in the reactions of the stringent laws of material nature. One's activities are all performed under the influence of the modes of material nature (prakrteh kriyamanani gunaih karmani sarvasah). Because people are now associating with the modes of ignorance (tamo-guna) and, to some extent, passion (rajo-guna), with no trace of goodness (sattva-guna), they are becoming increasingly greedy and lusty, for that is the effect of associating with these modes. Tada rajas-tamo-bhavah kama-iobhadayas ca ye: "By associating with the two lower qualities of material nature, one becomes lusty and greedy." (SB. 1.2.19) Actually, in modern human society, everyone is greedy and lusty, and therefore the only means for deliverance is Sri Caitanya Mahaprabhu's sankirtana movement, which can promote all the Jagais and Madhais to the topmost position of sattva-guna, or brahminical culture.

Srimad-Bhagavatam states:

nasta-prayesv abhadresu
nityam bhagavata-se vaya
bhagavatya uttama-sloke
bhaktir bhavati naisthiki
tada rajas-tamo-bhavah
(SB. 1.2.18-19)

Considering the chaotic condition of human society, if one actually wants peace and tranquility, one must take to the Krsna consciousness movement and engage always in bhagavata-dharma. Engagement in bhagavata-dharma dissipates all ignorance and passion, and when ignorance and passion are dissipated one is freed from greed and lust. When freed from greed and lust, one becomes brahminically qualified, and when a brahminically qualified person makes further advancement, he becomes situated on the Vaisnava platform. It is only on this Vaisnava platform that it is possible to awaken one's dormant love of Godhead, and as soon as one does so, his life is successful.

At present, human society is specifically cultivating the mode of ignorance (tamo-guna), although there may also be some symptoms of passion (rajo-guna). Full of kama and lobha, lust and greed, the entire population of the world consists mostly of sudras and a few vaisyas, and gradually it is coming about that there are sudras only. Communism is a movement of sudras, and capitalism is meant for vaisyas. In the fighting between these two factions, the sudras and vaisyas, gradually, due to the abominable condition of society, the communists will emerge triumphant, and as soon as this takes place, whatever is left of society will be ruined. The only possible remedy that can counteract the tendency toward communism is the Krsna consciousness movement, which can give even communists the real idea of communist society. According to the doctrine of communism, the state should be the proprietor of everything. But the Krsna consciousness movement, expanding this same idea, accepts God as the proprietor of everything. People can't understand this because they have no sense of God, but the Krsna consciousness movement can help them to understand God and to understand that everything belongs to God. Since everything is the property of God, and all living entities--not only human beings but even animals, birds, plants and so on--are children of God, everyone has the right to live at the cost of God with God consciousness. This is the sum and substance of the Krsna consciousness movement.

TEXT 21

svatan tra isvara prema-nigudha-bhandara
bilaila yare tare, na kaila vicara

TRANSLATION

Sri Caitanya Mahaprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

PURPORT

This is the benefit of Lord Caitanya's movement. If one somehow or other comes in contact with the Hare Krsna movement, without consideration of his being a sudra, vaisya, jagai, Madhai or even lower, he becomes advanced in spiritual consciousness and immediately develops love of Godhead. We now have actual experience that throughout the entire world this movement is making many such persons lovers of God simply by the chanting of the Hare Krsna maha-mantra. Actually, Sri Caitanya Mahaprabhu has appeared as the spiritual master of the entire world. He does not discriminate between offenders and the innocent. Krsna- prema-pradaya te: He liberally gives love of Godhead to anyone and everyone. This can be actually experienced, as stated in the next verse.

TEXT 22

adyapiha dekha caitanya-nama yei laya
krsna-preme pulakasru-vihvala se haya

TRANSLATION

Whether he is offensive or inoffensive, anyone who even now chants sri-krsnacaitanya prabhu nityananda is immediately overwhelmed with ecstasy, and tears fill his eyes.

PURPORT

The prakrta sahajiyas who chant nitai gaura radhe syama have very little knowledge of the Bhnvata conclusion, and they hardly follow the Vaisnava rules and regulations, and yet because they chant bhaja nitai gaura, their chanting immediately invokes tears and other signs of ecstasy. Although they do not know the principles of Vaisnava philosophy and are not very advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of nitai-gaura, their swift advancement on the path of love of Godhead is very prominently visible.

TEXT 23

`nityananda' balite haya krsna-premodaya
aulaya sakala anga, asru-ganga vaya

TRANSLATION

Simply by talking of Nityananda Prabhu one awakens his love for Krsna. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.

TEXT 24

`krsna-nama' kare aparadhera vicara

krsna balile aparadhira na haya vikara

TRANSLATION

There are offenses to be considered while chanting the Hare Krsna mantra. Therefore simply by chanting Hare Krsna one does not become ecstatic.

PURPORT

It is very beneficial to chant the names sri-krsna-caitanya prabhu nityananda before chanting the Hare Krsna maha-mantra because by chanting these two holy names sri-krsna-caitanya prabhu nityananda one immediately becomes ecstatic, and if he then chants the Hare Krsna maha-mantra he becomes free of offenses.

There are ten offenses to avoid in chanting the Hare Krsna maha-mantra. The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the sastra (Cc. Antya. 7.1 1), krsna-sakti vina nahe tara pravartana: one cannot distribute the holy names of the Hare Krsna maha-mantra unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

Sri padma purana states:

satam ninda namnah paramam aparadham vitanute
yatah khyatim yatam katham u sahate tad-vigarham

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Krsna maha-mantra is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Krsna maha-mantra. If one does so, he is an offender. The Nama-prabhu, who is identical with Krsna, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second namaparadha is described as follows:

si vasya sri-visnor ya iha guna-namadi-sakalam
dhiya bhinnam pasyet sa khalu hari-namahita-karah

In this material world, the holy name of Visnu is all-auspicious. Visnu's name, form, qualities and pastimes are all transcendental absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Siva to be as good as the name of Lord Visnu--or, in other words, to think Lord Siva and the other demigods to be other forms of God and therefore equal to Visnu--is also blasphemous. This is the second offense at the lotus feet of the Lord.

The third offense at the lotus feet of the holy name, which is called guror avajna, is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense (sruti-sastra-nindanam) is to blaspheme Vedic literatures such as the four Vedas and the puranas. The fifth offense (tathartha-vadah) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (hari-namni kalpanam) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

namno baiad yasya hi papa-buddhir

na vidyate tasya yamair hi suddhih

To think that since the Hare Krsna mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Krsna mantra to neutralize them is the greatest offense at the lotus feet of hari-nama.

The eighth offense is stated thus: dharma-vrata-tyaga-hutadi-sarva-subha-kriya- samyam api pramadah. It is offensive to consider the chanting of the Hare Krsna mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Krsna maha-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

asraddadhane vimukhe 'py asrn vatl
yas copadesah siva-namaparadhah

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Krsna mantra, but in the beginning they should not be instructed about the glories of the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

srute 'pi nama-mahatmye yah priti-rahito narah
aham-mamadi-paramo namni so 'py aparadha-krt

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking, "I am this body and everything belonging to this body is mine [aham mameti]," and does not show respect and love for the chanting of the Hare Krsna maha-mantra, that is an offense.

TEXT 25

tad asma-saram hrdayam batedam
yad grhyamanair hari-nama-dheyaih
na vikri vetatha yada vikaro
netre jalam gatra-ruhesu harsah

TRANSLATION

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, nor his hairs stand on end as he chants the Hare Krsna maha-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura, commenting on this verse, which is a quotation from Srimad-Bhagavatam (2.3.24), remarks that sometimes a maha-bhagavata, or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, although sometimes a kanistha-adhikari, neophyte devotee, displays them

artificially. This does not mean, however, that the neophyte is more advanced than the maha-bhagavata devotee. The test of the real change of heart that takes place when one chants the Hare Krsna maha-mantra is that one becomes detached from material enjoyment. This is the real change. Bhaktirparasyanubhavo viraktir anyatra syat. If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a kanistha-adhikari (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Krsna mantra but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

TEXT 26

`eka' krsna-name kare sarva-papanasa
premera karana bhakti karena prakasa

TRANSLATION

Simply chanting the Hare Krsna maha-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

PURPORT

One cannot be situated in the devotional service of the Lord unless one is free from sinful life. This is confirmed in Bhagavad-gita:

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajan te mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." (Bg. 7.28) A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Krsna maha-mantra can relieve them from the reactions of their sins. Eka krsna-name: only by chanting Krsna's name is this possible. This is also confirmed in Srimad-Bhagavatam (kirtanad eva krsnasya). Caitanya Mahaprabhu has also taught us this. While passing on the road, He used to chant:

krsna krsna krsna krsna krsna krsna krsna he
krsna krsna krsna krsna krsna krsna krsna he
krsna krsna krsna krsna krsna krsna raksa mam
krsna krsna krsna krsna krsna krsna pahi mam
rama raghava rama raghava rama raghava raksa mam
krsna kesava krsna kesava krsna kesava pahi mam

If one always chants the holy name Krsna, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Krsna mantra. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Krsna mantra and not committing sinful activities and offenses,

one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (premapumartho mahan).

TEXT 27

premera udaye haya premera vikara
s veda-kampa-pulakadi gadgadasrudhara

TRANSLATION

When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

PURPORT

These bodily transformations are automatically manifested when one is actually situated in love of Godhead. One should not artificially imitate them. Our disease is desire for that which is material; even while advancing in spiritual life, we want material acclaim. One must be freed from this disease. Pure devotion must be anyabhilsita-sunyam, without desire for anything material. Advanced devotees manifest many bodily transformations which are symptoms of ecstasy, but one should not imitate them to achieve cheap adoration from the public. When one actually attains the advanced stage, the ecstatic symptoms will appear automatically; one does not need to imitate them.

TEXT 28

anayase bhava-ksaya, krsnera se vana
eka krsna-namera phale pai eta dhana

TRANSLATION

As a result of chanting the Hare Krsna maha-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Krsna is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

TEXT 29-30

hena krsna-nama yadi laya bahu-bara
tabu yadi prema nahe, nahe asrudhara

tabe jani, aparadha tahate pracura
krsna-nama-bija tahe na kare ankura

TRANSLATION

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Krsna does not sprout.

PURPORT

If one chants the Hare Krsna mantra offensively, one does not achieve the desired result. Therefore one should carefully avoid the offenses which have already been described in connection with verse 24.

TEXT 31

caitanya-nityanande nahi esaba vicara
nama laite prema dena, bahe asrudhara

TRANSLATION

But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityananda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Krsna maha-mantra, he feels the ecstasy of love for God.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks in this connection that if one takes shelter of Lord Sri Caitanya Mahaprabhu and Nityananda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Krsna maha-mantra, but there are no such considerations in chanting the names of Gaura-Nityananda. Therefore, if one chants the Hare Krsna maha-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityananda, he is very quickly freed from the interactions of his offenses. Therefore, one should first approach Lord Caitanya and Nityananda, or worship Guru-Gauranga, and then come to the stage of worshiping Radha-Krsna. In our Krsna consciousness movement, our students are first advised to worship Guru-Gauranga, and then, when they are somewhat advanced, the Radha-Krsna Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityananda in order to reach, ultimately, Radha-Krsna. Srila Narottama dasa Thakura sings in this connection:

gauranga balite ha'be pulaka sarira
hari hari balite nayane ba'be nira
ara kabe nitaicandera karuna ha-ibe
samsara-vasana mora kabe tuccha habe
visaya chadiya kabe suddha habe mana
kabe hama heraba sri-vrndavana

In the beginning one should very regularly chant SriGaurasundara's holy name and then chant the holy name of Lord Nityananda. Thus one's heart

will be cleansed of impure desires for material enjoyment. Then one can approach Vrndavana-dhama to worship Lord Krsna. Unless one is favored by Lord Caitanya and Nityananda, there is no need to go to Vrndavana, for unless one's mind is purified, he cannot see Vrndavana, even if he goes there. Actually going to Vrndavana involves taking shelter of the six Gosvamis by reading Bhakti-rasamrta-sindhu, Vidagdha-madhava, Lalita-madhava and the other books that they have given. In this way one can understand the transcendental loving affairs between Radha and Krsna. Kabe hama bujhaba se yugala-piriti. The conjugal love between Radha and Krsna is not an ordinary human affair; it is fully transcendental. In order to understand Radha and Krsna, worship Them and engage in Their loving service, one must be guided by Sri Caitanya Mahaprabhu, Nityananda Prabhu and the six Gosvamis, Lord Caitanya's direct disciples.

For an ordinary man, worship of Sri Caitanya and Nityananda Prabhu or the Panca-tattva is easier than worship of Radha and Krsna. Unless one is very fortunate, he should not be induced to worship Radha-Krsna directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Sri Radha and Krsna or the chanting of the Hare Krsna mantra. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitai-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gauranga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Radha-Krsna vlgraha.

It should be noted in this connection that the holy names of Lord Krsna and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Sri Caitanya Mahaprabhu's name is more essential than the chanting of the Hare Krsna maha-mantra because Sri Caitanya Mahaprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Sri Caitanya Mahaprabhu by chanting sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. By serving Gau ra-Nityananda one is freed from the entanglements of material existence and thus becomes qualified to worship the Radha-Krsna Deity.

TEXT 32

s vatantra isvara prabhu atyanta udara
tanre na bhajile kabhu na haya nistara

TRANSLATION

Sri Caitanya Mahaprabhu, the independent Supreme Personality of Godhead, is greatly magnanimous. Unless one worships Him, one can never be liberated.

PURPORT

Sri Bhaktisiddhanta Sarasvati Thakura here remarks that one should not give up the worship of Radha-Krsna to worship Sri Caitanya Mahaprabhu. By worshiping either Radha-Krsna or Lord Caitanya alone, one cannot become advanced. One should not try to supersede the instructions of the six Gosvamis, for they are acaryas and very dear to Lord Caitanya. Therefore Narottama dasa Thakura sings:

rupa-raghunatha-pade haibe akuti

kabe hama bujhaba se yugala-piriti One must be a submissive student of the six Gosvamis, from Srila Rupa Gosvami to Raghunatha dasa Gosvami. Not following their instructions but imagining how to worship Gaurasundara and Radha-Krsna is a great offense, as a result of which one clears a path to hell. If one neglects the instructions of the six Gosvamis and yet becomes a so-called devotee of Radha-Krsna, he merely criticizes the real devotees of Radha-Krsna. As a result of speculation, he considers Gaurasundara to be an ordinary devotee and therefore cannot make progress in serving the Supreme Personality of Godhead, Radha-Krsna.

TEXT 33

ore mudha loka, suna caitanya-mangala
caitanya-mahima yate janibe sakala

TRANSLATION

O fools, just read Caitanya-mangala! By reading this book you can understand all the glories of Sri Caitanya Mahaprabhu.

PURPORT

Sri Vrndavana dasa Thakura's Caitanya-bhagavata was originally entitled Caitanya-mangala, but when Srila Locana dasa Thakura later wrote another book named Caitanya-mangala, Srila Vrndavana dasa Thakura changed the name of his own book, which is now therefore known as Caitanya-bhagavata. The life of Sri Caitanya Mahaprabhu is very elaborately described in Caitanya-bhagavata, and Krsnadasa Kaviraja Gosvami has already informed us that in his Sri-Caitanya-caritamrta he has described whatever Vrndavana dasa Thakura has not mentioned. This acceptance of Sri-Caitanya-bhagavata by Krsnadasa Kaviraja Gosvami indicates his acceptance of the disciplic succession. A writer of transcendental literature never tries to surpass the previous acaryas.

TEXT 34

krsna-lila bhagavate kahe veda-vyasa
caitanya-lilara vyasa--vrndavana-dasa

TRANSLATION

As Vyasadeva has compiled all the pastimes of Lord Krsna in the SrimadBhagavatam, Thakura Vrndavana dasa has depicted the pastimes of Lord Caitanya.

TEXT 35

vrndavana-dasa kaila `caitanya-mangala'
yanhara sravane nase sarva amangala

TRANSLATION

Thakura Vrndavana dasa has composed Caitanya-mangala. Hearing this book will annihilate all misfortune.

TEXT 36

caitanya-nitaira yate janiye mahima
yate jani krsna-bhakti-siddhantera sima

TRANSLATION

By reading Caitanya-mangala one can understand all the glories or truths of Lord Caitanya and Nityananda and come to the ultimate conclusion of devotional service to Lord Krsna.

PURPORT

Srimad-Bhagavatam is the authoritative reference book from which to understand devotional service, but because it is very elaborate, few men can understand its purpose. Srimad-Bhagavatam is the original commentary on Vedanta-sutra, which is called nyaya-prasthana. It was written to enable one to understand the Absolute Truth through infallible logic and argument, and therefore its natural commentary, Srimad-Bhagavatam, is extremely elaborate. Professional reciters have created the impression that Srimad-Bhagavatam deals only with Krsna's rasa-lila, although Krsna's rasa-lila is only described in the Tenth Canto (Chapters 29-35). They have in this way presented Krsna to the Western world as a great woman hunter, and therefore we sometimes have to deal with such misconceptions in preaching. Another difficulty in understanding Srimad-Bhagavatam is that the professional reciters have introduced Bhagavata-saptaha, or seven-day readings of the Bhagavatam. They want to finish Srimad-Bhagavatam in a week, although it is so sublime that even one verse of Srimad-Bhagavatam, if properly explained, cannot be completed in three months. Under these circumstances, it is a great aid for the common man to read Srila Vrndavana dasa Thakura's Caitanya-bhagavata, for thus he can actually understand devotional service, Krsna, Lord Caitanya and Nityananda. Srila Rupa Gosvami has said:

sruti-smrti-puranadi-pancaratra-vidhim vina
aikan tikiharer bhaktir utpatayaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the Upanisads, puranas, Narada-pancaratra, etc., is simply an unnecessary disturbance in society." Due to misunderstanding Srimad-Bhagavatam, people are misled regarding the science of Krsna. However, by reading Srila Vrndavana dasa Thakura's book one can very easily understand this science.

TEXT 37

bhagavate yata bhakti-siddhantera sara
likhiyachena inhajani' kariya uddhara

TRANSLATION

In Caitanya-mangala [later known as Sri-Caitanya-bhagavata] Srila Vrndavana dasa Thakura has given the conclusion and essence of devotional service by quoting the authoritative statements of Srimad-Bhagavatam.

TEXT 38

`caitanya-mangala' sune yadi pasandi ya vana
seha maha-vaisnava haya tataksana

TRANSLATION

If even a great atheist hears Caitanya-mangala, he immediately becomes a great devotee.

TEXT 39

manusye racite nare aiche grantha dhan va
vrndavana-dasa-mukhe vakta sri-caitanya

TRANSLATION

The subject matter of this book is so sublime that it appears that Sri Caitanya Mahaprabhu has personally spoken through the writings of Sri Vrndavana dasa Thakura.

PURPORT

Srila Sanatana Gosvami has written in his Hari-bhakti-vilasa..
avaishnava-mukhodgirnam putam hari-kathamrtam
sravanam naiva kartavyam sarpocchistam yatha payah
Transcendental literature that strictly follows the Vedic principles and the conclusion of the puranas and pancaratrika-vidhi can be written only by a pure devotee. It is not possible for a common man to write books on bhakti, for his writings will not be effective. He may be a very great scholar and expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature. Even if transcendental literature is written in faulty language, it is acceptable if it is written by a devotee, whereas so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted. The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself. As stated in Bhagavad-gita, dadami buddhi-yogam tam yena mam upayanti te (Bg. 10. so much intelligence that he sits down near the Lord and goes on writing

books. Krsnadasa Kaviraja Gosvami confirms that what Vrndavana dasa Thakura wrote was actually spoken by Lord Caitanya Mahaprabhu, and he simply repeated it. The same holds true for Caitanya-caritamṛta. Krsnadasa Kaviraja Gosvami wrote Caitanya-caritamṛta in his old age in an invalid condition, but it is such a sublime literature that Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja used to say, "The time will come when the people of the world will learn Bengali to read Sri-Caitanya-caritamṛta." We are trying to present Sri-Caitanya-caritamṛta in English and do not know how successful it will be, but if one reads the original Caitanya-caritamṛta in Bengali he will relish increasing ecstasy in devotional service.

TEXT 40

vrndavana-dasa-pade koti namaskara
aiche grantha kari' tenho tarila samsara

TRANSLATION

I offer millions of obeisances unto the lotus feet of Vrndavana dasa Thakura. No one else could write such a wonderful book for the deliverance of all fallen souls.

TEXT 41

narayani--caitanyera ucchista-bhajana
tanra garbhe janmila sri-dasa-vrndavana

TRANSLATION

Narayani eternally eats the remnants of the foodstuffs of Caitanya Mahaprabhu. Srila Vrndavana dasa Thakura was born of her womb.

PURPORT

In Gaura-ganoddesa-dipika, a book written by Kavikarnapura that describes all the associates of Sri Caitanya Mahaprabhu and who they previously were, there is the following statement regarding Narayani:

ambikayah svasa yasin namna srila-kilimbika

krsnocchistam prabhunjana seyam narayani mata

When Lord Krsna was a child, He was nursed by a woman named Ambika who had a younger sister named Kilimbika. During the time of Lord Caitanya's incarnation, the same Kilimbika used to eat the remnants of foodstuffs left by Lord Sri Caitanya Mahaprabhu. That Kilimbika was Narayani, who was a niece of Srivasa Thakura's. Later on, when she grew up and married, Srila Vrndavana dasa Thakura was born from her womb. A devotee of Lord Sri Krsna is celebrated in terms of devotional service rendered to the Lord; thus we know Srila Vrndavana dasa Thakura as the son of Narayani. Srila Bhaktisiddhanta Sarasvati Thakura notes in this connection that there is no reference to his paternal ancestry because there is no need to understand it.

TEXT 42

tanra ki adbhuta caitanya-carita-varnana
yahara sravane suddha kaila tri-bhuvana

TRANSLATION

What a wonderful description he has given of the pastimes of Lord Caitanya! Anyone in the three worlds who hears it is purified.

TEXT 43

atae va bhaja, loka, caitanya-nityananda
khandibe samsara-dukhka, pabe premananda

TRANSLATION

I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityananda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

TEXT 44

vrndavana-dasa kaila `caitahya-mangala'
tahate caitanya-lila varnila sakala

TRANSLATION

Srila Vrndavana dasa Thakura has written Caitanya-mangala and therein described in all respects the pastimes of Lord Caitanya.

TEXT 45

sutra kari' saba lila karila granthana
pache vistariya tahara kaila vivarana

TRANSLATION

He first summarized all the pastimes of the Lord and later described them vividly in detail.

TEXT 46

caitanya-candrera lila ananta apara
varnite varnite grantha ha-ila vistara

TRANSLATION

The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

TEXT 47

vistara dekhiya kichu sankoca haila mana
sutra-dhrta kona iila na kaila varnana

TRANSLATION

He saw them to be so extensive that he later felt that some had not been Properly described.

TEXT 48

nityananda-lila-varnane ha-ila avesa
caitanyera sesa-lila rahila avasesa

TRANSLATION

He ecstatically described the pastimes of Lord Nityananda, but the later pastimes of Caitanya Mahaprabhu remained untold.

TEXT 49

sei saba lilara sunite vivarana
vrndavana-vasibhaktera utkanthita mana

TRANSLATION

The devotees of Vrndavana were all very anxious to hear those Pastimes.

TEXT 50

vrndavane kalpa-drume su varna-sadana
maha-yogapitha tahan, ratna-simhasana

TRANSLATION

In Vrndavana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

TEXT 51

tate vasi' ache sada vrajendra-nandana
'sri-go vinda-deva ' nama saksat madana

TRANSLATION

On that throne sits the son of Nanda Maharaja, Sri Govindadeva, the transcendental cupid.

TEXT 52

raja-seva haya tanha vicitra prakara
divya samagri divya vastra, alankara

TRANSLATION

Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

TEXT 53

sahasra sevaka seva kare anuksana
sahasra-vadane seva na yaya varnana

TRANSLATION

In that temple of Govindaji, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

TEXT 54

se vara adhyaksa--sri-pandita haridasa
tanra yasah-guna sarva jagate prakasa

TRANSLATION

In that temple the chief servitor was Sri Haridasa Pandita. His qualities and fame are known all over the world.

PURPORT

Sri Haridasa Pandita was a disciple of Sri Ananta Acarya, who was a disciple of Gadadhara Pandita.

TEXT 55

susila, sahisnu, santa, vadanya, gambhira
madhura-vacana, madhura-cesta, maha-dhira

TRANSLATION

He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words and very sober in his endeavors.

TEXT 56

sabara sammana-karta, karena sabra hita
kautilya-matsarya-himsa na jane tanra cita

TRANSLATION

He was respectful to everyone and worked for the benefit of all.
Diplomacy, envy and jealousy were unknown to his heart.

TEXT 57

krsnera ye sadharana sad-guna pancasa
se saba gunera tanra sarire nivasa

TRANSLATION

The fifty qualities of Lord Krsna were all present in his body.

PURPORT

In Bhakti-rasamrta-sindhu, the transcendental qualities of Sri Krsna are mentioned. Among these, fifty are primary (ayam neta suramyangah, etc.), and in minute quantity they were all present in the body of Sri Haridasa Pandita. Since every living entity is a part of the Supreme Personality of Godhead, all fifty of these good qualities of Sri Krsna are originally minutely present in every living being. Due to his contact with material nature, these qualities are not visible in the conditioned soul, but when one becomes a purified devotee, they all automatically manifest themselves. This is stated in Srimad-Bhagavatam (5.18.12), as mentioned in the text below.

TEXT 58

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
mano-rathenasati dhavato bahih

TRANSLATION

"In one who has unflinching devotional faith in Krsna, all the good qualities of Krsna and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

TEXT 59

pandita-gosanira sisya--ananta acarya
krsna-premamaya-tanu, udara, sarva-arya

TRANSLATION

Ananta Acarya was a disciple of Gadadhara Pandita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

TEXT 60

tanhara ananta guna ke karu prakasa
tanra priya sisya inha--pandita haridasa

TRANSLATION

Ananta Acarya was a reservoir of all good qualities. No one can estimate how great he was. Pandita Haridasa was his beloved disciple.

PURPORT

Sri Ananta Acarya is one of the eternal associates of Sri Caitanya Mahaprabhu. Previously, during the advent of Lord Sri Krsna, Ananta Acarya was Sudevi, one of the eight gopis. This is stated in the Gauraganoddesa-oipika, verse 165, as follows: anantacarya-gosvami ya sudevi pura vraje. "Ananta Acarya Gosvami was formerly Sudevi-gopi in Vraja [Vrndavana]." In Jagannatha Puri, or Purusottama-ksetra, there is a monastery known as Ganga-mata Matha that was established by Ananta Acarya. In the disciplic succession of the Ganga-mata Matha, he is known as Vinoda-manjari. One of his disciples was Haridasa Pandita Gosvami, who is also known as Sri Raghu Gopala and as Sri Rasa-manjari. His disciple Laksmipriya was the maternal aunt of Ganga-mata, a princess who was the daughter of the King of Putiya. Ganga-mata brought a Deity of the name Sri Rasika Raya from Krsna Misra of Jaipur and installed Him in the house of Sarvabhauma in Jagannatha Puri. The disciple in the fifth generation after Sri Ananta Acarya was Sri Vanamali; in the sixth generation, Sri Bhagavan dasa, who was a Bengali; in the seventh generation, Madhusudana dasa, who was an Oriya; in the eighth generation, Nilambara dasa; in the ninth generation, Sri Narottama dasa; in the tenth generation, Pitambara dasa; and in the eleventh generation, Sri Madhava dasa. The disciple in the twelfth generation is presently in charge of the Ganga-mata monastery.

TEXT 61

caitanya-nityanande tanra parama visvasa
caitanya-carite tanra parama ullasa

TRANSLATION

Pandita Haridasa had great faith in Lord Caitanya and Nityananda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

TEXT 62

vaisnavera guna-grahi, na dekhaye dosa
kaya-mano-vakye kare vaisnava-santosa

TRANSLATION

He always accepted the good qualities of Vaisnavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaisnavas.

PURPORT

It is a qualification of a Vaisnava that he is adosa-darsi; he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, saijana gunam icchanti dosam icchanti pamarah: everyone has a combination of faults and glories. But a Vaisnava, a sober man, accepts only a man's glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridasa Pandita never found fault with a Vaisnava but considered only his good qualities.

TEXT 63

nirantam sune tenho `caitanya-mangala,
tanhara prasade sunena vaisnava-sakala

TRANSLATION

He always heard the reading of Sri Caitanya-mangala, and all the other Vaisnavas used to hear it by his grace.

TEXT 64

kathaya sabha ujj vala kare yena purna-candra
nija-gunamrte badaya vaisnava-ananda

TRANSLATION

Like the full moon, he illuminated the entire assembly of the Vaisnavas by speaking Caitanya-mangala, and by the nectar of his qualities he increased their transcendental bliss.

TEXT 65

tenho ati krpa kari' ajna kaila more
gaurangera sesa-lila varnibara tare

TRANSLATION

By his causeless mercy he ordered me to write about the last pastimes of Sri Caitanya Mahaprabhu.

TEXT 66

kasisvara gosanira sisya--go vinda gosani
govindera priya-sevaka tanra sama nani

TRANSLATION

Govinda Gosani, the priest engaged in the service of Lord Govinda in Vrndavana, was a disciple of Kasisvara Gosani. There was no servant more dear to the Govinda Deity.

PURPORT

Kasisvara Gosani, also known as Kasisvara Pandita, was a disciple of Isvara Puri and son of Vasudeva Bhattacharya, who belonged to the dynasty of Kanjilala Kanu. His surname was Caudhuri. His nephew, his sister's son, who was named Rudra Pandita, was the original priest of Vallabhapura, which is situated about one mile from the Sriramapura railway station in the village of Catara. Installed there are the Deities of Radha-Govinda and Lord Sri Caitanya Mahaprabhu. Kasisvara Gosani was a very strong man, and therefore when Lord Caitanya visited the temple of Jagannatha, he used to protect the Lord from the crowds. Another of his duties was to distribute prasada to the devotees after kirtana. He was also one of the contemporaries of Sri Caitanya Mahaprabhu who was with the Lord in Jagannatha Puri.

Srila Bhaktisiddhanta Sarasvati Thakura also visited this temple at Vallabhapura. At that time the person in charge was a Saivite, Sri Sivacandra Caudhuri, who was a descendant of Kasisvara Gosani's brother. In Vallabhapura there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs, and near the village there insufficient land, which belongs to the Deity, on which this rice was grown. Unfortunately, the descendants of Kasisvara Gosani's brother have sold a major portion of this land, and therefore the Deity worship has now been hampered.

It is said in the Gaura-ganoddesa-dipika that the servant of Kisna in Vrndavana named Bhingara descended as Kasisvara Gosani during the pastimes of Lord Caitanya Mahaprabhu. In our householder life we also sometimes visited this temple of Vallabhapura and took prasada there at noon. The Deities of this temple, Sri Sri Radha-Govinda and the Gauranga vigraha, are extremely beautiful. Near Vallabhapura is another beautiful temple of jagannatha. We sometimes used to take prasada in this Jagannatha Temple also. These two temples are situated within a onemile radius of the Sriramapura railway station near Calcutta.

TEXT 67

yada vacarya gosani sri-rupera sangi
caitanya-carite tenho ati bada rangi

TRANSLATION

Sri Yadavacarya Gosani, a constant associate of Srila Rupa Gosvami, was also very enthusiastic in hearing and chanting about Lord Caitanya's pastimes.

TEXT 68

pandita-gosanira sisya--bhugarbha gosani
gaura-katha vina ara mukhe anya nai

TRANSLATION

Bhugarbha Gosani, a disciple of Pandita Gosani, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

TEXT 69

tanra sisya--govinda pujaka caitanya-dasa
mukundananda cakravarti, premi-krsna-dasa

TRANSLATION

Among his disciples were Caitanya dasa, who was a priest of the Govinda Deity, as well as Mukundananda Cakravarti and the great devotee Krsnadasa.

TEXT 70

acarya-gosanira sisya--cakravartisivananda
niravadhi tanra citte caitanya-nityananda

TRANSLATION

Among the disciples of Ananta Acarya was Sivananda Cakravarti, in whose heart dwelled constantly Lord Caitanya and Nityananda.

TEXT 71

ara yata vrndavane baise bhakta-gana
sesa-lila sunite sabara haila mana

TRANSLATION

In Vrndavana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

TEXT 72

more ajna karila sabe karuna koriya
tan-sabara bole likhi nirlajj a haiya

TRANSLATION

By their mercy, all these devotees ordered me to write of the last pastimes of Sri Caitanya Mahaprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritamṛta.

PURPORT

To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely, mistakes, illusions, cheating and imperfect sense perceptions. The words of Kṛṣṇa and the disciplic succession that carries the orders of Kṛṣṇa are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble Vaiṣṇava, Kṛṣṇadāsa Kavirāja Gosvāmī, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Caitanya Mahaprabhu.

TEXT 73

vaiṣṇavera ajna pana cintita-antare
madana-gopale geian ajna magibare

TRANSLATION

Having received the order of the Vaiṣṇavas but being anxious within my heart, I went to the temple of Madana-mohana in Vṛndāvana to ask His permission also.

PURPORT

A Vaiṣṇava always follows the order of guru and Kṛṣṇa. Sri-Caitanya-caritamṛta was written by Kṛṣṇadāsa Kavirāja Gosvāmī by their mercy. Kṛṣṇadāsa Kavirāja Gosvāmī considered all the devotees that have been mentioned to be his preceptor gurus or spiritual masters, and Madana-gopāla (Sri Madana-mohana vigraha) is Kṛṣṇa Himself. Thus he took permission from both of them, and when he received the mercy of both guru and Kṛṣṇa, he was able to write this great literature, Sri-Caitanya-caritamṛta. This example should be followed. Anyone who attempts to write about Kṛṣṇa must first take permission from the spiritual master and Kṛṣṇa. Kṛṣṇa is situated in everyone's heart, and the spiritual master is His direct external representative. Thus Kṛṣṇa is situated antar-bahih, within and without. One must first become a pure devotee by following the strict regulative principles and chanting sixteen rounds daily, and when one thinks that he is actually on the Vaiṣṇava platform, he must then take permission from the spiritual master, and that permission must also be confirmed by Kṛṣṇa from within his heart. Then, if one is very sincere and pure, he can write transcendental literature, either prose or poetry.

TEXT 74

darasana kari kailun carana vandana
gosani-dasa pujari kare carana-se vana

TRANSLATION

When I visited the temple of Madana-mohana, the priest Gosani dasa was serving the feet of the Lord, and I also prayed at the Lord's lotus feet.

TEXT 75

prabhura carane yadi ajna magila
prabhu-kantha haite mala khasiya padila

TRANSLATION

When I prayed to the Lord for permission, a garland from His neck immediately slipped down.

TEXT 76

saba vaisnava-gana hari-dhvani dila
gosani-dasa ani' mala mora gale dila

TRANSLATION

As soon as this happened, the Vaisnavas standing there all loudly chanted, "Haribol!" and the priest, Gosani dasa, brought me the garland and put it around my neck.

TEXT 77

ajna-mala pana amara ha-ila ananda
tahani karinu ei granthera arambha

TRANSLATION

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

TEXT 78

ei grantha lekhaya more `madana-mohana'
amara likhana yena sukera pathana

TRANSLATION

Actually Sri-Caitanya-caritamṛta is not my writing but the dictation of Sri Madana-mohana. My writing is like the repetition of a parrot.

PURPORT

This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in Srimad-Bhagavad-gīta:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam-
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of māyā material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him (dadami buddhi-yogam tam). The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of Caitanya-caritamṛta that whatever he wrote was written under the direction of the Sri Madana-mohana Deity.

TEXT 79

sei likhi, madana-gopala ye likhaya
kasthera puttaliyena kuhake nacaya

TRANSLATION

As a wooden doll is made to dance by a magician, I write as Madana-gopala orders me to do so.

PURPORT

This is the position of a pure devotee. One should not take any responsibility on his own but should be a soul surrendered to the Supreme Personality of Godhead, who will then give him dictation as caitya-guru, or the spiritual master within. The Supreme Personality of Godhead is pleased to guide a devotee from within and without. From within He guides him as the Supersoul, and from without He guides him as the spiritual master.

TEXT 80

kuladhivevata mora--madana-mohana
yanra sevaka--raghunatha, rupa, sanatana

TRANSLATION

I accept as my family Deity Madana-mohana, whose worshipers are Raghunatha dasa, Sri Rupa and Sanatana Gosvami.

TEXT 81

vrndavana-dasera pada-padma karl' dhyana
tanra ajna lana iikhi yahate kaiyana

TRANSLATION

I took permission from Srila Vrndavana dasa Thakura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious literature.

PURPORT

Srila Krsnadasa Kaviraja Gosvami took permission not only from the Vaisnavas and Madana-mohana but also from Vrndavana dasa Thakura, who is understood to be the Vyasa of the pastimes of Sri Caitanya Mahaprabhu.

TEXT 82

caitanya-lilate `vyasa'--vrndavana-dasa
tanra krpa vina anye na haya prakasa

TRANSLATION

Srila Vrndavana dasa Thakura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

TEXT 83

murkha, nica, ksudra muni visaya-lalasa
vaisnavajna-bale kari eteka sahasa

TRANSLATION

I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaisnavas I am greatly enthusiastic to write this transcendental literature.

TEXT 84

sri-rupa-raghunatha-caranera ei bala
yanra smrte siddha haya vanchita-sakala

TRANSLATION

The lotus feet of Sri Rupa Gosvami and Raghunatha dasa Gosvami are my source of strength. Remembering their lotus feet can fulfill all one's desires.

TEXT 85

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri-Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Adi-lila, Eighth Chapter, in the matter of the author's receiving the orders of the authorities, Krsna and gu ru.

Chapter Nine

A summary of Chapter Nine has been given as follows by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. In the Ninth Chapter the author of Caitanya-caritamrta has devised a figurative example by describing the "plant of bhakti." He considers Lord Caitanya Mahaprabhu, who is known as Visvambhara, to be the gardener of this plant because He is the main personality who has taken charge of it. As the supreme enjoyer, He enjoyed the flowers Himself and distributed them as well. The seed of the plant was first sown in Navadvipa, the birthsite of Lord Caitanya Mahaprabhu, and then the plant was brought to Purusottama-ksetra (Jagannatha Puri) and then to Vrndavana. The seed fructified first in Srila Madhavendra Puri and then his disciple Sri Isvara Puri. It is figuratively described that both the tree itself and the trunk of the tree are Sri Caitanya Mahaprabhu. The devotees, headed by Paramananda Puri and eight other great sannyasis, are like the spreading roots of the tree. From the main trunk there extend two special branches, Advaita Prabhu and Sri Nityananda Prabhu, and from those branches grow other branches and twigs. The tree surrounds the entire world, and the flowers of the tree are to be distributed to everyone. In this way the tree of Lord Caitanya Mahaprabhu intoxicates the entire world. It should be noted that this is a figurative example meant to explain the mission of Lord Caitanya Mahaprabhu.

TEXT 1

tam srimat-krsna-caitanya-de vam vande jagad-gurum
yasyanukampaya svapi mahabdhim san taret sukham

TRANSLATION

Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Sri Krsna Caitanya Mahaprabhu, by whose mercy even a dog can swim across a great ocean.

PURPORT

Sometimes it is to be seen that a dog can swim in the water for a few yards and then come back to the shore. Here, however, it is stated that if a dog is blessed by Sri Caitanya Mahaprabhu, he can swim across an ocean. Similarly, the author of Caitanya-caritamṛta, Kṛṣṇadāsa Kavirāja Gosvami, placing himself in a helpless condition, states that he has no personal power, but by the desire of Lord Caitanya, expressed through the Vaiṣṇavas and Madana-mohana vigraha, it is possible for him to cross a transcendental ocean to present Sri-Caitanya-caritamṛta.

TEXT 2

jaya jaya sri-kṛṣṇa-caitanya gauracandra
jaya jayadvaita jaya jaya nityananda

TRANSLATION

All glories to Sri Kṛṣṇa Caitanya, who is known as Gaurahari! All glories to Advaita and Nityananda Prabhu!

TEXT 3

jaya jaya srivasadi gaura-bhakta-gana
sarvabhista-purṭi-hetu yanhara smarana

TRANSLATION

All glories to the devotees of Lord Caitanya, headed by Srivasa Thakura! In order to fulfill all my desires, I remember their lotus feet.

PURPORT

The author here continues to follow the same principles of worship of the Pancatattva that were described in the Seventh Chapter of Adilīla.

TEXT 4

sri rupa, sanatana, bhakta raghunatha
sri jiva, gopala-bhakta, dasa-raghunatha

TRANSLATION

I also remember the six Gosvāinis--Rupa, Sanatana, Bhakta Raghunatha, Sri Jiva, Gopala Bhakta and Dasa Raghunatha.

PURPORT

This is the process for writing transcendental literature. A sentimentalist who has no Vaisnava qualifications cannot produce transcendental writings. There are many fools who consider Krsna-lila to be a subject of art and write or paint pictures about the pastimes of Lord Krsna with the gopis, sometimes depicting them in a manner practically obscene. These fools take pleasure in material sense gratification, but one who wants to make advancement in spiritual life must scrupulously avoid their literature. Unless one is a servant of Krsna and the Vaisnavas, as Krsnadasa Kaviraja Gosvami presents himself to be in offering respects to Lord Caitanya, His associates and His disciples, one should not attempt to write transcendental literature.

TEXT 5

esaba-prasade likhi caitanya-lila-guna
jani va na jani, kari apana-sodhana

TRANSLATION

It is by the mercy of all these Vaisnavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahaprabhu. Whether I know or know not, it is for self-purification that I write this book.

PURPORT

This is the sum and substance of transcendental writing. One must be an authorized Vaisnava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires. One should attempt to write for self-purification. It may be published, or it may not be published, but that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

TEXT 6

majakarah svayam krsna-premamara-taruh svayam
data bhokta tat-phalanam yas tam caitanyam asraye

TRANSLATION

I take shelter of the Supreme Personality of Godhead Sri Caitanya Mahaprabhu, who Himself is the tree of transcendental love of Krsna, its gardener and also the bestower and enjoyer of its fruits.

TEXT 7

pr\bhu khe, ami `visvambhra' nam\ dhri

nam\ sarthla h\y\, yadi preme visv\ bhri

TRANSLATION

Lord Caitanya thought: "My name is Visvambhara, `one who maintains the entire universe.' Its meaning will be actualized if I can fill the whole universe with love of Godhead."

TEXT 8

e ta cin ti' lila prabhu malakara-dharma
navadvipe arambhila phalodyana-karma

TRANSLATION

Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvipa.

TEXT 9

sri-citnya malakar\ prthivite ani'
bhakti-klpataru ropiia sinci' iccha-pani

TRANSLATION

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

PURPORT

In many places devotional service has been compared to a creeper. One has to sow the seed of the devotional creeper, bhakti-lata, within his heart. As he regularly hears and chants, the seed will fructify and gradually grow into a mature plant and then produce the fruit of devotional service, namely, love of Godhead, which the gardener (malakar\) can then enjoy without impediments.

TEXT 10

j\ya sri madhavapuri krsna-prem-pura
bhlti-kalpatarur\ tenho prthm\ ankura

TRANSLATION

All glories to Sri Madhavendra Puri, the storehouse of all devotional service unto Krsna! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

PURPORT

Sri Madhavendra Puri, also known as Sri Madhava Puri, belonged to the disciplic succession from Madhvacarya and was a greatly celebrated sannyasi. Sri Caitanya Mahaprabhu was the third disciplic descendant from Sri Madhavendra Puri. The process of worship in the disciplic succession of Madhvacarya was full of ritualistic ceremonies, with hardly a sign of love of Godhead; Sri Madhavendra Puri was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words ayi dina-dayardra-natha, "O supremely merciful Personality of Godhead." In that poetry is the seed of Caitanya Mahaprabhu's cultivation of love of Godhead.

TEXT 11

sri-isvarapuri-rupe ankura pusta haila
apane caitanya-maliskandha upajila

TRANSLATION

The seed of devotional service next fructified in the form of Sri Isvara Puri, and then the gardener Himself, Caitanya Mahaprabhu, became the main trunk of the tree of devotional service.

PURPORT

Sri Isvara Puri was a resident of Kumara-hatta, where there is now a railroad station known as Kamarhatty. Nearby there is also another station named Halisahara, which belongs to the eastern railway that runs from the eastern section of Calcutta. Isvara Puri appeared in a brahmana family and was the most beloved disciple of Srila Madhavendra Puri. In the last portion of Caitanya-caritamṛta, Chapter Eight, verses 26-29, it is stated:

is vara-puri kare sri-pada se vana
sva-haste karena mala-mutradi marjana
nirantara krsna-nama karaya smarana
krsna-nama krsna-Iila sunaya anuksana
tusta hana puri tanre kaila alingana
vara dila krsne tomara ha-uk prema-dhana
sei haite isvara-puri premera sagara

"At the last stage of his life Sri Madhavendra Puri became an invalid and was completely unable to move, and Isvara Puri so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Krsna maha-mantra and reminding Sri Madhavendra Puri about the pastimes of Lord Krsna in the last stage of his life, Isvara Puri gave the best service among his disciples. Thus Madhavendra Puri, being very pleased with him, blessed him, saying, 'My dear boy, I can only pray to Krsna that He will be pleased with you.' Thus Isvara Puri, by the grace of his spiritual master, Sri Madhavendra Puri, became a great devotee in the ocean of love of Godhead." Srila Visvanatha Cakravarti states in his Gurvastaka praye r, yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto'pi: " By the mercy of the spiritual master one is benedicted by the mercy of Krsna. Without the grace of the spiritual master one cannot make any advancement." It is by the mercy of the spiritual master that one becomes perfect, as vividly

exemplified here. A Vaisnava is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Isvara Puri pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahaprabhu accepted him as His spiritual master.

Srila Isvara Puri was the spiritual master of Sri Caitanya Mahaprabhu, but before initiating Lord Caitanya he went to Navadvipa and lived for a few months in the house of Gopinatha Acarya. At that time Lord Caitanya became acquainted with him, and it is understood that he served Sri Caitanya Mahaprabhu by reciting his book, Krsna-Iilamrta. This is explained in Caitanya-bhagavata, Adi-lila, Seventh Chapter.

To teach others by example how to be a faithful disciple of one's spiritual master, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, visited the birthplace of Isvara Puri at Kamarhatty and collected some earth from his birthsite. This He kept very carefully, and He used to eat a small portion of it daily. This is stated in the Caitanya-bhagavata, Chapter Twelve. It has now become customary for devotees, following the example of Sri Caitanya Mahaprabhu, to go there and collect some earth from that place.

TEXT 12

nijacintya-saktye maji hana skandha haya
sakala sakhara sei skandha mulasraya

TRANSLATION

By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

TEXT 13-15

paramananda puri, ara kesava bharati
brahmananda puri, ara brahmananda bharati
visnu-puri, kesava-puri, puri krsnananda
sri-nrsimhatirtha, ara purisukhananda
ei nava mula nikasila vrksa-mule
ei nava mule vrksa karila niscale

TRANSLATION

Paramananda Puri, Kesava Bharati, Brahmananda Puri and Brahmananda Bharati, Sri Visnu Puri, Kesava Puri, Krsnananda Puri, Sri Nrsimhatirtha and Sukhananda Puri--these nine sannyasi roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

PURPORT

paramananda Puri. Paramananda Puri belonged to a brahmana family of the Trihut district in Uttara Pradesh. Madhavendra Puri was his spiritual master. In relationship with Madhavendra Puri, Paramananda Puri was very dear to Sri Caitanya Mahaprabhu. In the Caitanya-bhagavata, Antya-lila, Chapter Eleven, there is the following statement:

sannyasira madhye isvarera priya-patra
ara nahi eka puri gosani se matra
damodara-s varupa paramananda-puri
sannyasi-parsade ei dui adhikari
niravadhi nikate thakena dui jana
prabhura sannyase kare dandera grahana
puri dhyana-para damodarera kirtana yata-priti isvarera puri-
gosanire

damodara-svarupere-o tata priti kare
"Among his sannyasi disciples, Isvara Puri and Paramananda Puri were very dear to Madhavendra Puri. Thus Paramananda Puri, like Svarupa Damodara, who was also a sannyasi, was very dear to Sri Caitanya Mahaprabhu and was His constant associate. When Lord Caitanya accepted the renounced order, Paramananda Puri offered Him the danda. Paramananda Puri was always engaged in meditation, and Sri Svarupa was always engaged in chanting the Hare Krsna maha-mantra. As Sri Caitanya Mahaprabhu offered full respect to His spiritual master, Isvara Puri, He similarly respected Paramananda Puri and Svarupa Damodara." It is described in Caitanya-bhagavata, Antya-lila, Chapter Three, that when Sri Caitanya Mahaprabhu first saw Paramananda Puri He made the following statement:

aji dhanya locana, saphala aji janma
saphala amara aji haila sarva-dharma
prabhu bale aji mora saphala sannyasa
aji madhavendra more ha-ila prakasa
"My eyes, My mind, My religious activities and My acceptance of the sannyasa order have now all become perfect because today Madhavendra Puri is manifest before Me in the form of Paramananda Puri." Caitanya-bhagavata further states:

kathoksane anyo 'nye karena pranama
paramananda-puri caitanyera priya-dhama
"Thus Sri Caitanya Mahaprabhu exchanged respectful obeisances with Paramananda Puri, who was very dear to Him." Paramananda Puri established a small monastery behind the western side of the Jagannatha Temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Sri Caitanya Mahaprabhu prayed to Lord Jagannatha to allow Ganges water to come into the well to make it sweet. When Lord Jagannatha granted the request, Lord Caitanya told all the devotees that from that day hence, the water of Paramananda Puri's well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the Caitanya-bhagavata:

prabhu bale ami ye achiye prthivite
niscayai janiha puri-gosanira prite
"Sri Caitanya Mahaprabhu used to say: 'I am living in this world only on account of the excellent behavior of Sri Paramananda Puri.'" The Gauraganoddesa-oipika, verse 118, states, puri sri-paramanando ya asid

uddhavah pura.- " Paramananda Puri is none other than Uddhava." Uddhava was Lord Krsna's friend and uncle, and in the Caitanya-lila the same Uddhava became the friend of Sri Caitanya Mahaprabhu and His uncle in terms of their relationship in the disciplic succession.

Kesava Bharati. The Sarasvati, Bharati and Puri sampradaya belong to the Sringeri Matha in South India, and Sri Kesava Bharati, who at that time was situated in a monastery in Katwa, belonged to the Bharati-sampradaya. According to some authoritative opinions, although Kesava Bharati belonged to the San kara-sampradaya, he was formerly initiated by a Vaisnava. He is supposed to have been a Vaisnava on account of having been initiated by Madhavendra Puri, for some say that he took sannyasa from Madhavendra Puri. The temple and Deity worship started by Kesava Bharati are still existing in the village known as Khatundi, which is under the postal jurisdiction of Kandara in the district of Burdwan. According to the managers of that matha, the priests are descendants of Kesava Bharati, and some say that the worshipers of the Deity are descendants of the sons of Kesava Bharati. In his householder life he had two sons, Nisapati and Usapati, and a brahmana of the name Sri Nakadicandra Vidyaratna, who was a member of the family of Nisapati, was the priest in charge at the time that Sri Bhaktisiddhanta Sarasvati visited this temple. According to some, the priests of the temple belong to the family of Kesava Bharati's brother. Still another opinion is that they descend from Madhava Bharati, who was another disciple of Kesava Bharati. Madhava Bharati's disciple Balabhadra, who also later became a sannyasi of the Bharati-sampradaya, had two sons in his family life named Madana and Gopala. Madana, whose family's surname was Bharati, lived in the village of Auriya, and Gopala, whose family's surname was Brahmacari, lived in the village of Denduda. There are still many living descendants of both families.

In the Gaura-ganoddesa-dipika, verse 52, it is said:

mathurayam yajna-sutram pura krsnaya yo munih

dadau sanoioanah so 'bhud adya kesava-bharati

"Sandipani Muni, who formerly offered the sacred thread to Krsna and Balarama, later became Kesava Bharati." It is he who offered sannyasa to Sri Caitanya Mahaprabhu. There is another statement from the Gaura-ganoddesa-dipika, verse 117. Iti kecit prabhasante 'krurah kesava-bharati - Accord ing to so me authoritative opinions, Kesava Bharati is an incarnation of Akrura." Kesava Bharati offered the sannyasa order to Sri Caitanya Mahaprabhu in the year 1432 sakabda (1510 A.D.) in Katwa. This is stated in the Vaisnava-manjusa, Part Two.

Brahmananda puri. Sri Brahmananda Puri was one of the associates of Sri Caitanya Mahaprabhu while He was performing kirtana in Navadvipa, and he also joined Lord Caitanya in Jagannatha Puri. We may note in this connection that the name Brahmananda is accepted not only by Mayavadi sannyasis but Vaisnava sannyasis also. One of our foolish Godbrothers criticized our sannyasi Brahmananda Svami, saying that this was a Mayavadiname. The foolish man did not know that Brahmananda does not always refer to the impersonal. Parabrahman, the Supreme Brahman, is Krsna. A devotee of Krsna can therefore also be called Brahmananda; this is evident from the fact that Brahmananda Puri was one of the chief sannyasi associates of Lord Caitanya Mahaprabhu.

Brahmananda Bharati. Brahmananda Bharati went to see Sri Krsna Caitanya Mahaprabhu at Jagannatha-dhama. At that time he used to wear

only a deerskin to cover himself, and Sri Caitanya Mahaprabhu indirectly indicated that He did not like this deerskin covering. Brahmananda Bharatitherefore gave it up and accepted a loin-cloth of saffron color as used by Vaisnava sannyasis. For some time he lived with Sri Caitanya Mahaprabhu at Jagannatha Puri.

TEXT 16

madhya-mula pammananda puri maha-dhira
asta dike asta mula vrksa kaila sthira

TRANSLATION

With the sober and grave Paramananda Puri as the central root and the other eight roots in the eight directions, the tree of Caitanya Mahaprabhu stood firmly.

TEXT 17

skandhera upare bahu sakha upaji la
upari upari sakha asankhya ha-ila

TRANSLATION

From the trunk grew many branches and above them innumerable others.

TEXT 18

visa visa sakha kari' eka eka mandala
maha-maha-sakha cha-ila brahmada sakala

TRANSLATION

Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

PURPORT

Our International Society for Krishna Consciousness is one of the branches of the Caitanya tree.

TEXT 19

ekaika sakhate upasakha sata sata
yata upajiiia sakha ke ganibe kata

TRANSLATION

From each branch grew many hundreds of sub-branches. No one can count how many branches thus grew.

TEXT 20

mukhya mukhya sakha-ganera nama aganana
age ta' kariba, suna vrksera varnana

TRANSLATION

I shall try to name the foremost of the innumerable branches.
Please hear the description of the Caitanya tree.

TEXT 21

vrksera upare sakha haila dui skandha
eka `advaita' nama, ara `nityananda'

TRANSLATION

At the top of the tree the trunk branched into two. One trunk was
named Sri Advaita Prabhu and the other Sri Nityananda Prabhu.

TEXT 22

sei dui-skandhe bahu sakha upajila
tara upasakha-gane jagat chaila

TRANSLATION

From these two trunks grew many branches and sub-branches that
covered the entire world.

TEXT 23

bada sakha, upasakha, tara upasakha
yata upajila tara ke karibe lekha

TRANSLATION

These branches and sub-branches and their sub-branches became so
numerous that no one can actually write about them.

TEXT 24

sisya, prasiswa, ara upasiswa-gana
jagat vyapila tara nahika ganana

TRANSLATION

Thus the disciples and the grand-disciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

TEXT 25

udumbara-vrkṣa yena phale sarva ange
ei mata bhakti-vrkṣe sarvatra phala lāge

TRANSLATION

As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

PURPORT

This tree of devotional service is not of this material world. It grows in the spiritual world, where there is no distinction between one part of the body and another. It is something like a tree of sugar, for whichever part of such a tree one tastes, it is always sweet. The tree of bhakti has varieties of branches, leaves and fruits, but they are all meant for the service of the Supreme Personality of Godhead. There are nine different processes of devotional service (sravanam kirtanam visnoh smaranam pada-se vanam arcanam vandanam dasyam sakhyam atma-nivedanam), but all of them are meant only for the service of the Supreme Lord. Therefore whether one hears, chants, remembers or worships, his activities will yield the same result. Which one of these processes will be the most suitable for a particular devotee depends upon his taste.

TEXT 26

mula-skandhera sakha ara upasakha-gane
lāgila ye prema-phala,--amrtake jme

TRANSLATION

Since Sri Kṛṣṇa Caitanya Mahāprabhu was the original trunk, the taste of the fruits that grew on the branches and sub-branches surpassed the taste of nectar.

TEXT 27

pakila ye prema-phāṣa amṛta-madhura
vilaya caitanya-māji, nahi laya mula

TRANSLATION

The fruits ripened and became sweet and nectarean. The gardener, Sri Caitanya Mahāprabhu, distributed them without asking any price.

TEXT 28

tri jagate yata ache dhana-ratnamani
eka-phalera mulya kari' taha nahi gani

TRANSLATION

All the wealth in the three worlds cannot equal the value of one such nectarean fruit of devotional service.

TEXT 29

mage va na mage keha, patra va apatra
ihara vicara nahi jane, deya matra

TRANSLATION

Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahaprabhu distributed the fruit of devotional service.

PURPORT

This is the sum and substance of Lord Caitanya's sankirtana movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the sankirtana movement. It should therefore be preached without discrimination. The only purpose of the preachers of the sankirtana movement must be to go on preaching without restriction. That is the way in which Sri Caitanya Mahaprabhu introduced this sankirtana movement to the world.

TEXT 30

anjali anjali bhari' phele caturdise
darldra k udana khaya, malakara hase

TRANSLATION

The transcendental gardener, Sri Caitanya Mahaprabhu, distributed handful after handful of fruit in all directions, and when the poor hungry people ate the fruit, the gardener smiled with great pleasure.

TEXT 31

majakara kahe,--suna, vrksa-parivara
mulasakha-upasakha yateka prakara

TRANSLATION

Lord Caitanya thus addressed the multifarious varieties of branches and subbranches of the tree of devotional service:

TEXT 32

alaukika vrksa kare sarvendriya-karma
sthavara ha-i ya dhare jangamera dharma

TRANSLATION

"Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

PURPORT

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called alaukika, uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act as well as the roots.

TEXT 33

e vrksera anga haya saba sa-cetana
badiya vyapila sabe sakala bhuvana

TRANSLATION

"All the parts of this tree are spiritually cognizant, and thus as they grow up they spread all over the world.

TEXT 34

ekala malakara ami kahan kahan yaba
ekaia va kata phala padiya vilaba

TRANSLATION

"I am the only gardener. How many places can I go? How many fruits can I pick and distribute?"

PURPORT

Here Sri Caitanya Mahaprabhu indicates that the distribution of the Hare Krsna maha-mantra should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, "How can I act alone? How can I alone pick the fruit and distribute it all over the world?" This indicates that all classes of devotees should combine to distribute the Hare Krsna maha-mantra without consideration of the time, place or situation.

TEXT 35

ekala uthana dite haya parlsrama
keha paya, keha na paya, rahe mane bhrama

TRANSLATION

"It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not.

TEXT 36

atae va ami ajna dilun sabakare
yahan tahan prema-phaia deha' yare tare

TRANSLATION

"Therefore I order every man within this universe to accept this Krsna consciousness movement and distribute it everywhere.

PURPORT

In this connection there is a song sung by Srila Bhaktivinoda Thakura:

enechi ausadhi maya nasibara lagi'
harinama-mahamantra lao tumi magi'
bhaktivinoda prabhu-carane padiya
sei harinama-mantra la-ia magiya

The sankirtana movement has been introduced by Lord Caitanya Mahaprabhu just to dispell the illusion of maya, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body; he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activities and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of m\ya, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Sri Caitanya Mahaprabhu has brought the sankirtana movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Sri Bhakti vinoda Thakura must immediately accept the request of Lord Caitanya Mahaprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Krsna maha-mantra. If one is fortunate enough to beg from the Lord this Hare Krsna maha-mantra, his life is successful.

TEXT 37

ekala majakara ami kata phala khaba
na diya va ei phala ara ki kariba

TRANSLATION

"I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?"

PURPORT

Lord Caitanya Mahaprabhu produced so many fruits of devotional service that they must be distributed all over the world; otherwise, how could He alone relish and taste each and every fruit? The original reason that Lord Sri Krsna descended as Sri Caitanya Mahaprabhu was to understand Srimati Radharani's love for Krsna and to taste that love. The fruits of the tree of devotional service were innumerable, and therefore He wanted to distribute them unrestrictedly to everyone. Srila Rupa Gosvami therefore writes:

anarpita-carim cirat karunayavatirnah kalau
samarpayitum unnatojjvala-rasam s va-bhak ti-sriyam
harih purata-sundara-dyuti-kadamba-sanoipitah
sada hrdaya-kandare sphuratu vah saci-nandanah

There were many precious incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Sri Caitanya Mahaprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Radha and Krsna. Therefore Sri Rupa Gosvami Prabhupada desires that Sri Caitanya Mahaprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Srimati Radharani and Krsna.

TEXT 38

atma-icchamrte vrksa sinci nirantara
tahate asankhya phala vrksera upara

TRANSLATION

"By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead."

PURPORT

God is unlimited, and His desires are also unlimited. This example of unlimited fruits is factually appropriate even within the material context, for with the good will of the Supreme Personality of Godhead there can be enough fruits, grains and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is actually no scarcity of anything but Krsna consciousness. If people become Krsna conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this

fact. The production of fruits and flowers depends not upon our will but the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, nature, by His will, restricts the supply of food. For example, in several provinces in India, especially Maharashtra, Uttara Pradesh and other adjoining states, there is sometimes a great scarcity of foodstuffs due to lack of rainfall. So-called scientists and economists cannot do anything about this. Therefore, to solve all problems, one must seek the good will of the Supreme Personality of Godhead by becoming Krsna conscious and worshiping Him regularly in devotional service.

TEXT 39

ataeva saba phala deha' yare tare
khaiya ha-uk loka ajara amare

TRANSLATION

"Distribute this Krsna consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

PURPORT

The Krsna consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Krsna maha-mantra. Simply by chanting the Hare Krsna maha-mantra one can become free from all misery, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Sri Caitanya Mahaprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Sri Caitanya Mahaprabhu inquired from Haridasa Thakura how he was to benefit living entities other than humans, Srila Haridasa Thakura replied that the Hare Krsna maha-mantra is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

TEXT 40

jagat vyapiya mora habe punya khyati
sukhi ha-iya loka mora gahibeka kirti

TRANSLATION

"If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure.

PURPORT

This prediction of Lord Caitanya Mahaprabhu is now actually coming to pass. The Krsna consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Krsna maha-mantra, and people who were leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in sankirtana, and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahaprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

TEXT 41

bharata-bhumite haila manusya janma yara
janma sarthaka kari' kara para-upakara

TRANSLATION

"One who has taken his birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people.

PURPORT

The magnanimity of Lord Caitanya Mahaprabhu is expressed in this very important verse. Although He was born in Bengal and Bengalis therefore have a special duty toward Him, Sri Caitanya Mahaprabhu is addressing not only Bengalis but all the inhabitants of India. It is in the land of India that actual human civilization can be developed.

Human life is especially meant for God realization, as stated in the Veaanta-sutra (athato brahma-jijnasa). Anyone who takes birth in the land of India (Bharata-varsa) has the special privilege of being able to take advantage of the instruction and guidance of the Vedic civilization. He automatically receives the basic principles of spiritual life, for 99.9% of the Indian people, even simple village farmers and others who are neither educated nor sophisticated, believe in the transmigration of the soul, believe in past and future lives, believe in God and naturally want to worship the Supreme Personality of Godhead or His representative. These ideas are the natural inheritance of a person born in India. India has many holy places of pilgrimage such as Gaya, Benares, Mathura, Prayag, Vrndavana, Haridvar, Ramesvaram and Jagannatha Puri, and still people go there by the hundreds and thousands. Although the present leaders of India are influencing the people not to believe in God, not to believe in a next life and not to believe in a distinction between pious and impious life, and they are teaching them how to drink wine, eat meat and become supposedly civilized, people are nevertheless afraid of the four activities of sinful life--namely, illicit sex, meat eating, intoxication and gambling--and whenever there is a religious festival, they gather

together by the thousands. We have actual experience of this. Whenever the Krsna consciousness movement holds a sankirtana festival in a big city like Calcutta, Bombay, Madras, Ahmedabad or Hyderabad, thousands of people come to hear. Sometimes we speak in English, but even though most people do not understand English, they nevertheless come to hear us. Even when imitation incarnations of Godhead speak, people gather in thousands, for everyone who is born in the land of India has a natural spiritual inclination and is taught the basic principles of spiritual life; they merely need to be a little more educated in the Vedic principles. Therefore Sri Caitanya Mahaprabhu said, janma sarthaka kari' kara para-upakara: if an Indian is educated in the Vedic principles, he is able to perform the most beneficial welfare activity for the entire world.

At present, for want of Krsna consciousness or God consciousness, the entire world is in darkness, having been covered by the four principles of sinful life--meat eating, illicit sex, gambling and intoxication. Therefore there is a need for vigorous propaganda to educate people to refrain from sinful activities. This will bring peace and prosperity; the rogues, thieves and debauchees will naturally decrease in number, and all of human society will be God conscious.

The practical effect of our spreading the Krsna consciousness movement all over the world is that now the most degraded debauchees are becoming the most elevated saints. This is only one Indian's humble service to the world. If all Indians had taken to this path, as advised by Lord Caitanya Mahaprabhu, India would have given a unique gift to the world, and thus India would have been glorified. Now, however, India is known as a poverty-stricken country, and whenever anyone from America or another opulent country goes to India, he sees many people lying by the foot paths for whom there are not even provisions for two meals a day. There are also institutions collecting money from all parts of the world in the name of welfare activities for poverty-stricken people, but they are spending it for their own sense gratification. Now, on the order of Sri Caitanya Mahaprabhu, the Krsna consciousness movement has been started, and people are benefiting from this movement. Therefore it is now the duty of the leading men of India to consider the importance of this movement and train many Indians to go outside of India to preach this cult. People will accept it, there will be cooperation among the Indian people and among the other people of the world, and the mission of Sri Caitanya Mahaprabhu will then be fulfilled. Sri Caitanya Mahaprabhu will then be glorified all over the world, and people will naturally be happy, peaceful and prosperous, not only in this life but also in the next, for as stated in Bhagavad-gita, anyone who understands Krsna, the Supreme Personality of Godhead, will very easily get salvation, or freedom from the repetition of birth and death, and go back home, back to Godhead. Sri Caitanya Mahaprabhu therefore requests every Indian to become a preacher of His cult to save the world from disastrous confusion.

This is not only the duty of Indians but the duty of everyone, and we are very happy that American and European boys and girls are seriously cooperating with this movement. One should know definitely that the best welfare activity for all of human society is to awaken man's God consciousness, or Krsna consciousness. Therefore everyone should help this great movement. This is confirmed in the Srimad-

Bhagavatam, Tenth Canto, Twenty-second Chapter, verse 35, which is next quoted in Caitanya-caritamṛta.

TEXT 42

etavaj janma-saphalyam dehinam iha dehisu
pranair arthair dhiya vaca sreya-acaranam sada

TRANSLATION

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence, and words."

PURPORT

There are two kinds of general activities--sreyas, or activities which are ultimately beneficial and auspicious, and preyas, or those which are immediately beneficial and auspicious. For example, children are fond of playing. They don't want to go to school to receive an education, and they think that to play all day and night and enjoy with their friends is the aim of life. Even in the transcendental life of Lord Kṛṣṇa, we find that when He was a child He was very fond of playing with His friends of the same age, the cowherd boys. He would not even go home to take His dinner. Mother Yasoda would have to come out to induce Him to come home. Thus it is a child's nature to engage all day and night in playing, not caring even for his health and other important concerns. This is an example of preyas, or immediately beneficial activities, but there are also sreyas, or activities which are ultimately auspicious. According to Vedic civilization, a human being must be God conscious. He should understand what God is, what this material world is, who he is and what their interrelationships are. This is called sreyas, or ultimately auspicious activity.

In this verse of Srimad-Bhagavatam it is said that one should be interested in sreyas. To achieve the ultimate goal of sreyas, or good fortune, one should engage everything, including his life, wealth and words, not only for himself but for others also. However, unless one is interested in sreyas in his own life, he cannot preach of sreyas for the benefit of others.

This verse cited by Sri Caitanya Mahāprabhu applies to human beings, not to animals. As indicated in the previous verse by the words manusyajānma, these injunctions are for human beings. Unfortunately, human beings, although they have the bodies of men, are becoming less than animals in their behavior. This is the fault of modern education. Modern educators do not know the aim of human life; they are simply concerned with how to develop the economic condition of their countries or of human society. This is also necessary; the Vedic civilization considers all aspects of human life, including dharma (religion), artha (economic development), kama (sense gratification) and moksa (liberation). But humanity's first concern should be religion. To be religious, one must abide by the orders of God, but unfortunately people in this age have rejected religion, and they are busy in economic development. Therefore they will adopt any means to get money. For economic development one does not need to get money by hook or by crook;

one needs only sufficient money to maintain his body and soul. However, because modern economic development is going on with no religious background, people have become lusty, greedy and mad after money. They are simply developing the qualities of rajas (passion) and tamas (ignorance), neglecting the other quality of nature, sattva (goodness), and the brahminical qualifications. Therefore the entire society is in chaos.

The Bhagavatam says that it is the duty of an advanced human being to act in such a way as to facilitate human society's attainment of the ultimate goal of life. There is a similar verse in the Visnu purana, Part Three, Chapter Twelve, verse 45, which is quoted in this chapter of Caitanya-caritamrta as verse 43.

TEXT 43

praninam upakaraya yad eveha paratra ca
karmana manasa vaca tad eva matiman bhajet

TRANSLATION

"By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and in the next."

PURPORT

Unfortunately, people in general do not know what is to take place in the next life. To prepare oneself for his next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life. Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization. People are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called leaders. Actually it is a fact that this life is meant for preparation for the next life; by evolution one has come through many species or forms, and this human form of life is an opportunity to promote oneself to a better life. This is explained in Bhagavad-gita:

yan ti de va-vrata de van
pitr-n yanti pitr-vratah
bhutani yanti bhutejya
yan ti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." (Bg. are the residence of the demigods, one can promote himself to the Pitrloka, one can remain on earth, or one can also go back home, back to Godhead. This is further confirmed by Bhagavad-gita (4.9): tyaktva deham punar janma naiti main eti so'rjuna. After giving up the body, one who knows Krsna in truth does not come back again to this world to accept a material body, but he goes back home, back to Godhead. This knowledge is in the sastras, and people should be given the opportunity to understand it. Even if one is not able to go back to

Godhead in one life, the Vedic civilization at least gives one the opportunity to be promoted to the higher planetary systems where the demigods live and not glide down again to animal life. At present, people do not understand this knowledge, although it constitutes a great science, for they are uneducated and trained not to accept it. This is the horrible condition of modern human society. As such, the Krsna consciousness movement is the only hope to direct the attention of intelligent men to a greater benefit in life.

TEXT 44

malimanusya amara nahi rajya-dhana
phala-phula diya kari' punya uparjana

TRANSLATION

"I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life.

PURPORT

In performing welfare activities for human society, Sri Caitanya Mahaprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Srila Rupa Gosvami describes in his Bhakti-rasamrta-sindhu that devotional service is so exalted that it is beneficial and auspicious for every man. Sri Caitanya Mahaprabhu also declared that to propagate the bhakti cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahaprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as recommended in Bhagavad-gita.-

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah
(Bg. 9.26)

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or flower and offer it

to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When Krsna eats, the entire world becomes satisfied. There is the story in the Mahabharata illustrating how by Krsna's eating, the 60,000 disciples of Durvasa Muni were all satisfied. Therefore it is a fact that if by our life (pranaih), by our wealth (arthaih), by our intelligence (dhiya) or by our words (vaca) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Krsna mantra to everyone. One can go everywhere, to every home, and request everyone to chant the Hare Krsna mantra. Thus the entire world situation will become very happy and peaceful.

TEXT 45

malihana vrksa ha-ilan ei ta' icchate
sarva-pranir a upakara haya vrksa haite

TRANSLATION

"Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all.

PURPORT

Sri Caitanya Mahaprabhu is the most benevolent personality in human society because His only desire is to make people happy. His sankirtana movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is supposed to be the most benevolent living entity. In the following verse, which is from Srimad-Bhagavatam (10.22.33), Krsna Himself highly praised the existence of a tree.

TEXT 46

aho esam varam janma sarva-prany-upajivinam
sujanasyeva yesam vai vimukha yanti narthinah

TRANSLATION

"Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed."

PURPORT

According to Vedic civilization, ksatriyas are considered to be great personalities because if anyone goes to a ksatriya king to ask for charity, the king will never refuse. The trees are compared to those noble ksatriyas because everyone derives all kinds of benefits from them--some people take fruit, others take flowers, others take leaves,

others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation.

Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the responsibility for killing these living entities who are in the forms of trees.

This verse, quoted from Srimad-Bhagavatam, was spoken by Lord Krsna to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the gopis (vastra-harana-lila). By quoting this verse, Caitanya Mahaprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

TEXT 47

ei aina kaila yadi caitanya-maiakara
parama ananda paila vrksa-parivara

TRANSLATION

The descendants of the tree [the devotees of Sri Caitanya Mahaprabhu] were very glad to receive this order directly from the Lord.

PURPORT

It is the desire of Lord Caitanya Mahaprabhu that the benevolent activities of the sankirtana movement which was inaugurated 500 years ago in Navadvipa be spread all over the world for the benefit of all human beings. Unfortunately, there are many so-called followers of Caitanya Mahaprabhu who are satisfied simply to construct a temple, make a show of the Deities, collect some funds and utilize them for eating and sleeping. There is no question of their preaching the cult of Sri Caitanya Mahaprabhu all over the world, but even though they are unable to do so, if anyone else does it they become envious. This is the condition of the modern followers of Caitanya Mahaprabhu. The age of Kali is so strong that it affects even the so-called followers of Lord Caitanya. At least the followers of Caitanya Mahaprabhu must come out of India to preach His cult all over the world, for this is the mission of Lord Caitanya. The followers of Lord Caitanya must execute His will with heart and soul, being more tolerant than the trees and humbler than the straw in the street.

TEXT 48

yei yahan tahan dana kare prema-phala
phalavade matta loka ha-ila sakala

TRANSLATION

The fruit of love of God is so tasteful that wherever a devotee distributes it, those who relish the fruit, anywhere in the world, immediately become intoxicated.

PURPORT

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahaprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahaprabhu's gift, the Hare Krsna maha-mantra. The statements of Caitanya-caritamrta are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting of the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 49

maha-madaka prema-phala peta bhari' khaya
matila sakaia loka--hase, nace, gaya

TRANSLATION

The fruit of love of Godhead distributed by Caitanya Mahaprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.

TEXT 50

keha gadagadi y\ya, keha ta' hunkara
dekhi' anandita hana hase majakara

TRANSLATION

When Sri Caitanya Mahaprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure.

PURPORT

This attitude of Sri Caitanya Mahaprabhu is very important for persons engaged in the Hare Krsna movement of Krsna consciousness. In every center of our institution, ISKCON, we have arranged for a love feast every Sunday, and when we actually see people come to our center, chant, dance, take prasada, become jubilant and purchase books, we know that certainly Sri Caitanya Mahaprabhu is always present in such transcendental activities, and He is very pleased and satisfied.

Therefore the members of ISKCON must increase this movement more and more, according to the principles that we are presently trying to execute. Sri Caitanya Mahaprabhu, thus being pleased, will smilingly glance upon them, bestowing His favor, and the movement will be successful.

TEXT 51

ei malakara khaya ei prema-phala
nira vadhi matta rahe, vlvasa-vih vala

TRANSLATION

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

PURPORT

It is the mission of Sri Caitanya Mahaprabhu to act Himself and teach the people. He says, *apani acari' bhakti karila pracara* (Cc. Adi. 4.41). One must first act himself and then teach. This is the function of a real teacher. Unless one is able to understand the philosophy that he speaks, it will not be effective. Therefore one should not only understand the philosophy of the Caitanya cult but also implement it practically in one's life.

While chanting the Hare Krsna maha-mantra, Sri Caitanya Mahaprabhu sometimes fainted and remained unconscious for many hours. He prays in His Siksastaka:

yugnitam nimesena caksusa pravrsayitam
sunyayitam jagat sarvam go vinda-virahena me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from My eyes like torrents of rain, and I am feeling all vacant in the world in Your absence."

(Siksastaka 7) This is the perfectional stage of chanting the Hare Krsna mantra and eating the fruit of love of Godhead, as exhibited by Sri Caitanya Mahaprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Krsna mantra, the time will come when these symptoms will appear. Tears will fill his eyes, he will be unable to chant distinctly the maha-mantra, and his heart will throb in ecstasy. Sri Caitanya Mahaprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

TEXT 52

sarva-loke matta kaila apana-samana
preme matta loka vina nahi dekhi ana

TRANSLATION

With His sankirtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His sankirtana movement.

TEXT 53

ye ye purve ninda kaila, bali' matoyala
seho phala khna, nace, bale--bhala bhda

TRANSLATION

Persons who had formerly criticized Lord Caitanya Mahaprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, "Very good! Very good!"

PURPORT

When Lord Caitanya Mahaprabhu started the sankirtana movement, even He was unnecessarily criticized by Mayavadis, atheists and fools. Naturally we are also criticized by such men. They will always remain and will always criticize anything that is actually good for human society, but the preachers of the sankirtana movement should not be deterred by such criticism. Our method should be to convert such fools gradually by asking them to come and take prasada and chant and dance with us. This should be our policy. Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life; then such a person, simply by joining us, chanting with us, dancing with us and taking prasada with us, will gradually also come to say that this movement is very good. But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement.

TEXT 54

ei ta' kahilun prema-phala-vitarana
ebe suna, phala-data ye ye sakha-gana

TRANSLATION

After describing the Lord's distribution of the fruit of love of Godhead, I now wish to describe the different branches of the tree of Lord Caitanya Mahaprabhu.

TEXT 55

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri-Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the S ri Caitanya-caritamrta, Adi-lila, Ninth Chapter, describing the tree of devotional service.

Chapter Ten

This chapter describes the branches of the tree named Sri Caitanya Mahaprabhu.

TEXT 1

sricaitanya-padambhoja -madhupebhyo namo namah
kathancid asrayad yesam svapi tad-gandha-bhag bhavet

TRANSLATION

Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahaprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

PURPORT

The example of a dog is very significant in this connection. A dog naturally does not become a devotee at any time, but still it is sometimes found that a dog of a devotee gradually becomes a devotee also. We have actually seen that a dog has no respect even for the tulasi plant. Indeed, a dog is especially inclined to pass urine on the tulasi plant. Therefore the dog is the number one nondevotee. But Sri Caitanya Mahaprabhu's sankirtana movement is so strong that even a doglike nondevotee can gradually become a devotee by the association of a devotee of Lord Caitanya. Srila Sivananda Sena, a great householder devotee of Lord Caitanya Mahaprabhu, attracted a dog on the street while going to Jagannatha Puri. The dog began to follow him and ultimately went to see Caitanya Mahaprabhu and was liberated. Similarly, cats and dogs in the household of Srivasa Thakura were also liberated. Cats and dogs and other animals are not expected to become devotees, but in the association of a pure devotee they are also delivered.

TEXT 2

jaya jaya sri-krsna-caitanya-aityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Caitanya Mahaprabhu and Lord Nityananda! All glories to Advaita Prabhu and all glories to the devotees of Lord Caitanya, headed by Srivasa!

TEXT 3

ei malira--ei viksera akathya kathana
ebe suna mukhya-sakhara nama-vivarana

TRANSLATION

The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

TEXT 4

caitanya-gosanira yata parisada-caya
guru-laghu-bhava tanra na haya niscaya

TRANSLATION

The associates of Sri Caitanya Mahaprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

TEXT 5

yata yata mahanta kaila tan-sabara ganana
keha karibare nare jyestha-laghu-krama

TRANSLATION

All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

TEXT 6

atae va tan-sabare kari' namaskara
nama-matra kari, dosa na labe amara

TRANSLATION

I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

TEXT 7

vande srikrnacaitanya-premamarataroh priyan
sakha-rupan bhakta-ganan krsna-prema-phala-pradan

TRANSLATION

I offer my obeisances to all the dear devotees of Sri Caitanya Mahaprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Krsna.

PURPORT

Sri Krsnadasa Kaviraja Gosvami sets the example of offering obeisances to all the preacher devotees of Lord Caitanya, without distinction as to higher and lower. Unfortunately, at present there are many foolish so-called devotees of Lord Caitanya who make such distinctions. For example, the title "prabhupada" is offered to a spiritual master, especially to a distinguished spiritual master such as Srila Rupa Gosvami Prabhupada, Srila Jiva Gosvami Prabhupada or Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada. When our disciples similarly wanted to address their spiritual master as Prabhupada, some foolish people became envious. Not considering the propaganda work of the Hare Krsna movement, simply because these disciples addressed their spiritual master as Prabhupada they became so envious that they formed a faction along with other such envious persons just to minimize the value of the Krsna consciousness movement. To chastise such fools, Krsnadasa Kaviraja Gosvami very frankly says, keha karibre nre jyestha-laghu-krama. Anyone who is a bona fide preacher of the cult of Sri Caitanya Mahaprabhu must be respectful to the real devotees of Lord Caitanya; one should not be envious, considering one preacher to be very great and another to be very lowly. This is a material distinction and has no place on the platform of spiritual activities. Krsnadasa Kaviraja Gosvami therefore offers equal respect to all the preachers of the cult of Sri Caitanya Mahaprabhu, who are compared to the branches of the tree. ISKCON is one of these branches, and it should therefore be respected by all sincere devotees of Lord Caitanya Mahaprabhu.

TEXT 8

srivasa pandita, ra sri-rama pandita
dui bhi--dui slha, jagate vidita

TRANSLATION

The two brothers Srivasa Pandita and Sri Rama Pandita started two branches that are well known in the world.

PURPORT

In the Gaura-ganoddesa-dipik\, verse 90, Srivasa Pandita is described to be an incarnation of Narada Muni, and Sri Rama Pandita, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Narada's. Srivasa Pandita's wife, Malini, is celebrated as an incarnation of the nurse Ambika, who fed Lord Krsna with her breast milk, and as already noted, his niece Narayani, the mother of Thakura Vrndavana dasa, the author of Caitanya-bhnavata, was the sister of Ambika in krsna-lila. We also understand from the description of Caitanya-bhagavata that after Lord Caitanya Mahaprabhu's acceptance of

the sannysa order, Srivasa Pandita left Navadvipa, possibly because of feelings of separation, and domiciled at Kumarahatta.

TEXT 9

sripati, srinidhi--tanra dui sahodara
cri bhira dsa-dasi, grha-parikara

TRANSLATION

Their two brothers were named SriPati and Srinidhi. These four brothers and their servants and maidservants are considered one big branch.

TEXT 10

dui sakhara upasakhaya tan-sabara ganana
yanra grhe mahaprabhura sada sankirtana

TRANSLATION

There is no counting the sub-branches of these two branches. Sri Caitanya MahaPrabhu held congregational chanting daily at the house of Srivasa Pandita.

TEXT 11

cari bhai sa-varnse kare caitanyera se va
gauracandra vlana nahi jane de vi-de va

TRANSLATION

These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

PURPORT

Srila Narottama dasa Thakura has said, *anya-devasraya nai, tomare kahinu bhai, ei bhakti parama-karana*: if one wants to become a pure, staunch devotee, one should not take shelter of any of the demigods or goddesses. Foolish Mayavadis say that worshiping demigods is as good as worshiping the Supreme Personality of Godhead, but that is not a fact. This philosophy misleads people to atheism. One who has no idea what God actually is thinks that any form he imagines or any rascal he accepts can be God. This acceptance of cheap gods or incarnations of God is actually atheism. It is to be concluded, therefore, that those who worship demigods or self-proclaimed incarnations of God are all atheists. They have lost their knowledge, as confirmed in Bhagavad-gita. *Kamais tais tair hrta jnanah prapadyante 'nya- devatah*: "Those whose minds are distorted by material desires surrender unto demigods." (Bg. 7.20) Unfortunately, those who do not cultivate Krsna consciousness and do not properly understand the Vedic

knowledge accept any rascal to be an incarnation of God, and they are of the opinion that one can become an incarnation simply by worshipping a demigod. This philosophical hodge-podge exists under the name of the Hindu religion, but the Krsna consciousness movement does not approve of it. Indeed, we strongly condemn it. Such worship of demigods and so-called incarnations of God should never be confused with the pure Krsna consciousness movement.

TEXT 12

`acaryaratna' nama dhare bada eka sakha
tanra parikara, tanra sakha-upasakha

TRANSLATION

Another big branch was Acaryaratna, and his associates were sub-branches.

TEXT 13

acaryaratnera nama `sri-candrasedkhara'--
yanra ghare devi-bhave nacila isvara

TRANSLATION

Acaryaratna was also named Sri Candrasekhara Acarya. In a drama in his house, Lord Caitanya Played the goddess of fortune.

PURPORT

Dramatic performances were also enacted during the presence of Sri Caitanya Mahaprabhu, but the players who took part in such dramas were all pure devotees; no outsiders were allowed. The members of ISKCON should follow this example. Whenever they stage dramatic performances about the lives of Sri Caitanya Mahaprabhu or Lord Krsna, the players must be pure devotees. Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Srila Bhaktisiddhanta Sarasvati Thakura used to refer to such an actor as yatra-dale narada, which means "farcical Narada." Sometimes an actor in a drama plays the part of Narada Muni, although in his private life he is not at all like Narada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Sri Caitanya Mahaprabhu and Lord Krsna.

Sri Caitanya Mahaprabhu used to perform dramas with Advaita Prabhu, Srivasa Thakura and other devotees in the house of Candrasekhara. The place where Candrasekhara's house was situated is now known as Vrajapattana. Srila Bhaktisiddhanta Sarasvati Thakura established a branch of his Sri Caitanya Matha at this place. When Sri Caitanya Mahaprabhu decided to accept the renounced order of life, Candrasekhara Acarya was informed of this by Sri Nityananda Prabhu, and therefore he was also present when Lord Caitanya accepted sannyasa from Kesava Bharati in Katwa. It is he who first spread word in Navadvipa of Lord

Caitanya's accepting sannyasa. Sri Candrasekhara Acarya was present during many important incidents in the pastimes of Lord Caitanya Mahaprabhu. He therefore forms the second branch of the tree of Lord Caitanya.

TEXT 14

pundarika vidyanidhi--bada-sakha jani
yanra nama lana prabhu kandija apani

TRANSLATION

Pundarika Vidyanidhi, the third big branch, was so dear to Lord Caitanya Mahaprabhu that in his absence Lord Caitanya Himself would sometimes cry.

PURPORT

In the Gaura-ganoddesa-aioika Srila Pundarika Vidyanidhi is described to be the father of Srimati Radharani in krsna-lila. Caitanya Mahaprabhu therefore treated him as His father. Pundarika Vidyanidhi's father was known as Banesvara or, according to another opinion, Suklambara Brahmacari, and his mother's name was Gangadevi. According to one opinion, Banesvara was a descendent of Sri Sivarama Gangopadhyaya. The original home of Pundarika Vidyanidhi was in East Bengal in a village near Dacca named Baghiya which belonged to the Varendra group of brahmana families. Sometimes these Varendra brahmanas were at odds with another group known as Radhiya brahmanas, and therefore Pundarika Vidyanidhi's family was ostracized and at that time was not living as a respectable family. Bhaktisiddhanta Sarasvati informs us that one of the members of this family is living in Vrndavana and is named Sarojananda Gosvami. 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. There is a place in the district of Cattagrama in East Bengal that is known as Hatahajari, and a short distance from this place is a village known as Mekhala-grama in which Pundarika Vidyanidhi's forefathers lived. One can approach Mekhala-grama from Cattagrama either on horseback, by bullock cart or by steamer. The steamer station is known as Annapurnara-ghata. The birthplace of Pundarika Vidyanidhi is about two miles southwest of Annapurnara-ghata. The temple constructed there by Pundarika Vidyanidhi is now very old and much in need of repair. Without repair, the temple may soon crumble. There are two inscriptions on the bricks of that temple, but they are so old that one cannot read them. There is another temple, however, about 200 yards south of this one, and some people say that this is the old temple constructed by Pundarika Vidyanidhi.

Sri Caitanya Mahaprabhu called Pundarika Vidyanidhi "father," and He gave him the title Premanidhi. Pundarika Vidyanidhi later became the spiritual master of Gadadhara Pandita and an intimate friend of Svarupa Damodara. Gadadhara Pandita at first misunderstood Pundarika Vidyanidhi to be an ordinary pounds and shillings man, but later, upon being corrected by Sri Caitanya Mahaprabhu, he became his disciple. Another incident in the life of Pundarika Vidyanidhi involves his criticizing the priest of the Jagannatha temple, for which Jagannatha Prabhu

chastised him personally by slapping his cheeks. This is described in Caitanya-bhnavata, antya- lila, Chapter Seven. Sri Bhaktisiddhanta Sarasvati Thakura informs us that there are still two living descendants of the family of Pundarika Vidyanidhi, who are named Sri Harakumara Smrtitirtha and Sri Krsnakinkara Vidyalankara. For further information one should refer to the dictionary known as Vaisnava- manjus\.

TEXT 15

bada sakha,--gadadhara pandita-gosani
tenho laksmi-rupa, tanra sama keha nai

TRANSLATION

Gadadhara Pandita, the fourth branch, is described as an incarnation of the pleasure potency of Sri Krsna. No one, therefore, can equal him.

PURPORT

In the Gaura-ganoddesa-aipika, verses 147 through 153, it is stated: "The pleasure potency of Sri Krsna formerly known as Vrndavanesvari is now personified in the form of Sri Gadadhara Pandita in the pastimes of Lord Caitanya Mahaprabhu. Sri Svarupa Damodara Gosvami has pointed out that in the shape of Laksmi, the pleasure potency of Krsna, she was formerly very dear to the Lord as Syamasundara-vallabha. The same Syamasundara-vallabha is now present as Gadadhara Pandita. Formerly, as Lalita-sakhi, she was always devoted to Srimati Radharani. In the Twelfth Chapter of this part of Caitanya-caritamrta there is a description of the descendants or disciplic succession of Gadadhara Pandita.

TEXT 16

tanra sisya-upasisya,--tanra upasakha
eimata saba sakha-upasakhara lekha

TRANSLATION

His disciples and grand-disciples are his sub-branches. To describe them all would be difficult.

TEXT 17

vakres vara pandita--prabhura bada priya bhrtya
eka-bhave cabbisa prahara yanra nrtya

TRANSLATION

Vakresvara Pandita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

PURPORT

In the Gaura-ganoddesa-dipika, verse 71, it is stated that Vakresvara Pandita was an incarnation of Aniruddha, one of the quadruple expansions of Visnu (Vasudeva, Sankarsana, Aniruddha and Pradyumna). He could dance wonderfully for seventytwo continuous hours. When Lord Caitanya Mahaprabhu played in dramatic performances in the house of Srivasa Pandita, Vakresvara Pandita was one of the chief dancers, and he danced continually for that length of time. Sri Govinda dasa, an Oriya devotee of Lord Caitanya Mahaprabhu, has described the life of Vakresvara Pandita in his book Gaura-krsnodaya. There are many disciples of Vakresvara Pandita in Orissa, and they are known as Gaudiya Vaisnavas although they are Oriyas. Among these disciples are Sri Gopalaguru and his disciple Sri Dhyana-candra Gosvami.

TEXT 18

apane mahaprabhu gaya yanra nrtya-kale
prabhura carana dhari' vakresvara bale

TRANSLATION

Sri Caitanya Mahaprabhu personally sang while Vakresvara Pandita danced and thus Vakresvara Pandita fell at the lotus feet of the Lord and spoke as follows.

TEXT 19

dasa-sahasra gandharva more deha' candramukha
tara gaya, muni nacon--tabe mora sukha

TRANSLATION

"O Candramukha! Please give me 10,000 Gandharvas. Let them sing as I dance, and then I will be greatly happy."

PURPORT

The Gandharvas, who are residents of Gandharvaloka, are celebrated as celestial singers. Whenever singing is needed in the celestial planets, the Gandharvas are invited to sing. The Gandharvas can sing continuously for days, and therefore Vakresvara Pandita wanted to dance as they sang.

TEXT 20

prabhu bale--tumi mora paksa eka sakha
akase uditama yadi pan ara pakha

TRANSLATION

Lord Caitanya replied: "I have only one wing like you, but if I had another, certainly I would fly in the sky!"

TEXT 21

pandita jagadananda prabhura prana-rupa
loke khyata yenho satyabhamara svarupa

TRANSLATION

Pandita J agadananda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhama [one of the chief queens of Lord Krsna].

PURPORT

There are many dealings of Jagadananda Pandita with Lord Sri Caitanya Mahaprabhu. Most importantly, he was the Lord's constant companion and especially took part in all the pastimes of the Lord in the houses of Srivasa Pandita and Candrasekhara Acarya.

TEXT 22

pritye karite cahe prabhura lalana-palana
vairagya-loka-bhaye prabhu na mane kakhana

TRANSLATION

Jagadananda Pandita [as an incarnation of Satyabhama] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyasi He did not accept the luxuries that Jagadananda Pandita offered.

TEXT 23

dui jane khatmaji Iagaya kondala
tanra prityera katha age kahiba sakala

TRANSLATION

They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

TEXT 24

raghava-pandita--prabhura adya-anucara
tanra eka sakha mukhya--makaradhvaja kara

TRANSLATION

Raghava Pandita, Lord Sri Caitanya Mahaprabhu's original follower, is understood to have been the seventh branch. From him proceeded another sub-branch, headed by Makaradhvaja Kara.

PURPORT

Kara was the surname of Makaradhvaja. At present this surname is generally found in the Kayastha community. The Gaura-ganoddesa-dipika, verse 166 states:

dhanistha bhaksya-samagrim krsnavadad vraje 'mitam
saiva sampratam gauranga-priyo raghava-panditah

Raghava Pandita was formerly a confidentialgopiin Vraja during the time of Lord Krsna's pastimes, and his former name was Dhanistha. This gopi, Dhanistha, always engaged in preparing foodstuffs for Krsna.

TEXT 25

tanhara bhagini damayantiprabhura priya dasi
prabhura bhoga-samagriye kare vara-masi

TRANSLATION

Raghava Pandita's sister Damayanti was the dear maidservant of the Lord. She

always collected various ingredients with which to cook for Lord Caitanya.

PURPORT

In the Gaura-ganoddesa-aipika, verse 167, it is mentioned, gunamla vraje yasid damayanti tu tat-svasa: "The gopi named Gunamala has now appeared as his sister Damayanti." On the East Bengal railway line beginning from the Sealdah station in Calcutta, there is a station named Sodapura which is not very far from Calcutta. Within one mile of this station, toward the western side of the Ganges, is a village known as Panihati in which the residential quarters of Raghava Pandita still exist. On Raghava Pandita's tomb is a creeper on a concrete platform. There is also a Madana-mohana Deity in a broken-down temple nearby. This temple is managed by a local Zamindar of the name Sri Sivacandra Raya Caudhuri. Makaradhvaja Kara was also an inhabitant of Panihati.

TEXT 26

se saba samagriyata jhalite bhariya
raghava la-iya ya'na gupata kariya

TRANSLATION

The foodstuffs Damayanti cooked for Lord Caitanya when He was at Puri were carried in a bag by her brother Raghava without the knowledge of others.

TEXT 27

vara-masa taha prabhu karena angikara
'raghavera jhaji' bali' prasiddhi yahara

TRANSLATION

The Lord accepted these foodstuffs throughout the entire year. That bag is still celebrated as Raghavera jhali ["the bag of Raghava Pandita"].

TEXT 28

se-saba samagriage kariba vistara
yahara sravane bhaktera vahe asrudhara

TRANSLATION

I shall describe the contents of the bag of Raghava Pandita later in this book. Hearing this narration, devotees generally cry, and tears glide down from their eyes.

PURPORT

A vivid description of this Raghavera jhali is to be found in Chapter Ten of the Antya-lila porti o n of Sri Caitanya-caritamrta.

TEXT 29

prabhura atyanta priya--pandita gangadasa
yanhara smarane haya sarva-bandha-nasa

TRANSLATION

Pandita Gangadasa was the eighth dear branch of Sri Caitanya Mahaprabhu. One who remembers his activities attains freedom from all bondage.

TEXT 30

caitanya-parsada--sri-acarya purandara
pita kari' yanre bale gauranga-sundara

TRANSLATION

Sri Acarya Purandara, the ninth branch, was a constant associate of Lord Caitanya. The Lord accepted him as His father.

PURPORT

It is described in the Caitanya-bhagavata that whenever Lord Caitanya Mahaprabhu visited the house of Raghava Pandita, He also visited Purandara Acarya immediately upon receiving an invitation. Purandara Acarya is to be considered most fortunate because the Lord used to greet him by addressing him as His father and embracing him in great love.

TEXT 31

damodara-pandita sakha premete pracanda
prabhura upare yenho kaila vakya-danda

TRANSLATION

Damodara Pandita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

TEXT 32

danda-katha kahiba age vistara kariya
dande tusta prabhu tanre pa.thaiia naoiya

TRANSLATION

I shall describe in detail this incident of chastisement later in Caitanya-caritamrta. The Lord, being very much satisfied by this chastisement, sent Damodara Pandita to Navadvipa.

PURPORT

Damodara Pandita, who was formerly known as Saibya in Vrajadhama, used to carry messages from Lord Caitanya to Sacimata, and during the Rathayatra festival he carried messages from Sacimata to Lord Caitanya Mahaprabhu.

TEXT 33

tanhara anuja sakha--sankara-pandita
'prabhu-padopadhana' yanra nama vidita

TRANSLATION

The eleventh branch, the younger brother of Damodara Pandita, was known as Sankara Pandita. He was celebrated as the shoes of the Lord.

TEXT 34

sadasiva-pandita yanra prabhu-pade asa
prathamei nityanandera yanra ghare vasa

TRANSLATION

Sadasiva Pandita, the twelfth branch, was always anxious to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityananda came to Navadvipa He resided at his house.

PURPORT

It is mentioned in the Caitanya-bhagavata, Antya-lila, Chapter Nine, that Sadasiva Pandita was a pure devotee and that Nityananda Prabhu resided at his house.

"Caitanya-caritamrita - Adi Lila" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Adi Lila section.

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TEXT 35

sri-nrsimha-upasaka--pradyumna brahmacari
prabhu tanra nama kaila `nrsimhananda' kari'

TRANSLATION

The thirteenth branch was Pradyumna Brahmacari. Since he was a worshiper of Lord Nrsimhadeva, Sri Caitanya Mahaprabhu changed his name to Nrsimhananda Brahmacari.

PURPORT

Pradyumna Brahmācari is described in the Antya-līla, Second Chapter, of Sri Caitanya-caritamṛta. He was a great devotee of Lord Caitanya, who changed his name to Nṛsimhananda. While coming from the house of Raghava Pandita at Panihati to the house of Sivananda, Lord Caitanya Mahāprabhu appeared in the heart of Nṛsimhananda Brahmācari. To acknowledge this, Nṛsimhananda Brahmācari used to accept as eatables the foodstuffs of three Deities, namely, Jaganānātha, Nṛsimhadeva and Lord Caitanya Mahāprabhu. This is stated in the Caitanya-caritamṛta, Antya-līla, Second Chapter, verses 48 through 78. Upon receiving information that Lord Caitanya Mahāprabhu was proceeding toward Vrndavana from Kulia, Nṛsimhananda absorbed himself in meditation and by his mental activities constructed a very nice road from Kulia to Vrndavana. All of a sudden, however, he broke his meditation and told the other devotees that this time Lord Caitanya Mahāprabhu would not go to Vrndavana but only as far as the place known as through 62. The Gaura-ganoddesa-dīpikā, verse 74, says, *avesas ca tathajneyo misre pradyumna-samjñake*: Sri Caitanya Mahāprabhu changed the name of Pradyumna Misra, or Pradyumna Brahmācari, to Nṛsimhananda Brahmācari, for in his heart Lord Nṛsimhadeva was manifest. It is said that Lord Nṛsimhadeva used to talk with him directly.

TEXT 36

narayana-pandita eka badai udara
caitanya-carana vinu nahijane ara

TRANSLATION

Narayana Pandita, the fourteenth branch, a great and liberal devotee, did not know any shelter but Lord Caitanya's lotus feet.

PURPORT

Narayana Pandita was one of the associates of Srivasa Thakura. It is mentioned in Caitanya-bhāgavata, Ninth Chapter, verse 93, that he went to see Sri Caitanya Mahāprabhu at Jagannātha Puri with Srivasa Thakura's brother Sri Rama Pandita.

TEXT 37

srimn-pandita sakha--prabhura nija bhṛtya
deuti dharena, yabe prabhu karena nṛtya

TRANSLATION

The fifteenth branch was Sriman Pandita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.

PURPORT

Sriman Pandita was among the companions of Lord Caitanya Mahāprabhu when the Lord performed sankīrtana. When Lord Caitanya dressed Himself

in the form of the goddess Laksmi and danced in the streets of Navadvipa, Sriman Pandita carried a torch to light the way.

TEXT 38

suklambara-brahmacari bada bhagyavan
yanra anna magi' kadi' khaila bhagavan

TRANSLATION

In the sixteenth branch, Suklambara Brahmacari, was very fortunate because Lord Caitanya MahaPrabhu jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

PURPORT

It is stated that Suklambara Brahmacari, an inhabitant of Navadvipa, was Lord Caitanya Mahaprabhu's first companion in the sahkirtana movement. When Lord Caitanya returned from Gaya after initiation, He stayed with Suklambara Brahmacari because He wanted to hear from this devotee about the pastimes of Lord Krsna. Suklambara Brahmacari collected alms of rice from the inhabitants of Navadvipa, and Sri Caitanya Mahaprabhu took pleasure in eating the rice that he cooked. It is said that Suklambara Brahmacari was one of the wives of the yajnic brahmanas during the time of Lord Krsna's pastimes in Vrindavana. Lord Krsna begged foodstuffs from the wives of the yajnic brahmanas, and Lord Caitanya Mahaprabhu performed a similar pastime by begging rice from Suklambara Brahmacari.

TEXT 39

nandana-acarya-sakhajagate vidita
lukai ya dui prabhura yanra ghare sthita

TRANSLATION

Nandana Acarya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityananda] sometimes hid in his house.

PURPORT

Nandana Acarya was another companion of Lord Caitanya Mahaprabhu during His kirtana pastimes in Navadvipa. Srila Nityananda Prabhu, as Avadhuta, traveled on many pilgrimages, and when He first came to Sri Navadvipa-dhama He remained hidden in the house of Nandana Acarya. It is there that He first met all the devotees of Lord Caitanya Mahaprabhu. When Caitanya Mahaprabhu exhibited His mahaprakasa, He asked Ramai Pandita to call Advaita Prabhu, who was hiding in the home of Nandana Acarya, for Sri Caitanya Mahaprabhu could understand that He was hiding. Similarly, Lord Caitanya also sometimes hid in the home of Nandana Acarya. In this connection one may refer to Caitanya-bhagavata, Madhya-lila Chapters Six and Seventeen.

TEXT 40

sri-mukunda-datta sakha--prabhura samadhyayi
yanhara kirtane nace caitanya-gosani

TRANSLATION

Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

PURPORT

Sri Mukunda Datta was born in the Cattagrama district in the village of Chanhora, which is under the jurisdiction of the police station named Patiya. This village is situated ten krosas, or about twenty miles, from the home of Pundarika Vidyanidhi. In the Gauraganoddesa-dipika (1 40) it is said:

vraje sthitau gayakau yau madhukan tha-madhuvratau
mukunda-vasude vau tau dattau gauranga-gayakau

"In Vraja there were two very nice singers named Madhukantha and Madhuvrata. They appeared in caitanya-lila as Mukunda and Vasudeva Datta, who were singers in the society of Lord Caitanya Mahaprabhu." When Lord Caitanya was a student, Mukunda Datta was His class friend, and they frequently engaged in logical arguments. Sometimes Lord Caitanya Mahaprabhu would fight with Mukunda Datta, using tricks of logic. This is described in Caitanya-bhagavata, Adi-lila, Chapters Seven and Eight. When Lord Caitanya Mahaprabhu returned from Gaya, Mukunda Datta gave Him pleasure by reciting verses from Srimad-Bhagavatam about krsna-lila. It was by his endeavor that Gadadhara Pandita Gosvami became a disciple of Pundarika Vidyanidhi, as stated in Madhya-lila, Chapter Seven. When Mukunda Datta sang in the courtyard of Srivasa Prabhu, Mahaprabhu danced with His singing, and when Lord Caitanya for twenty-one hours exhibited an ecstatic manifestation known as sata-prahariya, Mukunda Datta inaugurated the function by singing. Sometimes Lord Caitanya Mahaprabhu chastised Mukunda Datta by calling him kharjhatia beta because he attended many functions held by different classes of nondevotees. This is stated in Caitanya-bhagavata, Madhya-lila, Chapter Ten. When Lord Caitanya Mahaprabhu dressed Himself as the goddess of fortune to dance in the house of Candrasekhara, Mukunda Datta began the first song.

Before disclosing His desire to take the renounced order of life, Lord Caitanya first went to the house of Mukunda Datta, but at that time Mukunda Datta requested Lord Caitanya Mahaprabhu to continue His sankirtana movement for a few days more before taking sannyasa. This is stated in Caitanya-bhagavata, Madhya-lila Chapter Twenty-five. The information of Lord Caitanya's accepting the renounced order was made known to Gadadhara Pandita, Candrasekhara Acarya and Mukunda Datta by Nityananda Prabhu, and therefore all of them went to Katwa and arranged for kirtana and all the paraphernalia for Lord Caitanya's acceptance of sannyasa. After the Lord took sannyasa, they all followed Him, especially Sri Nityananda Prabhu, Gadadhara Prabhu and Govinda, who followed Him all the way to Purusottama-ksetra. In this connection one may refer to Antya-lila, Chapter Two. In the place known as Jalesvara, Nityananda Prabhu broke the sannyasa rod of Caitanya Mahaprabhu. Mukunda

Datta was also present at that time. He went every year from Bengal to see Lord Caitanya at Jagannatha Puri.

TEXT 41

vasudeva datta--prabhura bhrtya mahasaya
sahasra-mukhe yanra guna kahile na haya

TRANSLATION

Vasudeva Datta, the nineteenth branch of the Sri 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.

PURPORT

Vasudeva Datta, the brother of Mukunda Datta, was also a resident of Cattagrama. In the Caitanya-bhagavata it is said, yanra sthane krsna haya apane vlkraya: Vas u deva Datta was such a powerful devotee that Krsna was purchased by him. Vasudeva Datta stayed at Srivasa Pandita's house, and in Caitanya-bhagavata it is described that Lord Caitanya Mahaprabhu was so pleased with Vasudeva Datta and so affectionate toward him that He used to say, "I am only Vasudeva Datta's man. My body is only meant to please Vasudeva Datta, and he can sell Me anywhere." Thrice He vowed that this was a fact and that no one should disbelieve these statements. "All My dear devotees," He said, "I tell you the truth. My body is especially meant for Vasudeva Datta." Vasudeva Datta initiated Sri Yadunandana Acarya, the spiritual master of Raghunatha dasa, who later became Raghunatha dasa Gosvami. This will be found in the Antya-lila, Sixth Chapter, verse 161. Vasudeva Datta spent money very liberally; therefore Lord Caitanya Mahaprabhu asked Sivananda Sen to become his sarakhela, or secretary, in order to control his extravagant expenses. Vasudeva Datta was so kind to the living entities that he wanted to take all their sinful reactions so that they might be delivered by Sri Caitanya Mahaprabhu. This is described in the Fifteenth Chapter of Adi-lila, verses 159 through 180.

There is a railway station named Purvasthali near the Navadvipa railway station, and about one mile away, in a village known as Mamagachi, which is the birthplace of Vrndavana dasa Thakura, there is presently a temple of Madana-gopala that was established by Vasudeva Datta. The Gaudiya Matha devotees have now taken charge of this temple, and the seva-puja is going on very nicely. Every year all the pilgrims on the navadvipa-parikrama visit Mamagachi. Since Sri Bhaktisiddhanta Sarasvati Thakura inaugurated the navadvipa-parikrama function, the temple has been very well managed.

TEXT 42

jagate yateka jiva, tara papa lana
naraka bhunjite cahe jiva chadaiya

TRANSLATION

Srila Vasudeva Datta Thakura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahaprabhu might deliver them.

TEXT 43

haridasa-thakura sakhara adbhuta carita
tlna laksa nama tenho layena apatita

TRANSLATION

The twentieth branch of the Caitanya tree was Haridasa Thakura. His character was wonderful. He used to chant the holy name of Krsna 300,000 times a day without fail.

PURPORT

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridasa Thakura's behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Krsna mantra. Therefore we have prescribed in our society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses. It is stated in the Caitanya-bhagavata, Adi-lila, Chapter Two, that Haridasa Thakura was born in a village known as Budhana but after some time came to live on the bank of the Ganges at Fulia near Santipura. From the description of his chastisement by a Muslim magistrate, which is found in the Eleventh Chapter of the Adi-lila of Caitanya-bhagavata, we can understand how humble and meek Haridasa Thakura was and how he achieved the causeless mercy of the Lord. In the dramas performed by Lord Caitanya Mahaprabhu, Haridasa Thakura played the part of a police chief. While chanting the Hare Krsna maha-mantra in Benapola, he was personally tested by Mayadevi herself. Haridasa Thakura's passing away is described in the Antya-lila of Caitanya-caritamrta, Eleventh Chapter. It is not definitely certain whether Sri Haridasa Thakura appeared in the village named Budhana that is in the district of Khulana. Formerly this village was within a district of twenty-four parganas within the Sataksira division.

TEXT 44

tanhara ananta guna--kahi dinmatra
acarya gosani yanre bhunjaya sraddha-patra

TRANSLATION

There was no end to the transcendental qualities of Haridasa Thakura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvami, when performing the sraddha ceremony of his father, offered him the first plate.

TEXT 45

prahlada-samana tanra gunera taranga
yavana-tadaneo yanra nahika bhru-bhanga

TRANSLATION

The waves of his good qualities were like those of Prahlada Maharaja. He did not even slightly raise an eyebrow when persecuted by the Mohammedan ruler.

TEXT 46

tenho siddhi paile tanra deha lana kole
nacila caitanya-prabhu maha-kutuhale

TRANSLATION

After the Passing away of Haridasa Thakura, the Lord Himself took his body on His lap, and He danced with it in great ecstasy.

TEXT 47

tanra lila varniyachena vrndavana-dasa
yeba avasista, age karlba prakasa

TRANSLATION

Srila Vrndavana dasa Thakura vividly described the pastimes of Haridasa Thakura in his Caitanya-bhagavata. Whatever has remained undescribed I shall try to explain later in this book.

TEXT 48

tanra upasakha--yata kulina-gramijana
satyaraja-adi--tanra krpara bhajana

TRANSLATION

One sub-branch of Haridasa Thakura consisted of the residents of Kulina-grama. The most important among them was Satyaraja Khana, or Satyaraja Vasu, who was a recipient of all the mercy of Haridasa Thakura.

PURPORT

Satyaraja Khana was the son of Gunaraja Khana and father of Ramananda Vasu. Haridasa Thakura lived for some time during the Caturmasya period in the village named Kulina-grama, where he chanted the holy name, the Hare Krsna maha-mantra, and distributed his mercy to

the descendants of the Vasu family. Satyaraja Khana was allotted the service of supplying silk ropes for the Jagannatha Deity during the Rathayatra festival. The answers to his inquiries from Sri Caitanya Mahaprabhu about the duty of householder devotees are vividly described in the Madhya-lila, Chapters Fifteen and Sixteen. The village of Kulina-grama is situated two miles from the railway station named Jaugrama on the Newcord line from Howrah to Burdwan. Lord Caitanya Mahaprabhu very highly praised the people of Kulinagrama, and He stated that even a dog of Kulina-grama was very dear to Him.

TEXT 49

sri-murari gupta sakha--premera bhandara
prabhura hrdaya drave suni' dainya yanra

TRANSLATION

Murari Gupta, the twenty-first branch of the tree of Sri Caitanya Mahaprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

PURPORT

Sri Murari Gupta wrote a book called SriCaitanya-carlta. He belonged to a vaidya physician family of Srihatta, the paternal home of Lord Caitanya, and later became a resident of Navadvipa. He was among the elders of Sri Caitanya Mahaprabhu. Lord Caitanya exhibited His Varaha form in the house of Murari Gupta, as described in the Caitanya-bhagavata, Madhya-lila, Th ird Chapter. When Sri Caitanya Mahaprabhu exhibited His mahaprakasa form, He appeared before Murari Gupta as Lord Ramacandra. When Sri Caitanya Mahaprabhu and Nityananda Prabhu were sitting together in the house of Srivasa Thakura, Murari Gupta first offered his respects to Lord Caitanya and then to Sri Nityananda Prabhu. Nityananda Prabhu, however, was older than Caitanya Mahaprabhu, and therefore Lord Caitanya remarked that Murari Gupta had violated social etiquette, for he should have first shown respect to Nityananda Prabhu and then to Him. In this way, by the grace of SriCaitanya Mahaprabhu, Murari Gupta was informed about the position of Sri Nityananda Prabhu, and the next day he offered obeisances first to Lord Nityananda and then to Lord Caitanya. Sri Caitanya Mahaprabhu gave chewed pan or betel nut to Murari Gupta. Once Murari Gupta offered foodstuffs to Lord Caitanya that were cooked with excessive ghee, and the next day the Lord became sick and went to Murari Gupta for treatment. Lord Caitanya accepted some water from the water pot of Murari Gupta, and thus He was cured. The natural remedy for indigestion is to drink a little water, and since Murari Gupta was a physician, he gave the Lord some drinking water and cured Him. When Caitanya Mahaprabhu appeared in the house of Srivasa Thakura in His Caturbhuja murti, Murari Gupta became His carrier in the form of Garuda, and in these pastimes of ecstasy the Lord then got up on his back. It was the desire of Murari Gupta to leave his body before the disappearance of Caitanya Mahaprabhu, but the Lord forbade him to do so. This is described in Caitanya-bhagavata, Madhya-lila, Chapter Twenty. When Sri Caitanya Mahaprabhu one day appeared in ecstasy as the Varaha murti, Murari Gupta offered Him prayers. He was a great devotee of

Lord Ramacandra, and his staunch devotion is vividly described in the Madhya-lila, Fifteenth Chapter, verses 137 through 157.

TEXT 50

pratigraha nahi kare, na laya kara dhana
atma-vrtti kari' kare kutumba bharana

TRANSLATION

Srila Murari Gupta never accepted charity from friends, nor did he accept money from anyone. He practiced as a physician and maintained his family with his earnings.

PURPORT

It should be noted that a grhastha (householder) must not make his livelihood by begging from anyone. Every householder of the higher castes should engage himself in his own occupational duty as a brahmana, ksatriya or vaisya, but he should not engage in the service of others, for this is the duty of a sudra. One should simply accept whatever he earns by his own profession. The engagements of a brahmana are yajana, yajana, pathana, pathana, dana and pratigraha. A brahmana should be a worshiper of Visnu, and he should also instruct others how to worship Him. A ksatriya can become a landholder and earn his livelihood by levying taxes or collecting rent from tenants. A vaisya can accept agriculture or general trade as an occupational duty. Since Murari Gupta was born in a physician's family (vaidya-vamsa), he practiced as a physician, and with whatever income he earned he maintained his family. As stated in Srimad-Bhagavatam, everyone should execute his occupational duty, and thus he should satisfy the Supreme Personality of Godhead. That is the perfection of life. This system is called daiva-varnasrama. Murari Gupta was an ideal grhastha, for he was a great devotee of Lord Ramacandra and Caitanya Mahaprabhu. By practicing as a physician he maintained his family and at the same time satisfied Lord Caitanya to the best of his ability. This is the ideal of householder life.

TEXT 51

cikitsa karena yare ha-iyā sadaya
deha-roga bhava-roga,--dui tara ksaya

TRANSLATION

As Murari Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

PURPORT

Murari Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in

human society. One disease, which is called adhyat- mika, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murari Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Krsna consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet, and therefore the Krsna consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Krsna maha-mantra, and the diet of prasada. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Krsna consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

TEXT 52

sriman sena prabhura sevaka pradhana
caitanya-carana vinu nahijane ana

TRANSLATION

Sriman Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Sri Caitanya Mahaprabhu.

PURPORT

Sriman Sena was one of the inhabitants of Navadvipa and was a constant companion of Lord Caitanya Mahaprabhu.

TEXT 53

sri-gadadhara dasa sakha sarvopari
kajiganera mukhe yenha bolaila hari

TRANSLATION

Sri Gadadhara dasa, the twenty-third branch, was understood to be the topmost, for he induced all the Mohammedan Kazis to chant the holy name of Lord Hari.

PURPORT

About eight or ten miles from Calcutta on the banks of the Ganges is a village known as Endiyadaha-grama. Srila Gadadhara dasa was known as an inhabitant of this village (endiyadaha-vasi gadadhara dasa). The Bhakti-ratnakara, Seventh Chapter, informs us that after the disappearance of Lord Caitanya Mahaprabhu, Gadadhara dasa came from Navadvipa to Katwa. Thereafter he came to Endiyadaha and resided there.

He is stated to be the luster of the body of Srimati Radharani, just as Srila Gadadhara Pandita Gosvami is an incarnation of Srimati Radharani Herself. Caitanya Mahaprabhu is sometimes explained to be radhabhava-dyuti- subalita, or characterized by the emotions and bodily luster of Srimati Radharani. Gadadhara dasa is this dyuti, or luster. In the Gaura-ganoddesa-dipika he is described to be the expansion potency of Srimati Radharani. He counts among the associates of both Srila Gaurahari and Nityananda Prabhu; as a devotee of Sri Caitanya Mahaprabhu he was one of the associates of Lord Krsna in conjugal love, and as a devotee of Lord Nityananda he is considered to have been one of the friends of Krsna in pure devotional service. Even though he was an associate of Lord Nityananda Prabhu, he was not among the cowherd boys but was situated in the transcendental mellow of conjugal love. He established a temple of Sri Gaurasundara in Katwa.

In 1434 sakabda (1534 A.D.) when Lord Nityananda Prabhu was empowered by Lord Caitanya to preach the sankirtana movement in Bengal, Sri Gadadhara dasa was one of Lord Nityananda's chief assistants. He preached the sankirtana movement by requesting everyone to chant the Hare Krsna maha-mantra. This simple preaching method of Srila Gadadhara dasa can be followed by anyone and everyone in any position of society. One must simply be a sincere and serious servant of Nityananda Prabhu and preach this cult door to door.

When Srila Gadadhara dasa Prabhu was preaching the cult of harl-kirtana, there was a magistrate who was very much against his sankirtana movement. Following in the footsteps of Lord Caitanya Mahaprabhu, Srila Gadadhara dasa one night went to the house of the Kazi and requested him to chant the Hare Krsna maha-mantra. The Kazi replied, "All right, I shall chant Hare Krsna tomorrow." On hearing this, Srila Gadadhara dasa Prabhu began to dance, and he said, "Why tomorrow? You have already chanted the Hare Krsna mantra, so simply continue."

In the Gaura-ganoddesa-dipika (Verses 154, 1 55) it is said:
radha-vibhuti-rupa ya candrakantih pura vraje
sa sri-gauranga-nikate dasa-vamsyo gadadharah
purnananda vraje yasid baladeva-priyagrani
sapi karya-vasad eva pravisat tam gadadharam

Srila Gadadhara dasa is considered to be a united form of Candrakanti, who is the effulgence of Srimati Radharani, and Purnananda, who is an expansion of Lord Balarama's very dear girl friend. Thus Srila Gadadhara dasa Prabhu was one of the associates of both Caitanya Mahaprabhu and Nityananda Prabhu. Once while Srila Gadadhara dasa Prabhu was returning to Bengal from Jagannatha Puri with Nityananda Prabhu, he forgot himself and began talking very loudly as if he were a girl of Vrajabhumi selling yogurt, and Srila Nityananda Prabhu noted this. Another time, while absorbed in the ecstasy of thegopis, he carried a jug filled with Ganges water on his head as if he were selling milk. When Lord Caitanya Mahaprabhu appeared in the house of Raghava Pandita while going to Vrndavana, Gadadhara dasa went to see Him, and Sri Caitanya Mahaprabhu was so glad that He put His foot on his head. When Gadadhara dasa Prabhu was present in Endiyadaha he established a Balagopala murti for worship there. Sri Madhava Ghosh performed a drama known as "Dana-khanda" with the help of Sri Nityananda Prabhu and Sri Gadadhara casa. This is explained in Caitanya-bhagavata, Antya-khanda, Fifth Chapter.

The tomb of Gadadhara dasa Prabhu, which is in the village of Endiyadaha, was under the control of the Samyogi Vaisnavas and later

under the direction of Siddha Bhagavan dasa Babaji of Kalna. By his order, Sri Madhusudana Mullik, one of the members of the aristocratic Mullik family of the Narikeladanga in Calcutta, established a patavati (monastery) there in the Bengali year 1256. He also arranged for the worship of a Deity named Sri Radhakanta. His son Balaicanda Mullik, established Gaura-Nitai Deities there in the Bengali year 1312. Thus on the throne of the temple are both Gaura-Nityananda Deities and Radha-Krsna Deities. Below the throne is a tablet with an inscription written in Sanskrit. In that temple there is also a small Deity of Lord Siva as Gopesvara. This is all described on a stone by the side of the entrance door.

TEXT 54

sivananda sena--prabhura bhrtya antaranga
prabhu-sthane yaite sabe layena yanra sanga

TRANSLATION

Sivananda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahaprabhu. Everyone who went to Jagannatha Puri to visit Lord Caitanya took shelter and guidance from Sri Sivananda Sena.

TEXT 55

prativerse prabhugana sangete laiya
nilacale calena pathe palana kariya

TRANSLATION

Every year he took a party of devotees from Bengal to Jagannatha Purito visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

TEXT 56

bhakte krpa karena prabhu e-tina svarupe
'saksat,' 'avesa' ara 'avlrbhava'--rupe

TRANSLATION

Lord Sri Caitanya Mahaprabhu bestows His causeless mercy uPon His devotees in three features: His own direct apPearance [saksat], His Prowess within someone He empowers [avesa], and His manifestation [avirbhava].

PURPORT

The saksat feature of Sri Caitanya Mahaprabhu is His personal presence. Avesa refers to invested power, like that invested in Nakula Brahmachari. Avirbhava is a manifestation of the Lord that appears even

though He is personally not present. For example, Sri Sacimata offered foodstuffs at home to Sri Caitanya Mahaprabhu although He was far away in Jagannatha Puri, and when she opened her eyes after offering the foodstuffs she saw that they had actually been eaten by Sri Caitanya Mahaprabhu. Similarly, Srivasa Thakura performed sankirtana, and everyone felt the presence of Sri Caitanya Mahaprabhu even in His absence. This is another example of avirbhava.

TEXT 57

`saksate' sakala bhakta dekhe nirvisesa
nakula brahmacari-dehe prabhura `avesa'

TRANSLATION

The appearance of Lord Sri Caitanya Mahaprabhu in every devotee's presence is called saksat. His appearance in Nakula Brahmacari as a symptom of special prowess is an example of avesa.

TEXT 58

`pradyumna brahmacari' tanra age nama chiya
`nrsimhananda' nama prabhu pache ta' rakhila

TRANSLATION

The former Pradyumna Brahmacari was given the name Nrsimhananda Brahmacari by Sri Caitanya Mahaprabhu.

TEXT 59

tanhate ha-ila caitanyera `avirbhava'
alaukika aiche prabhura aneka svabhava

TRANSLATION

In his body there were symptoms of avirbhava. Such appearances are uncommon, but Lord Caitanya Mahaprabhu displayed many such pastimes through His different features.

PURPORT

In the Gaura-ganoddesa-dipika (74) it is said that Nakula Brahmacari displayed the prowess (avesa) and Pradyumna Brahmacari the appearance (avirbhava) of Sri Caitanya Mahaprabhu. There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Sri Caitanya Mahaprabhu functions with specific prowess, he displays the feature called avesa. Sri Caitanya Mahaprabhu personally spread the sankirtana movement, and He advised all the inhabitants of Bharata-varsa to take up His cult and preach it all over the world. The visible bodily symptoms of devotees who follow such instructions are called avesa. Srila Sivananda

Sena observed such avesa symptoms in Nakula Brahmachari, who displayed symptoms exactly like those of Sri Caitanya Mahaprabhu. The Caitanya-caritamrta states that in this age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Krsna. The process by which a devotee is thus empowered is called avesa, or sometimes it is called saktyavesa.

Pradyumna Brahmachari was formerly a resident of a village known as Piyariganja in Kalna. There is a description of him in the Antya-Iila of Caitanya-caritamrta, Second Chapter, and in the Antya-Iila of Caitanya-bhagavata, Chapters Three and Nine.

TEXT 60

asvadila e saba rasa sena sivananda
vistari' kahiba age esaba ananda

TRANSLATION

Srila Sivananda Sena experienced the three features saksat, avesa and avirbhava. Later I shall vividly describe this transcendently blissful subject.

PURPORT

Srila Sivananda Sena has been described by Srila Bhaktisiddhanta Sarasvati Maharaja as follows. He was a resident of Kumarahatta, which is also known as Halisahara, and was a great devotee of the Lord. About one and a half miles from Kumarahatta is another village, known as Kancadapada, in which there are Gaura-Gopala Deities installed by Sivananda Sena, who also established a temple of Krsnaraya that is still existing. Sivananda Sena was the father of Paramananda Sena, who was also known as Puridasa or Karnapura. Paramananda Sena wrote in his Gaura-ganoddesa-dipika (176) that two of the gopis of Vrndavana, whose former names were Vira and Dutti, combined to become his father. Srila Sivananda Sena guided all the devotees of Lord Caitanya who went from Bengal to Jagannatha Puri, and he personally bore all the expenses for their journey. This is described in the Madhya-lila, Chapter Sixteen, verses 19 through 26. Srila Sivananda Sena had three sons, named Caitanya dasa, Ramadasa and Paramananda. This last son later became Kavikarnapura, and he is the author of Gaura-ganoddesa-dipika. His spiritual master was Srinatha Pandita, who was Sivananda Sena's priest. Due to Vasudeva Datta's lavish spending, Sivananda Sena was engaged to supervise his expenditures.

Sri Sivananda Sena actually experienced Sri Caitanya Mahaprabhu's features of saksat, avesa and avirbhava. He once picked up a dog while on his way to Jagannatha Puri, and it is described in the Antya-Iila, First Chapter, that this dog later attained salvation by his association. When Srila Raghunatha dasa, who later became Raghunatha dasa Gosvami, fled his paternal home to join Sri Caitanya Mahaprabhu, his father wrote a letter to Sivananda Sena to get information about him. Sivananda Sena supplied him the details for which he asked, and later Raghunatha dasa Gosvami's father sent some servants and money to Sivananda Sena to take care of Raghunatha dasa Gosvami. Once Sri

Sivananda Sena invited Lord Caitanya Mahaprabhu to his home and fed Him so sumptuously that the Lord felt indigestion and was somewhat sick. This became known to his son, who gave the Lord some medicine for His digestion, and thus Lord Caitanya Mahaprabhu was very pleased. This is described in the Antya-lila, Tenth Chapter, verses 124 through 151.

Once while going to Jagannatha Puri all the devotees had to stay underneath a tree, without the shelter of a house or even a shed, and Nityananda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus He cursed Sivananda's sons to die. Sivananda's wife was very much aggrieved at this, and she began to cry. She very seriously thought that since her sons had been cursed by Nityananda Prabhu, certainly they would die. When Sivananda later returned and saw his wife crying, he said, "Why are you crying? Let us all die if Sri Nityananda Prabhu desires." When Sivananda Sena returned and Srila Nityananda Prabhu saw him, the Lord kicked him severely, complaining that He was very hungry, and asked why he did not arrange for His food. Such is the behavior of the Lord with His devotees. Srila Nityananda Prabhu behaved like an ordinary hungry man, as if completely dependent on the arrangements of Sivananda Sena.

There was a nephew of Sivananda Sena's named Srikanta who left the company in protest of Nityananda Prabhu's curse and went directly to Sri Caitanya Mahaprabhu at Jagannatha Puri, where the Lord pacified him. On that occasion, Lord Caitanya Mahaprabhu allowed His toe to be sucked by Puridasa, who was then a child. It is by the order of Caitanya Mahaprabhu that he could immediately compose Sanskrit verses. During the misunderstanding with Sivananda's family, Sri Caitanya Mahaprabhu ordered His personal attendant Govinda to give them all the remnants of His foodstuffs. This is described in the Antya-khanda, Chapter Twelve, verse 53.

TEXT 61

sivanandera upasakha, tanra parikara
putra-bhrtyadi kari' caitanya-kinkara

TRANSLATION

The sons, servants and family members of Sivananda Sena constituted a subbranch. They were all sincere servants of Lord Sri Caitanya Mahaprabhu.

TEXT 62

caitanya-dasa, ramadasa, ara karnapura
tina putra sivanandera prabhura bhakta-sura

TRANSLATION

The three sons of Sivananda Sena, named Caitanya dasa, Ramadasa and KarnaPura, were all heroic devotees of Lord Caitanya.

PURPORT

Caitanya dasa, the eldest son of Sivananda Sena, wrote a commentary on Krsna- karnamita which was later translated by Srila Bhaktivinoda Thakura in his paper Saijana-tosani. According to expert opinion, Caitanya dasa was the author of the book Caitanya-carita, which was written in Sanskrit. The author was not Kavikarnapura, as generally supposed. This is the opinion of Srila Bhaktisiddhanta Sarasvati Thakura. Sri Ramadasa was the second son of Sivananda Sena. It is stated in the Gaura-ganoddesa-dioika (145) that two experienced servants of Lord Krsna named Suka and Daksa in krsna-Iila became the elder brothers of Kavikarnapura, namely, Caitanya dasa and Ramadasa. Karnapura, the third son, who was also known as Paramananda dasa or Puridasa, was initiated by Srinatha Pandita, who was a disciple of Sri Advaita Prabhu. Karnapura wrote many books that are important in Vaisnava literatu re, such as Ananda-vindavana-campu, A lankara-kaustubha, Gaura- ganoddesa- dipika and the great epic Caitanya-candrodaya-nataka. He was born in the year sakabda 1448. He continually wrote books for ten years, from 1488 until

TEXT 63

sri-vallabhasena, ara senasrikanta
sivananda-sambandhe prabhura bhakta ekanta

TRANSLATION

Srivallabha Sena and Srikanta Sena were also sub-branches of Sivananda Sena, for they were not only his nephews but also unalloyed devotees of Sri Caitanya Mahaprabhu.

PURPORT

When Lord Nityananda Prabhu rebuked Sivananda Sena on the way to Puri, these two nephews of Sivananda left the company as a protest and went to see SriCaitanya Mahaprabhu at J agannatha Puri. The Lord could understand the feelings of the boys, and He asked His personal assistant Govinda to supply them prasada until the party of Sivananda arrived. During the Rathayatra sankirtana festival these two brothers were members of the party led by M u ku nda. I n the Gaura-ganoddesa- dipika it is said that the gopi whose name was Katyayaniappeared as Srikanta Sena.

TEXT 64

prabhu-priya go vindananda mahabhadgava ta
prabhura kirtaniya adi sri-govinda datta

TRANSLATION

Govindananda and Govinda Oatta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kirtana in the company of SriCaitanya Mahaprabhu. Govinda Datta was the principal singer in Lord Caitanya's kirtana party.

PURPORT

Govinda Datta appeared in the village of Sukhacara near Khadadaha.

TEXT 65

sri-vijaya-dasa-nama prabhura akhariya
prabhure aneka pu~thi diyache likhiya

TRANSLATION

Sri Vijaya dasa, the twenty-seventh branch, another of the Lord's chief singers, gave the Lord many books written by hand.

PURPORT

Formerly there were no printing presses nor printed books. All books were handwritten. Precious books were kept in manuscript form in temples or important places, and anyone who was interested in a book had to copy it by hand. Vijaya dasa was a professional writer who copied many manuscripts and gave them to Sri Caitanya Mahaprabhu.

TEXT 66

`ratnabahu' bali' prabhu thuija tanra nama
akincana prabhura prijya krsnadasa-nama

TRANSLATION

Sri Caitanya Mahaprabhu gave Vijaya dasa the name Ratnabahu ["jewel-handed"] because he copied for Him many manuscripts. The twenty-eighth branch was Krsnadasa, who was very dear to the Lord. He was known as Akincana Krsnadasa.

PURPORT

Akincana means "one who possesses nothing in this world."

TEXT 67

khola-veca sridhara prabhura priyadasa
yanha-sane prabhu kare nitya parihasa

TRANSLATION

The twenty-ninth branch was Sridhara, a trader in banana tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

PURPORT

Sridhara was a poor brahmana who made a living by selling banana tree bark to be made into cups. Most probably he had a banana tree garden and collected the leaves, skin and pulp of the banana trees to sell daily in the market. He spent fifty percent of his income to worship the Ganges, and the balance he used for his subsistence. When

Sri Caitanya Mahaprabhu started His civil disobedience movement in defiance of the Kazi, Sridhara danced in jubilation. The Lord used to drink water from his water jug. Sridhara presented a squash to Sacidevi to cook before Lord Caitanya took sannyasa. Every year he went to see Lord Caitanya Mahaprabhu

at Jagannatha Puri. According to Kavikarnapura, Sridhara was a cowherd boy of Vrndavana whose name was Kusumasava. In his Gaura-ganoddesa-dipika, verse 133, it is stated:

kholavecataya khyatah panditah sridharo dviliah
asid vraje hasya-karo yo namna kusumasavah

"The cowherd boy known as Kusumasava in ktsna-Iila later became Kholaveca Sridhara during Caitanya Mahaprabhu's Iila at Navadvipa.",

TEXT 68

prabhu yanra nitya laya thoda-moca-phala
yanra phuta-lauhapatre prabhu pila jala

TRANSLATION

Every day Lord Caitanya MahaPrabhu jokingly snatched fruits, flowers and pulp from Sridhara and drank from his broken iron pot.

TEXT 69

prabhura atipriya dasa bhagavan pandita
yanra dehe krsna purve haila adhisthita

TRANSLATION

The thirtieth branch was Bhagavan Pandita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Krsna who always kept the Lord within his heart.

TEXT 70

jagadisa pandita, ara hiranya mahasaya
yare krpa kaila balye prabhu dayamaya

TRANSLATION

The thirty-first branch was Jagadisa Pandita, and the thirty-second was Hiranya Mahasaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

PURPORT

Jagadisa Pandita was formerly a great dancer in krsna-Iila and was known as Candrahasa. Regarding Hiranya Pandita, it is said that once Lord Nityananda, decorated with valuable jewels, stayed at his home, and a great thief attempted all night long to plunder these jewels but was

unsuccessful. Later he came to Nityananda Prabhu and surrendered unto Him.

TEXT 71

ei dui-ghare prabhu ekadasi dine
visnura nai vedya magi' khaila apane

TRANSLATION

In their two houses Lord Caitanya Mahaprabhu begged foodstuffs on the Ekadasi day and ate them Personally.

PURPORT

The injunction to fast on Ekadasi is especially meant for devotees; on Ekadasi there are no restrictions regarding foodstuffs that may be offered to the Lord. Lord Sri Caitanya Mahaprabhu took the foodstuffs of Lord Visnu in His ecstasy as visnu- tattva.

TEXT 72

prabhura paduya dui,--purusottama, sanjaya
vyakarane dui sisya--dui mahasaya

TRANSLATION

The thirty-third and thirty-fourth branches were the two students of Caitanya Mahaprabhu named Purusottama and Sanjaya, who were stalwart students in grammar. They were very great Personalities.

PURPORT

These two students were inhabitants of Navadvipa and were the Lord's first companions in the sankirtana movement. According to Caitanya-bhagavata, Purusottama Sanjaya was the son of Mukunda Sanjaya, but the author of Sri Caitanya-caritamrta has clarified that Purusottama and Sanjaya were two people, not one.

TEXT 73

vanamalipandita sakha vikhyata jagate
sonara musala hala dekhila prabhura hate

TRANSLATION

Vanamali Pandita, the thirty-fifth branch of the tree, was very celebrated in this world. He saw in the hands of the Lord a golden club and plow.

PURPORT

Vanamali Pandita saw Lord Caitanya in the ecstasy of Balarama. This is described vividly in Caitanya-bhagavata, Antya-lila, Chapter N ine.

TEXT 74

sri caitanyera ati priya buddhimanta khan
ajanma ajnakari tenho se vaka-pradhana

TRANSLATION

The thirty-sixth branch, Buddhimanta Khan, was extremely dear to Lord Caitanya Mahaprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered to be a chief servant of the Lord.

PURPORT

Sri Buddhimanta Khan was one of the inhabitants of Navadvipa. He was very rich, and it is he who arranged for the marriage of Lord Caitanya with Visnupriya, the daughter of Sanatana Misra, who was the priest of the local Zamindar. He personally defrayed all the expenditures for the marriage ceremony. When Lord Caitanya Mahaprabhu was attacked by vayu-vyadhi (derangement of the air within the body) Buddhimanta Khan paid for all requisite medicines and treatments to cure the Lord. He was the Lord's constant companion in the kirtana movement. He collected ornaments for the Lord when He played the part of the goddess of fortune in the house of Candrasekhara Acarya. He also went to see Lord Caitanya Mahaprabhu when He was staying at Jagannatha Puri.

TEXT 75

garuda pandita laya srinama-mangala
nama-bale visa yanre na karila bala

TRANSLATION

Garuda Pandita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.

PURPORT

Garuda Pandita was once bitten by a poisonous snake, but the snake's poison could not affect him because of his chanting the Hare Krsna maha-mantra.

TEXT 76

gopinatha simha--eka caitanyera dasa
akrura bali' prabhu yanre kaila parihasa

TRANSLATION

Gopinatha Simha, the thirty-eighth branch of the tree, was a faithful servant of Lord Caitanya Mahaprabhu. The Lord jokingly addressed him as Akrura.

PURPORT

Actually he was Akrura, as stated in Gaura-ganoddesa-dipika.

TEXT 77

bhagavati de vananda vakresvara-krpate
bhagavatera bhakti-atha paila prabhu haite

TRANSLATION

Devananda Pandita was a professional reciter of Srimad-Bhagavatam, but by the mercy of Vakresvara Pandita and the grace of the Lord he understood the devotional interpretation of the Bhagavatam.

PURPORT

In the Caitanya-bhagavata, Madhya-Iila, Chapter Twenty-one, it is stated that Devananda Pandita was an inhabitant of the same village in which the father of Sarvabhauma Bhattacarya, Visarada, lived. He was a professional reciter of Srimad-Bhagavatam, but Lord Caitanya Mahaprabhu did not like his interpretation of it. In the present town of Navadvipa, which was formerly known as Kuliya, Lord Caitanya showed such mercy to him that he gave up the Mayavadiinterpretation of Srimad-Bhagavatam and I earned how to explain Srimad-Bhagavatam in terms of bhakti. Formerly, when Devananda was expounding the Mayavadi interpretation, Srivasa Thakura was once present in his meeting, and when he began to cry, Devananda's students drove him away. Some days later, Caitanya Mahaprabhu passed that way, and when He met Devananda He chastised him severely because of his Mayavada interpretation of Srimad-Bhagavatami At that time Devananda had little faith in Sri Caitanya Mahaprabhu as an incarnation of Lord Krsna, but one night some time later Vakresvara Pandita was a guest in his house, and when he explained the science of Krsna, Devananda was convinced about the identity of Lord Caitanya Mahaprabhu. Thus he was induced to explain Srimad-Bhagavatam according to the Vaisnava understandingi In the Gaura-ganoddesa-dipika it is described that he was formerly Bhaguri Muni, who was the sabha-pandiita who recited Vedic literatures in the house of Nanda Maharaja.

TEXT 78-79

khandavasi mukunda-dasa, sri-raghunandana
narahari-dasa, ciranjiva, sulocana

ei saba mahasakha--caitanya-krpadhama
prema-phala-phula kare yahan tahan dana

TRANSLATION

Sri Khandavasi Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Cيرانjiva the forty-first and Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahaprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

PURPORT

Sri Mukunda dasa was the son of Narayana dasa and eldest brother of Narahari Sarakara. His second brother's name was Madhava dasa, and his son was named Raghunandana dasai Descendants of Raghunandana dasa still live four miles west of Katwa in the village named Srikhanda, where Raghunandana dasa used to live. Raghunandana had one son named Kanai, who had two sons--Madana Raya, who was a disciple of Narahari Thakura, and Vamsivadanai It is estimated that at least four hundred men descended in this dynasty All their names are recorded in the village known as Srikhandai. In the Gaura-ganoddesa-dipika it is stated that the gopi whose name was Vrndadevi became Mukunda dasa, lived in Srikhanda village and was very dear to SriCaitanya Mahaprabhui His wonderful devotion and love for Krsna are described in the Madhya-Iila, Chapter Fifteeni It is stated in the Bhakti-ratnakara, Chapter Eight, that Raghunandana used to serve a Deity of Lord Caitanya Mahaprabhu.

Narahari dasa Sarakara was a very famous devotee. Locana dasa Thakura, the celebrated author of Caitanya-mangala, was his disciplei In Caitanya-mangala it is stated that Sri Gadadhara dasa and Narahari Sarakara were extremely dear to Sri Caitanya Mahaprabhu, but there is no specific statement regarding the inhabitants of the village of Srikhanda.

Cيرانjiva and Sulocana were both residents of Srikhanda, where their descendants are still living. Of Cيرانjiva's two sons, the elder, Ramacandra Kaviraja, was a disciple of Srinivasacarya and an intimate associate of Narottama dasa Thakura. The younger son was Govinda dasa Kaviraja, the famous Vaisnava poet. Cيرانjiva,s wife was Sunanda, and his father-in-law was Damodara Sena Kaviraja. Cيرانjiva previously lived on the bank of the Ganges River in the village of Kumaranagara. The Gaura-ganoddesa-diplka (verse 207) states that he was formerly Candrika in Vrndavana.

TEXT 80

kulmagrama-vasi satyaraja, ramananda
yadunatha, purusottama, sankara, vidyananda

TRANSLATION

Satyaraja, Ramananda, Yadunatha, Purusottama, Sankara and Vidyananda all belonged to the twentieth branch. They were inhabitants of the village known as Kulina-grama.

TEXT 81

vaninatha vasu adi yata gramijana
sabei caitanya-bhrtya,--caitanya-pranadhana

TRANSLATION

All the inhabitants of Kulina-gama village, headed by Vaninatha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

TEXT 82

prabhu kahe, kulinagramera ye haya kukkura
sei mora priya, anya jana rahu dura

TRANSLATION

The Lord said: "Not to speak of others, even a dog in the village of Kulina-grama is My dear friend.

TEXT 83

kulinagramira bhagya kahane na yaya
sukara caraya doma, seha krsna gaya

TRANSLATION

"No one can speak about the fortunate position of Kulina-grama. It is so sublime that even sweepers who tend their hogs there also chant the Hare Krsna mahamantra."

TEXT 84

anupama-vallabha, sri-rupa, sanatana
ei tina sakha vrksera pascime sarvottama

TRANSLATION

On the western side were the forty-third, forty-fourth and forty-fifth branches--Sri Sanatana, Sri Rupa and Anupama. They were the best of all.

PURPORT

Sri Anupama was the father of Srila Jiva Gosvami and youngest brother of Sri Sanatana Gosvami and Sri Rupa Gosvami. His former name was Vallabha, but after Lord Caitanya met him He gave him the name Anupamai. Because of working in the Mohammedan government, these three brothers were given the title Mulliki. Our personal family is connected with the Mulliks of Mahatma Gandhi Road in Calcutta, and we often used to visit their Radha-Govinda temple. They belong to the same family as we do. Our family gotra, or original genealogical line, is the gautama-gotra, or line of disciples of Gautama Muni, and our surname is Dei. But due to their accepting the posts of Zamindars in the Mohammedan

government, they received the title Mulliki Similarly, Rupa, Sanatana and Vallabha were also given the title Mullik. Mullik means "lordi" Just as the English government gives rich and respectable persons the title "lord," so the Mohammedans give the title Mullik to rich, respectable families that have intimate connections with the governmenti The title Mullik is found not only among the Hindu aristocracy but also among Mohammedansi This title is not restricted to a particular family but is given to different families and castes. The qualifications for receiving it are wealth and respectabilityi

Sanatana Gosvami and Rupa Gosvami belonged to the bharadvaja-gotra, which indicates that they belonged either to the family or disciplic succession of Bharadvaja Munii As members of the Krsna consciousness movement, we belong to the family or disciplic succession of Sarasvati Gosvami, and thus we are known as Sarasvatasi Obeisances are therefore offered to the spiritual master as sarasvata-deva, or a member of the Sarasvata family (namas te sarasvate devam), whose mission is to broadcast the cult of Sri Caitanya Mahaprabhu (gaura-vani-pracarine) and to fight with impersonalists and voidists (nirvisesa-sunyavadi-pascatyadesa-tarine). This was also the occupational duty of Sanatana Gosvami, Rupa Gosvami and Anupama Gosvami.

The genealogical table of Sanatana Gosvami, Rupa Gosvami and Vallabha Gosvami can be traced back to the Twelfth Century sakabda, when a gentleman of the name Sarvajna appeared in a very rich and opulent brahmana family in the province of Karnatai He had two sons named Aniruddhera Rupesvara and Harihara, who were both bereft of their kingdoms and thus obliged to reside in the highlandsi The son of Rupesvara, who was named Padmanabha, moved to a place in Bengal known as Naihati on the bank of the Gangesi There he had five sons, of whom the youngest, Mukunda, had a well-behaved son named Kumaradeva, who was the father of Rupa, Sanatana and Vallabha. Kumaradeva lived in Baklacandradvipa, which was in the district of Yasohara and is now known as Phateyabad. Of his many sons, three took to the path of Vaisnavismi Later, Sri Vallabha and his elder brothers Sri Rupa and Sanatana came from Candradvipa to the village in the Maldah district of Bengal known as Ramakelii It is in this village that Srila Jiva Gosvami took birth, accepting Vallabha as his father. Because of engaging in the service of the Mohammedan government, the three brothers received the title Mulliki When Lord Caitanya Mahaprabhu visited the village of Ramakeli, He met Vallabha there. Later, Sri Rupa Gosvami, after meeting Sri Caitanya Mahaprabhu, resigned from government service, and when he went to Vrndavana to meet Lord Caitanya, Vallabha accompanied himi The meeting of Rupa Gosvami and Vallabha with Caitanya Mahaprabhu at Allahabad is described in the Madhya-Iila, Chapter Nineteen.

Actually, it is to be understood from the statement of Sanatana Gosvami that Sri Rupa Gosvami and Vallabha went to Vrndavana under the instructions of Sri Caitanya Mahaprabhu First they went to Mathura, where they met a gentleman named Subuddhi Raya who maintained himself by selling dry fuel woodi He was very pleased to meet Sri Rupa Gosvami and Anupama, and he showed them the twelve forests of Vrndavanai Thus they lived in Vrndavana for one month and then again went to search for Sanatana Gosvami. Following the course of the Ganges, they reached Allahabad, or Prayaga-tirtha, but because Sanatana Gosvami had come there by a different road, they did not meet him there, and when

Sanatana Gosvami came to Mathura he was informed of the visit of Rupa Gosvami and Anupama by Subuddhi Raya. When Rupa Gosvami and Anupama met Caitanya Mahaprabhu at Benares, they heard about Sanatana Gosvami's travels from Him, and thus they returned to Bengal, adjusted their affairs with the state and, on the order of Sri Caitanya Mahaprabhu, went to see the Lord at Jagannatha Puri

In the year 1436 sakabda, the youngest brother, Anupama, died and went back home, back to Godhead. He went to the abode in the spiritual sky where Sri Ramacandra is situated. At Jagannatha Puri, Sri Rupa Gosvami informed Sri Caitanya Mahaprabhu of this incident. Vallabha was a great devotee of Sri Ramacandra; therefore he could not seriously consider the worship of RadhaGovinda according to the instructions of Sri Caitanya Mahaprabhu. Yet he directly accepted Sri Caitanya Mahaprabhu as an incarnation of the Supreme Personality of Godhead Ramacandra. In the Bhakti-ratnakara there is the following statement: "Vallabha was given the name Anupama by Sri Gaurasundara, but he was always absorbed in the devotional service of Lord Ramacandra. He did not know anyone but Sri Ramacandra, but he knew that Caitanya Gosvami was the same Lord Ramacandra."

In the Gaura-ganoddesa-dipika (180) Sri Rupa Gosvami is described to be the gopi named Sri Rupa-manjarii. In the Bhakti-ratnakara there is a list of the books Sri Rupa Gosvami compiled. Of all his books, the following sixteen are very popular among Vaisnavas: (1) Hamsaduta, (2) Uddhava-sandesha, (3) Krsna janma-tithi-vidhi, (4 and 5) Ganoddesa-dipika, Brhat (major) and Laghu (minor), (6) Stavamala, (7) Vidagdha-madhava, (8) Lalita-madhava, (9) Dana-keli-kaumudi, (10) Bhakti-rasamrta-sindhu (this is the most celebrated book by Sri Rupa Gosvami), (11) Ujjvala-nilamani, (12) Akhyata-candrika, (13) Mathura-mahima, (14) padyavali, (15) Nataka-candrika and (16) Laghu-bhagavatamrtai. Sri Rupa Gosvami gave up all family connections, joined the renounced order of life and divided his money, giving fifty percent to the brahmanas and Vaisnavas and twenty-five percent to his kutumbas (family members) and keeping twenty-five percent for personal emergencies. He met Haridasa Thakura in Jagannatha Puri, where he also met Lord Caitanya and His other associates. Sri Caitanya Mahaprabhu used to praise the handwriting of Rupa Gosvami. Sri Rupa Gosvami could compose verses according to the desires of Sri Caitanya Mahaprabhu, and by His direction he wrote two books named Lalita-madhava and Vidagdha-madhava. Lord Caitanya desired the two brothers, Sanatana Gosvami and Rupa Gosvami, to publish many books in support of the Vaisnava religion. When Sanatana Gosvami met Sri Caitanya Mahaprabhu, the Lord advised him also to go to Vrndavana.

Sri Sanatana Gosvami is described in the Gaura-ganoddesa-dipika (181). He was formerly known as Rati-manjari or sometimes Labanga-manjarii. In the Bhakti-ratnakara it is stated that his spiritual master, Vidyavacaspati, sometimes stayed in the village of Ramakeli, and Sanatana Gosvami studied all the Vedic literature from him. He was so devoted to his spiritual master that this cannot be described. According to the Vedic system, if someone sees a Mohammedan he must perform rituals to atone for the meeting. Sanatana Gosvami always associated with Mohammedan kings. Not giving much attention to the Vedic injunctions, he used to visit the houses of Mohammedan kings, and thus he considered himself to have been converted into a Mohammedan. He was therefore always very humble and meek. When Sanatana Gosvami presented

himself before Lord Caitanya Mahaprabhu, he admitted, "I am always in association with lower class people, and my behavior is therefore very abominable." He actually belonged to a respectable brahmana family, but because he considered his behavior to be abominable, he did not try to place himself among the brahmanas but always remained among people of the lower castes. He wrote Hari-bhakti-vilasa and Vaisnava-tosani, which is a commentary on the Tenth Canto of Srimad-Bhagavatam. In the year 1476 sakabda he completed the Brhad- vaisnava-tosani commentary on Srimad-Bhagavatam. In the year 1504 sakabda he finished the Laghu-tosani.

Sri Caitanya Mahaprabhu taught his principles through four chief followers. Among them, Ramananda Raya is exceptional, for through him the Lord taught how a devotee can completely vanquish the power of Cupid. By Cupid's power, as soon as one sees a beautiful woman he is conquered by her beauty. Sri Ramananda Raya vanquished Cupid's pride because in the Jagannatha-vallabha-nataka he personally directed extremely beautiful young girls in dancing, but he was never affected by their youthful beauty. Sri Ramananda Raya personally bathed these girls, touching them and washing them with his own hands, yet he remained calm and passionless, as a great devotee should be. Lord Caitanya Mahaprabhu certified that this was possible only for Ramananda Raya. Similarly, Damodara Pandita was notable for his objectivity as a critic. He did not even spare Caitanya Mahaprabhu from his criticism. This also cannot be imitated by anyone else. Haridasa Thakura is exceptional for his forbearance because although he was beaten with canes in twenty-two marketplaces, nevertheless he was tolerant. Similarly, Sri Sanatana Gosvami, although he belonged to a most respectable brahmana family, was exceptional for his humility and meekness.

In the Madhya-lila, Chapter Nineteen, the device adopted by Sanatana Gosvami to get free from the government service is described. He served a notice of sickness to the Nawab, the Moslem governor, but actually he was studying Srimad-Bhagavatam with brahmanas at home. The Nawab received information of this through a royal physician, and he immediately went to see Sanatana Gosvami to uncover his intentions. The Nawab requested Sanatana to accompany him on an expedition to Orissa, but when Sanatana Gosvami refused, the Nawab ordered that he be imprisoned. When Rupa Gosvami left home, he wrote a note for Sanatana Gosvami informing him of some money that he had entrusted to a local grocer. Sanatana Gosvami took advantage of this money to bribe the jail keeper and get free from detention. Then he left for Benares to meet Caitanya Mahaprabhu, bringing with him only one servant, whose name was Isana. On the way they stopped at a sarai, or hotel, and when the hotel keeper found out that Isana had some golden coins with him, he planned to kill both Sanatana Gosvami and Isana to take away the coins. Later Sanatana Gosvami saw that although the hotel keeper did not know them, he was being especially attentive to their comfort. Therefore he concluded that Isana was secretly carrying some money and that the hotel keeper was aware of this and therefore planned to kill them. Upon being questioned by Sanatana Gosvami, Isana admitted that he indeed had money with him, and immediately Sanatana Gosvami took the money and gave it to the hotel keeper, requesting him to help them get through the jungle. Thus with the help of the hotel keeper, who was also the chief of the thieves of that territory, he crossed over the Hazipur mountains, which are presently known as the Hazaribags. He then met his brother-in-

law Srikanta, who requested that he stay with himi Sanatana Gosvami refused, but before they parted, Srikanta gave him a valuable blanketi

Somehow or other Sanatana Gosvami reached Varanasi and met Lord Caitanya Mahaprabhu at the house of Candrasekharai By the order of the Lord, Sanatana Gosvami was cleanly shaved and his dress changed to that of a mendicant, or babaji. He put on old garments of Tapana Misra and took prasada at the house of a Maharastra brahmana. Then, in discourses with Lord Caitanya Mahaprabhu, the Lord Himself explained everything about devotional service to Sanatana Gosvami He advised Sanatana Gosvami to write books on devotional service, including a book of directions for Vaisnava activities, and to excavate the lost places of pilgrimage in Vrndavanai Lord Caitanya Mahaprabhu gave him His blessings to do all this work and also explained to Sanatana Gosvami the import of the atmarama verse from sixty-one different angles of visioni

Sanatana Gosvami went to Vrndavana by the main road, and when he reached Mathura he met Subuddhi Raya. Then he returned to Jagannatha Puri through Jharikhanda, the Uttara Pradesh junglei At Jagannatha Puri he decided to give up his body by falling down beneath a wheel of the Jagannatha ratha, but Caitanya Mahaprabhu saved him. Then Sanatana Gosvami met Haridasa Thakura and heard about the disappearance of Anupamai Sanatana Gosvami later described the glories of Haridasa Thakura. Sanatana observed the etiquette of Jagannatha's temple by going through the beach to visit Lord Caitanya, although it was extremely hot due to the sun. He requested Jagadananda Pandita to give him permission to return to Vrndavana. Lord Caitanya Mahaprabhu praised the character of Sanatana Gosvami, and He embraced Sanatana, accepting his body as spiritual. Sanatana Gosvami was ordered by Sri Caitanya Mahaprabhu to live at Jagannatha Purifor one yeari When he returned to Vrndavana after many years, he again met Rupa Gosvami, and both brothers remained in Vrndavana to execute the orders of Sri Caitanya Mahaprabhu. The place where Sri Rupa Gosvami and Sanatana Gosvami formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vrndavana, or hidden Vrndavana, and is situated about eight miles south of Imrejabajara. There the following places are still visited: (1) the temple of SriMadana-mohana Deity, (2) the Keli-kadamba tree under which Sri Caitanya Mahaprabhu met Sanatana Gosvami at night and (3) Rupasagara, a large pond excavated by Sri Rupa Gosvami. A society named Ramakeli-samskara-samitiwas established in 1924 to repair the temple and renovate the pond.

TEXT 85

tanra madhye rupa-sanatana--bada sakha
anupama, jiva, rajendradi upasakha

TRANSLATION

Among these branches, Rupa and Sanatana were principal. Anupama, Jiva Gosvami and others, headed by Rajendra, were their sub-branches.

PURPORT

In the Gaura-ganoddesa-dipika it is said that Srila Jiva Gosvami was formerly Vilasa-manjari gopi. From his very childhood Jiva

Gosvami was greatly fond of Srimad-Bhagavatami He later came to Navadvipa to study Sanskrit, and, following in the footsteps of Sri Nityananda Prabhu, he circumambulated the entire Navadvipadhamai After visiting Navadvipa-dhama he went to Benares to study Sanskrit under Madhusudana Vacaspati, and after finishing his studies in Benares, he went to Vrndavana and took shelter of his uncles, Sri Rupa and Sanatana. This is described in the Bhakti-ratnakara. As far as our information goes, Srila Jiva Gosvami composed and edited at least twenty-five books. They are all very celebrated, and they are listed as follows: (1) Hari-namamrta-vyakarana, (2) Sutra-malika, (3) Dhatu-sangraha, (4) Krsnarca-dipika, (5) Gopala-virudavali, (6) a Rasamrta-sesa, (7) Sri Madhava-mahotsava, (8) Sri Sankalpa-kalpavrksa, (9) Bhavartha-sucaka-campu, (1 0) Gopala-tapani-tika, (1 1) a commentary on Brahma-samhita, (1 2) a commentary on Bhakti rasamrta- sindhu, (13) a commentary on Ujjvala-nilamani, (14) a commentary on Yogasara- stava, (15) a commentary on the Gayatri-mantra as described in the Agni purana, (16) a description derived from the padma purana of the lotus feet of the Lord, (1 7)

a description of the lotus feet of Srimati Radharani, (18) Gopala-campu (in two parts) and (1 9-25) seven sandarbhas. i th e Krama, Tattva, Bhagavat, paramatma, Krsna, Bhakti and priti Sandarbhasi After the disappearance of Srila Rupa Gosvami and Sanatana Gosvami in Vrndavana, Srila Jiva Gosvami became the acarya of all the Vaisnavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vrndavana he established the Radha-Damodara temple, where we had the opportunity to live and retire until the age of 65, when we decided to come to the United States of America. When Jiva Gosvami was still present, Srila Krsnadasa Kaviraja Gosvami compiled his famous Caitanya-caritamrta. Later, Srila Jiva Gosvami inspired Srinivasa Acarya, Narottama dasa Thakura and Duhkhi Krsnadasa to preach Krsna consciousness in Bengal. Jiva Gosvami was informed that all the manuscripts that were collected from Vrndavana and sent to Bengal for preaching purposes were plundered near Visnupura in Bengal, but later he received the information that the books had been recovered. Sri J iva Gosvami awarded the designation Kaviraja to Ramacandra Sena, a disciple of Srinivasa Acarya, and his younger brother Govinda. While J iva Gosvami was alive, Srimati J ahnavi-devi, the pleasure potency of Sri Nityananda Prabhu, went to Vrndavana with a few devotees. J iva Gosvami was very kind to the Gaudiya Vaisnavas, the Vaisnavas from Bengal. Whoever went to Vrndavana he provided with a residence and prasada. His disciple Krsnadasa Adhikari listed all the books of the Gosvamis in his diary.

The sahajiyas level three accusations against Srila Jiva Gosvami. This is certainly not congenial with the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Sri Rupa and Sanatana to argue with them about the revealed scriptures. Srila Rupa Gosvami and Sanatana Gosvami, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jiva Gosvami for a similar certificate of defeat, but Jiva Gosvami did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for J iva Gosvami to stop such a dishonest scholar from advertising that he had defeated

Srila Rupa Gosvami and Sanatana Gosvami, but due to their illiteracy the sahajiyā class refer to this incident to accuse Srila Jiva Gosvami of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted. But when Lord Visnu or the acaryas are blasphemed, one should not be humble and meek but must act. One should follow the example given by Sri Caitanya Mahāprabhu. Lord Caitanya says in His prayer:

trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly. Nevertheless, when the Lord was informed that Nityananda Prabhu was injured by Jagai and Madhai, He immediately went to the spot, angry like fire, wanting to kill them. Thus Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other Vaisnavas, one should be neither humble nor meek; one must take proper steps to counteract such blasphemy. This is the duty of a servant of a guru and Vaisnavasi. Anyone who understands the principle of eternal servitude to the guru and Vaisnavas will appreciate the action of Sri Jiva Gosvami in connection with the so-called scholar's victory over his gurus, Srila Rupa and Srila Sanatana Gosvami.

Another story fabricated to defame Srila Jiva Gosvami states that after compiling Sri Caitanya-caritamṛta, Srila Kṛṣṇadāsa Kavirāja Gosvami showed the manuscript to Jiva Gosvami, who thought that it would hamper his reputation as a big scholar and therefore threw it in a well. Srila Kṛṣṇadāsa Kavirāja Gosvami was greatly shocked, and he died immediately. Fortunately a copy of the manuscript of Caitanya-caritamṛta had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a guru and Vaisnava. Such a story should never be accepted as authoritative.

According to another accusation, Srila Jiva Gosvami did not approve of the principles of the parakiya-rasa of Vraja-dhama and therefore supported svakiya-rasa, showing that Radha and Kṛṣṇa are eternally married. Actually, when Jiva Gosvami was alive, some of his followers disliked the parakiya-rasa of the gopis. Therefore Srila Jiva Gosvami, for their spiritual benefit, supported svakiya-rasa, for he could understand that sahajiyās would otherwise exploit the parakiya-rasa, as they are actually doing at the present. Unfortunately, in Vrnda-vana and Navadvīpa it has become fashionable among sahajiyās, in their debauchery, to find an unmarried sexual partner to live with to execute devotional service in parakiya-rasa. Foreseeing this, Srila Jiva Gosvami supported svakiya-rasa, and later all the Vaisnava acaryas also approved of it. Srila Jiva Gosvami was never opposed to the transcendental parakiya-rasa, nor has any other Vaisnava disapproved of it. Srila Jiva Gosvami strictly followed his predecessor gurus and Vaisnavas, Srila Rupa and Sanatana Gosvami, and Srila Kṛṣṇadāsa Kavirāja Gosvami accepted him as one of his instructor gurus.

TEXT 86

malira icchaya sakha bahuta badila
badiya pascima desa saba acchadila

TRANSLATION

By the will of the supreme gardener, the branches of Srila Rupa Gosvami and Sanatana Gosvami grew many times over, expanding throughout the western countries and covering the entire region.

TEXT 87

a-sindhunadi-tira ara himalaya
vrndavana-mathuradi yata tirtha haya

TRANSLATION

Extending to the borders of the River Sindhu and the Himalayan Mountain valleys, they expanded throughout India, including all the Places of pilgrimage such as Vrndavana, Mathura and Haridvara.

TEXT 88

dui sakhara prema-phale sakala bhasila
prema-phalasvade loka unmatta ha-ila

TRANSLATION

The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

TEXT 89

pascimera loka saba mudha anacara
tahan pracarila donhe bhakti-sadacara

TRANSLATION

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Srila Rupa Gosvami and Sanatana Gosvami they were trained in devotional service and good behavior.

PURPORT

Although it is not only in western India that people were contaminated by association with Mohammedans, it is a fact that the

farther west one goes in India the more he will find the people to be fallen from the Vedic culture. Even until **** missing line **** encled by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Srila Rupa Gosvami and Sanatana Gosvami very kindly preached the bhakti cult in western India, and following in their footsteps the propagators of the Caitanya cult in the western countries are spreading the sankirtana movement and inculcating the principles of Vaisnava behavior, thus purifying and reforming many persons who were previously accustomed to the culture of mlecchas and yavanas. All of our devotees in the western countries give up their old habits of illicit sex, intoxication, meat-eating and gambling. Of course, tunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the governmenti

TEXT 90

sastra-drstye kaila lupta-tirthera uddhara
vrndavane kaila srimurti-sevara pracara

TRANSLATION

In accordance with the directions of the revealed scriptures, both Gosvamis excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vrndavana.

PURPORT

The spot where we now find Sri Radhakunda was an agricultural field during the time of Caitanya Mahaprabhu. A small reservoir of water was there, and Sri Caitanya Mahaprabhu bathed in that water and pointed out that originally Radhakunda existed in that location. Following His directions, Srila Rupa Gosvami and Sanatana Gosvami renovated Radhakunda. This is one of the brilliant examples of how the Gosvamis excavated lost places of pilgrimage. Similarly, it is through the endeavor of the Gosvamis that all the important temples at Vrndavana were established. Originally there were seven important Gaudiya Vaisnava temples established in Vrndavana, namely, the Madana-mohana temple, Govinda temple, Gopinatha temple, Sri Radharamana temple, Radha-Syamasundara temple, RadhaDamodara temple and Gokulananda temple.

TEXT 91

mahaprabhura priya bhrtya--raghunatha-dasa
sarva tyaji' kaila prabhura pada-tale vasa

TRANSLATION

Srila Raghunatha dasa Gosvami, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahaprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

PURPORT

Srila Raghunatha dasa Gosvami was most probably born in the year 1416 sakabda in a kayastha family as the son of Govardhana Majumdara, who was the younger brother of the then Zamindar Hiranya Majumdara. The village where he took birth is known as Sri Krsnapura. On the railway line between Calcutta and Burdwan is a station named Trisabagha, and about one and a half miles away is the village of Sri Krsnapura, where the parental home of Sri Raghunatha dasa Gosvami was situated. A temple of Sri Radha-Govinda is still there. In front of the temple is a large open area but no large hall for meetings. However, a rich Calcutta gentleman named Haricarana Ghosh who resided in the Simla quarter recently repaired the temple. The entire temple compound is surrounded by walls, and in a small room just to the side of the temple is a small platform on which Raghunatha dasa Gosvami used to worship the Deity. By the side of the temple is the dying River Sarasvati.

The forefathers of Srila Raghunatha dasa Gosvami were all Vaisnavas and were very rich men. His spiritual master at home was Yadunandana Acarya. Although Raghunatha dasa was a family man, he had no attachment for his estate and wife. Seeing his tendency to leave home, his father and uncle engaged special bodyguards to watch over him, but nevertheless he managed to escape their vigilance and went away to Jagannatha Puri to meet Sri Caitanya Mahaprabhu. This incident took place in the year 1439 sakabda. Raghunatha dasa Gosvami compiled three books named Stava-mala or Stavavali, Dana-carita and Mukta-carita. He lived for a long duration of life. For most of his life he resided at Radhakunda. The place where Raghunatha dasa Gosvami performed his devotional service still exists by Radhakunda. He almost completely gave up eating, and therefore he was very skinny and of weak health. His only concern was to chant the holy name of the Lord. He gradually reduced his sleeping until he was almost not sleeping at all. It is said that his eyes were always full of tears. When Srinivasa Acarya went to see Raghunatha dasa Gosvami, the Gosvami blessed him by embracing him. Srinivasa Acarya requested his blessings for preaching in Bengal, and Srila Raghunatha dasa Gosvami granted them. In the Gaura-ganoddesa-dipika (1 86) it is stated that Srila Raghunatha dasa Gosvami was formerly the gopi named Rasa-manjari. Sometimes it is said that he was Rati-manjari.

TEXT 92

prabhu samarpila tanre svarupera hate
prabhura gupta-seva kaila svarupera sathe

TRANSLATION

When Raghunatha dasa Gosvami approached Sri Caitanya Mahaprabhu at Jagannatha Puri, the Lord entrusted him to the care of Svarupa Damodara, His secretary. Thus they both engaged in the confidential service of the Lord.

PURPORT

This confidential service was the personal care of the Lord. Svarupa Damodara, acting as His secretary, attended to the Lord's baths, meals, rest and massages, and Raghunatha dasa Gosvami assisted him. In

effect, Raghunatha dasa Gosvami acted as the assistant secretary of the Lord.

TEXT 93

sodasa vatsara kaila antaranga-sevana
svarupera antardhane aila vrndavana

TRANSLATION

He rendered confidential service to the Lord for sixteen years at jagannatha Puri, and after the disappearance of both the Lord and Svarupa Damodara, he left Jagannatha Puri and went to Vrndavana.

TEXT 94

vrndavane dui bhaira carana dekhi ya
govardhane tyajiba deha bhrgupata kariya

TRANSLATION

Srila Raghunatha dasa Gosvami intended to go to Vrndavana to see the lotus feet of Rupa and Sanatana and then give up his life by jumping from Govardhana Hill.

PURPORT

Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarupa Damodara, Raghunatha dasa Gosvami keenly felt the separation of these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vrndavana. Before doing so, however, he wanted to see the lotus feet of Srila Rupa Gosvami and Sanatana Gosvami.

TEXT 95

ei ta' niscaya kari' aila vrndavane
asi' rupa-sanatanera vandila carane

TRANSLATION

Thus Srila Raghunatha dasa Gosvami came to Vrndavana, visited Srila Rupa Gosvami and Sanatana Gosvami and offered them his obeisances.

TEXT 96

tabe dui bhai tanre marite na dija
nija trtiya bhai kari' nikate rakhila

TRANSLATION

These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

TEXT 97

mahaprabhura Iila yata bahira-antara
dui bhai tanra mukhe sune nirantara

TRANSLATION

Because Raghunatha dasa Gosvami was an assistant to Svarupa Damodara, he knew much about the external and internal features of the Pastimes of Lord Caitanya. Thus the two brothers Rupa and Sanatana always used to hear of this from him.

TEXT 98

anna jala tyaga kaila anya-kathana
pala dui-tina matha karena bhaksana

TRANSLATION

Raghunatha dasa Gosvami gradually gave up all food and drink but a few drops of buttermilk.

TEXT 99

sahasra dandavat kare, laya laksa nama
dui sahasra vaisnavere nitya paranama

TRANSLATION

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaisnavas.

TEXT 100

ratri-dine radha-krsnera manasa se vana
prahareka mahaprabhura caritra-kathana

TRANSLATION

Day and night he rendered service within his mind to Radha-Krsna, and for three hours a day he discoursed about the character of Lord Caitanya Mahaprabhu.

PURPORT

We have many things to learn about bhajana, or worship of the Lord, by following in the footsteps of Raghunatha dasa Gosvami. All the Gosvamis engaged in such transcendental activities, as described by Srinivasa Acarya in his poem about them (krsnotkirtana-gana-nartana-parau premamrtambho-nidhi). Following in the footsteps of Raghunatha dasa Gosvami, Srila Rupa Gosvami and Sanatana Gosvami, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.

TEXT 101

tina sandhya radha-kunde apatita snana
vraja-vasi vaisnave kare alingana mana

TRANSLATION

Sri Raghunatha dasa Gosvami took three baths daily in the Radha kunda lake. As soon as he found a Vaisnava residing in Vrndavana, he would embrace him and give him all respect.

TEXT 102

sardha sapta-prahara kare bhaktira sadhane
cari danda nidra, seha nahe kona-dine

TRANSLATION

He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

TEXT 103

tanhara sadhana-riti sunite camatkara
sei rupa-raghunatha prabhu ye amara

TRANSLATION

I am struck with wonder when I hear about the devotional service he executed. I accept Srila Rupa Gosvami and Raghunatha dasa Gosvami as my guides.

PURPORT

Srila Krsnadasa Kavi raja Gosvami accepted Raghunatha dasa Gosvami as his special guide. Therefore at the end of every chapter he says, sri-rupa-raghunatha-pade yara asa caitanya-caritamrta kahe krsnadasa. Sometimes it is misunderstood that by using the word raghunatha he wanted to offer his respectful obeisances to Raghunatha Bhatta Gosvami, for it is sometimes stated that Raghunatha Bhatta Gosvami was his initiator spiritual master. Srila Bhaktisiddhanta Sarasvati Gosvami does

not approve of this statement; he does not accept Raghunatha Bhatta Gosvami as the spiritual master of Srila Krsnadasa Kaviraja Gosvami.

TEXT 104

inha-sabara yaiche haila prabhura milana
age vistariya taha kariba varnana

TRANSLATION

I shall liter explain very elaborately how all these devotees met Sri Caitanya Mahaprabhu.

TEXT 105

sri-gopala bhatta eka sakha sarvottama
rupa-sanatana-sange yanra prema-alapana

TRANSLATION

Sri Gopala Bhatta Gosvami, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rupa Gosvami and Sanatana Gosvami.

PURPORT

Sri Gopala Bhatta Gosvami was the son of Venkata Bhatta, a resident of Srirangam. Gopala Bhatta formerly belonged to the disciplic succession of the Ramanuja-sampradaya but later became part of the Gaudiya-sampradaya. In the year 1433 sakabda, when Lord Caitanya Mahaprabhu was touring South India, He stayed for four months during the period of Caturmasya at the house of Venkata Bhatta, who then got the opportunity to serve the Lord to his heart's content. Gopala Bhatta also got the opportunity to serve the Lord at this time. SriGopala Bhatta Gosvami was later initiated by his uncle, the great sannyasi Prabodhananda Sarasvati. Both the father and mother of Gopala Bhatta Gosvami were extremely fortunate, for they dedicated their entire lives to the service of Lord Caitanya Mahaprabhu. They allowed Gopala Bhatta Gosvami to go to Vrndavana, and they gave up their lives thinking of Sri Caitanya Mahaprabhu. When Lord Caitanya was later informed that Gopala Bhatta Gosvami had gone to Vrndavana and met Sri Rupa and Sanatana Gosvami, He was very pleased, and He advised Sri Rupa and Sanatana to accept Gopala Bhatta Gosvami as their younger brother and take care of him. Sri Sanatana Gosvami, out of his great affection for Gopala Bhatta Gosvami, compiled the Vaisnava smrti named Hari-bhakti-vilasa and published it under his name. Under the instruction of Srila Rupa and Sanatana, Gopala Bhatta Gosvami installed one of the seven principal Deities of Vrndavana, the Radharamana Deity. The sevaites (priests) of the Radharamana temple belong to the Gaudiya-sampradaya.

When Krsnadasa Kaviraja Gosvami took permission from all the Vaisnavas before writing Caitanya-caritamita, Gopala Bhatta Gosvami also gave him his blessings, but he requested him not to mention his name in

the book. Therefore Krsnadasa Kaviraja Gosvami has mentioned Gopala Bhatta Gosvami only very cautiously in one or two passages of Caitanya-caritamrta. Srila Jiva Gosvami has written in the beginning of his Tattva-sandarbha, "A devotee from southern India who was born of a brahmana family and was a very intimate friend of Rupa Gosvami and Sanatana Gosvami has written a book that he has not compiled chronologically. Therefore I, a tiny living entity known as jiva, am trying to assort the events of the book chronologically, consulting the direction of great personalities like Madhvacarya, Sridhara Svami, Ramanujacarya and other senior Vaisnavas in the disciplic succession." In the beginning of the Bhagavat-sandarbha there are similar statements by Srila Jiva Gosvami. Srila Gopala Bhatta Gosvami compiled a book called Sat-kriya--sara-dipika, edited the Hari-bhakti-vilasa, wrote a forward to the Sat-sandarbha and a commentary on the Krsna-karnamrta, and installed the Radharamana Deity in Vrndavana. In the Gaura-ganoddesa-dipika, verse 184, it is mentioned that his previous name in the pastimes of Lord Krsna was Ananga-manjari. Sometimes he is also said to have been an incarnation of Guna-manjari. Srinivasa Acarya and Gopinatha Pujari were two of his disciples.

TEXT 106

sankararanya--acarya-vrksera eka sakha
mukunda, kasinatha, rudra--upasakha lekha

TRANSLATION

The acarya Sankararanya was considered the forty-eighth branch of the original tree. From him proceeded sub-branches known as Mukunda, Kasinatha and Rudra.

PURPORT

It is said that Sankararanya was the sannyasa name of Srila Visvarupa, who was the elder brother of Visvambhara (the original name of Sri Caitanya Mahaprabhu). Sankararanya expired in 1432 sakabda at Solapura, where there is a place of pilgrimage known as Panderapura. This is referred to in the Madhya-lila, Chapter Nine, verses 299 and 300.

Lord Caitanya Mahaprabhu opened a primary school in the house of Mukunda, or Mukunda Sanjaya, and Mukunda's son, whose name was Purusottama, became the Lord's student. Kasinatha arranged the marriage of Lord Caitanya in His previous asrama, when His name was Visvambhara. He induced the court pandita, Sanatana, to offer Visvambhara his daughter. In the Gaura-ganoddesa-dipika, verse 184, marriage of Krsna and Satya, and it is mentioned in verse 135 that Rudra, or Sri Rudrarama Pandita, was formerly a friend of Lord Krsna named Varuthapa. Sri Rudrarama Pandita constructed a big temple at Vallabhapura, which is one mile north of Mahesa, for the Deities named Radhavallabha. The descendants of his brother, Yadunandana Bandyopadhyaya, are known as Cakravarti Thakuras, and they are in charge of the maintenance of this temple as sevaites. Formerly the Jagannatha Deity used to come to the temple of Radhavallabha from Mahesa during the Rathayatra festival, but in the Bengali year 1262, due to a

misunderstanding between the priests of the two temples, the Jagannatha Deity stopped coming.

TEXT 107

srinatha pandita--prabhura krpara bhajana
yanra krsna-seva dekhi' vasa tri-bhuvana

TRANSLATION

Srinatha Pandita, the forty-ninth branch, was the beloved recipient of all the mercy of Sri Caitanya Mahaprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Krsna.

PURPORT

About one and a half miles away from Kumarahatta, or Kamarhati, which is a few miles from Calcutta, is a village known as Kancadapada which was the home of Sri Sivananda Sena. There he constructed a temple of Sri Gauragopala. Another temple was established there with Sri Radha-Krsna murtis by Srinatha Pandita. The Deity of that temple is named Sri Krsna Raya. The temple of Krsna Raya, which was constructed in the year 1708 sakabda by a prominent Zamindar named Nimai Mullik of Pathuriyaghata in Calcutta, is very large. There is a big courtyard in front of the temple, and there are residential quarters for visitors and good arrangements for cooking prasada. The entire courtyard is surrounded by very high boundary walls, and the temple is almost as big as the Mahesa temple. Inscribed on a tablet are the names of Srinatha Pandita and his father and grandfather and the date of construction of the temple. Srinatha Pandita, one of the disciples of Advaita Prabhu, was the spiritual master of the third son of Sivananda Sena, who was known as Paramananda Kavikarnapura. It is supposed to be during the time of Kavikarnapura that the Krsna Raya Deity was installed. According to hearsay, Virabhadra Prabhu, the son of Nityananda Prabhu, brought a big stone from Mursidabad from which three Deities were carved--namely, the Radhavallabha vigraha of Vallabhapura, the Syamasundara vigraha of Khadadaha and the Sri Krsna Raya vigraha of Kancadapada. The home of Sivananda Sena was situated on the bank of the Ganges near an almost ruined temple. It is said that the same Nimai Mullik of Calcutta saw this broken-down temple of Krsna Raya while he was going to Benares and thereafter constructed the present temple.

TEXT 108

jagannatha acarya prabhura priya dasa
prabhura ajnate tenho kaila ganga-vasa

TRANSLATION

Jagannatha Acarya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

PURPORT

Jagannatha Acarya is stated in the Gaura-ganoddesa-dipika (111) to have formerly been Durvasa of Nidhuvana.

TEXT 109

krsnadasa vaidya, ara pandita-sekhara
kavicandra, ara kirtaniya sasthivara

TRANSLATION

The fifty-first branch of the Caitanya tree was Krsnadasa Vaidya, the fiftysecond was Pandita Sekhara, the fifty-third was Kavicandra, and the fifty-fourth was Sasthivara, who was a great sankirtana Performer.

PURPORT

I n the Gaura-ganoddesa-dipika (1 71) it is mentioned that Srinatha M isra was Citrangi and Kavicandra was Manohara-gopi.

TEXT 110

srinatha misra, subhananda, srirama, isana
srinidhi, srigopikanta, misra bhagavan

TRANSLATION

The fifty-fifth branch was Srinatha Misra, the fifty-sixth was Subhananda; the fifty-seventh was Srirama, the fifty-eighth was Isana, the fifty-ninth was Srinidhi, the sixtieth was Sri Gopikanta, and the sixty-first was Misra Bhagavan.

PURPORT

Subhananda, who formerly lived in Vrndavana as Malati, was one of the kirtana performers who danced in front of the Rathayatra car during the J agannatha festival. It is said that he ate the foam that came out of the mouth of the Lord while He danced before the Rathayatra car. Isana was a personal servant of Srimati Sacidevi, who showed her great mercy upon him. He was also very dear to Lord Caitanya Mahaprabhu.

TEXT 111

subuddhi misra, hrdayananda, kamala-nayana
mahesa pandita, srikara, sri-madhusudana

TRANSLATION

The sixty-second branch of the tree was Subuddhi Misra, the sixty-third was Hrdayananda, the sixty-fourth is Kamala-nayana, the sixty-fifth was Mahesa Pandita, the sixty-sixth was Srikara, and the sixty-seventh was Sri Madhusudana.

PURPORT

Subuddhi Misra, who was formerly Gunacuda in Vrndavana, installed GauraNityananda Deities in a temple in the village known as Belagan, which is about three miles away from Srikhanda. His present descendant is known as Govindacandra Gosvami.

TEXT 112

purusottama, sri-galima, jagannatha-dasa
sri-candrasedkhara vaidya, dvija haridasa

TRANSLATION

The sixty-eighth branch of the original tree was Purusottama, the sixty-ninth was Sri Galima, the seventieth was Jagannatha dasa, the seventy-first was Sri Candrasekhara Vaidya, and the seventy-second was Dvija Haridasa.

PURPORT

There is some question about whether Dvija Haridasa was the author of Astottara-sata-nama. He had two sons named Sridama and Gokulananda who were disciples of Sri Advaita Acarya. Their village, Kancana-gadiya, is situated within five miles of the Bazarasau station, the fifth station from Ajimaganja in the district of Mursidabad, West Bengal.

TEXT 113

ramadasa, kavicandra, sri-gopaladasa
bhagavatacarya, thakura sarangadasa

TRANSLATION

The seventy-third branch of the original tree was Ramadasa, the seventy-fourth was Kavicandra, the seventy-fifth was Sri Gopala dasa, the seventy-sixth was Bhagavatacarya, and the seventy-seventh was Thakura Saranga dasa.

PURPORT

In the Gaura-ganoddesa-dipika (203) it is said, "Bhagavatacarya compiled a book entitled Krsna-prema-tarangini, and he was the most beloved devotee of Lord Caitanya Mahaprabhu." When Lord Sri Caitanya Mahaprabhu visited Varahanagara, a suburb of Calcutta, He stayed in the house of a most fortunate brahmana who was a very learned scholar in Bhagavata literature. As soon as this brahmana saw Lord Caitanya Mahaprabhu, he began to read Srimad-Bhagavatam. When Mahaprabhu heard his explanation, which expounded bhakti-yoga, He immediately became unconscious in ecstasy. Lord Caitanya later said, "I have never heard such a nice explanation of Srimad-Bhagavatam. I therefore designate you Bhagavatacarya. Your only duty is to recite Srimad-Bhagavatam. That is My injunction." His real name was Raghunatha. His monastery, which is situated in Varahanagara, about three and a half miles north of Calcutta on the bank of the Ganges, still exists, and it is managed by the

initiated disciples of the late Sri Ramadasa Babaji. Presently, however, it is not as well managed as in the presence of Babaji Maharaja.

Another name of Thakura Saranga dasa was Sarnga Thakura. Sometimes he was also called Sarngapani or Sarngadhara. He was a resident of Navadvipa in the neighborhood known as Modadruma-dvipa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He did not accept disciples, but he was repeatedly inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, "Whomever I see I shall make my disciple." When he went to the bank of the Ganges to take his bath, by chance he saw a dead body floating in the water, and he touched it with his feet. This immediately brought the body to life, and Thakura Saranga dasa accepted him as his disciple. This disciple later became famous as Thakura Murari, and his name is always associated with that of Sri Saranga. His disciplic succession still inhabits the village of Sar. There is a temple at Mamagacchi that is supposed to have been started by Sarnga Thakura. Not long ago, a new temple building was erected in front of a bakula tree there, and it is now being managed by the members of the Gaudiya Matha. It is said that the management of the temple is now far better than before. In the Gaura-ganoddesa-dipika (172) it is stated that Sarnga Thakura was formerly a gopi named Nandimukhi. Some devotees say that he was formerly Prahlada Maharaja, but Sri Kavikarnapura says that his father, Sivananda Sena, does not accept this proposition.

TEXT 114

jagannatha tirtha, viora sri-janakinatha
gopala acarya, ara viora vaninatha

TRANSLATION

The seventy-eighth branch of the original tree was J agannatha Tirtha, the seventyninth was the brahmana Sri Janakinatha, the eightieth was Gopala Acarya, and the eighty-first was the brahmana Vaninatha.

PURPORT

J agannatha Tirtha was one of the nine principal sannyasis who were Lord Caitanya's associates. Vaninatha Vipra was a resident of Canpahati, a village in the district of Burdwan near the town of Navadvipa, the police station of Purvasthali and the post office of Samudragada. The temple there was very much neglected, but it was renovated in the Bengali year 1328 by Sri Paramananda Brahmachari, one of Sri Bhaktisiddhanta Sarasvati Thakura's disciples, who reorganized the seva-puja (worship in the temple) and placed the temple under the management of the Sri Caitanya Matha of Sri Mayapur. In the temple as it now exists, the Deity of Sri Gaura-Gadadhara is worshiped strictly according to the principles of the revealed scriptures. Canpahati is two miles away from both Samudragada and the Navadvipa station of the eastern railway.

TEXT 115

govinda, madhava, vasudeva--tina bhai

yan-sabara kirtane nace caitanya-nitai

TRANSLATION

The three brothers Govinda, Madhava and Vasudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityananda used to dance in their kirtana performances.

PURPORT

The three brothers Govinda, Madhava and Vasudeva Ghosh all belonged to a kayastha family. Govinda established the Gopinatha temple in Agradvipa, where he resided. Madhava Ghosh was expert in performing kirtana. No one within this world could compete with him. He was known as the singer of Vrndavana and was very dear to Sri Nityananda Prabhu. It is said that when the three brothers performed sankirtana, immediately Lord Caitanya and Nityananda would dance in ecstasy. According to the Gaura-ganoddesa-dipika (188), the three brothers were formerly Kalavati, Rasollasa and Gunatunga, who recited the songs composed by Sri Visakha-gopi. The three brothers were among one of the seven parties that performed kirtana when Lord Sri Caitanya Mahaprabhu attended the Rathayatra festival at Jagannatha Puri. Vakresvara Pandita was the chief dancer in their party. This is vividly described in the Madhya-lila, Chapter Thirteen, verses 42 and 43.

TEXT 116

ramaoasa abhirama--sakhya-premarasi
solasangera kasta tuli' ye karila vansi

TRANSLATION

Ramadasa Abhirama was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

PURPORT

Abhirama was an inhabitant of Khanakulakrsna-nagara.

TEXT 117

prabhura ajnaya nityananda gaude calila
tanra sange tina jana prabhu-ajnaya aila

TRANSLATION

By the order of Sri Caitanya Mahaprabhu, three devotees accompanied Lord Nityananda Prabhu when He returned to Bengal to preach.

TEXT 118

ramadasa, madhava, ara vasudeva ghosa
prabhu-sange rahe govinda paiya santosa

TRANSLATION

These three were Ramadasa, Madhava and Vasudeva Ghosh. Govinda Ghosh, however, remained with Sri Caitanya Mahaprabhu at Jagannatha Puri and thus felt great satisfaction.

TEXT 119

bhagavatacarya, ciranjiva sri-raghunandana
madhavacarya, kamalakanta, sri-yadunandana

TRANSLATION

Bhagavatacarya, Ciranjiva, Sri Raghunandana, Madhavacarya, Kamalakanta and Sri Yadunandana were all among the branches of the Caitanya tree.

PURPORT

Sri Madhavacarya was the husband of Lord Nityananda's daughter, Gangadevi. He took initiation from Purusottama, a branch of Nityananda Prabhu. It is said that when Nityananda Prabhu's daughter married Madhavacarya, the Lord gave him the village named Panjinagara as a dowry. His temple is situated near the Jirat railway station on the eastern railway. According to Gaura-ganoddesa-dipika (1 69) Sri Madhavacarya was formerly the gopi named Madhavi. Kamalakanta belonged to the branch of Sri Advaita Prabhu. His full name was Kamalakanta Visvasa.

TEXT 120

maha-krpa-patra prabhura jagai, madhai
'patita-pavana' namera saksi dui bhai

TRANSLATION

Jagai and Madhai, the eighty-ninth and nintieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pavana, "the deliverer of the fallen souls."

PURPORT

In the Gaura-ganoddesa-aipika (1 15) it is said that the two brothers Jagai and Madhai were formerly the doorkeepers named Jaya and Vijaya, who later became Hiranyaksa and Hiranyakasipu. Jagai and Madhai were born in respectable brahmana families, but they adopted the professions of thieves and rogues and thus became implicated in all kinds of undesirable activities, especially woman hunting, intoxication and gambling. Later, by the grace of Lord Caitanya Mahaprabhu and Sri Nityananda Prabhu, they were initiated, and they got the chance to chant the Hare Krsna maha-mantra. As a result of chanting, both brothers later

became exalted devotees of Lord Caitanya Mahaprabhu. The descendants of Madhai still exist, and they are respectable brahmanas. The tombs of these two brothers, Jagai and Madh-ai, are in a place known as Ghosahata, or Madhaitala-grama, which is situated about one mile south of Katwa. It is said that Sri Gopicarana dasa Babaji established a temple of Nitai-Gaura at this place about 200 years ago.

TEXT 121

gauda-desa-bhaktera kaila sanksepa kathana
ananta caitanya-bhakta na yaya ganana

TRANSLATION

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

TEXT 122

nilacale ei saba bhakta prabhu-sange
dui sthane prabhu-seva kaila nana-range

TRANSLATION

I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahaprabhu in Bengal and Orissa and served Him in many ways.

PURPORT

Most of the devotees of Lord Caitanya lived in Bengal and Orissa. Thus they are celebrated as oriyas and gaudiyas. At present, however, by the grace of Lord Caitanya Mahaprabhu, His cult is being propagated all over the world, and it is most probable that in the future history of Lord Caitanya's movement, Europeans, Americans, Canadians, Australians, South Americans, Asians and people from all over the world will be celebrated as devotees of Lord Caitanya. The International Society for Krishna Consciousness has already constructed a big temple at Mayapur, Navadvipa, which is being visited by devotees from all parts of the world, as foretold by Lord Caitanya Mahaprabhu and anticipated by Sri Bhaktivinoda Thakura.

TEXT 123

kevala nilacale prabhura ye ye bhakta-gana
sanksepe kariye kichu se saba kathana

TRANSLATION

Let me briefly describe some of the devotees of Lord Caitanya Mahaprabhu in Jagannatha Puri.

TEXT 124-126

nilacale prabhu-sange yata bhakta-gana
sabara adhyaksa prabhura marma dui jana

paramananda-puri, ara svarupa-damodara
gadadhara, jagadananda, sankara, vakresvara

damodara pandita, thakura haridasa
raghunatha vaidya, ara raghunatha-dasa

TRANSLATION

Among the devotees who accompanied the Lord in Jagannatha Puri, two of them--Paramananda Puri and Svarupa Damodara--were the heart and soul of the Lord. Among the other devotees were Gadadhara, Jagadananda, Sankara, Vakresvara, Damodara Pandita, Thakura Haridasa, Raghunatha Vaidya and Raghunatha dasa.

PURPORT

The Caitanya-bhagavata, A ntya-Iila, Chapter Five, states that Raghu natha Vaidya came to see Sri Caitanya Mahaprabhu when the Lord was staying at Panihati. He was a great devotee and had all good qualities. According to the Caitanya-bhagavata, he was formerly Revati, the wife of Balarama. Anyone he glanced upon would immediately attain Krsna consciousness. He lived on the seashore at Jagannatha Puri and compiled a book of the name Sthana-nirupana.

TEXT 127

ityadika purva-sangi bada bhakta-gana
nilacale rahi' kare prabhura sevana

TRANSLATION

All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannatha Puri they remained there to serve Him faithfully.

TEXT 128

ara yata bhakta-gana gauda-desa-vasi
pratyabde prabhure dekhe nilacale asi,

TRANSLATION

All the devotees who resided in Bengal used to visit Jagannatha Puri to see the Lord.

TEXT 129

nilacale prabhu-saha prathama milana
sei bhakta-ganera ebe kariye ganana

TRANSLATION

Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannatha Puri.

TEXT 130

bada-sakha eka,--sarvabhauma bhattacharya
tanra bhagni-pati sri-gopinathacarya

TRANSLATION

There was Sarvabhauma Bhattacharya, one of the biggest branches of the tree of the Lord, and his sister's husband, Sri Gopinathacarya.

PURPORT

The original name of Sarvabhauma Bhattacharya was Vasudeva Bhattacharya. His place of birth, which is known as Vidyanagara, is about two and a half miles away from the Navadvipa railway station, or Canpahati railway station. His father was a very celebrated man of the name Mahesvara Visarada. It is said that Sarvabhauma Bhattacharya was the greatest logician of his time in India. At Mithila in Bihar he became a student of a great professor named Paksadhara Misra, who did not allow any student to note down his explanations of logic. Sarvabhauma Bhattacharya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvipa he established a school for the study of logic, thus diminishing the importance of Mithila. Students from various parts of India still come to Navadvipa to study logic. According to some authoritative opinions, the celebrated logician Raghunatha Siromani was also a student of Sarvabhauma Bhattacharya. In effect, Sarvabhauma Bhattacharya became the leader of all students of logic. Although he was a grhastha (householder), he even taught many sannyasis in the knowledge of logic. He started a school at Jagannatha Puri for the study of Vedanta philosophy, of which he was a great scholar. When Sarvabhauma Bhattacharya met Sri Caitanya Mahaprabhu, he advised the Lord to learn Vedanta philosophy from him, but later he became a student of Lord Caitanya Mahaprabhu to understand the real meaning of Vedanta. Sarvabhauma Bhattacharya was so fortunate as to see the six-armed form of Lord Caitanya known as Sadbhujā. A Sadbhujā Deity is still situated at one end of the Jagannatha temple. Daily sankirtana performances take place in this part of the temple. The meeting of Sarvabhauma Bhattacharya with Lord Caitanya Mahaprabhu is vividly described in the Madhya-līlā, Chapter Six. Sarvabhauma Bhattacharya wrote a book named Caitanya-sataka. Of the 100 verses of this book, two verses, beginning with the words vairagya-vidya-nijabhaktiyoga, are very famous among Gaudiya Vaisnavas. The Gaura-ganoddesa-dipika (119) states that Sarvabhauma Bhattacharya was an incarnation of Brhaspati, the learned scholar from the celestial planets.

Gopinatha Acarya, who belonged to a respectable brahmana family, was also an inhabitant of Navadvipa and constant companion of the Lord. He was the husband of Sarvabhau ma Bhattacharya's sister. In the Gaura-ganoddesa-dipika (178) it is described that he was formerly the gopinamed Ratnavali. According to the opinion of others, he was an incarnation of Brahma.

TEXT 131

kasiisra, pradyumna-misra, raya bhavananda
yanhara milane prabhu paila ananda

TRANSLATION

In the list of devotees at Jagannatha Puri [which begins with Paramananda Puri, Svarupa Damodara, Sarvabhauma Bhattacharya and Gopinatha Acarya], Kasi Misra

was the fifth, Pradyumna Misra the sixth and Bhavananda Raya the seventh. Lord Caitanya took great Pleasure in meeting with them.

PURPORT

In Jagannatha Puri Lord Caitanya lived at the house of Kasi Misra, who was the priest of the king. Later this house was inherited by Vakresvara Pandita and then by his disciple Gopalaguru Gosvami, who established there a Deity of Radhakanta. The Gaura-ganoddesa-dipika (193) states that Kasi Misra was formerly the gopiin Vrndavana named Krsnavallabha. Pradyumna Misra, an inhabitant of Orissa, was a great devotee of Lord Caitanya Mahaprabhu. Pradyumna Misra was born of a brahmana family and Ramananda Raya of a non-brahmana family, yet Lord Caitanya Mahaprabhu advised Pradyumna Misra to take instruction from Ramananda Raya. This incident is described in the Antya-lila, Chapter Five.

Bhavananda Raya was the father of Sri Ramananda Raya. His residence was in Alalanatha (Brahmagiri), which is about twelve miles west of Jagannatha Puri. By caste he belonged to the karana community of Orissa, whose members were sometimes known as kayasthas and sometimes as sudras, but he was the governor of Madras under the control of King Prataparudra of Jagannatha Puri.

TEXT 132

alingana karl' tanre balila vacana
tumi pandu, panca-pandava--tomara nandana

TRANSLATION

Embracing Raya Bhavananda, the Lord declared to him: "You formerly appeared as Pandu, and your five sons appeared as the five Pandavas."

TEXT 133

ramananda raya, pattanayaka gopinatha

kalanidhi, sudhanidhi, nayaka vaninatha

TRANSLATION

The five sons of Bhavananda Raya were Ramananda Raya, Pattanayaka Gopinatha, Kalanidhi, Sudhanidhi and Nayaka Vaninatha.

TEXT 134

ei panca putra tomara mora priyapatra
ramananda saha mora deha-bheda matra

TRANSLATION

Sri Caitanya Mahaprabhu told Bhavananda Raya, "Your five sons are all My dear devotees. Ramananda Raya and I are one, although our bodies are different."

PURPORT

The Gaura-ganoddesa-dipika (120-124) states that Ramananda Raya was formerly Arjuna. He is also considered to have been an incarnation of the gopi Lalita, although in the opinion of others he was an incarnation of Visakhadevi. He was a most confidential devotee of Lord Caitanya Mahaprabhu. Sri Caitanya Mahaprabhu said, "Although I am a sannyasi, My mind is sometimes perturbed when I see a woman. But Ramananda Raya is greater than Me, for he is always undisturbed, even when he touches a woman." Only Ramananda Raya was endowed with the prerogative to touch a woman in this way; no one should imitate him. Unfortunately, there are rascals who imitate the activities of Ramananda Raya. We need not discuss them further.

In Lord Caitanya Mahaprabhu's final pastimes, both Ramananda Raya and Svarupa Damodara always engaged in reciting suitable verses from Srimad-Bhagavatam to pacify the Lord's ecstatic feelings of separation from Krsna. It is said that when Lord Caitanya went to southern India, Sarvabhauma Bhattacarya advised Him to meet Ramananda Raya, for he declared that there was no devotee as advanced in understanding the conjugal love of Krsna and the gopis. While touring South India, Lord Caitanya met Ramananda Raya by the bank of the Godavari, and in their long discourses the Lord took the position of a student, and Ramananda Raya instructed Him. Caitanya Mahaprabhu concluded these discourses by saying, "My dear Ramananda Raya, both you and I are madmen, and therefore we met intimately on an equal level." Lord Caitanya advised Ramananda Raya to resign from his government post and come back to Jagannatha Purito live with Him. Although Sri Caitanya Mahaprabhu refused to see Maharaja Prataparudra because he was a king, Ramananda Raya, by a Vaisnava scheme, arranged a meeting between the Lord and the King. This is described in the Madhya-lila, Chapter Twelve, verses 41-57. Sri Ramananda Raya was present during the water sports of the Lord after the Rathayatra festival.

Lord Sri Caitanya Mahaprabhu considered Sri Ramananda Raya and Sri Sanatana Gosvami to be equal in their renunciation, for although Sri

Ramananda Raya was a grhastha engaged in government service and Sri Sanatana Gosvami was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Krsna in the center of all their activities. Sri Ramananda Raya was one of the three and a half personalities with whom Sri Caitanya Mahaprabhu discussed the most confidential topics of Krsna consciousness. Lord Caitanya Mahaprabhu advised Pradyumna Misra to learn the science of Krsna from Sri Ramananda Raya. As Subala always assisted Krsna in His dealings with Radharani in krsna-Iila, so Ramananda Raya assisted Lord Caitanya Mahaprabhu in His feelings of separation from Krsna. Sri Ramananda Raya was the author of Jagannatha-vallabha-nataka.

TEXT 135-136

prataparudra raja, ara odhra krsnananda
paramananda mahapatra, odhra sivananda

bhagavan acarya, brahmanandakhya bharati
sri-sikhi mahiti, ara murari mahiti

TRANSLATION

King Prataparudra of Orissa, the Oriya devotees Krsnananda and Sivananda, Paramananda Mahapatra, Bhagavan Acarya, Brahmananda Bharati, Sri Sikhi Mahiti and Murari Mahiti constantly associated with Caitanya Mahaprabhu while He resided in Jagannatha Puri.

PURPORT

Prataparudra Maharaja, who belonged to the dynasty of the Ganga kings and whose capital was in Cuttak, was the Emperor of Orissa and a great devotee of Lord Caitanya Mahaprabhu. It was by the arrangement of Ramananda Raya and Sarvabhauma Bhattacarya that he was able to serve Lord Caitanya. In the Gaura-ganoddesa-dipika (1 1 8) it is said that King Indradyumna, who established the temple of Jagannatha thousands of years ago, later took birth again in his own family as Maharaja Prataparudra during the time of Sri Caitanya Mahaprabhu. Maharaja Prataparudra was as powerful as King Indra. The drama named Caitanyacandrodaya was written under his direction.

In the Caitanya-bhagavata, Antya-Iila, Chapter Five, Paramananda Mahapatra is described as follows: "Paramananda Mahapatra was among the devotees who took birth in Orissa and accepted Caitanya Mahaprabhu as their only asset. In the ecstasy of conjugal love, he always thought of Caitanya Mahaprabhu." Bhagavan Acarya, a very learned scholar, was formerly an inhabitant of Halisahara, but he left everything to live with Caitanya Mahaprabhu in Jagannatha Puri. His relationship with Caitanya Mahaprabhu was friendly, like that of a cowherd boy. He was always friendly to Svarupa Gosani, but he was staunchly devoted to the lotus feet of Lord Caitanya Mahaprabhu. He sometimes invited Caitanya Mahaprabhu to his house.

Bhagavan Acarya was very liberal and simple. His father, Satananda Khan, was completely materialistic, and his younger brother, Gopala Bhattacarya, was a staunch Mayavadi philosopher who had studied very elaborately. When his brother came to Jagannatha Puri, Bhagavan Acarya

wanted to hear from him about Mayavada philosophy, but Svarupa Damodara forbade him to do so, and there the matter stopped. Once a friend of Bhagavan Acarya's from Bengal wanted to recite a drama that he had written that was against the principles of devotional service, and although Bhagavan Acarya wanted to recite this drama before Lord Caitanya Mahaprabhu, Svarupa Damodara, the Lord's secretary, did not allow him to do so. Later Svarupa Damodara pointed out in the drama many mistakes and disagreements with the conclusion of devotional service, and the author became aware of the faults in his writing and then surrendered to Svarupa Damodara, begging his mercy. This is described in the Antya-lila, Chapter Five, verses 91-166.

In the Gaura-ganoddesa-dipika, verse 189, it is said that Sikhi Mahiti was formerly an assistant of Srimati Radharani named Ragalekha. His sister Madhavi was also an assistant of Srimati Radharani and was named Kalakeli. Sikhi Mahiti, Madhavi and their brother Murari Mahiti were all unalloyed devotees of Sri Caitanya Mahaprabhu who could not forget Him for a moment of their lives. There is a book in the Oriya language called Caitanya-carita-mahakavya in which there are many narrations about Sikhi Mahiti. One narration concerns his seeing an ecstatic dream.

Sikhi Mahiti always engaged in serving the Lord in his mind. One night, while he was rendering such service, he fell asleep, and while he was asleep his brother and sister came to awaken him. At that time he was in full ecstasy because he was having a wonderful dream that Lord Caitanya, while visiting the temple of Jagannatha, was entering and again coming out of the body of Jagannatha and looking at the Jagannatha Deity. Thus as soon as he awakened he embraced his brother and sister and informed them, "My dear brother and sister, I have had a wonderful dream that I shall now explain to you. The activities of Lord Caitanya Mahaprabhu, the son of Mother Saci, are certainly most wonderful. I saw that Lord Caitanya Mahaprabhu, while visiting the temple of Jagannatha, was entering the body of Jagannatha and again coming out of His body. I am still seeing the same dream. Do you think I have become deranged? I am still seeing the same dream! And the most wonderful thing is that as soon as I came near Caitanya Mahaprabhu, He embraced me with His long arms." As he spoke to his brother and sister in this way, Sikhi Mahiti's voice faltered, and there were tears in his eyes. Thus the brothers and sister went to the temple of Jagannatha, and there they saw Lord Caitanya in Jagamohana, looking at the beauty of Sri Jagannatha Deity just as in Sikhi Mahiti's dream. The Lord was so magnanimous that immediately He embraced Sikhi Mahiti, exclaiming, "You are the elder brother of Murari!" Being thus embraced, Sikhi Mahiti felt ecstatic transcendental bliss. Thus he and his brother and sister always engaged in rendering service to the Lord. Murari Mahiti, the youngest brother of Sikhi Mahiti, is described in the Madhya-lila, Chapter Ten, verse 44.

TEXT 137

madhavi-devi--sikhi-mahitira bhagini
sri-radhara dasi-madhye yanra nama gani

TRANSLATION

Madhavidevi, the seventeenth of the Prominent devotees, was the younger sister of Sikhi Mahiti. She is considered to have formerly been a maidservant of Srimati Radharani.

PURPORT

In the Antya-lila of Caitanya-caritamṛta, Chapter Two, verses 104-106, there is a description of Madhavidevi. Sri Caitanya Mahāprabhu considered her to be one of the maidservants of Srimati Radharani. Within this world, Caitanya Mahāprabhu had three and a half very confidential devotees. The three were Svarupa Gosani, Sri Ramananda Raya and Sikhi Mahiti, and Sikhi Mahiti's sister, Madhavidevi, being a woman, was considered to be the half. Thus it is known that Sri Caitanya Mahāprabhu had three and a half confidential devotees.

TEXT 138

isvara-purira sisya--brahmacari kasisvara
sri-go vlnda nama tanra priya anucara

TRANSLATION

Brahmacari Kasisvara was a disciple of Isvara Puri, and Sri Govinda was another of his dear disciples.

PURPORT

Govinda was the personal servant of Sri Caitanya Mahāprabhu. In the Gaura-ganoddesa-dīpikā, verse 137, it is stated that the servants formerly named Bhrngara and Bhangura in Vrndavana became Kasisvara and Govinda in Caitanya Mahāprabhu's pastimes. Govinda always engaged in the service of the Lord, even at great risk.

TEXT 139

tanra siddhi-kale donhe tanra ajna pana
nilacale prabhu-sthane milila asiya

TRANSLATION

In the list of prominent devotees at Nilacala [Jagannatha Puri], Kasisvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahāprabhu at Jagannatha Puri, being thus ordered by Isvara Puri at the time of his passing away.

TEXT 140

gurura sambandhe manya kaila dunhakare
tanra ajna mani' se va dilena donhare

TRANSLATION

Both Kasisvara and Govinda were Godbrothers of Sri Caitanya Mahaprabhu, and thus the Lord duly honored them as soon as they arrived. But because Isvara Puri had ordered them to give Caitanya Mahaprabhu personal service, the Lord accepted their service.

TEXT 141

anga-seva govindere dilena isvara
jagannatha dekhite calena age kasisvara

TRANSLATION

Govinda cared for the body of Sri Caitanya Mahaprabhu whereas Kasisvara went in front of the Lord when He went to see Jagannatha in the temple.

TEXT 142

aparasa yaya gosani manusya-gahane
manusya theli' patha kare kasi balavane

TRANSLATION

When Caitanya Mahaprabhu went to the temple of Jagannatha, Kasisvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahaprabhu could pass untouched.

TEXT 143

ramai-nandai--donhe prabhura kinkara
govindera sange seva kare nirantara

TRANSLATION

Ramai and Nandai, the twentieth and twenty-first among the important devotees in Jagannatha Puri, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

TEXT 144

baisa ghada jala dine bharena ramai
govinda jnaya seva karena nandai

TRANSLATION

Every day Ramai filled twenty-two big water Pots, whereas Nandai personally assisted Govinda.

PURPORT

In the Gaura-ganoddesa-dipika (139) it is stated that two servants who formerly supplied milk and water to Lord Krsna became Ramai and Nandai in the pastimes of Caitanya Mahaprabhu.

TEXT 145

krsnadasa nama suddha kulina brahmana
yare sange laiya kaila daksina gamana

TRANSLATION

The twenty-second devotee, Krsnadasa, was born of a Pure and respectable brahmana family. While touring southern India, Lord Caitanya took Krsnadasa with Him.

PURPORT

Krsnadasa is described in the Madhya-lila, Chapters Seven and Nine. He went with Sri Caitanya Mahaprabhu to carry His water pot. In the Malabar state, members of the Bhattathari cult tried to captivate Krsnadasa by supplying a woman to seduce him, but although Sri Caitanya Mahaprabhu saved him from being harmed, when they returned to Jagannatha Puri He asked Krsnadasa to remain there, for the Lord was never favorably disposed toward an associate who was attracted by a woman. Thus Krsnadasa lost the personal association of Lord Caitanya Mahaprabhu.

TEXT 146

balabhadra bhattacharya--bhakti adhikari
tnathura-gamane prabhura yenho brahmacari

TRANSLATION

As a bona fide devotee, Balabhadra Bhattacharya, the twenty-third Principal associate, acted as the brahmacari of Sri Caitanya Mahaprabhu when He toured Mathura.

PURPORT

Balabhadra Bhattacharya acted as a brahmacari, or personal assistant of a sannyasi. A sannyasi is not supposed to cook. Generally a sannyasi takes prasada at the house of a gihastha, and a brahmacari helps in this connection. A sannyasi is supposed to be a spiritual master and a brahmacari his disciple. Balabhadra Bhattacharya acted as a brahmacari for Sri Caitanya Mahaprabhu when the Lord toured Mathura and Vrndavana.

TEXT 147

bada harldasa, ara chota harldasa
dui kirtaniya rahe mahaprabhura pasa

TRANSLATION

Bada Haridasa and Chota Haridasa, the twenty-fourth and twenty-fifth devotees in Nilacala, were good singers who always accompanied Lord Caitanya.

PURPORT

Chota Haridasa was later banished from the company of Lord Caitanya Mahaprabhu, as stated in the Antya-lila, Chapter Two.

TEXT 148

ramabhadracarya, ara odhra simhesvara
tapana acarya, ara raghu, nilambara

TRANSLATION

Among the devotees who lived with Lord Caitanya Mahaprabhu at Jagannatha Puri, Ramabhadra Acarya was the twenty-sixth, Simhesvara the twenty-seventh, Tapana Acarya the twenty-eighth, Raghunatha the twenty-ninth and Nilambara the thirtieth.

TEXT 149

singabhatta, kamabhatta, dantura sivananda
gaude purva bhrtya prabhura priya kamalananda

TRANSLATION

Singabhatta was the thirty-first, Kamabhatta the thirty-second, Sivananda the thirty-third and Kamalananda the thirty-fourth. They all formerly served Sri Caitanya MahaPrabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannatha Puri.

TEXT 150

acyutananda--advaita-acarya-tanaya
nilacale rahe prabhura carana asraya

TRANSLATION

Acyutananda, the thirty-fifth devotee, was the son of Advaita Acarya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannatha Puri.

PURPORT

There is a statement about Acyutananda in Chapter Twelve, verse 13, of Adi-lila.

TEXT 151

nirloma gangadasa, ara visnudasa

ei sabera prabhu-sange nilacale vasa

TRANSLATION

Nirloma Gangadasa and Visnudasa were the thirty-sixth and thirty-seventh among the devotees who lived at J agannatha Puri as servants of Sri Caitanya Mahaprabhu.

TEXT 152-154

varanasi-madhye prabhura bhakta tina jana
candraskhara vaidya, ara misra tapana

raghunatha bhattacharya--misrera nandana
prabhu yabe kasi aila dekhi' vindavana

candraskhara-grhe kalla dui masa vasa
tapana-misrera ghare bhiksa dai masa

TRANSLATION

The Prominent devotees at Varanasi were the Physician Candrasekhara, Tapana Misra and Raghunatha Bhattacharya, Tapana Misra's son. When Lord Caitanya came to Varanasi after seeing Vrndavana, for two months He lived at the residence of Candrasekhara Vaidya and accepted prasada at the house of Tapana Misra.

PURPORT

When Sri Caitanya Mahaprabhu was in Bengal, Tapana Misra approached Him to discuss spiritual advancement. Thus he was favored by Lord Caitanya Mahaprabhu and received hari-nama initiation. After that, by the order of the Lord, Tapana Misra resided in Varanasi, and when Lord Caitanya visited Varanasi He stayed at the home of Tapana Misra.

TEXT 155

raghunatha balye kaila prabhura sevana
ucchista-marjana ara pada-samvahana

TRANSLATION

When Sri Caitanya Mahaprabhu stayed at the house of Tapana Misra, Raghunatha Bhatta, who was then a boy, washed His dishes and massaged His legs.

TEXT 156

bada haile nilacale gela prabhura sthane
asta-masa rahila bhiksa dena kona dine

TRANSLATION

When Raghunatha grew to be a young man, he visited Lord Caitanya Mahaprabhu at Jagannatha Puri and stayed there for eight months. Sometimes he offered Prasada to the Lord.

TEXT 157

prabhura ajna pana vindavanere aila
asiya sri-rupa-gosanira nikate rahila

TRANSLATION

Later, by the order of Lord Caitanya, Raghunatha went to Vrndavana and remained there under the shelter of Srila Rupa Gosvami.

TEXT 158

tanra sthane rupa-gosani sunena bhagavata
prabhura krpaya tenho krsna-preme matta

TRANSLATION

While he stayed with Srila Rupa Gosvami, his engagement was to recite SrimadBhagavatam for him to hear. As a result of this Bhagavatam recitation, he attained Perfectional love of Krsna, by which he remained always maddened.

PURPORT

Raghunatha Bhattacharya, or Raghunatha Bhatta Gosvami, one of the six Gosvamis, was the son of Tapana Misra. Born in approximately 1425 sakabda, he was expert in reciting Srimad-Bhagavatam, and in the Antya-lila, Chapter Thirty, it is stated that he was also expert in cooking; whatever he cooked would be nectarean. Sri Caitanya Mahaprabhu was greatly pleased to accept the foodstuffs that he cooked, and Raghunatha Bhatta used to take the remnants of foodstuffs left by Sri Caitanya Mahaprabhu. Raghunatha Bhatt-acarya lived for eight months in Jagannatha Puri, after which Lord Caitanya ordered him to go to Vrndavana to join Sri Rupa Gosvami. Sri Caitanya Mahaprabhu asked Raghunatha Bhattacharya not to marry but to remain a brahmachari and He also ordered him to read Srimad-Bhagavatam constantly. Thus he went to Vrndavana, where he engaged in reciting Srimad- Bhagavatam to Srila Rupa Gosvami. He was so expert in reciting Srimad-Bhagavatam that he would recite each and every verse in three melodious tunes. While Raghunatha Bhatta Gosvami was living with Sri Caitanya Mahaprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannatha Deity and a garland of tulasi said to be as long as fourteen cubits. The Govinda temple was constructed by Raghunatha Bhatta Gosvami's order to one of his disciples. Raghunatha Bhatta Gosvami supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Krsna twenty-four hours a day. He never cared to hear blasphemy of a Vaisnava. Even when there were points to be

criticized, he used to say that since all the Vaisnavas were engaged in the service of the Lord, he did not mind their faults. Later Raghunatha Bhatta Gosvami lived by Radhakunda in a small cottage. In the Gaura-ganoddesa-diplka, verse 185, it is said that Raghunatha Bhatta Gosvami was formerly the gopi named Raganandjari.

TEXT 159

ei-mata sankhyatita caitanya-bhakta-gana
dinmatra likhi, samyak na yaya kathana

TRANSLATION

I list in this way only a Portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

TEXT 160

ekaika-sakhate Iage koti koti dala
tara sisya-upasisya, tara upadala

TRANSLATION

From each branch of the tree have grown hundreds and thousands of subbranches of disciples and grand-disciples.

PURPORT

It was the desire of Lord Caitanya Mahaprabhu that His cult be spread all over the world. Therefore there is a great necessity for many, many disciples of the branches of Sri Caitanya Mahaprabhu's disciplic succession. His cult should be spread not only in a few villages, or in Bengal, or in India, but all over the world. It is very much regrettable that complacent so-called devotees criticize the members of the International Society for Krishna Consciousness for accepting sannyasa and spreading the cult of Lord Caitanya all over the world. It is not our business to criticize anyone, but because they try to find fault with this movement, the real truth must be stated. Sri Caitanya Mahaprabhu wanted devotees all over the world, and Srila Bhaktisiddhanta Sarasvati Thakura and Srila Bhaktivinoda Thakura also confirmed this. It is in pursuit of their will that the ISKCON movement is spreading all over the world. Genuine devotees of Lord Caitanya Mahaprabhu must take pride in the spread of Krsna consciousness movement instead of viciously criticizing its propaganda work.

TEXT 161

sakala bhariya ache prema-phula-phale
bhasaila tri jagat krsna-prema jale

TRANSLATION

Every branch and sub-branch of the tree is full of innumerable fruits and flowers. They inundate the world with the waters of love of Krsna.

TEXT 162

eka eka sakhara sakti ananta mahima
`sahasra vadane' yara dite nare sima

TRANSLATION

Each and every branch of Sri Caitanya Mahaprabhu's devotees has unlimited spiritual Power and glory. Even if one had thousands of mouths, it would be impossible to describe the limits of their activities.

TEXT 163

sanksepe kahila mahaprabhura bhakta-gana
samagra balite nare `sahasra-vadana'

TRANSLATION

I have briefly described the devotees of Lord Caitanya Mahaprabhu in different Places. Even Lord Sesha, who has thousands of mouths, could not list them all.

TEXT 164

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamra, following in their footsteps.

Thus end the Bhaktivedanta purports of Sri Caitanyacaritamrta, Adi-lila, Chapter Ten, in the matter of the Main Trunk of the Caitanya Tree, Its Branches and Its Sub-branches.

Chapter Eleven

As the branches and sub-branches of Lord Caitanya Mahaprabhu were described in the Tenth Chapter, in this Eleventh Chapter the branches and sub-branches of Sri Nityananda Prabhu are similarly listed.

TEXT 1

nityananda-padambhoja-bhrngan prema-madhunmadan
natvakhilan tesu mukhya likhyante katicin maya

TRANSLATION

After offering my obeisances unto all of the devotees of Sri Nityananda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

TEXT 2

jaya jaya mahaprabhu sri-krsna-caitanya
tanhara caranasrita yei, sei dhanya

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! Anyone who has taken shelter at His lotus feet is glorious.

TEXT 3

jaya jaya sri-advaita, jaya nityananda
jaya jaya mahaprabhura sarva-bhakta-vrnda

TRANSLATION

All glories to Sri Advaita Prabhu, Nityananda Prabhu and all the devotees of Lord Caitanya Mahaprabhu!

TEXT 4

tasya sri-krsna-caitanya-sat-premamara-sakhinah
urdh va-skandhavadhutendoh sakha-rupan ganan numah

TRANSLATION

Sri Nityananda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Sri Krsna Caitanya Mahaprabhu. I offer my respectful obeisances to all the sub-branches of that topmost branch.

TEXT 5

sri-nityananda-vrksera skandha gurutara
tahate janmila sakha-prasakha vistara

TRANSLATION

Sri Nityananda Prabhu is an extremely heavy branch of the Sri Caitanya tree. From that branch grow many branches and sub-branches.

TEXT 6

malakarera iccha jale bade sakha-gana
prema-phula-phale bhari' chaila bhu vana

TRANSLATION

Watered by the desire of Sri Caitanya Mahaprabhu, these branches and subbranches have grown unlimitedly and covered the entire world with fruits and flowers.

TEXT 7

asankhya ananta gana ke karu ganana
apana sodhite kahi mukhya mukhya jana

TRANSLATION

These branches and sub-branches of devotees are innumerable and unlimited. Who could count them? For my personal purification I shall try to enumerate only the most prominent among them.

PURPORT

One should not write books or essays on transcendental subject matter for material name, fame or profit. Transcendental literature must be written under the direction of a superior authority because it is not meant for material purposes. If one tries to write under superior authority, he becomes purified. All Krsna conscious activities should be undertaken for personal purification (apana sodhite), not for material gain.

TEXT 8

sri-virabhadra gosani--skandha-mahasakha
tanra upasakha yata, asankhya tara lekha

TRANSLATION

After Nityananda Prabhu, the greatest branch is Virabhadra Gosani, who also has innumerable branches and sub-branches. It is not possible to describe them all.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura describes Virabhadra Gosani as the direct son of Srila Nityananda Prabhu and disciple of Jahnavadevi. His real mother was Vasudha. In the Gaura-ganoddesa-dipika, verse 67, he is mentioned as an incarnation of Ksiroda kasayi Visnu. Therefore Virabhadra Gosani is not different from Sri Krsna Caitanya Mahaprabhu. In a village of the name Jhamatapura in the district of Hugali, Virabhadra Gosani had a disciple named Yadunathacarya, who had

two daughters--a real daughter named Srimati and a foster daughter named Narayani.

Both these daughters married, and they are mentioned in Bhakti-ratnakara, Chapter

Gopijana-vallabha, Ramakrsna and Ramacandra. The youngest, Ramacandra, belonged to the Sandilya dynasty and had the surname Vatavyala. He established his family at Khadadaha, and its members are known as the gosvamis of Khadadaha. The eldest disciple, Gopijana-vallabha, was a resident of a village known as Lata near the Manakara railway station in the district of Burdwan. The second, Ramakrsria, lived near Maladaha in a village named Gayesapura. Srila Bhaktisiddhanta SarasvatiThakura notes that since these three disciples belonged to different gotras, or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Virabhadra Gosani. Ramacandra had four sons, of whom the eldest was Radhamadhava, whose third son was named Yadavendra. Yadavendra's son was Nandakisora, his son was Nidhikrsna, his son was Caitanyacanda, his son was Krsnamohana, his son was Jaganmohana, his son was Vrajanatha, and his son was Syamalala Gosvami. This is the genealogical table given by Bhaktisiddhanta Sarasvati Thakura for the descendants of Virabhadra Gosani.

TEXT 9

isvara ha-iyā kah\ya maha-bhagavata
veda-dharmatita hana veda-dharme rata

TRANSLATION

Although Virabhadra Gosani was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

TEXT 10

antare is vara-cesta, bahire nirdambha
caitanya-bhakti-mandape tenho mula-stambha

TRANSLATION

He is the main pillar in the hall of devotional service erected by SrT Caitanya Mahaprabhu. He knew within Himself that He acted as the Supreme Lord Visnu, but externally He was prideless.

TEXT 11

adyapi yanhara krpa-mahima ha-ite
caitanya-nityananda gaya sakala jagate

TRANSLATION

It is by the glorious mercy of Sri Virabhadra Gosani that people all over the world now have the chance to chant the names of Caitanya and Nityananda.

TEXT 12

sei virabhadra-gosanira la-inu sarana
yanhara prasade haya abhista-purana

TRANSLATION

I therefore take shelter of the lotus feet of Virabhadra Gosani so that by His mercy my great desire to write Sri Caitanya-caritamṛta will be properly guided.

TEXT 13

sri-rama-dasa ara, gadadhara dasa
caitanya-gosanira bhakta rahe tanra pasa

TRANSLATION

Two devotees of Lord Caitanya named Sri Ramadasa and Gadadhara dasa always lived with Sri Virabhadra Gosani.

PURPORT

Sri Ramadasa, later known as Abhirama Thakura, was one of the twelve gopals, cowherd boy friends, of Sri Nityananda Prabhu. The Gaura-ganoddesa-dipika, verse Chapter Four, there is a description of Srila Abhirama Thakura. By the order of Sri Nityananda Prabhu, Abhirama Thakura became a great acarya and preacher of the Caitanya cult of devotional service. He was a very influential personality, and nondevotees were very much afraid of him. Empowered by Sri Nityananda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a salagrama-sila, it would immediately fracture.

Ten miles southwest of the railway station Canpadanga on the narrow gauge railway line from Howrah in Calcutta to Amta, a village in the Hugali district, is a small town named Khanakula-krsnanagara where the temple of Abhirama Thakura is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the southeastern railway. On this line there is a station named Kolaghata, from which one has to go by steamer to Ranicaka. Seven and a half miles north of Ranicaka is Khanakula. The temple of Abhirama Thakura is situated in Krsnanagara, which is near the kula (bank) of the Khana (Dvarakesvara River); therefore this place is celebrated as Khanakulakrsnanagara. Outside of the temple is a bakula tree. This place is known as Siddhabakula-kunja. It is said that when Abhirama Thakura came there, he sat down under this tree. In Khanakula-krsnanagara there is a big fair held every year in the month of caitra (March-April) on the krsna-saptami, the seventh day of the dark moon.

Many hundreds and thousands of people gather for this festival. The temple of Abhirama Thakura has a very old history. The Deity in the temple is known as Gopinatha. There are many sevaita families living near the temple. It is said that Abhirama Thakura had a whip and that whoever he touched with it would immediately become an elevated devotee of Krsna. Among his many disciples, Sriman Srinivasa Acarya was the most famous and the most dear, but it is doubtful that he was his initiated disciple.

TEXT 14-15

nityanande ajna dila yabe gaude yaite
mahaprabhu ei dui dila tanra sathe

ataeva dui-gane dunhara ganana
madhava-vasudeva ghoserao ei vivarana

TRANSLATION

When Nityananda Prabhu was ordered to go to Bengal to preach, these two devotees [Sri Ramadasa and Gadadhara dasa] were ordered to go with Him. Thus they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees of Lord Nityananda. Similarly, Madhava and Vasudeva Ghosh belonged to both groups of devotees simultaneously.

PURPORT

There is a place named Danihata near the Agradvipa railway station and Patuli in the district of Burdwan where the Deity of Sri Gopinathaji is still situated. This Deity accepted Govinda Ghosh as His father. Even until today, the Deity performs the sraddha ceremony on the anniversary of the death of Govinda Ghosh. The temple of this Deity is managed by the rajavamsa family of Krsnanagara, whose members are descendants of Raja Krsnacandra. Every year in the month of vaisakha, when there is a baradola ceremony, this Gopinatha Deity is taken to Krsnanagara. The ceremony is performed with eleven other Deities, and then Sri Gopinathaji is again brought back to the temple in Agradvipa.

TEXT 16

rama-dasa--mukhya-sakha, sakhya-prema-rasi
sola-sangera katha yei tuli' kaila vamsi

TRANSLATION

Ramadasa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

TEXT 17

gadadhara dasa gopibhave purnananda
yanra ghare danakeli kaila nityananda

TRANSLATION

Srila Gadadhara dasa was always fully absorbed in ecstasy as a gopi. In his house Lord Nityananda enacted the drama Danakeli.

TEXT 18

sri-madhava ghosa--mukhya kirtaniya-gane
nityananda-prabhu nrtya kare yanra gane

TRANSLATION

Sri Madhava Ghosh was a principal performer of kirtana. While he sang Nityananda Prabhu danced.

TEXT 19

vasudeva gite kare prabhura varnane
kastha-pasana drave yahara sravane

TRANSLATION

When Vasudeva Ghosh performed kirtana, describing Lord Caitanya and Nityananda, even wood and stone would melt upon hearing it.

TEXT 20

murari-caitanya-dasera alaukika Iila
vyaghra-gale cada mare, sarpa-sane khela

TRANSLATION

There were many extraordinary activities performed by Murari, a great devotee of Lord Caitanya Mahaprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.

PURPORT

Murari Caitanya dasa was born in the village of Sarvrndavana-pura, which is situated about two miles from the Galasi station on the Burdwan line. When Murari Caitanya dasa came to Navadvipa, he settled in the village of Modadruma, or Maugachi-grama. At that time he became known as Sarnga or Saranga Murari Caitanya dasa. The descendants of his family still reside in Sarer Pata. In the Caitanya-bhagavata, Antya-lil~ Chapter Five, there is the following statement: "Murari Caitanya dasa had no material bodily features, for he was completely spiritual. Thus he would sometimes chase after tigers in the jungle and treat them just like cats and dogs. He would slap the cheek of a tiger and take a venomous snake on his lap. He had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours

of the day chanting the Hare Krsna maha-mantra or speaking about Lord Caitanya and Nityananda. Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience. Thus he behaved almost like stone or wood, but he always used his energy in chanting the Hare Krsna maha-mantra. No one can describe his specific characteristics, but it is understood that wherever Murari Caitanya dasa passed, whoever was present would be enlightened in Krsna consciousness simply by the atmosphere he created."

TEXT 21

nityanandera gana yata--saba vraja-sakha
srnga-vetra-gopavesa, sire sikhi-pakha

TRANSLATION

All the associates of Lord Nityananda were formerly cowherd boys in Vrajabhumi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock Plumes on their heads.

PURPORT

Jahnava-mata is also within the list of Lord Nityananda's followers. She is described in the Gaura-ganoddesa-dipika, verse 66, as Ananga-manjari of Vrndavana. All the devotees who are followers of Jahnava-mata are counted within the list of Sri Nityananda Prabhu's devotees.

TEXT 22

raghunatha vaidya upadhyaya mahasaya
yanhara darsane krsna-prema-bhakti haya

TRANSLATION

The physician Raghunatha, also known as Upadhyaya, was so great a devotee that simply seeing him would awaken one's dormant love of Godhead.

TEXT 23

sundarananda--nityanandera sakha, bhrtya marma
yanra sange nityananda kare vraja-narma

TRANSLATION

Sundarananda, another branch of Sri Nityananda Prabhu, was Lord Nityananda's most intimate servant. Lord Nityananda Prabhu perceived the life of Vrajabhumi in his company.

PURPORT

In the Caitanya-bhagavata, Antya-lila, Chapter Six, it is stated that Sundarananda was an ocean of love of Godhead and the chief associate of Sri Nityananda Prabhu. In the Gaura-ganoddesa-dipika he is stated to have been Sudama in krsna-lila. Thus he was one of the twelve cowherd boys who came down with Balarama when He descended as Sri Nityananda Prabhu. The holy place where Sundarananda lived is situated in the village known as Mahesapura, which is about fourteen miles east of the Majadiya railway station of the eastern railway from Calcutta to Burdwan. This place is within the district of Jeshore, which is now in Bangladesh. Among the relics of this village, only the old residential house of Sundarananda still exists. At the end of the village resides a baula (pseudo-Vaisnava), and all the buildings, both the temples and the house, appear to be newly constructed. In Mahesapura there are Deities of Sri Radhavallabha and Sri Sri Radharamana. Near the temple is a small river of the name Vetravati.

Sundarananda Prabhu was a naisthika-brahmacari he never married in his life. Therefore he had no direct descendants except his disciples, but the descendants of his family still reside in the village known as Mangaladihi in the district of Birbhum. In that same village is a temple of Balarama, and the Deity there is regularly worshiped. The original Deity of Mahesapura, Radhavallabha, was taken by the Saidabad Gosvamis of Berhampur, and since the present Deities were installed, a Zamindar family of Mahesapura has looked after Their worship. On the full moon day of the month of magha (January-February), the anniversary of Sundarananda's disappearance is regularly celebrated, and people from the neighboring areas gather together to observe this festival.

TEXT 24

kamalakara pippalai--alaukika rita
alaukika prema tanra bhuvane vidita

TRANSLATION

Kamalakara Pippalai is said to have been the third gopala. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

PURPORT

In the Gaura-ganoddesa-dipika, verse 128, Kamalakara Pippalai is described as the third gopala. His former name was Mahabala. The Jagannatha Deity at Mahesa in Sri Ramapura was installed by Kamalakara Pippalai. This village of Mahesa is situated about two and a half miles from the Sri Ramapura railway station. The genealogy of the family of Kamalakara Pippalai is given as follows. Kamalakara Pippalai had a son named Caturbhuj, who had two sons named Narayana and Jagannatha. Narayana had one son named Jagadananda, and his son's name was Rajivalocana. During the time of Rajivalocana, there was a scarcity of finances for the worship of the Jagannatha Deity, and it is said that the Nawab of Dacca, whose name was Shah Suja, donated 1,185 bigha-s of land in the Bengali year 1060. The land being th possession of J agannatha, the village was named Jagannatha-pura. It is said that

Kamalakara Pippalai left home, and therefore his younger brother Nidhipati Pippalai searched for him and in due course of time found him in the village of Mahesa. Nidhipati Pippalai tried his best to bring his elder brother home, but he would not return. Under these circumstances, Nidhipati Pippalai, with all his family members, came to Mahesa to reside. The members of this family still reside in the vicinity of the Mahesa village. Their family name is Adhikari, and they are a brahmana family.

The history of the Jagannatha Temple in Mahesa is as follows. One devotee of the name Dhruvananda went to see Lord Jagannatha, Balarama and Subhadra at Jagannatha Puri, wanting to offer foodstuffs to Jagannathaji that he had cooked with his own hands. This being his desire, one night Jagannathaji appeared to him in a dream and asked him to go to Mahesa on the bank of the Ganges and there start worship of Him in a temple. Thus Dhruvananda went to Mahesa, where he saw the three Deities--Jagannatha, Balarama and Subhadra--floating in the Ganges. He picked up all those Deities and installed Them in a small cottage, and with great satisfaction he executed the worship of Lord Jagannatha. When he became old, he was very much anxious to hand over the worship to the charge of someone reliable, and in a dream he got permission from Jagannatha Prabhu to hand it over to a person whom he would meet the next morning. The next morning he met Kamalakara Pippalai, who was formerly an inhabitant of the village Khalijuli in the Sundaravana Forest area of Bengal and was a pure Vaisnava, a great devotee of Lord Jagannatha; thus he immediately gave him charge of the worship. In this way, Kamalakara Pippalai became the worshiper of Lord Jagannatha, and since then his family members have been designated as Adhikari, which means "one who is empowered to worship the Lord." These Adhikaris belong to a respectable brahmana family. Five types of upper-class brahmanas are recognized by the surname Pippalai.

TEXT 25

suryadasa sarakhela, tanra bhai krsnadasa
nityanande ardha visvasa, premera nivasa

TRANSLATION

Suryadasa Sarakhela and his younger brother Krsnadasa Sarakhela both possessed firm faith in Nityananda Prabhu. They were a reservoir of love of Godhead.

PURPORT

In the Bhakti-ratnakara, Chapter Twelve, it is stated that a few miles from Navadvipa is a place called Saligrama that was the residence of Suryadasa Sarakhela. He was employed as a secretary of the Mohammedan government of that time, and thus he amassed a good fortune. Suryadasa had four brothers, all of whom were pure Vaisnavas. Vasudha and Jahnava were two daughters of Suryadasa Sarakhela.

TEXT 26

gauridasa pandita yanra premoddanda-bhak ti

krsna-prema dite, nite, dhare mahasakti

TRANSLATION

Gauridasa Pandita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT

It is said that Gauridasa Pandita was always patronized by King Krsnadasa, the son of Harihoda. Gauridasa Pandita lived in the village of Saligrama, which is situated a few miles from the railway station Mudagacha, and later he came to reside in Ambika-kalana. It is stated in the Gaura-ganoddesa-dipika, verse 128, that formerly he was Subala, one of the cowherd boy friends of Krsna and Balarama in Vrndavana. Gauridasa Pandita was the younger brother of Suryadasa Sarakhela, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambika-kalana. Some of the names of the descendants of Gauridasa Pandita are as follows: (1) Sri Nrsimhacaitanya, (2) Krsnadasa, (3) Visnudasa, (4) Bada Balarama dasa, (5) Govinda, (6) Raghunatha, (7) Badu Gangadasa, (8) Auliya Gangarama, (9) Yadavacarya, (10) Hridayacaitanya, (11) Canda Haladara, (12) Mahesa Pandita, (13) Mukuta Raya, (14) Bhatuya Gangarama, (15) Auliya Caitanya, (16) Kaliya Krsnadasa, (17) Patuya Gopala, (18) Bada Jagannatha, (19) Nityananda, (20) Bhavi, (21) Jagadisa, (22) Raiya Krsnadasa and (22 1/2) Annapurna. The eldest son of Gauridasa Pandita was known as big Balarama, and the youngest was known as Raghunatha. The sons of Raghunatha were Mahesa Pandita and Govinda. Gauridasa Pandita's daughter was known as Annapurna. The village Ambika-kalana, which is situated just across the River Ganges from Santipura, is two miles east of the Kalanakorta railway station on the eastern railway. In Ambika-kalana there is a temple constructed by the Zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gauridasa Pandita and Lord Caitanya Mahaprabhu met underneath this tree. The place where the temple is situated is known as Ambika, and because it is in the area of Kalana, the village is known as Ambika-kalana. It is said that a copy of Bhagavad-gita written by Sri Caitanya Mahaprabhu still exists in this temple.

TEXT 27

nityanande samarpila jati-kula-panti
sri caitanya-nityanande kari pranapati

TRANSLATION

Making Lord Caitanya and Lord Nityananda the Lords of his life, Gauridasa Pandita sacrificed everything for the service of Lord Nityananda, even the fellow. ship of his own family.

TEXT 28

nityananda prabhura priya--pandita purandara
premarnava-madhye phire yaichana mandara

TRANSLATION

The thirteenth important devotee of Sri Nityananda Prabhu was Pandita Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.

PURPORT

Pandita Purandara met Sri Nityananda Prabhu at Khadadaha. When Nityananda Prabhu visited this village, He danced very uncommonly, and His dancing captivated Purandara Pandita. The pandita was in the top of a tree, and upon seeing the dancing of Nityananda he jumped down on the ground proclaiming himself to be Angada, one of the devotees in the camp of Hanuman during the pastimes of Lord Ramacandra.

TEXT 29

paramesvara-dasa--nityanandaika-sarana
krsna-bhak ti paya, tanre ye kare smarana

TRANSLATION

Paramesvara dasa, said to be the fifth gopala of krsna-Iila, completely surrendered to the lotus feet of Nityananda. Anyone who remembers his name, Paramesvara dasa, will get love of Krsna very easily.

PURPORT

The Caitanya-bhagavata states that Paramesvara dasa, known sometimes as Paramesvari dasa, was the life and soul of Sri Nityananda Prabhu. The body of Paramesvara dasa was the place of Lord Nityananda's pastimes. Paramesvara dasa, who lived for some time at Khadadaha village, was always filled with the ecstasy of a cowherd boy. Formerly he was Arjuna, a friend of Krsna and Balarama. He was the fifth among the twelve gopalas. He accompanied Srimati Jahnava-devi when she performed the festival at Kheturi. It is stated in the Bhakti-ratnakara that by the order of Srimati jahnava-mata, he installed Radha-Gopinatha in the temple at Atapura in the district of Hugali. The Atapura station is on the narrow gauge railway line between Howrah and Amata. Another temple in Atapura, established by the Mitra family, is known as the Radha-Govinda temple. In front of the temple, in a very attractive place among two bakula trees and a kadamba tree, is the tomb of Paramesvari Thakura, and above it is an altar with a tulasibush. It is said that only one flower a year comes out of the kadamba tree. It is offered to the Deity.

Paramesvari Thakura belonged, it is said, to a vaidya family. A descendant of his brother is at present a worshiper in the temple. Some of their family members still reside in the district of Hugali near the post office of Canditala. The descendants of Paramesvari Thakura took many disciples from brahmana families, but as these descendants

gradually took to the profession of physicians, persons from brahmana families ceased becoming their disciples. The family titles of Paramesvari's descendants are Adhikari and Gupta. Unfortunately his family members do not worship the Deity directly; they have engaged paid brahmanas to worship the Deity. In the temple, Baladeva and Sri Sri Radha-Gopinatha are together on the throne. It is supposed that the Deity of Baladeva was installed later because according to transcendental mellow, Baladeva, Krsna and Radha cannot stay on the same throne. On the full moon day of vaisakha (April-May), the disappearance festival of Paramesvari Thakura is observed in this temple.

TEXT 30

jagadisa pandita haya jagat-pavana
krsna-premamrta varse, yena varsa ghana

TRANSLATION

Jagadis-a Pandita, the fifteenth branch of Lord Nityananda's followers, was the deliverer of the entire world. Devotional love of Krsna showered from him like torrents of rain.

PURPORT

Descriptions of Jagadisa Pandita are available from Caitanya-bhagavata, Adi-lila, Chapter Four, and Caitanya-carltamrta, Adi-lila, Chapter Fourteen. He belonged to the village of Yasada-grama in the district of Nadia near the Cakadaha railway station. His father, the son of Bhatta Narayana, was named Kamalaksa. Both his father and mother were great devotees of Lord Visnu, and after their death, Jagadisa, with his wife Duhkhini and brother Mahesa, left his birthplace and came to Sri Mayapur to live in the company of Jagannatha Misra and other Vaisnavas. Lord Caitanya asked Jagadisa to go to Jagannatha Puri to preach the hari-nama-sankirtana movement. After returning from Jagannatha Puri, on the order of Lord Jagannatha he established Deities of Jagannatha in the village of Yasada-grama. It is said that when Jagadisa Pandita brought the Deity of Jagannatha to Yasada-grama, he tied the heavy Deity to a stick and thus brought Him to the village. The priests of the temple still show the stick used by Jagadisa Pandita to carry the Jagannatha Deity.

TEXT 31

nityananda-priyabhrtya pandita dhananjaya
atyanta virakta, sada krsna-premamaya

TRANSLATION

The sixteenth dear servant of Nityananda Prabhu was Ohananjaya Pandita. He was very much renounced and always merged in love of Krsna.

PURPORT

Pandita Dhananjaya was a resident of the village in Katwa named Sitala. He was one of the twelve goplas. His former name, according to Gaura-ganoddesa-dipika, was Vasudama. Sitala-grama is situated near the Mangalakota police station and Kaicara post office in the district of Burdwan. On the narrow railway from Burdwan to Katwa is a railway station about nine miles from Kutwa known as Kaicara. One has to go about a mile northeast of this station to reach Sitala. The temple was a thatched house with walls made of dirt. Some time ago, the Zamindars of Bajaravana Kabasi, the Mulliks, constructed a big house for the purpose of a temple, but for the last sixty-five years the temple has been broken down and abandoned. The foundation of the old temple is still visible. There is a tulasi pillar near the temple, and every year during the month of January the disappearance day of Dhananjaya is observed. It is said that for some time Pandita Dhananjaya was in a sankirtana party under the direction of Sri Caitanya Mahaprabhu, and then he went to Vrndavana. Before going to Vrndavana, he lived for some time in a village named Sancadapancada, which is six miles south of the Memari railway station. Sometimes this village is also known as the "place of Dhananjaya" (Dhananjayera Pata). After some time, he left the responsibility for worship with a disciple and went back to Vrndavana. After returning from Vrndavana to Sitala-grama, he established a Deity of Gaurasundara in the temple. The descendants of Pandita Dhananjaya still live in Sitala-grama and look after the temple worship.

TEXT 32

mahesa pandita--vrajera udara gopala
dhakka-vadye nrtya kare preme matoyala

TRANSLATION

Mahesa Pandita, the seventh of the twelve gopals, was very liberal. In great love of Krsna he danced to the beating of a kettledrum like a madman.

PURPORT

The village of Mahesa Pandita, which is known as Palapada, is situated in the district of Nadia within a forest about one mile south of the Cakadaha railway station. The Ganges flows nearby. It is said that formerly Mahesa Pandita lived on the eastern side of Jirat in the village known as Masipura or Yasipura, and when Masipura merged in the riverbed of the Ganges, the Deities there were brought to Palapada, which is situated in the midst of various villages such as Beledanga, Berigram, Sukhasagara, Candude and Manasapota. (There are about fourteen villages, and the entire neighborhood is known as Pancanagara Paragana.) It is mentioned that Mahesa Pandita joined the festival performed by Sri Nityananda Prabhu at Panihati. Narottama dasa Thakura also joined in the festival, and Mahesa Pandita saw him on that occasion. In the temple of Mahesa Pandita there are Deities of Gaura-Nityananda, Sri Gopinatha, Sri Madana-mohana and Radha-Govinda as well as a salagrama-sila.

TEXT 33

navadvipe purusottama pandita mahasaya
nityananda-name yanra mahonmada haya

TRANSLATION

Purusottama Pandita, a resident of Navadvipa, was the eighth gopala. He would become almost mad as soon as he heard the holy name of Nityananda Prabhu.

PURPORT

It is stated in the Caitanya-bhagavata that Purusottama Pandita was born in Navadvipa and was a great devotee of Lord Nityananda Prabhu. As one of the twelve gopalas, his former name was Stokakrsna.

TEXT 34

balarama dasa--krsna-prema-rasasvadi
nityananda-name haya parama unmadi

TRANSLATION

Balarama dasa always fully tasted the nectar of love of Krsna. Upon hearing the name of Nityananda Prabhu he would become greatly maddened.

TEXT 35

maha-bhagavata yadunatha kavicandra
yanhara hrdaye nrtya kare nityananda

TRANSLATION

Yadunatha Kavicandra was a great devotee. Lord Nityananda Prabhu always danced in his heart.

PURPORT

In the Caitanya-bhagavata Madhya-lila, Chapter One, it is said that a gentleman known as Ratnagarbha Acarya was a friend of Sri Nityananda Prabhu's father. They were both residents of the same village, known as Ekacakra-grama. He had four sons--Krsnapada-makaranda, Krsnananda, Jiva and Yadunatha Kavicandra.

TEXT 36

radhe yanra janma krsnadasa dvijavara
sri-nityanandera tenho parama kinkara

TRANSLATION

The twenty-first devotee of Sri Nityananda in Bengal was Krsnadasa Brahmana, who was a first-class servant of the Lord.

PURPORT

Radha-desa refers to the part of Bengal where the Ganges does not flow.

TEXT 37

kala-krsnadasa bada vaisnava-pradhana
nityananda-candra vinu nahi jane ana

TRANSLATION

The twenty-second devotee of Lord Nityananda Prabhu was Kala Krsnadasa, who was the ninth cowherd boy. He was a first-class Vaisnava and did not know anything beyond Nityananda Prabhu.

PURPORT

In the Caitanya-bhagavata, Antya-khanda, Chapter Six, it is said that Krsnadasa, who was known as Kaliya Krsnadasa, was formerly a gopala (cowherd boy) of the name Labanga. He was one of the twelve cowherd boys. Kaliya Krsnadasa had his headquarters in a village named Akaihata, which is situated in the district of Burdwan within the jurisdiction of the post office and police station of Katwa. It is situated on the road to Navadvipa. To reach Akaihata, one has to go from the Vyandela junction station to the Katwa railway station and then go about two miles, or one has to get off at the Danihata station and from there go one mile. The village of Akaihata is very small. In the month of Caitra, on the day of Varuni, there is a festival commemorating the disappearance day of Kala Krsnadasa.

TEXT 38

sri-sadasiva kaviraja--bada mahasaya
sri-purusottama-dasa--tanhara tanaya

TRANSLATION

The twenty-third and twenty-fourth Prominent devotees of Nityananda Prabhu were Sadasiva Kaviraja and his son Purusottama dasa, who was the tenth gopala.

TEXT 39

ajanma nimagna nityanandera carane
nirantara balya-Iila kare krsna-sane

TRANSLATION

Since birth, Purusottama dasa was merged in the service of the lotus feet of Lord Nityananda Prabhu, and he always engaged in childish Play with Lord Krsna.

PURPORT

Sadasiva Kaviraja and Nagara Purusottama, who were father and son, are described in the Caitanya-bhagavata as maha-bhagyavan, greatly fortunate. They belonged to the vaidya caste of physicians. The Gaura-ganoddesa-dipika, verse 156, says that Candravali, a most beloved gopi of Krsna, later took birth as Sadasiva Kaviraja. It is said that Kamsari Sena, the father of Sadasiva Kaviraja, was formerly the gopi named Ratnavali in Krsna's pastimes. All the family members of Sadasiva Kaviraja were great devotees of Lord Caitanya Mahaprabhu. Purusottama dasa Thakura sometimes lived at Sukhasagara, near the Cakadaha and Simurali railway stations. All the Deities installed by Purusottama Thakura were formerly situated in Beledanga-grama, but when the temple was destroyed the Deities were brought to Sukhasagara. When that temple merged in the bed of the Ganges, the Deities were brought with Jahnavamata's Deity to Sahebadanga Bedigram. Since that place also has been destroyed, all the Deities are now situated in the village named Candudegrama, which is situated one mile up from Palapada, as referred to above.

TEXT 40

tanra putra--mahasaya sri-kanu thakura
yanra dehe rahe krsna-premamrta-pura

TRANSLATION

Srf Kanu Thakura, a very respectable gentleman, was the son of Purusottama dasa Thakura. He was such a great devotee that Lord Krsna always lived in his body.

PURPORT

To go to the headquarters of Kanu Thakura, one has to proceed by boat from the Jhikaragacha-ghata station to the river known as Kapotaksa. Otherwise, if one goes about two or two and a half miles from the Jhikaragacha-ghata station, he can see Bodhakhana, the headquarters of Kanu Thakura. The son of Sadasiva was Purusottama Thakura, and his son was Kanu Thakura. The descendants of Kanu Thakura know him as Nagara Purusottama. He was the cowherd boy named Dama during krsna-lila. It is said that just after the birth of Kanu Thakura, his mother, Jahnavamata, died. When he was about twelve days old, Sri Nityananda Prabhu took him to His home at Khadadaha. It is ascertained that Kanu Thakura was born some time in the Bengali year 942. It is said that he took birth on the Rathayatra day. Because he was a great devotee of Lord Krsna from the very beginning of his life, Sri Nityananda Prabhu gave him the name Sisu Krsnadasa. When he was five years old he went to Vrndavana with Jahnavamata, and upon seeing the ecstatic symptoms of Kanu Thakura, the Gosvamis gave him the name Kanai Thakura.

In the family of Kanu Thakura there is a Radha-Krsna Deity known as Pranavallabha. It is said that his family worshiped this Deity long before the appearance of Lord Caitanya Mahaprabhu. When there was a Maharastrian invasion of Bengal, the family of Kanu Thakura was scattered, and after the invasion one Harikrsna Gosvami of that family came back to their original home, Bodhakhana, and reestablished the Pranavallabha Deity. The descendants of the family still engage in the service of Pranavallabha. Kanu Thakura was present during the Khetari-utsava when Jahnava-devi and Virabhadra Gosvami were also present. One of Kanu Thakura's family members, Madhavacarya, married the daughter of Sri Nityananda Prabhu, who was named Gangadevi. Both Purusottama Thakura and Kanu Thakura had many disciples from brahmana families. Most of the disciplic descendants of Kanu Thakura now reside in the village named Gadabeta by the River Silavati in the Midnapore district.

TEXT 41

maha-bhagavata-srestha datta uddharana
sarva-bhave seve nityanandera carana

TRANSLATION

Uddharana Oatta Thakura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityananda Prabhu. He worshiped the lotus feet of Lord Nityananda in all respects.

PURPORT

The Gaura-ganoddesa-dipika, verse 1 29, states that Uddharana Datta Thakura was formerly the cowherd boy of Vrndavana named Subahu. Uddharana Datta Thakura, previously known as Sri Uddharana Datta, was a resident of Saptagrama, which is situated on the bank of the Sarasvati River near the Trisabigha railway station in the district of Hugali. At the time of Uddharana Thakura, Saptagrama was a very big town, encompassing many other places such as Vasudeva-pura, Bansabediya, Krsnapura, Nityananda-pura, Sivapura, Sankhanagara and Saptagrama.

Calcutta was developed under British rule by the influential mercantile community and especially by the suvarna-vanik community who came down from Saptagrama to establish their businesses and homes all over Calcutta. They were known as the Saptagrami mercantile community of Calcutta, and most of them belonged to the Mullik and Sil families. More than half of Calcutta belonged to this community, as did Srila Uddharana Thakura. Our paternal family also came from this district and belonged to the same community. The Mulliks of Calcutta are divided into two families, namely, the Sil family and De family. All the Mulliks of the De family originally belong to the same family and gotra. We also formerly belonged to the branch of the De family whose members, intimately connected with the Mohammedan rulers, received the title Mullik.

In the Caitanya-bhagavata, Antya-khanda, Chapter Six, it is said that Uddharana Datta was an extremely elevated and liberal Vaisnava. He was born with the right to worship Nityananda Prabhu. It is also stated that Nityananda Prabhu, after staying for some time in Khadadaha, came to Saptagrama and stayed in the house of Uddharana Datta. The suvarna-

vanik community to which Uddharana Datta belonged was actually a Vaisnava community. Its members were bankers and gold merchants (suvarna means "gold," and vanik means "merchant"). Long ago there was a misunderstanding between Balla Sena and the suvarna-vanik community because of the great banker Gauri Sena. Balla Sena was taking loans from Gauri Sena and spending money extravagantly, and therefore Gauri Sena stopped supplying money. Balla Sena took revenge by instigating a social conspiracy to make the suvarna-vaniks outcastes, and since then they have been ostracized from the higher castes, namely, the brahmanas, ksatriyas and vaisyas. But by the grace of Srila Nityananda Prabhu, the suvarna-vanik community was again elevated. It is said in the Caitanya-bhagavata, yateka vanik-kula uddharana haite pavltra ha-ila dvidha nahika ihate.- there is no doubt that all the community members of the suvarna-vanik society were again purified by Sri Nityananda Prabhu.

In Saptagrama there is still a temple with a six-armed Deity of Sri Caitanya Mahaprabhu that was personally worshiped by Srila Uddharana Datta Thakura. On the right side of Sri Caitanya Mahaprabhu is a Deity of Sri Nityananda Prabhu and on the left side Gadadhara Prabhu. There are also a Radha-Govinda murti and salagrama-sila, and below the throne is a picture of Sri Uddharana Datta Thakura. In front of the temple there is now a big hall, and in front of the hall is a Madhavi-lata plant. The temple is in a very shady, cool and nicely situated location. When we returned from America in 1967, the executive committee members of this temple invited us to visit it, and thus we had the opportunity to visit this temple with some American students. Formerly, in our childhood, we visited this temple with our parents because all the members of the suvarna-vanik community enthusiastically one babaji of the name Nitai dasa arranged for a donation of twelve bighas of land for this temple. The management of the temple later deteriorated, but then in 1306, through the cooperation of the famous Balarama Mullik of Hugali, who was a subjudge, and many rich suvarna-vanik community members, the management of the temple improved greatly. Not more than fifty years ago, one of the family members of Uddharana Datta Thakura named Jagamohana Datta established a wooden Deity of Uddharana Datta Thakura in the temple, but that Deity is no longer there; at present, a picture of Uddharana Datta Thakura is worshiped. It is understood, however, that the wooden Deity of Uddharana Thakura was taken away by Sri Madana-mohana Datta and is now being worshiped with a salagrama-sila by Srinatha Datta.

Uddharana Datta Thakura was the manager of the estate of a big Zamindar in Naihati, about one and a half miles north of Katwa. The relics of this royal family are still visible near the Dainhata station. Since Uddharana Datta Thakura was the manager of the estate, it was also known as Uddharana-pura. Uddharana Datta Thakura installed Nitai-Gaura Deities that were later brought to the house of the Zamindar, which was known as Vanaoyaribada. Srila Uddharana Datta Thakura remained a householder throughout his life. His father's name was Srikara Datta, his mother's name was Bhadravati, and his son's name was Srinivasa Datta.

purve nama chila yanra `raghunatha puri`

TRANSLATION

The twenty-seventh prominent devotee of Nityananda Prabhu was Acarya Vaisnavananda, a great personality in devotional service. He was formerly known as Raghunatha Puri.

PURPORT

In the Gaura-ganoddesa-dipika, verse 97, it is said that Raghunatha Puri was previously very powerful in the eight mystic successes. He was an incarnation of one of the successes.

TEXT 43

visnudasa,nandana, gangadasa--tina bhai
purve yanra ghare chila thakura nitai

TRANSLATION

Another important devotee of Lord Nityananda Prabhu was Visnudasa, who had two brothers, Nandana and Gangadasa. Lord Nityananda Prabhu sometimes stayed at their house.

PURPORT

The three brothers Visnudasa, Nandana and Gangadasa were residents of Navadvipa and belonged to the Bhattacharya brahmana family. Both Visnudasa and Gangadasa stayed for some time with Sri Caitanya Mahaprabhu at Jagannatha Puri, and the Caitanya-bhagavata states that formerly Nityananda Prabhu stayed at their house.

TEXT 44

nityananda-bhrtya--paramananda upadhyaya
sri-jiva pandita nityananda-guna gaya

TRANSLATION

Paramananda Upadhyaya was Nityananda Prabhu's great servitor. Sri Jiva Pandita glorified the qualities of Sri Nityananda Prabhu.

PURPORT

Sri Paramananda Upadhyaya was an advanced devotee. His name is mentioned in the Caitanya-bhagavata, where Sri Jiva Pandita is also mentioned as the second son of Ratnagarbha Acarya and a childhood friend of Hadai Ojha, the father of Nityananda Prabhu. In the Gaura-ganoddesa-dipika, verse 169, it is said that Sri Jiva Pandita was formerly the gopi named Indira.

TEXT 45

paramananda gupta--krsna-bhakta mahamatl
purve yanra ghare nityanandera vasati

TRANSLATION

The thirty-first devotee of Lord Nityananda Prabhu was Paramananda Gupta, who was greatly devoted to Lord Krsna and highly advanced in spiritual consciousness. Formerly Nityananda Prabhu also resided at his house for some time.

PURPORT

Paramananda Gupta composed a prayer to Lord Krsna known as Krsna-stavavali. In the Gaura-ganoddesa-dipika, verse 194, it is stated that he was formerly the gopi named Manjumedha.

TEXT 46

narayana, krsnadasa ara manohara
de vananda--cari bhair nitai-kinkara

TRANSLATION

The thirty-second, thirty-third, thirty-fourth and thirty-fifth Prominent devotees were Narayana, Krsnadasa, Manohara and Devananda, who always engaged in the service of Lord Nityananda.

TEXT 47

hoda krsnadasa--nityananda-prabhu-prana
nityananda-pada vinu nahi jane ana

TRANSLATION

The thirty-sixth devotee of Lord Nityananda was Hoda Krsnadasa, whose life and soul was Nityananda Prabhu. He was always dedicated to the lotus feet of Nityananda, and he knew no one else but Him.

PURPORT

The residence of Krsnadasa Hoda was Badagachi, which is now in Bangladesh.

TEXT 48

nakadi, mukunda, surya, madhava, sridhara
ramananda vasu, jagannatha, mahidhara

TRANSLATION

Among Lord Nityananda's devotees, Nakadi was the thirty-seventh, Mukunda the thirty-eighth, Surya the thirty-ninth, Madhava the fortieth,

Sridhara the forty-first, Ramananda the forty-second, Jagannatha the forty-third and Mahidhara the fortyfourth.

PURPORT

Sridhara was the twelfth gopaja.

TEXT 49

sri-manta, gokula-dasa hariharananda
si vai, nandai, avadhuta paramananda

TRANSLATION

Sri Manta was the forty-fifth, Gokula dasa the forty-sixth, Hariharananda the forty-seventh, Sivai the forty-eighth, Nandai the forty-ninth and Paramananda the fiftieth.

TEXT 50

vasanta, navani hoda, gopala sanatana
visnai hajara, krsnananda, sulocana

TRANSLATION

Vasanta was the fifty-first, Navani Hoda the fifty-second, Gopala the fifty-third, Sanatana the fifty-fourth, Visnai the fiftyfifth, Krsnananda the fifty-sixth and Sulocana the fifty-seventh.

PURPORT

Navani Hoda appears to have been the same person as Hoda Krsnadasa, the son of the King of Badagachi. His father's name was Hari Hoda. One can visit Badagachi by taking the Lalagola-ghata railway line. Formerly the Ganges flowed by Badagachi, but now it has become a canal known as the Kalsira Khal. Near the Mudagacha station is a village known as Saligrama in which King Krsnadasa arranged for the marriage of Sri Nityananda Prabhu, as described in the Bhakti-ratnakara, Taranga Twelve. It is sometimes said that Navani Hoda was the son of Raja Krsnadasa. His descendants still live in Rukunapu ra, a village near Bahiragachi. They belong to the daksina radhiya kayastha community, but, having been reformed as brahmanas, they still initiate all classes of men.

TEXT 51

kamsari sena, ramasena, ramacandra kaviraja
govinda, sriranga, mukunda, tina kaviraja

TRANSLATION

The fifty-eighth great devotee of Lord Nityananda Prabhu was Kamsari Sena, the fifty-ninth was Ramasena, the sixtieth was Ramacandra

Kaviraja, and the sixty-first, sixty-second and sixty-third were Govinda, Sriranga and Mukunda, who were all Physicians.

PURPORT

Sri Ramacandra Kaviraja, the son of Khandavasi Ciranjiva and Sunanda, was a disciple of Srinivasa Acarya and the most intimate friend of Narottama dasa Thakura, who prayed several times for his association. His youngest brother was Govinda Kaviraja. Srila Jiva Gosvami very much appreciated Sri Ramacandra Kaviraja's great devotion to Lord Krsna and therefore gave him the title kaviraja. Sri Ramacandra Kaviraja, who was perpetually disinterested in family life, greatly assisted in the preaching work of Srinivasa Acarya and Narottama dasa Thakura. He resided at first in Srikhanda but later in the village of Kumara-nagara on the bank of the Ganges.

Govinda Kaviraja was the brother of Ramacandra Kaviraja and youngest son of Ciranjiva of Srikhanda. Although at first a sakta, or worshiper of goddess Durga, he was later initiated by Srinivasa Acarya Prabhu. Govinda Kaviraja also resided first in Srikhanda and then in Kumara-nagara, but later he moved to the village known as Teliya Budhari on the southern bank of the River Padma. Since Govinda Kaviraja, the author of two books, Sangita-madhava and Gitamrta, was a great Vaisnava kavi, or poet, Srila Jiva Gosvami gave him the title kaviraja. He is described in the Bhakti-ratnakara, Ninth Taranga.

Kamsari Sena was formerly Ratnavali in Vraja, as described in the Gaura-ganoddesa-dipika, verses 194 and 200.

TEXT 52

pitambara, madhavacarya, dasa damodara
sankara, mukunda, jnana-dasa, manohara

TRANSLATION

Among the devotees of Lord Nityananda Prabhu, Pitambara was the sixty-fourth, Madhavacarya the sixty-fifth, Damodara dasa the sixty-sixth, Sankara the sixtyseventh, Mukunda the sixty-eighth, Jnanadasa the sixty-ninth and Manohara the seventieth.

TEXT 53

nartaka gopala, ramabhadra, gauranga-dasa
nrsimha-caitanya, minaketana rama-dasa

TRANSLATION

The dancer Gopala was the seventy-first, Ramabhadra the seventy-second, Gauranga dasa the seventy-third, Nrsimha-caitanya the seventy-fourth and Minaketana Ramadasa the seventy-fifth.

PURPORT

The Gaura-ganoddesa-dipika, verse 68, describes Minaketana Ramadasa as an incarnation of Sankarsana.

TEXT 54

vrndavana-dasa--narayanira nandana
'caitanya-mangala ' yenho karila racana

TRANSLATION

Vrndavana dasa Thakura, the son of Srimati Narayani, composed Sri Caitanyamangala [later known as Sri Caitanya-bhagavata].

TEXT 55

bhagavate krsna-Iila varnila vedavyasa
caitanya-Iilate vyasa--vrndavana dasa

TRANSLATION

Srila Vyasadeva described the Pastimes of Krsna in the Srimad-Bhagavatam. The Vyasa of the Pastimes of Lord Caitanya Mahaprabhu was Vrndavana dasa.

PURPORT

Srila Vrndavana dasa Thakura was an incarnation of Vedavyasa and also a friendly cowherd boy named Kusumapida in krsna-lila. In other words, the author of Sri Caitanya-bhagavata, Srila Vrndavanadasa Thakura, the son of Srivasa Thakura's niece Narayani, was a combined incarnation of Vedavyasa and the cowherd boy Kusumapida. There is a descriptive statement by Srila Bhaktisiddhanta Sarasvati Thakura in his commentary on Sri Caitanya-bhagavata giving the biographical details of the life of Vrndavana dasa Thakura.

TEXT 56

sarvasakha-srestha virabhadra gosani
tanra upasakha yata, tara anta nai

TRANSLATION

Among all the branches of Sri Nityananda Prabhu, Virabhadra Gosani was the topmost. His sub-branches were unlimited.

TEXT 57

anan ta nityananda-gana--ke karu ganana
atma-pavitrata-hetu likhijan kata jana

TRANSLATION

No one can count the unlimited followers of Nityananda Prabhu. I have mentioned some of them just for my self-purification.

TEXT 58

ei sarva-sakha purna--pak va prema-phale
yare dekhe, tare diya bhasaila sakale

TRANSLATION

All these branches, the devotees of Lord Nityananda Prabhu, being full of ripened fruits of love of Krsna, distributed these fruits to all they met, flooding them with love of Krsna.

TEXT 59

anargala prema sabara, cesta anargala
prema dite, krsna dite dhare mahabala

TRANSLATION

All these devotees had unlimited strength to deliver unobstructed, unceasing love of Krsna. By their own strength they could offer anyone Krsna and love of Krsna.

PURPORT

Srila Bhaktivinoda Thakura has sung, krsna se tomara, krsna dite para, tomara sakati ache, In this song, Bhaktivinoda Thakura describes that a pure Vaisnava, as the proprietor of Krsna and love of Krsna, can deliver both to anyone and everyone he likes. Therefore to get Krsna and love of Krsna one must seek the mercy of pure devotees. Srila Visvanatha Cakravarti Thakura also says, yasya prasada bhagavat- prasado yasyaprasaoan na gatih kuto 'pi: "By the mercy of the spiritual master one is benedicted by the mercy of Krsna. Without the grace of the spiritual master one cannot make any advancement." By the grace of a Vaisnava or bona fide spiritual master one can get both love of Godhead, Krsna, and Krsna Himself.

TEXT 60

sanksepe kahijan ei nityananda-gana
yanhara avadhi na paya `sahasra-vadana'

TRANSLATION

I have briefly described only some of the followers and devotees of Lord Nityananda Prabhu. Even the thousand-mouthed Sesanaga cannot describe all of these unlimited devotees.

TEXT 61

sri-rupa-ragh unatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

With an ardent desire to serve the purpose of Sri Rupa and Sri Raghunatha, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Adi-lila, Eleventh Chapter, in the matter of the expansions of Lord Nityananda.

Chapter Twelve

The Expansions of Advaita Acarya and Gadadhara Pandita

Bhaktivinoda Thakura gives a summary of the Twelfth Chapter of Aai-lilain his Amrta-pravaha-bhasya. This Twelfth Chapter describes the followers of Advaita Prabhu, among whom the followers of Acyutananda, the son of Advaita Acarya, are understood to be the pure followers who received the cream of the philosophy Sri Advaita Acarya enunciated. Other so-called descendants and followers of Advaita Acarya are not to be recognized. This chapter also includes narrations concerning the son of Advaita Acarya named Gopala Misra and Advaita Acarya's servant named Kamalakanta Visvasa. In his early life Gopala fainted during the cleansing of the Gundica mandira at Jagannatha Puri and thus became a recipient of the mercy of Lord Caitanya Mahaprabhu. The story of Kamalakanta Visvasa concerns his borrowing three hundred rupees from Prataparudra Maharaja to clear the debts of Advaita Acarya, for which Sri Caitanya Mahaprabhu chastised him when He came to know of it. Kamalakanta Visvasa was then purified by the request of Sri Advaita Acarya. After describing the descendants of Advaita Acarya, the chapter concludes by describing the followers of Gadadhara Pandita Gosvami.

TEXT 1

advaitanghry-abja-bhrngams tan sarasara-bhrto 'khilan
hitva saran sara-bnrto naumi caitanya jivanan

TRANSLATION

The followers of Sri Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obei-

sances to the real followers of Sri Advaita Acarya whose life and soul were Sri Caitanya Mahaprabhu.

TEXT 2

jaya jaya mahaprabhu sri-krsna-caitanya
jaya jaya nityananda jayadvaita dhanya

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Sri Advaita Prabhu! All of them are glorious.

TEXT 3

sri-caitanyamara-taror dviti ya-skandha-rupinah
srimad-advaitacandrasya sakha-rupan ganan numah

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His sub-branches.

TEXT 4

vrksera dvitiya skandha--acarya-gosani
tanm yata sakha ha-ila, tara lekha nani

TRANSLATION

Sri Advaita Prabhu was the second big branch of the tree. There are many subbranches, but it is impossible to mention them all.

TEXT 5

caitanya-malira krpa jalera secane
sei jale pusta skandha bade dine dine

TRANSLATION

Sri Caitanya Mahaprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and sub-branches grew, day after day.

TEXT 6

sei skandhe yata prema-phala upaiila
sei krsna-prema-phale jagat bharila

TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Krsna.

TEXT 7

sei jala skandhe kare sakhate sancara
phale-phule bade,--sakha ha-ila vistara

TRANSLATION

As the trunk and branches were watered, the branches and sub-branches spread lavishly, and the tree grew full with fruits and flowers.

TEXT 8

prathame ta' eka-mata acaryera gana
pache dui-mata haila daivera karana

TRANSLATION

At first all the followers of Advaita Acarya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words daivera karana indicate that by dint of providence, or by God's will, the followers of Advaita Acarya divided into two parties. Such disagreement among the disciples of one acarya is also found among the members of the Gaudiya Matha. In the beginning, during the presence of Om Visnupada Paramahansa Parivrajakacarya Astottara-sata Sri Srimad Bhaktisiddhanta Sarasvati Thakura Prabhupada, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhanta Sarasvati Thakura, but another group created their own concoction about executing his desires. Bhaktisiddhanta Sarasvati Thakura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next acarya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of acarya, and they split in two factions over who the next acarya would be. Consequently, both factions were asara, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gaudiya Matha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gaudiya Matha institution, stopped the preaching work, we took up the mission of Bhaktisiddhanta Sarasvati Thakura and Bhaktivinoda Thakura to preach the cult of Caitanya Mahaprabhu all over the world, under the protection of all the predecessor acaryas, and we find that our humble attempt has

been successful. We followed the principles especially explained by Srila Visvanatha Cakravarti Thakura in his commentary on the Bhagavad-gita verse vyavasayatmika buddhir ekeha kuru-nandana. According to this instruction of Visvanatha Cakravarti Thakura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas confirm this:

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead the secret of success in Vedic knowledge is revealed." The Krsna consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous acaryas. One must judge every action by its result. The members of the self-appointed acarya's party who occupied the property of the Gaudiya Matha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are asara, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows guru and Gauranga, is increasing daily all over the world. Srila Bhaktisiddhanta Sarasvati Thakura wanted to print as many books as possible and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

TEXT 9

keha ta' acarya ainaya, keha ta' svatantra
sva-mata kalpana kare daiva-paratantra

TRANSLATION

Some of the disciples strictly accepted the orders of the acarya, and others deviated, independently concocting their own opinions under the spell of daivi maya.

PURPORT

This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.

TEXT 10

acaryera mata yei, sei mata sara
tanra ajna langhi' cale, sei ta' asara

TRANSLATION

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

PURPORT

Here is the opinion of Srila Krsnadasa Kaviraja Gosvami. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

TEXT 11

asarera name ihan nahi prayoiana
bheda janibare kari ekatra ganana

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

TEXT 12

dhanya-rasi mape yaiche patna sahite
pascate patna udana samskara karite

TRANSLATION

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This example given by Krsnadasa Kaviraja Gosvami is very appropriate. In the case of the Gaudiya Matha members, one can apply a similar process. There are many disciples of Bhaktisiddhanta Sarasvati Thakura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhanta Sarasvati Thakura tried his best to spread the cult of Sri Caitanya Mahaprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Sri Caitanya Mahaprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many svamis have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Krsna consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the

ideas of Vedanta or Krsna consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Krsnadasa Kaviraja Gosvami one can very easily understand who is a genuine world-preacher and who is useless.

TEXT 13

acyutananda--bada sakna, acarya-nandana
ajanma sevila tenho caitanya-carana

TRANSLATION

A big branch of Advaita Acarya was Acyutananda, His son. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

TEXT 14

caitanya-gosanira guru--kesava bharati
ei pitara vakya suni' dukkha paila ati

TRANSLATION

When Acyutananda heard from his father that Kesava Bharati was the spiritual master of Lord Caitanya Mahaprabhu, he was very unhappy.

TEXT 15

jagad-gurute tumi kara aiche upadesa
tomara ei upadese nosta ha-ila desa

TRANSLATION

He told his father, "Your instruction that Kesava Bharati is the spiritual master of Caitanya Mahaprabhu will spoil the entire country.

TEXT 16

caudda bhu vanera guru--caitanya-gosani
tanra guru--anya, ei kona sastre nai

TRANSLATION

"Lord Caitanya Mahaprabhu 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."

TEXT 17

pancama varsera balaka kahe siddhantera sara
suniya paila acarya santosa apara

TRANSLATION

When Advaita Acarya heard this statement from His five-year-old son Acyutananda, He felt great satisfaction because of his conclusive judgement.

PURPORT

Commenting on verses 13 through 17, Bhaktisiddhanta Sarasvati Thakura gives an extensive description of the descendants of Advaita Acarya. The Caitanya- bhnavata, Antya-khanda, Chapter Nine, states that Acyutananda was the eldest son of Advaita Acarya. The Sanskrit book Advaita-carita states, "Advaita Acarya Prabhu had three sons named Acyuta, Krsna Misra and Gopala dasa, all born of the womb of His wife Sitadevi, who were devotees of Lord Caitanya. Advaita Acarya also had three more sons, whose names were Balarama, Svarupa and Jagadisa. Thus there were six sons of Advaita Acarya." Among the six sons, three were strict followers of Lord Caitanya Mahaprabhu, and of these three, Acyutananda was the eldest.

Advaita Prabhu married in the beginning of the Fifteenth Centurysakabda. When Lord Caitanya Mahaprabhu wanted to visit the village of Ramakeli while going from Jagannatha Puri to Vrndavana during the sakabda years 1433 and 1434, Acyutananda was only five years old. The Caitanya-bhagavata, Antya-khanda, Fourth Chapter, describes Acyutananda at that time as pancavarsa vayasa madhura oigambara, "only five years old and standing naked." Therefore it is to be concluded that Acyutananda was born sometime in the year 1428. Before the birth of Acyutananda, Advaita Prabhu's wife, Sitadevi, came to see Lord Caitanya Mahaprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twentyone years between 1407 and 1428 sakabda. In an unauthorized book of the name Sitadvaita-carita published in Bengali in the unauthorized newspaper Nityananda- oayini in 1792 sakabda, it is mentioned that Acyutananda was a class friend of Sri Caitanya Mahaprabhu. According to Caitanya-bhagavata, this statement is not at all valid. When Caitanya Mahaprabhu accepted the renounced order of sannyasa, He came to the house of Advaita Prabhu at Santipura in the year 1431 sakabda. At that time, as stated in Caitanya-bhnavata, Antya-khanda, Chapter One, Acyutananda was only three years old. The Caitanya-bhagavata further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Sri Caitanya Mahaprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, "My dear Acyuta, Advaita Acarya is My father, and thus we are brothers."

Before Sri Caitanya Mahaprabhu exhibited His spiritual forms during His residence at Navadvipa, He asked Sri Rama Pandita, Srinivasa Acarya's brother, to go to Santipura and bring back Advaita Acarya. Acyutananda joined his father at that time. It is said, advaitera tanaya `acyutananda' nama/ parama-baiaka, seho kande avirama. Acyutananda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Acarya for explaining Srimad-Bhagavatam from

an impersonalist viewpoint opposed to the principles of bhakti-yoga, Acyutananda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the sannyasa order. In the Caitanya-bhagavata, Antya-khanda, Chapter Nineteen, it is stated that Acyutananda, the son of Advaita Acarya, offered his obeisances to the Lord. Therefore it should be concluded that from the very beginning of his life Acyutananda was a great devotee of Lord Caitanya Mahaprabhu.

There is no information that Acyutananda ever married, but he is described as the biggest branch of the Advaita Acarya family. From a book named Sakna-nirnayamrta it is understood that Acyutananda was a disciple of Gadadhara and that he took shelter of Lord Caitanya in Jagannatha Puri and engaged in devotional service. The Caitanya-caritainrta, Adi-lila, Chapter Ten, states that Acyutananda, the son of Advaita Acarya, lived in Jagannatha Puri, taking shelter of Lord Caitanya Mahaprabhu. Gadadhara Pandita, in the last years of his life, also lived with Lord Caitanya Mahaprabhu at Jagannatha Puri. There is no doubt, therefore, that Acyutananda was a disciple of Pandita Gadadhara. In the accounts of Lord Caitanya Mahaprabhu's dancing in front of the car during the Rathayatra festival, Acyutananda's name is to be found many times. It is stated that in the party of Advaita Acarya from Santipura, Acyutananda was dancing and others were singing. At that time the boy was only six years old. The Gaura-ganoddesa-dipik\ compiled by Sri Kavi-karnapura has described Acyutananda as a disciple of Gadadhara Pandita and a great and dear devotee of Lord Caitanya Mahaprabhu. According to the opinion of some, he was an incarnation of Karttikeya, the son of Lord Siva, and according to others he was formerly the gopi named Acyuta. The Gaura-ganoddesa- dipika has supported both these opinions. Another book, Narottama-vilasa, compiled by Sri Narahari dasa, mentions Acyutananda's presence during the festival at Khetari. According to Sri Narahari dasa, during the last days of his life Acyutananda stayed in his house at Santipura, but during the presence of Lord Caitanya Mahaprabhu he lived at Jagannatha Puri with Gadadhara Pandita.

Of the six sons of Advaita Acarya, three, Acyutananda, Krsna Misra and Gopala dasa, lived faithfully in the service of Caitanya Mahaprabhu. Since Acyutananda did not accept a wife, he had no issue. The second son of Advaita Acarya, Krsna Misra, had two sons, Raghunatha Cakravarti and Dolagovinda. The descendants of Raghunatha still live in Santipura in the neighborhoods of Madana-gopala-pada, Ganakara, Mrjapura and Kumarakhali. Dolagovinda had three sons, namely, Canda, Kandarpa and Gopinatha. The descendants of Kandarpa live in Maldah in the village J ikabadi. Gopinatha had three sons, Sri Vallabha, Pranavaliabha and Kesava. The descendants of Sri Vallabha live in the villages known as Masiyadara (Mahisadera), Damukadiya and Candipura. There is a genealogical table for the family of Sri Vallabha beginning from his eldest son, Ganga-narayana. The descendants of Sri Vallabha's youngest son, Ramagopala, still live in Damukadiya, Candipura, Solamari, and so on. The descendants of Pranavallabha and Kesava live in Uthali. The son of Pranavallabha was Ratnesvara, and his son was Krsnarama, whose youngest son was Laksmi-narayana. His son was Navakisora, and Navakisora's second son was Ramamohana, whose eldest son was Jagabandhu and whose third son, Viracandra, accepted the sannysa order and established a Deity of Lord Caitanya Mahaprabhu in Katwa. These two sons

of Ramamohana were known as Bada prabhu and Chota Prabhu, and they inaugurated the circumambulation of Navadvipa-dhama. One may refer to the Vaisnava-manjus\ for the complete geneological table of Advaita Prabhu in the line of Krsna Misra.

TEXT 18

krsna-misra-nama ara acarya-tanaya
caitanya-gosani baise yanhara hrdaya

TRANSLATION

Krsna Misra was a son of Advaita Acarya. Lord Caitanya Mahaprabhu always sat in his heart.

TEXT 19

sri-gopala-name ara acaryera suta
tanhara caritra, suna, atyanta adbhuta

TRANSLATION

Sri Gopala was another son of Sri Advaita Acarya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

PURPORT

Sri Gopala was one of the three devoted sons of Advaita Acarya. The Madhya-lila of Caitanya-caritamrta, Chapter Twelve, texts 143 through 149, describe his life and character.

TEXT 20

gundica-mandire mahaprabhura sammukhe
kirtane nartana kare bada prema-sukhe

TRANSLATION

When Lord Caitanya personally cleansed the Gundica mandira in J agannatha Puri, Gopala danced in front of the Lord with great love and happiness.

PURPORT

The Gundica manoim is situated in Jagannatha Puri, and every year Jagannatha, Balabhadra and Subhadra come there from the Jagannatha temple to stay for eight days. When Lord Caitanya Mahaprabhu lived at J agannatha Puri, every year He personally cleansed this temple with His principal devotees. The Gundica-marjana chapter of Caitanya-caritamrta describes this vividly.

TEXT 21

nana-bhavodgama dehe adbhuta nartana
dui gosani `hari' bale, anandita mana

TRANSLATION

While Lord Caitanya Mahaprabhu and Advaita Prabhu danced and chanted the Hare Krsna mantra, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

TEXT 22

nacite nacite gopala ha-ila murcchita
bhumete padila, dehe nahika sam vita

TRANSLATION

While all of them danced, Gopala, dancing and dancing, fainted and fell to the ground unconscious.

TEXT 23

dukhkita ha-ila acarya putra kole lana
raksa kare nrsimhera mantra padiya

TRANSLATION

Advaita Acarya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nrsimha mantra for his protection.

TEXT 24

nana mantra padena acarya, na haya cetana
acaryera dukkhe vaisnava karena krاندana

TRANSLATION

Advaita Acarya chanted various mantras, but Gopala did not come to consciousness. Thus all the Vaisnavas present cried in sorrow at His plight.

TEXT 25

tabe mahaprabhu, tanra hrde hasta dhari'
`uthaha, gopala,' kaila bala `hari' `hari'

TRANSLATION

Lord Caitanya Mahaprabhu then put His hand on the chest of Gopala and told him, "My dear Gopala, get up and chant the holy name of the Lord!"

TEXT 26

uthila gopala prabhura sparsa-dhvani suni
anandita hana sabe kare hari-dh vani

TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopala immediately got up, and all the Vaisnavas chanted the Hare Krsna mahamantra in jubilation.

TEXT 27

acaryera ara putra--sri-balarama
ara putra--`s varupa'-sakha, `jagadisa' nama

TRANSLATION

The other sons of Advaita Acarya were Sri Balarama, Svarupa and Jagadisa.

PURPORT

The Sanskrit book Advaita-carita states that Balarama, Svarupa and Jagadisa were the fourth, fifth and sixth sons of Advaita Acarya. Therefore Sri Advaita Acarya had six sons. Balarama, Svarupa and Jagadisa, being smartas or Mayavadis, were rejected by Vaisnava society. Sometimes Mayavadis pose themselves as Vaisnavas, or worshipers of Lord Visnu, but actually they do not believe in Lord Visnu as the Supreme Personality of Godhead, for they consider demigods like Lord Siva, Durga, the sun-god and Ganesa equal to Him. They are generally known as pancopasaka-smartas, and one should not count them among the Vaisnavas.

Balarama had three wives and nine sons. The youngest son of his first wife was known as Madhusudana Gosvami. He took the title Bhattacharya and accepted the path of the smarta or Mayavada philosophy. Srila Bhaktisiddhanta Sarasvati Thakura notes that the son of Gosvami Bhattacharya, Sri Radharamana Gosvami Bhattacharya, refused the title gosvami because it is generally meant for sannyasis, those who have taken the renounced order of life. One who is still in family life should not misuse the title gosvami. Srila Bhaktisiddhanta Sarasvati Thakura did not recognize the caste gosvamis because they were not in the line of the six Gosvamis in the renounced order who were direct disciples of Lord Caitanya Mahaprabhu--namely, Srila Rupa Gosvami, Srila Sanatana Gosvami, Srila Bhatta Raghunatha Gosvami, Sri Gopala Bhatta Gosvami, Sri Jiva Gosvami and Srila Raghunatha dasa Gosvami. Srila Bhaktisiddhanta Sarasvati Thakura said that the grhasthasrama, or the status of family life, is a sort of concession for sense gratification. Therefore a grhastha should not falsely adopt the title gosvami. The ISKCON movement has never conferred the title gosvami upon a householder. Although all the sannyasis we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life,

svami and gosvami, because they have completely dedicated their lives to preach the cult of Sri Caitanya Mahaprabhu. Srila Bhaktisiddhanta Sarasvati Thakura mentions that not only do the householder caste gosvamis disrespect the title gosvami, but also, following the principles of the smarta Raghu nandana, they exhibit great foolishness by burning a straw image of Advaita Acarya in a sraddha ceremony, thus acting as Raksasas and disrespecting the cause of Hari-bhakti-vijasa, which is the guide for Vaisnavas. Srila Bhaktisiddhanta Sarasvati Thakura says that sometimes these smarta caste gosvamis write books on Vaisnava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.

TEXT 28

`kamalakanta visvasa'-nama acarya-kinkara
acarya-vya vahara saba--tanhara gocara

TRANSLATION

Advaita Acarya's very confidential servant named Kamalakanta Visvasa knew all the dealings of Advaita Acarya.

PURPORT

The name Kamalananda mentioned in the Adi-lila (10.149) and the name Kamalakanta mentioned in the Madhya-lila (10.94) both refer to the same man. Kamalakanta, a very confidential servant of Lord Caitanya Mahaprabhu born in a brahmana family, engaged in the service of Sri Advaita Acarya as His secretary. When Paramananda Puri went from Navadvipa to Jagannatha Puri, he took Kamalakanta Visvasa with him, and they both went to see Lord Caitanya at Jagannatha Puri. It is mentioned in the Madhya-lila (10.94) that one of the devotees of Lord Caitanya, a brahmana, Kamalakanta, went with Paramananda Puri to Jagannatha Puri.

TEXT 29

nilacale tenho eka patrika likhiya
prataparuru

TRANSLATION

When Kamalakanta Visvasa was in Jagannatha Puri, he sent a note through someone to Maharaja Prataparudra.

TEXT 30

sei patrira katha acarya nahi jane
kona pake sei patri aila prabhu-sthane

TRANSLATION

No one knew of that note, but somehow or other it reached the hands of Sri Caitanya Mahaprabhu.

TEXT 31

se patriite lekha ache--ei ta' likhana
isvaratve acaryere kariyache sthapana

TRANSLATION

That note established Advaita Acarya as an incarnation of the Supreme Personality of Godhead.

TEXT 32

kintu tanra daive kichu ha-iyache rna
rna sodhibare cahi tanka sata-tina

TRANSLATION

But it also mentioned that Advaita Acarya had recently incurred a debt of about three hundred rupees that Kamalakanta Visvasa wanted to liquidate.

TEXT 33

patra padiya prabhura mane haila dukkha
bahire hasiya kichu bale candra-mukha

TRANSLATION

Lord Caitanya Mahaprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

TEXT 34

acaryere sthapiyache kariya isvara
ithe dosa nahi, acarya--daivata isvara

TRANSLATION

"He has established Advaita Acarya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

TEXT 35

is varera dainya kari' kariyache bhiksa
ataeva danda kari' karaiba siksa

TRANSLATION

"But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him for his correction."

PURPORT

To describe a man as an incarnation of God, or Narayana, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Mayavadi philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as daridra-narayana, or "poor Narayana." Lord Caitanya Mahaprabhu never accepted such foolish and unauthorized ideas. He strictly warned, mayavadi-bnasya suniie naya sarva-nasa.- "Anyone who follows the principles of Mayavada philosophy is certainly doomed." Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vamana, He begged some land from Maharaja Bali. Everyone knows, however, that Vamanadeva was not at all poverty-stricken. His begging from Maharaja Bali was a device to favor him. When Maharaja Bali actually gave the land, Vamanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called daridra-narayanans as incarnations because they are completely unable to show the opulence of the genuine incarnations of God.

TEXT 36

govindere ajna dila,--"inha aji haite
bauliya visvase etha na dibe asite"

TRANSLATION

The Lord ordered Govinda, "From today on, do not allow that bauliya Kamalakanta Visvasa to come here."

PURPORT

The bauliyas, or baulas, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahaprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalakanta Visvasa to come in His presence because he had become a bauliya. Th u s al t h o u g h the baula-sampraoaya, aula-samprraaaya a n d sahaiiya- samprad\ya, as well as the smartas, jata-gosanis, atibadis, cudadharis and gauranga- nagaris, claim to belong to the disciplic succession of Caitanya Mahaprabhu, the Lord actually rejected them.

TEXT 37

danda suni' `visvasa' ha-ila parama dukkhita
suniya prabhura danda acarya harsita

TRANSLATION

When Kamalakanta Visvasa heard about this punishment by Sri Caitanya Mahaprabhu, he was very much unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In Bhagavad-gita the Lord says, samo 'nam sarva-bhutesu na me dvesyo 'sti na priyah.- "I envy no one, nor am I partial to anyone. I am equal to all." (Bg.9.29) The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the Supreme Personality of Godhead, the Lord cannot partially regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahaprabhu punished Kamalakanta Visvasa by no longer allowing him to come in His presence, although the punishment was actually very hard on him, Sri Advaita prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalakanta Visvasa. Therefore he was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

TEXT 38

vis vasere kahe,--tumi bada bhagya van
tomare karila danda prabhu bhaga van

TRANSLATION

Seeing Kamalakanta Visvasa unhappy, Advaita Acarya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahaprabhu.

PURPORT

This is an authoritative judgment by Sri Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one's judgment.

TEXT 39

purve mahaprabhu more karena sammana
duhkha pai' mane ami kailun anumana

TRANSLATION

"Formerly Lord Caitanya Mahaprabhu always respected ME as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

TEXT 40

mukti--srestha kari' kainu vasistha vyakhyana
kruddha hana prabhu more kaila apamana

TRANSLATION

"Thus I expounded the Yoga-vasistha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

PURPORT

There is a book of the name Yoga-vasistha that Mayavadis greatly favor because it is full of impersonal misunderstandings regarding the Supreme Personality of Godhead, with no touch of Vaisnavism. Factually, all Vaisnavas should avoid such a book, but Advaita Acarya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the Yoga-vasistha. Thus Lord Caitanya Mahaprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

TEXT 41

danda pana hana mora parama ananda
ye danda paija bhagyavan sri-mukunda

TRANSLATION

"When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Sri Mukunda.

PURPORT

Sri Mukunda, a great friend and associate of Lord Caitanya Mahaprabhu, used to visit many places where people were against the Vaisnava cult. When Lord Caitanya Mahaprabhu came to know of this, He punished Mukunda, forbidding him to see Him again. Although Caitanya Mahaprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Sri Caitanya Mahaprabhu. Mukunda, therefore, being very sorry, asked his other friends whether he would one day be allowed to see Lord Caitanya Mahaprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, "Mukunda will get permission to see Me after many millions of years." When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahaprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the Caitanya-bhagavata, Madhya-lila, Tenth Chapter.

TEXT 42

ye danda paila sri-saci bhagyavati

se danda prasada anya loka pabe kati

TRANSLATION

"A similar punishment was awarded to mother Sacidevi. Who could be more fortunate than she to receive such punishment?"

PURPORT

Mother Sacidevi was similarly punished, as mentioned in the Caitanya-bhagavata, Madhya-lila, Chapter Twenty-two. Mother Sacidevi, apparently showing her feminine nature, accused Advaita Prabhu of encouraging her son to become a sannyasi. Caitanya Mahaprabhu, taking this accusation as an offense, asked Sacidevi to touch the lotus feet of Advaita Acarya to mitigate the offense she had supposedly committed.

TEXT 43

eta kahi' acarya tanre kariya asvasa
anandita ha-iya aila mahaprabhu-pasa

TRANSLATION

After pacifying Kamalakanta Visvasa in this way, Sri Advaita Acarya Prabhu went to see Caitanya Mahaprabhu.

TEXT 44

prabhuke kahena--tomara na bujhi e Iila
ama haite prasada-patra karila kamala

TRANSLATION

Sri Advaita Acarya told Lord Caitanya, "I cannot understand Your transcendental pastimes. You have shown more favor to Kamalakanta than You generally show to Me.

TEXT 45

amareha kabhu yei na haya prasada
tomara carane ami ki kainu aparadha

TRANSLATION

"The favor You have shown Kamalakanta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?"

PURPORT

This is a reference to Lord Caitanya Mahaprabhu's former punishment of Advaita Acarya. When Advaita Acarya Prabhu was reading Yoga-

vasistha, Lord Caitanya Mahaprabhu beat Him, but He never told Him not to come in His presence. But Kamalakanta was punished with the order never to come in the Lord's presence. Therefore Sri Advaita Acarya Prabhu wanted to impress upon Caitanya Mahaprabhu that He had shown more favor to Kamalakanta Visvasa because He had prohibited Kamalakanta from seeing Him, whereas He had not done so to Advaita Acarya. Therefore the favor shown Kamalakanta Visvasa was greater than that shown Advaita Acarya.

TEXT 46

eta suni' mahaprabhu hasite lagila
bolaiya kamalakante prasanna ha-ila

TRANSLATION

Hearing this, Lord Caitanya Mahaprabhu laughed with satisfaction and immediately called Kamalakanta Visvasa.

TEXT 47

acarya kahe, ihake kene dile darasana
dui prakarete kare more vidambana

TRANSLATION

Advaita Acarya then said to Caitanya Mahaprabhu, "Why have You called back this man and allowed him to see You? He has cheated Me in two ways."

TEXT 48

suniya prabhura mana prasanna ha-ila
dunhara antara-katha dunhe se janila

TRANSLATION

When Caitanya Mahaprabhu heard this, His mind was satisfied. Only They could understand each other's minds.

TEXT 49

prabhu kahe--bauliya, aiche kahe kara
acaryera lajj a-dharma-hani se acara

TRANSLATION

Lord Caitanya Mahaprabhu instructed Kamalakanta, "You are a bauliya, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Acarya and damage His religious principles?"

PURPORT

Kamalakanta Visvasa, out of his ignorance, asked the King of Jagannatha Puri, Maharaja Prataparudra, to liquidate the three-hundred-rupee debt of Advaita Acarya, but at the same time he established Advaita Acarya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahaprabhu is never satisfied by such a contradiction, which is technically called rasabhasa, or overlapping of one humor (rasa) with another. This is the same type of idea as the contradiction that Narayana is poverty-stricken (daridra-narayana).

TEXT 50

pratigraha kabhu na karibe raja-dhana
visayira anna khaile dusta haya mana

TRANSLATION

"Advaita Acarya, My spiritual master, should never accept charity from rich men or kings because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or foodstuffs from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to sannyasis and brahmanas because one who thus gives charity becomes free from sinful activities. Formerly, therefore, brahmanas would not accept charity from a person unless he were very pious. Lord Caitanya Mahaprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaisnavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaisnava acarya can accept him. In fact, a Vaisnava should not even accept charity or foodstuffs from persons who do not follow the rules and regulations of the Vaisnava principles.

TEXT 51

mana dusta ha-ile nahe krsnera smarana
krsna-smrti vinu haya nisphala jivana

TRANSLATION

"When one's mind is polluted, it is very difficult to remember Krsna; and when remembrance of Lord Krsna is hampered, one's life is unproductive.

PURPORT

A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Sri Krsna. The sastras state, smartavyah satatam visnuh: in devotional life one should always remember Lord Visnu. Srila Sukadeva Gosvami also advised Maharaja Pariksit, smartavyo nityasah. In the Second Canto, First Chapter, of Srimad-Bhnavatam, Sukadeva Gosvami advised Pariksit Maharaja:

tasmad bharata sarvatma bhagavan isvaro harih
srotavyah kirtitavyas ca smartavyas cecchatabhayam

"O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries." (SB. 2.1.5) This is the summary of all the activities of a Vaisnava, and the same instruction is repeated here (krsna-smrti vinu haya nisphala jivana). Srila Rupa Gosvami states in Bhakti-rasamrta-sindhu, avyatha-kalatvam: A Vaisnava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaisnava. But association with pounds-and-shillings men, or visayis, materialists who are simply interested in sense gratification, pollutes one's mind and hampers such continuous remembrance of Lord Krsna. Sri Caitanya Mahaprabhu therefore advised, asat-sanga-tyaga--ei vaisnava-acara: a Vaisnava should behave in such a way as to never associate with nondevotees or materialists (Cc. Madhya 22.87). One can avoid such association simply by always remembering Krsna within his heart.

TEXT 52

loka-lajja haya, dharma-kirti haya hani
aiche karma na kariha kabhu iha jani'

TRANSLATION

"Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaisnava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact."

TEXT 53

ei siksa sabakare, sabe mane kaila
acarya-gosani mane ananda paila

TRANSLATION

When Caitanya Mahaprabhu gave this instruction to Kamalakanta, all present considered it to be meant for everyone. Thus Advaita Acarya was greatly pleased.

TEXT 54

acaryera abhioraya prabhu-matra bujhe
prabhura gambhira vakya acarya samujhe

TRANSLATION

Only Lord Caitanya Mahaprabhu could understand the intentions of Advaita Acarya, and Advaita Acarya appreciated the grave instruction of Lord Caitanya Mahaprabhu.

TEXT 55

ei ta' prastabe ache bahuta vicara
grantha-bahulya-bhaye nari likhibara

TRANSLATION

In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

TEXT 56

sri-yadunandanacarya--advaitera sakha
tanra sakha-upasakhara nahi haya lekha

TRANSLATION

The fifth branch of Advaita Acarya was Sri Yadunandana Acarya, who had so many branches and sub-branches that it is impossible to write of them.

PURPORT

Yadunandana Acarya was the official initiator spiritual master of Raghunatha dasa Gosvami. In other words, when Raghunatha dasa Gosvami was a householder, Yadunandana Acarya initiated him at home. Later Raghunatha dasa Gosvami took shelter of Sri Caitanya Mahaprabhu at Jagannatha Puri.

TEXT 57

vasude va dattera tenho krpara bhajana
sarva-bhave asriyache caitanya-carana

TRANSLATION

Sri Yadunandana Acarya was a student of Vasudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

PURPORT

The Gaura-ganoddesa-dipika, verse 140, describes that Vasudeva Datta was formerly Madhuvrata, a singer in Vrndavana.

TEXT 58

bnagavatacarya, ara visnudasacarya
cakrapani acarya, ara ananta acarya

TRANSLATION

Bhagavata Acarya, Visnudasa Acarya, Cakrapani Acarya and Ananta Acarya were the sixth, seventh, eighth and ninth branches of Advaita Acarya.

PURPORT

In his AnubhsyaSri Bhaktisiddhanta Sarasvati Gosvami Prabhupada says that Bhagavata Acarya was formerly among the followers of Advaita Acarya but was later counted among the followers of Gadadhara Pandita. The sixth verse of Sakha- nirnayamrta, a book written by Yadunandana dasa, states that Bhagavata Acarya compiled a famous book of the name prema-tarangini. According to the Gaura-ganoddesa- dipika, verse 195, Bhagavata Acarya formerly lived in Vrndavana as Sveta-manjari. Visnudasa Acarya was present during the Khetari-mahotsava. He went there with Acyutananda, as stated in the Bhakti-ratnakara, Tenth Taranga. Ananta Acarya was one of the eight principal gopis. His former name was Sudevi. Although he was among Advaita Acarya's followers, he later became an important devotee of Gadadhara Gosvami.

TEXT 59

nandini ara kamadeva, caitanya-dasa
durlabha visvasa, ara vanamaji-dasa

TRANSLATION

Nandini, Kamadeva, Caitanya dasa, Durlabha Visvasa and Vanamali dasa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Sri Advaita Acarya.

TEXT 60

jagannatha kara, ara kara bha vanatha
hrdayananda sena, ara dasa bholanatha

TRANSLATION

Jagannatha Kara, Bhavanatha Kara, Hridayananda Sena and Bholanatha dasa were the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Acarya.

TEXT 61

yadava-dasa, viiaya-dasa, dasa janardana
ananta-dasa, kanu-pandita, dasa narayana

TRANSLATION

Yadava dasa, Vijaya dasa, J anardana dasa, Ananta dasa, Kanu
Pandita and Narayana dasa were the nineteenth, twentieth, twenty-first,
twenty-second, twentythird and twenty-fourth branches of Advaita Acarya.

TEXT 62

srivatsa pandita, brahmacari haridasa
purusottama brahmacari, ara krsnadasa

TRANSLATION

Srivatsa Pandita, Haridasa Brahmacari, Purusottama Brahmacari and
Krsnadasa were the twenty-fifth, twenty-sixth, twenty-seventh and
twenty, eighth branches of Advaita Acarya.

TEXT 63

purusottama pandita, ara raghunatha
vanamali ka vicandra, ara vaidyanatha

TRANSLATION

Purusottama Pandita, Raghunatha, Vanamali Kavicandra and
Vaidyanatha were the twenty-ninth, thirtieth, thirty-first and thirty-
second branches of Advaita Acarya.

TEXT 64

lokanatha pandita, ara murari pandita
sri-haricarana, ara madhava pandita

TRANSLATION

Lokanatha Pandita, Murari Pandita, Sri Haricarana and Madhava
Pandita were the thirty-third, thirty-fourth, thirty-fifth and thirty-
sixth branches of Advaita Acarya.

TEXT 65

vijaya pandita, ara pandita srirama
asankhya advaita-sakha kata la-iba naina

TRANSLATION

Vijaya Pandita and Srirama Pandita were two important branches of Advaita Acarya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Since Srivasa Pandita was an incarnation of Narada Muni, his younger brother, Srirama Pandita, is accepted as an incarnation of Parvata Muni, Narada Muni's most intimate friend.

TEXT 66

mali-datta jala advaita-skandha yogaya
sei jale jiye sakha,--phula-phala paya

TRANSLATION

The Advaita Acarya branch received the water supplied by the original gardener, Sri Caitanya Mahaprabhu. In this way, the sub-branches were nourished, and their fruits and flowers grew luxuriantly.

PURPORT

The branches of Advaita Acarya nourished by the water (jala) supplied by Sri Caitanya Mahaprabhu are to be considered bona fide acaryas. As we have discussed hereinbefore, the representatives of Advaita Acarya later divided into two groups--the bona fide branches of the acarya's disciplic succession and the pretentious branches of Advaita Acarya. Those who followed the principles of Caitanya Mahaprabhu flourished, whereas the others, who are mentioned below in the sixtyseventh verse, dried up.

TEXT 67

ihara madhye malipache kona sakha-gana
na mane caitanya-mali durdaiva karana

TRANSLATION

After the disappearance of Lord Caitanya Mahaprabhu, some of the branches, for unfortunate reasons, deviated from His path.

TEXT 68

srjaila, jiyaila, tanre na manila
krtaghna ha-ila, tanre skandha krudha ha-ila

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

TEXT 69

kruddha hana skandha tare jala na sancare
jalabhava krsa sakha sukaiya mare

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

TEXT 70

caitanya-rahita deha--suskakastha-sama
jivitei mrta sei, maile dande yama

TRANSLATION

A person without Krsna consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamaraja.

PURPORT

In the Srimad-Bhagavatam, Sixth Canto, Thirteenth Chapter, twenty-ninth verse, Yamaraja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, "A person whose tongue never describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Krsna and His lotus feet, and whose head never bows in obeisances to the Supreme Lord, must be brought before me for punishment." In other words, nondevotees are brought before Yamaraja for punishment, and thus material nature awards them various types of bodies. After death, which is dehantara, a change of body, nondevotees are brought before Yamaraja for justice. By the judgment of Yamaraja, material nature gives them bodies suitable for the resultant actions of their past activities. This is the process of dehantara, or transmigration of the self from one body to another. Krsna conscious devotees, however, are not subject to be judged by Yamaraja. For devotees there is an open road, as confirmed in Bhagavad-gita. After giving up the body (tyaktva deham), a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The punishments of Yamaraja are meant for persons who are not Krsna conscious.

TEXT 71

ke vala e gana-prati nahe ei danda
caitanya-vimukha yei sei ta' pasanda

TRANSLATION

Not only the misguided descendants of Advaita Acarya but anyone who is against the cult of Sri Caitanya Mahaprabhu should be considered an atheist subject to be punished by Yamaraja.

TEXT 72

ki pandita, ki tapasvi, kiba grhi, yati
caitanya-vimukha yei, tara ei gati

TRANSLATION

Be one a learned scholar, a great ascetic, a successful householder or a famous sannyasi, if one is against the cult of Sri Caitanya Mahaprabhu, he is destined to suffer the punishment meted out by Yamaraja.

TEXT 73

ye ye laila sri-acyutanandera mata
sei acaryera gana--maha-bhagavata

TRANSLATION

The descendants of Advaita Acarya who accepted the path of Sri Acyutananda were all great devotees.

PURPORT

In this connection, Srila Bhaktivinoda Thakura, in his Amrta-pravaha-bhasya, gives this short note: "Sri Advaita Acarya is one of the important trunks of the bhakti-kalpitaru, or desire tree of devotional service. Lord Sri Caitanya Mahaprabhu, as a gardener, poured water on the root of the bhakti tree and thus nourished all its trunks and branches. But nevertheless, under the spell of maya, the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great bhakti-kalpitaru. In other words, the branches or descendants of Advaita Acarya who considered Advaita Acarya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Sri Caitanya Mahaprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Acarya but anyone who has no connection with Caitanya Mahaprabhu--even if he is independently a great sannyasi, learned scholar or ascetic--is like a dead branch of a tree."

This analysis by Sri Bhaktivinoda Thakura, supporting the statements of Sri Krsnadasa Kaviraja Gosvami, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Mayavada philosophy, has become a hodgepodge institution of various concocted ideas. Mayavadis greatly fear the Krsna consciousness movement and accuse it of spoiling the Hindu religion because it accepts people from all parts of the world and all religious

sects and scientifically engages them in the daiva-varnasrama-dharma. As we have explained several times, however, we find no such word as "Hindu" in the Vedic literature. The word most probably came from Afghanistan, a predominantly Mohammedan country, and originally referred to a pass in Afghanistan known as Hindukush that is still a part of a trade route between India and various Mohammedan countries.

The actual Vedic system of religion is called varnasrama-dharma, as confirmed in the Visnu Purana:

varnasramacaravata purusena parah puman
visnur aradhyate pan tha nanyat tat-tosa-karanam
(Visnu purana, 3.8.9)

The Vedic literature recommends that a human being follow the principles of varnasrama-dharma. Accepting the process of varnasrama-dharma will make a person's life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Krsna consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme personality of Godhead, Visnu. Sri Caitanya Mahaprabhu confirms, jivera `svarupa' haya--krsnera nityadasa: "Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead." Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to become a devotee of Lord Krsna. We take it for granted, therefore, that all humanity should be educated in Krsna consciousness. Indeed, in all parts of the world, in every country where we preach the sankirtana movement, we find that people very easily accept the Hare Krsna mahamantra without hesitation. The visible effect of this chanting is that the members of the Hare Krsna movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and svamis, the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic religion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Sri Caitanya Mahaprabhu. Lord Caitanya instructed:

yare dekha, tare kaha `krsna ` upadesa
amara ajnaya guru hana tara' ei desa
(Cc. Madhya 7. 1 28)

One should simply instruct everyone he meets regarding the principles of krsna-katha, as expressed in Bhagavad-gita As It Is and Srimad-Bhagavatam. One who has no interest in krsna-katha or the cult of Sri Caitanya Mahaprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Sri Caitanya Mahaprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.

TEXT 74

sei sei,--acaryera krpara bhajana
anayase paija sei caitanya-carana

TRANSLATION

By the mercy of Advaita Acarya, the devotees who strictly followed the path of Caitanya Mahaprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

TEXT 75

acyutera yei mata, sei mata sara
ara yata mata saba haila charakhara

TRANSLATION

It should be concluded, therefore, that the path of Acyutananda is the essence of spiritual life. Those who did not follow this path simply scattered.

TEXT 76

sei acarya-gane mora koti namaskara
acyutananda-praya, caitanya--jivana yanhara

TRANSLATION

I therefore offer my respectful obeisances millions of times to the actual followers of Acyutananda whose life and soul were SriCaitanya Mahaprabhu.

TEXT 77

ei ta' kahilan acarya-gosanira gana
tina skandha-saknara kaila sanksepa ganana

TRANSLATION

Thus I have briefly described the three branches [Acyutananda, Krsna Misra and Gopala] of Sri Advaita Acarya's descendants.

TEXT 78

sakha-upasakha, tara nahika ganana
kichu-matra kahi' kari dig-darasana

TRANSLATION

There are multifarious branches and sub-branches of Advaita Acarya. It is very difficult to enurnerate them fully. I have simply given a glimpse of the whole trunk and its branches and sub-branches.

TEXT 79

sri-gadadhara pandita sakhate mahottama
tanra upasakha kichu kari ye ganana

TRANSLATION

After describing the branches and sub-branches of Advaita Acarya, I shall now attempt to describe some of the descendants of Sri Gadadhara Pandita, the most important among the branches.

TEXT 80

sakha-srestha dhru vananda, sridhara brahmacari
bhnavatacarya, haridasa brahmacari

TRANSLATION

The chief branches of Sri Gadadhara Pandita were (1) Sri Dhruvananda, (2) Sridhara Brahmacari, (3) Haridasa Brahmacari and (4) Raghunatha Bhagavatacarya.

PURPORT

Verse 152 of the Gaura-ganoddesa-dipika describes Sri Dhruvananda Brahmacari as an incarnation of Lalita, and verse 194 describes Sridhara Brahmacari as the gopi known as Candralatika.

TEXT 81

ananta acarya, kavidatta, misra-nayana
gangamantri mamu thakura, kanthabharana

TRANSLATION

The fifth branch was Ananta Acarya; the sixth, Kavi Datta; the seventh, Nayana Misra; the eighth, Gangamantri; the ninth, Mamu Thakura; and the tenth, Kanthabharana.

PURPORT

Verses 197 and 207 of the Gaura-ganoddesa-dipika describe Kavi Datta as the gopi named Kalakanthi, verses 196 and 207 describe Nayana Misra as the gopi named Nitya-manjari, and verses 196 and 205 describe Gangamantri as the gopi named Candrika. Mamu Thakura, whose real name was Jagannatha Cakravarti, was the nephew of Sri Nilambara Cakravarti, Sri Caitanya Mahaprabhu's grandfather. In Bengal a maternal uncle is called mama, and in East Bengal and Orissa, mamu. Thus Jagannatha Cakravarti was known as Mama or Mamu Thakura. Mamu Thakura's residence was in the district of Faridpur in the village known as Magadoba. After the demise of Sri Gadadhara Pandita, Mamu Thakura became the priest in charge of the temple known as Tota-gopinatha in Jagannatha Puri.

According to the opinion of some Vaisnavas, Mamu Thakura was formerly known as Sri Rupa-manjari. The followers of Mamu Thakura were Raghunatha Gosvami, Ramacandra, Radhavallabha, Krsnajivana, Syamasundara, Santamani, Harinatha, Navinacandra, Matilala, Dayamayi and Kunjavihari.

Kanthabharana, whose original name was Sri Ananta Cattaraja, was the gopi named Gopali in krsna-lila.

TEXT 82

bhugarbha gosani, ara bhagavata-dasa
yei dui asi' kaija vrndavane vasa

TRANSLATION

The eleventh branch of Gadadhara Gosvami was Bhugarbha Gosani, and the twelfth was Bhagavata dasa. Both of them went to Vrndavana and resided there for life.

PURPORT

Bhugarbha Gosani, formerly known as Prema-manjari, was a great friend of Lokanatha Gosvami, who constructed the temple of Gokulananda, one of the seven important temples of Vrndavana--namely, Govinda, Gopinatha, Madana-mohana, Radharamana, Syamasundara, Radha-Damodara and Gokulananda--that are authorized institutions of Gaudiya Vaisnavas.

TEXT 83

vaninatha brahmacari--bada mahasaya
vallabha-caitanya-dasa--krsna-premamaya

TRANSLATION

The thirteenth branch was Vaninatha Brahmacari, and the fourteenth was Vallabha-caitanya dasa. Both of these great personalities were always filled with love of Krsna.

PURPORT

Sri Vaninatha Brahmacari is described in the Tenth Chapter, 14th verse, of Adilila. A disciple of Vallabha-caitanya named Nalini-mohana Gosvami established a temple of Madana-gopala in Navadvipa.

TEXT 84

srinatha cakravarti, ara uddhava dasa
jitamitra, kasthakatajagannatha-dasa

TRANSLATION

The fifteenth branch was Srinatha Cakravarti; the sixteenth, Uddhava; the seventeenth, Jitamitra; and the eighteenth, Jagannatha dasa.

PURPORT

The Sakha-nirnaya, verse 13, mentions Srinatha Cakravarti as a reservoir of all mentions Uddhava dasa as being greatly qualified in distributing love of Godhead to everyone. The Gaura-ganoddesa-dipika, verse 202, mentions J itamitra as the gopi named Syama-manjari. J itamitra wrote a book entitled Krsna-mayurya. J agannatha dasa was a resident of Vikramapura, near Dacca. His birthplace was the village known as Kasthakata or Kathadiya. His descendants now reside in villages known as Adiyala, Kamarapada and Paikapada. He established a temple of Yasomadhava. The worshipers in this temple are the Gosvamis of Adiyala. As one of the sixty-four sakhis, he was formerly an assistant of Citradevi-gopi named Tilakini. The following is a list of his descendants: Ramanrsimha, Ramagopala, Ramacandra, Sanatana, Mu ktarama, Gopinatha, Goloka, Harimohana Siromani, Rakhalaraja, Madhava and Laksmikanta. The Sakha-nirnaya mentions that J agannatha dasa preached the Hare Krsna movement in the district or state of Tripura.

TEXT 85

sri-hari acarya, sadi-puriya gopala
krsnadasa brahmacari, puspa-gopala

TRANSLATION

The nineteenth branch was Sri Hari Acarya; the twentieth, Sadipuriya Gopala; the twenty-first, Krsnadasa Brahmacari; and the twenty-second, Puspagopala.

PURPORT

The Gaura-ganoddesa-dipika, verses 196 and 207, mentions that Hari Acarya was formerly the gopi named Kalaksi. Sadipuriya Gopala is celebrated as a preacher of the Hare Krsna movement in Vikramapura in East Bengal. Krsnadasa Brahmacari was formerly among the group of sakhis known as the asta-sakhis. His name was Indulekha. Krsnadasa Brahmacari lived in Vrndavana. There is a tomb in the RadhaDamodara temple known as Krsnadasa's tomb. Some say that this is the tomb of Krsnadasa Brahmacari and others Krsnadasa Kaviraja Gosvami. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The Sakha-nirnaya mentions that Puspagopala was formerly known as Svarnagramaka.

TEXT 86

sriharsa, raghu-misra, pandita laksm-matha
bangavti-caitanya-dasa, sri-raghunatha

TRANSLATION

The twenty-third branch was Sriharsa; the. twenty-fourth, Raghu Misra; the twenty-fifth, Laksmnatha Pandita; the twenty-sixth, Caitanya dasa; and the twenty-seventh, Raghunatha.

PURPORT

Raghu Misra is described in the Gaura-ganoddesa-dipika, verses 195 and 201, as Karpura-manjari. Similarly, Laksmīnātha Pandita is mentioned as Rasonmāda, and Bangavati Caitanya dasa is mentioned as Kali. The Sakha-nirnaya states that Bangavati Caitanya dasa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathuraprasada, Rukminikanta, Jivanakrsna, Yugalakisora, Ratanakrsna, Radhamadhava, Usamani, Vaikunthanatha and Lalamohana, or Lalamohana Saha Sankhanidhi. Lalamohana was a great merchant in Dacca City. The Gaura-ganoddesa-dipika, verses 194 and 200, mentions that Raghunatha was formerly Varangada.

TEXT 87

amogha pandita, hasti-gopala, caitanya-vallabha
yadu ganguli ara mangala vaisnava

TRANSLATION

The twenty-eighth branch was Amogha Pandita; the twenty-ninth, Hastigopala; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Ganguli; and the thirtysecond, Mangala Vaisnava.

PURPORT

Sri Mangala Vaisnava was a resident of the village Titakana in the district of Mursidabada. His forefathers were Saktas who worshiped the goddess Kiritesvari. It is said that Mangala Vaisnava, formerly a staunch brahmacari, left home and later married the daughter of his disciple Pranānātha Adhikari in the village of Mayanadala. The descendants of this family are known as the Thakuras of Kandada, which is a village in the district of Burdwan near Katwa. Scattered descendants of Mangala Vaisnava, thirty-six families altogether, still live there. Among the celebrated disciples of Mangala Thakura are Pranānātha Adhikari, Purusottama Cakravarti of the village of Kankada, and Nrsimha-prasada Mitra, whose family members are well-known mrdanga players. Sudhakrsna Mitra and Nikunjavihari Mitra are both especially famous mrdanga players. In the family of Purusottama Cakravarti there are famous persons like Kunjavihari Cakravarti and Radhavallabha Cakravarti, who now live in the district of Birbhum. They professionally recite songs from Caitanya-mangala. It is said that when Mangala Thakura was constructing a road from Bengal to Jagannātha Puri, he found a Deity of Radhavallabha while digging a lake. At that time he was living in the locality of Kandada in the village named Ranipura. The salagrama-sija personally worshiped by Mangala Thakura still exists in the village of Kandada. A temple has been constructed there for the worship of Vrndavana-candra. Mangala Thakura had three sons-- Radhikaprasada, Gopiramana and Syamakisora. The descendants of these three sons are still living.

TEXT 88

cakravarti sivananda sada vrajavasi
mahasakha-madhye tenho sudrdha visvasi

TRANSLATION

Sivananda Cakravarti, the thirty-third branch, who always lived in Vrndavana with firm conviction, is considered an important branch of Gadadhara Pandita.

PURPORT

The Gaura-ganoddesa-dipika, verse 1 83, mentions that Sivananda Cakravarti was formerly Labanga-manjari. The Sakha-nirnaya, written by Yadunandana dasa, also names other branches, as follows: (1) Madhava Acarya, (2) Gopala dasa, (3) H rdayananda, (4) Vallabha Bhatta (the Vallabha-sampradaya, or Pustimarga-sampradaya, is very famous), (5) Madhu Pandita (this famous devotee lived near Khadadaha in the village known as Sanibona-grama, about two miles east of the Khadadaha station, and constructed the temple of Gopinathaji in Vrndavana), (6) Acyutananda, (7) Candrasekhara, (8) Vakresvara Pandita, (9) Damodara, (10) Bhagavan Acarya, (11) Ananta Acaryavarya, (12) Krsnadasa, (13) Paramananda Bhattacarya, (14) B havananda Gosvami, (25) Caitanya dasa, (16) Lokanatha Bhatta, (this devotee, who lived in the village of Talakhadi in the district of Yasohara and constructed the temple of Radhavinoda, was the spiritual master of Narottama dasa Thakura and a great friend of Bhugarbha Gosvami), (17) Govinda Acarya, (18) Akrura Thakura, (19) Sanketa Acarya, (20) Pratapaditya, (21) Kamalakanta Acarya, (22) Yadava Acarya and (23) Narayana Padihari (a resident of Jagannatha Puri).

TEXT 89

ei ta' sanksepe kahilan panditera gana
aiche ara sakha-upasakhara ganana

TRANSLATION

Thus I have briefly described the branches and sub-branches of Gadadhara Pandita. There are still many more that I have not mentioned here.

TEXT 90

panditera gana saba,--bhnavata dhanya
prana-vallabha--sabara sri-krsna-caitanya

TRANSLATION

All the followers of Gadadhara Pandita are considered great devotees because they have Lord Sri Caitanya Mahaprabhu as their life and soul.

TEXT 91

ei tma skandhera kailun sakhara ganana
yan-saba-smarane bha va-bandha-vimocana

TRANSLATION

Simply by remembering the names of all these branches and sub-branches of the three trunks I have described [Nityananda, Advaita and Gadadhara], one attains freedom from the entanglement of material existence.

TEXT 92

yan-saba-smarane pai caitanya-carana
yan-saba-smarane haya vanchita purana

TRANSLATION

Simply by remembering the names of all these Vaisnavas, one can attain the lotus feet of Sri Caitanya Mahaprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

TEXT 93

ataeva tan-sabara vanoiye carana
caitanya-malira kahi lila-anukrama

TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener Sri Caitanya Mahaprabhu in chronological order.

TEXT 94

gaura-lilamrta-sindhu--apara agadha
ke karite pare tahan avagaha-sadha

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahaprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean?

TEXT 95

tahara madhurya-gandhe lubdha haya mana
ataeva tate rani' caki eka kana

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow flavor attracts my mind. I therefore stand on the shore of that ocean totrytotaste but a drop of it.

TEXT 96

sri-r\pa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports of Sri Caitanya-caritamrta, Adi-lila, Chapter Twelve, describing the expansions of Advaita Acarya and Gadadhara pandita.

Chapter Thirteen

The Advent of Lord Sri Caitanya Maha-Prabhu

This Thirteenth Chapter of Sri Caitanya-caritamrta describes Lord Caitanya Mahaprabhu's appearance. The entire Adi-lila section describes Lord Caitanya Mahaprabhu's household life, and similarly the Antya-lila describes His life in the sannyasa order. Within the Antya-lila, the first six years of His sannyasa life are called Madhya-lila. During this time, Caitanya Mahaprabhu toured southern India, went to Vrndavana, returned from Vrndavana and preached the sankirtana movement.

A learned brhmana named Upendra Misra who resided in the district of Srihatta was the father of Jagannatha Misra, who came to Navadvipa to study under the direction of Nilambara Cakravarti and then settled there after marrying Nilambara Cakravarti's daughter, Sacidevi. Sri Sacidevi gave birth to eight children, all daughters, who died one after another immediately after birth. After her ninth pregnancy, she gave birth to a son, who was named Visvarupa. Then, in 1407 Saka Era on the fullmoon evening of the month of Phalguna, during the constellation of simhalagna, Lord Caitanya Mahaprabhu appeared as the son of Sri Sacidevi and Jagannatha Misra. After hearing of the birth of Caitanya Mahaprabhu, learned scholars and brahmanas, bringing many gifts, came to see the newly born baby. Nilambara Cakravarti, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality.

TEXT 1

sa prasidatu caitanya-
de vo yasya prasadatah
tal-Iila-varnane yogyah
sadyah syad adhamo 'py ayam

TRANSLATION

I wish the grace of Lord Caitanya Mahaprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Sri Caitanya Mahaprabhu or Lord Sri Krsna, one needs supernatural power, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Krsna is possible for one who is empowered. Krsna-sakti vina nahe tara pravartana (Cc. Antya 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord's name, fame, quality, form, entourage and so on. It should be concluded, therefore, that the description of Caitanya-caritamrta by Krsnadasa Kaviraja Gosvami manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

TEXT 2

jaya jaya sri-krsna-caitanya gauracandra
jayadvaitacandra jaya jaya nityananda

TRANSLATION

All glories to Sri Krsna Caitanya Mahaprabhu! All glories to Advaitacandra! All glories to Lord Nityananda Prabhu!

TEXT 3

jaya jaya gadadhara jaya srinivasa
jaya mukunda vasudeva jaya naridasa

TRANSLATION

All glories to Gadadhara Prabhu! All glories to Srinivasa Acarya Prabhu! All glories to Mukunda Prabhu and Vasudeva Prabhu! All glories to Haridasa Thakura!

TEXT 4

jaya damodara-svarupa jaya murari gupta
ei saba candrodaye tamah kaiia iupta

TRANSLATION

All glories to Svarupa Damodara and Murari Gupta! All these brilliant moons have together dissipated the darkness of this material world.

TEXT 5

jaya sri-caitanyacandrera bhakta candra-gana
sabara prema j votsna ujjvala tri-bhu vana

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.

PURPORT

In this verse we find the moon described as candra-gana, which is plural in number. This indicates that there are many moons. In Bhagavad-gita the Lord says, naksatranam aham sasi.- ` `A m o n g t h e s t a r s , I a m t h e m o o n . " (B g . 10.21) All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In Caitanya-caritamrta Krsna is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Sri Krsna, or Lord Sri Caitanya Mahaprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The Caitanya-caritamrta states:

krsna--surya-sama; maya naya andhakara
yanan krsna, tahan nahi m\yara adhikara

"Krsna is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience." (Cc. Madhya 22.31) Similarly, this verse also describes that by the illumination of all the moons, brightened by the reflection of the Krsna sun, or by the grace of all the devotees of Caitanya Mahaprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahaprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Krsna consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

TEXT 6

ei ta' kahila gran tharambhe mukha-bandha
ebe kahi caitanya-Iila-krama-anubandha

TRANSLATION

Thus I have spoken the preface of Caitanya-caritamṛta. Now I shall give a synopsis of the entire book in the form of codes.

TEXT 7

pratname ta' sutra-rupe kariye ganana
pacne taha vistari kariba vivarana

TRANSLATION

First let me state the pastimes of the Lord in codes. Then I shall describe them in detail.

TEXT 8

sri-kṛṣṇa-caitanya navadvipe avatari
ata-cailisa vatsara prakata vihari

TRANSLATION

Lord Sri Caitanya Mahāprabhu, adventing Himself in Navadvīpa, was visible for forty-eight years, enjoying His pastimes.

TEXT 9

caudda-sata sata sake janmera pramana
caudda-sata pancanne ha-ila antardhana

TRANSLATION

In the year 1407 of the Saka Era, Lord Sri Caitanya Mahāprabhu appeared, and in the year 1455 He disappeared from this world.

TEXT 10

cabbisa vatsara prabhu kaila grha-vasa
nirantara kaila kṛṣṇa-kīrtana-vilasa

TRANSLATION

For twenty-four years Lord Caitanya lived in the grhastha-asrama [household life], always engaging in the pastimes of the Hare Kṛṣṇa movement.

TEXT 11

cabbisa vatsara-sese kariya sannyasa
ara cabbisa vatsara kaila nīacale vasa

TRANSLATION

After twenty-four years He accepted the renounced order of life, sannyasa, and He resided for twenty, four years more at Jagannatha Puri.

TEXT 12

tara madhye chaya vatsara--gamanagamana
kabhu daksina, kabhu gauda, kabhu vrndavana

TRANSLATION

Of these last twenty-four years, He spent the first six years continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vrndavana.

TEXT 13

astadasa vatsara rahiia niiacaie
krsna-prema-namamrte bhasa'ia sakale

TRANSLATION

For the remaining eighteen years He continuously stayed in Jagannatha Puri. Chanting the nectarean Hare Krsna maha-mantra, He inundated everyone there in a flood of love of Krsna.

TEXT 14

garnastnye prabhura iiii--`adi'-lilakhyana
`madhya'- `antya'-lila--sesa-lilara dui nama

TRANSLATION

The pastimes of His household life are known as Adi-lila, or the original pastimes. His later pastimes are known as Madhya-lila and Antya-lila, or the middle and final pastimes.

TEXT 15

adi-lila-madnye prabhura yateka carita
sutra-rupe murari gupta karila grathita

TRANSLATION

All the pastimes enacted by Lord Sri Caitanya Mahaprabhu in His Adi-lila were recorded in the form of codes by Murari Gupta.

TEXT 16

prabnura ye sesa-lila svarupa-damodara
sutra kari' gran tnilena granthera bhitara

TRANSLATION

His later pastimes [Madhya-lila and Antya-lila] were recorded by His secretary, Svarupa Damodara Gosvami, and thus kept within a book.

TEXT 17

ei dui janera sutra dekhiya suniya
varnana karena vaisnava krama ye kariya

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaisnava, a devotee of the Lord, can know these pastimes one after another.

TEXT 18

balya, pauganda, kaisora, yau vana,--cari bheda
ataeva adi-khande lila cari bheda

TRANSLATION

In His original pastimes there are four divisions: balya, pauganda, kaisora and yauvana [childhood, early boyhood, later boyhood and youth].

TEXT 19

sarva-sad-guna-purnam tam
vande phalguna-purnimam
yasyam sri-krsna-caitanyo
'vatirnah krsna-namabhih

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phalguna, an auspicious time full of auspicious symptoms, when Lord Sri Caitanya Mahaprabhu advented Himself with the chanting of the holy name, Hare Krsna.

TEXT 20

phalguna-purnima-sandnyaya prabh ura janmodaya
sei-kale daiva-yoge candra-granana haya

TRANSLATION

On the full-moon evening of the month of Phalguna when the Lord took birth, coincidentally there was also a lunar eclipse.

TEXT 21

'hari' `hari' bale loka narasita hana
janmila caitanya-prabhu `nama' janmaiya

TRANSLATION

In jubilation everyone was chanting the holy name of the Lord-- "Hari! Hari!"--and Lord Sri Caitanya Mahaprabhu then appeared, after first causing the appearance of the holy name.

TEXT 22

janma-baiya-pauganda-kaisora-yu va-kale
hari-nama laoyaila prabhu nana chale

TRANSLATION

At His birth, in His childhood, in His early and later boyhood as well as in His youth, Lord Caitanya Mahaprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Krsna mahamantra].

TEXT 23

balya-bhava chaie prabhu karena krandana
`krsna' `hari, nama suni'rahaye rodana

TRANSLATION

In His childhood, when the Lord was crying, He would stop immediately upon hearing the holy names Krsna and Hari.

TEXT 24

ataeva `hari"hari' bale narigana
dekhite aise yeba sarva bandhu jana

TRANSLATION

All the friendly ladies who came to see the child would chant the holy names, "Hari, Hari!" as soon as the child would cry.

TEXT 25

`gaurahari' bali' tare hase sarva nari
ataeva naila tanra nama `gaurahari'

TRANSLATION

When all the ladies saw this fun, they enjoyed laughing and called the Lord "Gaurahari." Since then, Gaurahari became another of His names.

TEXT 26

balya vayasa--yavat hate khadi dila
pauganda vayasa--yavat vivaha na kaila

TRANSLATION

His childhood lasted until the date of hate khadi, the beginning of His education, and His age from the end of His childhood until He married is called pauganda.

TEXT 27

vivaha karile haila navina yauvana
sarvatra laoyaila prabhu nama-sankirtana

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Krsna maha-mantra anywhere and everywhere.

TEXT 28

pauganda-vayase padena, padana sisya-gane
sarvatra karena krsna-namena vyaknyane

TRANSLATION

During His pauganda age He became a serious student and also taught disciples. In this way He used to explain the holy name of Krsna everywhere.

TEXT 29

sutra-vrtti-panji-tika krsnete tatparya
sisyera pratita haya,--prabhava ascarya

TRANSLATION

When teaching a course in grammar [vyakarana] and explaining it with notes, Sri Caitanya Mahaprabhu taught His disciples about the

glories of Lord Krsna. All explanations culminated in Krsna, and His disciples would understand them very easily. Thus His influence was wonderful.

PURPORT

Srila Jiva Gosvami compiled a grammar in two parts named Laghu-hari-namamrta- vyakarana and Brhad-dhari-namamrta-vyakarana. If someone studies these two texts in vyakarana, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Krsna.

In the Caitanya-bhagavata, First Chapter, there is a statement about the method by which Lord Sri Caitanya Mahaprabhu taught grammar. Lord Caitanya Mahaprabhu explained the codes of grammar to be eternal, like the holy name of Krsna. As stated in Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah. The purport of all revealed scriptures is understanding of Krsna. Therefore if a person explains anything that is not Krsna, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Krsna, it is to be understood that he is among the lowest of mankind, as stated in Bhagavad-gita (naradhamah mnyapahrta-jnanah). If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

TEXT 30

yare dekhe, tare kahe,--kaha krsna-nama
krsna-name bhasaila navadvipa-grama

TRANSLATION

When Lord Caitanya Mahaprabhu was a student, He asked whomever He met to chant the Hare Krsna maha-mantra. In this way He inundated the whole town of Navadvipa with the chanting of Hare Krsna.

PURPORT

The present Navadvipa-dhama is but a part of the whole of Navadvipa. Navadvipa means "nine islands." These nine islands, which occupy an area of land estimated at thirty-two square miles, are surrounded by different branches of the Ganges. In all nine of those islands of the Navadvipa area there are different places for cultivating devotional service. It is stated in the Srimad-Bhagavatam that there are nava-vidha bhakti, nine different activities of devotional service: sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atma-nivedanam. There are different islands in the Navadvipa area for cultivation of these nine varieties of devotional service. They are as follows: (1) Antardvipa, (2) Simantadvipa, (3) Godrumadvipa, (4) Madhyadvipa, (5) Koladvipa, (6) Rtadvipa, (7) jahnudvipa, (8) Modadruma-dvipa and (9) Rudradvipa. According to the settlement map, our ISKCON Navadvipa center is situated on the Rudradvipa island. Below Rudradvipa, in Antardvipa, is Mayapur. There Sri Jagannatha Misra, the father of Caitanya Mahaprabhu, used to reside.

In all these different islands, Lord Caitanya Mahaprabhu, as a young man, used to lead His sankirtana party. He thus inundated the entire area with the waves of love of Krsna.

TEXT 31

kisora vayase arambhija sankirtana
ratra-dine preme nrtya, sange bhakta-gana

TRANSLATION

just prior to His youthful life, He began the sankirtana movement. Day and night He used to dance in ecstasy with His devotees.

TEXT 32

nagare nagare bhrame kirtana kariya
bhasaila tri-bhu vana prema-bhakti di ya

TRANSLATION

The sankirtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kirtana. In this way He inundated the whole world by distributing love of Godhead.

PURPORT

One may raise the question how all three worlds became inundated with love of Krsna since Caitanya Mahaprabhu performed kirtana only in the Navadvipa area. The answer is that Lord Sri Caitanya Mahaprabhu is Krsna Himself. The entire cosmic manifestation results from the Lord's first setting it in motion. Similarly, since the sankirtana movement was first set in motion five hundred years ago by Sri Caitanya Mahaprabhu's desire that it spread all over the universe, the Krsna consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Krsna consciousness movement, everyone will merge in an ocean of love of Krsna.

TEXT 33

cabbisa vatsara aiche navadvioa-grame
laoyaila sarva-loke krsna-prema-name

TRANSLATION

Lord Caitanya Mahaprabhu lived in the Navadvipa area for twenty-four years, and He induced every person to chant the Hare Krsna mahamantra and thus merge in love of Krsna.

TEXT 34

cabbisa vatsara chila kariya sannyasa
bhakta-gana lana kaija nilacale vasa

TRANSLATION

For His remaining twenty-four years, Sri Caitanya Mahaprabhu, after accepting the renounced order of life, stayed at Jagannatha Puri with His devotees.

TEXT 35

tara madhye nilacale chaya vatsara
nrtya, gita, premabhakti-dana nirantara

TRANSLATION

For six of these twenty-four years in Nilacala [Jagannatha Puri], He distributed love of Godhead by always chanting and dancing.

TEXT 36

setubandha, ara gauda-vyapi vrndavana
prema-nama pracariya karila bhramana

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vrndavana, during these six years He toured all of India, chanting, dancing and distributing love of Krsna.

TEXT 37

ei `madhyalila' nama--lila-mukhyadhama
sesa ostadasa varsa--`antyalila' nama

TRANSLATION

The activities of Lord Caitanya Mahaprabhu in His travels after He accepted sannyasa are His principal pastimes. His activities during His remaining eighteen years are called antya-lila, or the final portion of His pastimes.

TEXT 38

tara madhye chaya vatsara bhaktagana-sange
prema-bhakti laoyaiia nrtya-gita-range

TRANSLATION

For six of the eighteen years He continuously stayed in Jagannatha Puri, He regularly performed kirtana, inducing all the devotees to love Krsna simply by chanting and dancing.

TEXT 39

dvadasa vatsara sesa rahila nilacale
premavastha sikhaila asvadana-cchale

TRANSLATION

For the remaining twelve years He stayed in Jagannatha Puri, He taught everyone how to taste the transcendental mellow ecstasy of love of Krsna by tasting it Himself.

PURPORT

A person who is advanced in Krsna consciousness always feels separation from Krsna because such a feeling of separation excels the feeling of meeting Krsna. Sri Caitanya Mahaprabhu, in His last twelve years of existence within this world at Jagannatha Puri, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Krsna. Such feelings of separation or meeting with Krsna are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called prema-bhakti, but this stage is attained by executing sadhana-bhakti. One should not try to elevate himself artificially to the stage of prema-bhakti without seriously following the regulative principles of sadhana-bhakti. prema-bhakti is the stage of relishing, whereas sadhana-bhakti is the stage of improving in devotional service. Sri Caitanya Mahaprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, 'apani acari' bhakti sikhaimu sabare. Sri Caitanya Mahaprabhu is Krsna Himself, and in the role of a krsna-bhakta, a devotee of Krsna, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

TEXT 40

ratri-divase krsna-viraha-sphurana
unmadera cesta kare pral\oa-vacana

TRANSLATION

Day and night Lord Caitanya Mahaprabhu felt separation from Krsna. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

TEXT 41

sri-radhara pralapa yaiche uddhava-darsane
seimata unmada-pralapa kare ratri-dine

TRANSLATION

As Srimati Radharani talked inconsistently when She met Uddhava, so also Sri Caitanya Mahaprabhu relished, both day and night, such ecstatic talk in the mood of Srimati Radharani.

PURPORT

In this connection one should refer to Srimati Radharani's soliloquy after meeting Uddhava in Vrndavana. Sri Caitanya Mahaprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect of Krsna, Srimati Radharani, criticizing a bumblebee, talked just like a madwoman. Sri Caitanya Mahaprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of Adi-lila, verses 107 and 108.

TEXT 42

vidyapati, jayade va, candidasera gita
asvadena ramananda-svarupa-sahita

TRANSLATION

The Lord used to read the books of Vidyapati, Jayadeva and Candidasa, relishing their songs with His confidential associates like Sri Ramananda Raya and Svarupa Damodara Gosvami.

PURPORT

Vidyapati was a famous composer of songs about the pastimes of Radha-Krsna. He was an inhabitant of Mithila, born in a brahmana family. It is calculated that he composed his songs during the reign of King Sivasimha and Queen Lachimadevi in the beginning of the Fourteenth Century of the Saka Era, almost one hundred years before the appearance of Lord Caitanya Mahaprabhu. The twelfth generation of Vidyapati's descendants is still living. Vidyapati's songs about the pastimes of Lord Krsna express intense feelings of separation from Krsna, and Sri Caitanya Mahaprabhu relished all those songs in His ecstasy of separation from Krsna.

Jayadeva was born during the reign of Maharaja Laksmna Sena of Bengal in the Eleventh or Twelfth Century of the Saka Era. His father was Bhojadeva, and his mother was Vamadevi. For many years he lived in Navadvipa, then the capital of Bengal. His birthplace was in the Birbhum district in the village Kendubilva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in Southern India. He passed the last days of his life in Jagannatha Puri. One of his famous books is Gita-govinda, which is full of transcendentally mellow feelings of separation from Krsna. The gopis felt separation from Krsna before the rasa dance, as mentioned in the Srimad-Bhagavatam, and the Gita-govinda expresses such feelings. There are many commentaries on the Gita-govinda by many Vaisnavas.

Candidasa was born in the village of Nannura, which is also in the Birbhum district of Bengal. He was born of a brahmana family, and it is said that he also took birth in the beginning of the Fourteenth Century, Sakabda Era. It has been suggested that Candidasa and Vidyapati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Candidasa and Vidyapati were actually exhibited by Sri Caitanya Mahaprabhu. He relished all those feelings in the role of Sri Radharani, and His appropriate associates for this purpose were Sri Ramananda Raya and Sri Svarupa Damodara Gosvami. These intimate associates of Lord Caitanya Mahaprabhu helped the Lord very much in the pastimes in which He felt like Radharani.

Sri Bhaktisiddhanta Sarasvati Thakura comments in this connection that such feelings of separation as Lord Caitanya Mahaprabhu enjoyed from the books of Vidyapati, Candidasa and Jayadeva are especially reserved for persons like Sri Ramananda Raya and Svarupa Damodara, who were paramahansas, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya Mahaprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate raganuga devotional service. In their songs, Candidasa, Vidyapati and Jayadeva have described the transcendental activities of the Supreme personality of Godhead. Mundane reviewers of the songs of Vidyapati, Jayadeva and Candidasa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Radha and Krsna to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Sri Radha and Krsna.

TEXT 43

krsnera viyoge yata prema-cestita
asvadia purna kaila apana vanchita

TRANSLATION

In separation from Krsna, Sri Caitanya Mahaprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT

In the beginning of Caitanya-caritamrta it is said that Lord Caitanya appeared to taste the feelings Radharani felt upon seeing Krsna. Krsna Himself could not understand the ecstatic feelings of Radharani toward Him, and therefore He desired to accept the role of Radharani and thereby taste these feelings. Lord Caitanya is Krsna

with the feelings of Radharani; in other words, He is a combination of Radha and

Sri Caitanya Mahaprabhu alone, one can relish the loving affairs of Radha and Krsna together. One should therefore try to understand Radha-Krsna not directly but through Sri Caitanya Mahaprabhu and through His devotees. Srila Narottama dasa Thakura therefore says, rupa-raghunatha-pade haibe akuti, kabe hama bujhaba se yugala-piriti.- "When shall I develop a mentality of service toward Sri Rupa Gosvami, Sanatana Gosvami, Raghunatha dasa Gosvami and the other devotees of Lord Caitanya and thus become eligible to understand the pastimes of Sri Radha and Krsna?"

TEXT 44

ananta caitanya-lila ksudra jiva hana
ke varnite pare, taha vistara kariya

TRANSLATION

The pastimes of Lord Caitanya Mahaprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

TEXT 45

sutra kari' gane yaoui apane ananta
sahasra-vadane tenho nahi paya anta

TRANSLATION

If Sesanaga Ananta personally were to make the pastimes of Lord Caitanya into codes, even with His thousands of mouths there is no possibility that He could find their limit.

TEXT 46

damodara-svarupa, ara gupta murari
mukhya-mukhya-Iila sutre likhiache vicari,

TRANSLATION

Devotees like Sri Svarupa Damodara and Murari Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

TEXT 47

sei, anusare likhi lila-sutragana
vistari' varniachena taha dasa-vrndavana

TRANSLATION

The notes kept by Sri Svarupa Damodara and Murari Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vrndavana dasa Thakura.

TEXT 48

caitanya-lilara vyasa,--dasa vrndavana
madhura kariya lila karila racana

TRANSLATION

Srila Vrndavana dasa Thakura, the authorized writer of the pastimes of Sri Caitanya Mahaprabhu, is as good as Srila Vyasadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

TEXT 49

grantha-vistara-bhaye chadija ye ye sthana
sei sei sthane kichu kariba vyakhyana

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

TEXT 50

prabhura lila mrta tenho kaila asvadana
tanra bhukta-sesa kichu karie carvana

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Srila Vrndavana dasa Thakura. I am simply trying to chew the remnants of foodstuffs left by him.

TEXT 51

adi-lila-sutra likhi, suna, bhakta-gana
sanksepe likhi ve samyak na yna likhana

TRANSLATION

My dear devotees of Lord Caitanya, let me now write the codes of the Adi-lila in brief because it is not possible to describe these pastimes in full.

TEXT 52

kona vancha purana lagi` vrajendra-kumara
avatirna haite mane karila vicara

TRANSLATION

To fulfill a particular desire within His mind, Lord Krsna, Vrajendra-kumara, decided to descend on this planet after mature contemplation.

TEXT 53

age avatarila ye ye guru-parivara
sanksepe kahiye, kaha na yaya vistara

TRANSLATION

Lord Krsna therefore first allowed His family of superiors to descend on the earth. I shall try to describe them in brief because it is not possible to describe them fully.

TEXT 54-55

sri-saci-jagannatha, sri-madhava puri
kesava bharati, ara sri-isvara puri

advaita acarya, ara pandita srivasa
acaryaratna, vidyanidhi, thakura haridasa

TRANSLATION

Lord Sri Krsna, before appearing as Lord Caitanya, requested these devotees to precede Him: Sri Sacidevi, Jagannatha Misra, Madhavendra Puri, Kesava Bharati, Isvara Puri, Advaita Acarya, Srivasa Pandita, Acaryaratna, Vidyanidhi and Thakura Haridasa.

TEXT 56

sri-hatta-nivasi sri-upendra-misra-nama
vaisnava, pandita, dhani, sad-guna-pradhana

TRANSLATION

There was also Sri Upendra Misra, a resident of the district of Srihatta. He was a great devotee of Lord Visnu, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Misra is described in the Gaura-ganoddesa-dipika, verse 35, as the gopala named Parjanya. The same personality who was formerly the grandfather of Lord Krsna appeared as Upendra Misra at Srihatta and begot seven sons. He was a resident of Dhaka-daksina-grama in the district of Srihatta. There are still many residents of that part of the country who introduce themselves as belonging to the Misra family of Sri Caitanya Mahaprabhu.

TEXT 57-58

sapta misra tanra putra--sapta rsisvara
kamsari, paramananda, padmanabha, sarvesvara

jagannatha, janardana, trailokyanatha
nadiyate ganga-vasa kaila jagannatha

TRANSLATION

Upendra Misra had seven sons, who were all saintly and most influential: (1) Kamsari, (2) Para mananda, (3) Pad manabha, (4) Sarvesvara, (5) Jagannatha, (6) Janardana and (7) Trailokyanatha. Jagannatha Misra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

TEXT 59

jagannatha misravara--padavi `purandara'
nanda-vasudeva-rupa sadguna-sagara

TRANSLATION

Jagannatha Misra was designated as Purandara. Exactly like Nanda Maharaja and Vasudeva, he was an ocean of all good qualities.

TEXT 60

tanra patni `saci'-nama, pativrata sati
yanra pita`nilambara' nama cakravarti

TRANSLATION

His wife, Srimati Sacidevi, was a chaste woman highly devoted to her husband. Sacidevi's father's name was Nilambara, and his surname was Cakravarti.

PURPORT

In the Gaura-ganoddesa-pika, verse 104, it is mentioned that Nilambara Cakravarti was formerly Gargamuni. Some of the family descendants of Nilambara Cakravarti still live in the village of the name Magdoba in the district of Faridpur in Bangladesh. His nephew was Jagannatha Cakravarti, also known as Mamu Thakura, who became a disciple

of Pandita Gosvami and stayed at Jagannatha Puri as the priest of Totagopinatha. Nilambara Cakravarti lived at Navadvipa in the neighborhood of Belapukuriya. This fact is mentioned in the book prema-vilasa. Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahaprabhu. The Kazi used to address Nilambara Cakravarti as kaka, or "uncle." One cannot separate the residence of the Kazi from Vamanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belapukuriya, and now it is called Vamanapukura. This has been ascertained by archeological evidence.

TEXT 61

radhadese janmila thakura nityananda
gangadasa pandita, gupta murari, mukunda

TRANSLATION

In Radhadesa, the part of Bengal where the Ganges is not visible, Nityananda Prabhu, Gangacasa Pandita, Murari Gupta and Mukunda took birth.

PURPORT

Here radhadese refers to the village of the name Ekacakra in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallarapura. Eight miles east of this railway station Ekacakra Village is still situated. Ekacakra Village extends north and south for an area of about eight miles. Other villages, namely Viracandra-pura and Virabhadrapura, are situated within the area of the village of Ekacakra. In honor of the holy name of Virabhadra Gosvami, these places are renowned as Viracandra-pura and Virabhadra-pura.

In the Bengali year 1331 a thunderbolt struck the temple of Ekacakra-grama. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Sri Krsna established by Sri Nityananda Prabhu. The name of the Deity is Bankima Raya or Banka Raya. On the right side of Bankima Raya is a Deity of Jahnava, and on His left side is Srimati Radharani. The priests of the temple describe that Lord Nityananda Prabhu entered within the body of Bankima Raya and that the Deity of Jahnava-mata was therefore later placed on the right side of Bankima Raya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralidhara and Radha-Madhava. On another throne are Deities of Manomohana, Vrndavana-candra and Gaura-Nitai. But Bankima Raya is the Deity originally installed by Nityananda Prabhu.

On the eastern side of the temple is a ghata known as Kadambakhandi on the bank of the Yamuna, and it is said that the Deity of Bankima Raya was floating in the water and Lord Nityananda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaddapura in the village of Viracandrapura, about half a mile west, in a place underneath a nima tree, Srimati Radharani was found.

For this reason, the Radharani of Bankima Raya was known as Bhaddapurera Thakurani, the mistress of Bhaddapura. On another throne, on the right side of Bankima Raya, is a Deity of Yogamaya.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Siva named Bhandisvara and that the father of Nityananda Prabhu, Hadai Pandita, used to worship that Deity. At present, however, the Bhandisvara Deity is missing, and in his place a Jagannatha Svami Deity has been installed. Lord Nityananda Prabhu did not factually construct any temples. The temple was constructed at the time of Virabhadra Prabhu. In the Bengali year 1298, the temple being in a delapidated condition, a brahmachari of the name Sivananda Svami repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopijana-vallabhananda, one of the branches of Nityananda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly gosvamis who take charge of the temple management one after another. A few steps onward from the temple is a place known as Visramatala, where it is said that Nityananda Prabhu in His childhood used to enjoy sporting in various pastimes of Vrndavana and the pastime of rasa-lila with His boy friends.

Near the temple is a place named Amalitala, which is so named because of a big tamarind tree there. According to a party named the Nedadi-sampradaya, Virabhadra Prabhu, with the assistance of twelve hundred Nedas, dug a great lake of the name Svetaganga. Outside of the temple are tombs of the Gosvamis, and there is a small river known as the Maudesvara, which is called the water of Yamuna. Within half a mile from this small river is the birthplace of Sri Nityananda Prabhu. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityananda Deities are existing. The temple was constructed by the late Prasannakumara Karapharma. A tablet was installed in his memory in the Bengali year 1323 in the month of Vaisakha (April-May). The place where Nityananda Prabhu appeared is called Garbhavasa. There is an allotment of about forty-three bighas of land to continue the worship in a temple there. The Maharaja of Dinajapura donated twenty bighas of land in this connection. It is said that near the place known as Garbhavasa, Hadai Pandita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Sri Raghavacandra, (2) jagadananda dasa, (3) Krsnadasa, (4) Nityananda dasa, (5) Ramadasa, (6) Vrajamohana dasa, (7) Kanai dasa, (8) Gauradasa, (9) Sivananda dasa and (10) Haridasa. Krsnadasa belonged to the Cidiya-kunja at Vrndavana. The date of his disappearance is Krsna-janmastami. Cidiya-kunja is a place now managed by the gosvamis of Singara-ghata in Vrndavana. They are also known as belonging to the Nityananda family, most probably on the basis of their relationship with Krsnadasa.

Near Garbhavasa is a place called Bakulatala, where Sri Nityananda Prabhu and His boy friends used to take part in sporting activities known as jhala-jhapeta. There is a bakula tree there that is wonderful because all its branches and sub-branches look like the hoods of

serpents. It has been suggested that by the desire of Sri Nityananda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two branches, but later on, when the playmates of Nityananda Prabhu felt inconvenience in jumping from one branch to another, Nityananda Prabhu, by His mercy, merged the two branches into one.

Another place nearby is named Hantugada. It is said that Lord Nityananda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hantugada because Srila Nityananda Prabhu used to perform the dadhi-cida festival of distributing chipped rice with yogurt prasda there and He took the prasda kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Gosthastami, and there is another big fair on the birthday of Sri Nityananda Prabhu. In the Gaura-ganoddesa-dipika it is described that Halayudha, Baladeva, Visvarupa and Sankarsana appeared as Nityananda Avadhuta.

TEXT 62

asankhya bhaktera karaila avatara
sese avatirna haila vrajendra-kumara

TRANSLATION

Lord Krsna, Vrajendra-kumara, first caused countless devotees to appear, and at last He appeared Himself.

TEXT 63

prabhura avirbhava-purve yata vaisnava-gana
advaita-acaryera sthane karena gamana

TRANSLATION

Before the appearance of Lord Caitanya Mahaprabhu, all the devotees of Navadvipa used to gather in the house of Advaita Acarya.

TEXT 64

gita-bhnavata kahe acarya-gosani
jnana-karma nindi' kare bhak tira badai

TRANSLATION

In these meetings of the Vaisnavas, Advaita Acarya used to recite Bhagavad-gita and Srimad-Bhagavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

TEXT 65

sarva-sastre kahe krsna-bhaktira vyakhyana
jnana, yoga, tapo-dharma nahi mane ana

TRANSLATION

In all the revealed scriptures of Vedic culture, devotional service to Lord Krsna is explained throughout. Therefore devotees of Lord Krsna do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

PURPORT

Our Krsna consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Krsna consciousness, devotional service. Sometimes we are criticized by groups following jnana, yoga, tapas or dharma, but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same principles all over the world.

TEXT 66

tanra sange ananda kare vaisna vera gana
krsna-katha, krsna-puja, nama-sankirtana

TRANSLATION

In the house of Advaita Acarya, all the Vaisnavas took pleasure in always talking of Krsna, always worshiping Krsna and always chanting the Hare Krsna maha-mantra.

PURPORT

On these principles only does the Krsna consciousness movement go on. We have no business other than to talk of Krsna, worship Krsna and chant the Hare Krsna maha-mantra.

TEXT 67

kmtu sarva-loka dekhi' krsna-bahirmukha
visaye nimagna loka dekhi' paya dukkha

TRANSLATION

But Sri Advaita Acarya Prabhu felt pained to see all the people without Krsna consciousness simply merging in material sense enjoyment.

PURPORT

A bona fide devotee of Lord Krsna is always pained to see the fallen condition of the whole world. Srila Bhaktisiddhanta SarasvatiThakura used to say, "There is no scarcity of anything within this world. The only scarcity is of Krsna consciousness." That is the

vision of all pure devotees. Because of this lack of Krsna consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.

TEXT 68

lokera nistara-hetu karena cintana
kemate e saba lokera ha-ibe tarana

TRANSLATION

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of maya.

TEXT 69

krsna avatari' karena bhaktira vistara
tabe ta' sakaia lokera ha-ibe nistara

TRANSLATION

Srila Advaita Acarya Prabhu thought: "If Krsna Himself appears to distribute the cult of devotional service, then only will liberation be possible for all people."

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Srila Advaita Acarya Prabhu desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

TEXT 70

krsna avatarite acarya pratijna kariya
krsna-puja kare tulasi-gangajala diya

TRANSLATION

With this consideration, Advaita Acarya Prabhu, promising to cause Lord Krsna to descend, began to worship the Supreme Personality of Godhead, Krsna, with tulasi leaves and water of the Ganges.

PURPORT

Tulasi leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in Bhagavad-gita:

patram puspam phalam toyam
yo me bhaktya prayacchati

tad aham bhakty-upahrtaṁ
asnamī prayatatmaṇaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Following this principle, Advaita Prabhu pleased the Supreme personality of Godhead with tulasi leaves and water of the Ganges.

TEXT 71

kṛṣṇera aha vana kare saḡhana huṅkara
huṅkare akṛṣṭa haila vrajendra-kumara

TRANSLATION

By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

TEXT 72

jagannatha misra-patnī sacīra udare
asta kanyā krame haila, janmī' janmī' mare

TRANSLATION

Before the birth of Lord Caitanya Mahāprabhu, eight daughters took birth one after another from the womb of Sacīmata, the wife of Jagannatha Misra. But just after their birth, they all died.

TEXT 73

apatya-vīrahe miṣrera duḡkhi haila maṇa
putra lagi' aradhīla viṣṇura carana

TRANSLATION

Jagannatha Misra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Viṣṇu.

TEXT 74

tabe putraṁ janamīla `viṣvarūpa' nama
maha-guṇa vaṅ tenha--`balade va'-dhama

TRANSLATION

After this, Jagannatha Misra got a son of the name Viṣvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Visvarupa was the elder brother of Gaurahari, Lord Sri Caitanya Mahaprabhu. When arrangements were being made for His marriage, He took sannyasa and left home. He took the sannyasa name of Sankararanya. In 1431, Sakabda Era, He disappeared in Panderapura in the district of Solapura. As an incarnation of Sankarsana, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Sri Caitanya Mahaprabhu, as amsa and amsi, or the part and the whole, are not different. He belongs to the quadruple manifestation of caturvyuha as an incarnation of Sankarsana. In the Gaura-candrodaya it is said that Visvarupa, after His so-called demise, remained mixed within Sri Nityananda Prabhu.

TEXT 75

balade va-prakasa--parama-vyome `sankarsana`
tenha--vis vera upadana-nimitta-karana

TRANSLATION

The expansion of Baladeva known as Sankarsana in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

TEXT 76

tanha ba-i visve kichu nahi dekhi ara
ataeva `visuarupa` nama ye tanhara

TRANSLATION

The gigantic universal form is called the Visvarupa incarnation of Maha-Sankarsana. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

TEXT 77

naitac citram bhagavati hy anante jagad-ismare
otam protam idam yasmin tantusv anga yatha patah

TRANSLATION

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him."

PURPORT

This is a verse from Srimad-Bhnavatam (10.15.35).

TEXT 78

atae va prabhu tanre bale, `bada bhai'
krsna, balarama dui--caitanya, nitai

TRANSLATION

Because Maha-Sankarsana is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Krsna and Balarama in the spiritual world, but at the present moment they are Caitanya and Nitai. Therefore the conclusion is that Nityananda Prabhu is the original Sankarsana, Baladeva.

TEXT 79

putra pana dampati haila anandita mana
visese se vana kare go vinda-carana

TRANSLATION

The husband and wife [J agannatha Misra and Sacimata], having gotten Visvarupa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In Bhagavad-gita (7.16) this is also confirmed:

catur-vidha bhajante mam
janah sukrtino'rjuna
arto jijnasur artharthi
jnani ca bharatarsabha

"if backed by pious activities in the past, four kinds of men--namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive--become interested in devotional service." The husband and wife, jagannatha Misra and Sacimata, were very unhappy because their eight daughters had passed away. Now, when they got Visvarupa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they become more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

TEXT 80

caudda-sata chaya sake sesa magha mase
jaganna

TRANSLATION

In the month of January in the year 1406 of the Saka Era, Lord Krsna entered the bodies of both Jagannatha Misra and Saci.

PURPORT

Lord Caitanya Mahaprabhu took His birth in the year 1407, Saka Era, in the month of Phalguna. But here we see that He entered the bodies of His parents in the year 1406 in the month of Magha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten months, but here we see that the Lord remained within the body of His mother for thirteen months.

TEXT 81

misra kahe saci-sthane,--dekhi ana rita
jyotirmaya deha, geha laksmi-adhisthita

TRANSLATION

Jagannatha Misra said to Sacimata: "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

TEXT 82

yahan tahan sarva-loka karaye sammana
ghare pathaia deya dhana, vastra, dhana

TRANSLATION

"Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

PURPORT

A brahmana does not become anyone's servant. To render service to someone else is the business of the sudras. A brahmana is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In Bhagavad-gita the Lord has divided society into four divisions--brahmana, ksatria, vaisya and sudra. A society cannot run smoothly without this scientific division. A brahmana should give good advice to all the members of the society, a ksatria should look after the administration, law and order of the society, vaisyas should produce and trade in all the needs of the society, whereas sudras should render service to the higher sections of society (the brahmanas, ksatrias and vaisyas).

Jagannatha Misra was a brahmana. Therefore people would send him all bodily necessities--money, cloth, grain and so on. While Lord Caitanya was in the womb of Sacimata, Jagannatha Misra received all

these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a brahmana. In other words, if a brahmana or Vaisnava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

TEXT 83

saci kahe,--m uni dekhon akasa-upare
divya-mrti loka saba yena stuti kare

TRANSLATION

Sacimata told her husband: "I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

PURPORT

Jagannatha Misra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Saci saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahaprabhu's presence in her womb.

TEXT 84

jagannatha misra kahe,--svapna ye dekhila
jyotirmaya-dhama mora hrdaye pasila

TRANSLATION

Jagannatha Misra then replied: "In a dream I saw the effulgent abode of the Lord enter my heart."

TEXT 85

amara hrdaya haite gela tomara hrdaye
hena bujhi, janmibena kona mahasaye

TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

TEXT 86

eta bali' dunherahe harasita hana
salagrama se va kare visesa karia

TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household salagrama-sila.

PURPORT

Especially in every brahmana's house there must be a salagrama-sila to be worshiped by the brahmana family. This system is still current. People who are brahmana by caste, who are born in a brahmana family, must worship the salagrama-sila. Unfortunately, with the progress of Kali-yuga, the so-called brahmanas, although very proud of taking birth in brahmana families, no longer worship the salagrama-sila. But actually it has been a custom since time immemorial that a person born in a brahmana family must worship the salagrama-sila in all circumstances. In our Krsna consciousness society, some of the members are very anxious to introduce the salagrama-sila, but we have purposely refrained from introducing it because most of the members of the Krsna consciousness movement do not originally come from families of the brahmana caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this salagrama-sila will be introduced.

In this age, the worship of the salagrama-sila is not as important as the chanting of the holy name of the Lord. That is the injunction of the sastra. Harer nama harer nama harer namaiva kevalam kalau nasty eva nasty eva nasty eva gatih anyatha. Srila Jiva Gosvami's opinion is that by chanting the Holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the salagrama-sila.

The transferring of the Lord from the heart of Jagannatha Misra to the heart of Sacimata is explained by Srila Bhaktisiddhanta Sarasvati Thakura as follows: "It is to be concluded that Jagannatha Misra and Sacimata are nitya-siddhas, ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to the transcendental position. But Jagannatha Misra and Sacimata were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of vasudeva. Vasudeva can beget Vasudeva, or Krsna, who is transcendently situated."

It is to be understood that Sacidevi did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Sacimata to be that of an ordinary woman because that is an offense. One can understand the pregnancy of Sacimata when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In the Srimad-Bhagavatam (10.2.16) it is stated:
bhagavan api visvatma
bhaktanam abhayankarah
avivesamsa-bhagena
mana anakadundubheh

This is a statement regarding the birth of Lord Krsna. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the

mind of Devaki. Srila Sridhara Svami gives the following annotation in this connection: `mana avivesa' manasy avirbabhuva; jivanam iva na dhatu-sambandha ity arthah. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Srila Rupa Gosvami also comments in this connection that Lord Krsna first appeared in the mind of Anakadundubhi, Vasudeva, and was then transferred to the mind of Devaki-devi. Thus the spiritual bliss in the mind of Devaki-devi gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Krsna came out of the mind of Devaki and appeared within the prison house of Kamsa by the side of Devaki's bed. At that time, by the spell of yogamaya, Devaki thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, muhyanti yat surayah (SB. 1.1.1). They came to offer their prayers to Devaki, thinking that the Supreme Lord was within her womb. The demigods came to Mathura from their celestial kingdom. This indicates that Mathura is still more important than the celestial kingdom of the upper planetary system.

Lord Krsna, as the eternal son of Yasodamayi, is always present in Vrndavana. The pastimes of Lord Krsna are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yasoda and father Nanda Maharaja. In the Tenth Canto of Srimad-Bhagavatam, Chapter Six, verse 43, it is stated, "When magnanimous, broadhearted Nanda Maharaja came back from a tour, he immediately took his son Krsna on his lap and experienced transcendental bliss by smelling His head." Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, "This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him."

Srila Bhaktisiddhanta Sarasvati Thakura next quotes Sripada Baladeva Vidyabhusana, who refers to the prayers offered by the demigods to Lord Krsna in the womb of Devaki and summarizes the birth of Krsna as follows: "As the rising moon manifests light in the east, so Devaki, who was always situated on the transcendental platform, having been initiated in the Krsna mantra by Vasudeva, the son of Surasena, kept Krsna within her heart." From this statement of Srimad-Bhagavatam (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Anakadundubhi, or Vasudeva, manifested Himself in the heart of Devaki. According to Srila Baladeva Vidyabhusana, the "heart of Devaki" means the womb of Devaki because in the Srimad-Bhagavatam, Tenth Canto, Second Chapter, verse 41, the demigods say, distyamba te kukss--gatah parah puman: "Mother Devaki, the Lord is already within your womb." Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devaki means that He was transferred to the womb of Devaki.

Similarly, in regard to the appearance of Lord Caitanya Mahaprabhu as described in the Caitanya-caritamrta, the words visese se vana kare go vinda-carana, "they specifically began to worship the lotus feet of Govinda," indicate that exactly as Krsna appeared in the heart of Devaki through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Sacidevi through the heart of Jagannatha Misra. This is the

mystery of the appearance of Lord Caitanya Mahaprabhu. Consequently, one should not think of Lord Caitanya's appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Krsnadasa Kaviraja Gosvami.

TEXT 87

naite haite haila garbna trayodasa masa
tathapi bhumistha nahe,--misrera haila trasa

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannatha Misra became greatly apprehensive.

TEXT 88

nilambara cakravarti kanilagani va
ei mase putra habe subha-ksana pana

TRANSLATION

Nilambara Cakravarti [the grandfather of Sri Caitanya Mahaprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

TEXT 89

caudda-sata sata-sake masa ye phalguna
purnamasira sandhya-kale haile subha-ksana

TRANSLATION

Thus in the year 1407 of the Saka Era in the month of Phalguna [March-April] on the evening of the full moon, the desired auspicious moment appeared.

PURPORT

Srila Bhaktivinoda Thakura, in his Amrta-pravana-bhasya, has presented the horoscope of Sri Caitanya Mahaprabhu as follows:

dinam

The explanation of the horoscope given by Bhaktivinoda Thakura is that at the time of the birth of Lord Caitanya Mahaprabhu the constellations were situated as follows: Sukra (Venus) and the constellation of the Asvini stars were in the Mesarasi (Aries); Ketu (the ninth planet) and Uttaraphalguni were in the Simha-rasi (Leo); Candra (the moon) was in Purvaphalguni (the eleventh lunar mansion); Sani (Saturn) and jyestha were in Vrscika (Scorpio); Brhaspati (jupiter) and Purvasadha were in Dhanu (Sagittarius); Mangala (Mars) and Sravana

were in Makara (Capricorn); Ravi (the sun) was in Kumbha-rasi (Aquarius); Rahu was in Purvabhadrapada; and Budha (Mercury) and Uttarabhadrapada were in Mina (Pisces). The day was simhalagna,

TEXT 90

simha-rasi, simha-lagna, ucca graha-gana
sad-varga, asta-varga, sarva sulaksana

TRANSLATION

According to the Jyotir Veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of sad-varga and asta-varga, which are all-auspicious moments.

PURPORT

The divisions of the sad-varga area are technically called ksetra, nora, drekkana, navamsa, dvadasamsa and trimsamsa. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Srila Bhaktisiddhanta Sarasvati Thakura, who was previously also a great astrologer, says that in the book named Brnajjataka and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of asta-varga can explain the auspicious constellations. This science is known especially by persons who are called nora-sastra-vit, or those who know the scripture of the name Hora. On the strength of astrological calculations from the Hora scripture, Nilambara Cakravarti, the grandfather of Sri Caitanya Mahaprabhu, ascertained the auspicious moment in which the Lord would appear.

TEXT 91

a-kalanka gauracandra diia darasana
sa-kalanka candre ara kon prayojana

TRANSLATION

When the spotless moon of Caitanya Mahaprabhu became visible, what would be the need for a moon full of black marks on its body?

TEXT 92

e ta jnni' rah u kaila candrera grahana
'krsna' 'krsna' 'hari' `name bhase tri-bhu vana

TRANSLATION

Considering this, Rahu, the black planet, covered the full moon, and immediately vibrations of "Krsna! Krsna! Hari!" inundated the three worlds.

PURPORT

According to the jyotir Veda, the Rahu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures take bath in the Ganges or the sea as soon as there is a lunar or solar eciipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Krsna moha-mantra. At the time of the birth of Lord Caitanya Mahaprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 93

jaya jaya dhvani haila sakala bhuvana
camatkara haiya loka bhava mane mana

TRANSLATION

All people thus chanted the Hare Krsna maha-mantra during the lunar eclipse, and their minds were struck with wonder.

TEXT 94

jagat bhariya loka bale--`hari' `hari'
seiksane gaurakrsna bhume avatari

TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Krsna in the form of Gaurahari advented Himself on the earth.

TEXT 95

prasanna na-ila saba jagatera mona
`hari ` bali' hinduke hasya karaye yavana

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Mohammedans, jokingly imitated the words.

PURPORT

Although the Mohammedans or non-Hindus have no interest in chanting the holy name of the Lord, the Hare Krsna maha-mantra, while the Hindus in Navadvipa chanted during the lunar ecilpse the Mohammedans also imitated them. Thus the Hindus and Mohammedans joined together in

chanting the holy name of the Lord when Sri Caitanya Mahaprabhu advented Himself.

TEXT 96

`hari' bali' narigana dei hulah uli
svarge vadya-nrtya kare deva kutuhali

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

TEXT 97

prasanna haiia dasa dik, prasanna nadijalu
sthavara jangama naila anande vih vala

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and non-moving, were overwhelmed with transcendental bliss.

TEXT 98

nadiya-udayagiri, purna candra gaurahari,
krpa kari' na-ila udaya
papa-tamah naila nasa, tri jagatera uliasa,
jagabhari' nari-dh vani haya

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

TEXT 99

sei-kale nijalaya, uthiya advaita raya,
nrtya kare anandita-mane
haridase lana sange, hunkara-kirtana-range
kene nace, keha nahijane

TRANSLATION

At that time Sri Advaita Acarya Prabhu, in His own house at Santipura, was dancing in a pleasing mood. Taking Haridasa Thakura with

Him, He danced and loudly chanted Hare Krsna. But why they were dancing, no one could understand.

PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Santipura. Haridasa Thakura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Sri Caitanya Mahaprabhu both of them immediately began to dance. But no one in Santipura could understand why those two saintly persons were dancing.

TEXT 100

dekhi' uparaga hasi; sighra ganga-ghate asi'
anande karila ganga-snana
pana uparaga-chale, apanara mano-bale,
brahmanere dila nana dana

TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Acarya and Haridasa Thakura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Acarya, by His own mental strength, distributed various types of charity to the brahmanas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Acarya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the brahmanas. In the Srimad-Bhagavatam there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Krsna took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the brahmanas. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Acarya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not understand, however, why Advaita Acarya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Krsna's appearance.

TEXT 101

jagat anandamaya, dekhi' mane sa-vismaya,
tharethore kahe haridasa
tomara aichana ranga, mora mana parasanna,
dekhi--kichu karye ache bhasa

TRANSLATION

When he saw that the whole world was jubilant, Haridasa Thakura, his mind astonished, directly and indirectly expressed himself to Advaita Acarya: "Your

dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

TEXT 102

acaryaratna, srivasa, haila mane sukhollasa
yai' snana kaila ganga jale
anande vih vala mana, kare hari-sankirtana
nana dana kaila mano-bale

TRANSLATION

Acaryaratna [Candraksekharā] and Srivasa Thakura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

TEXT 103

ei mata bhakto-tati, yanra yei dese sthiti,
tahan tahan pana mano-bale
nace, kare sankirtana, anande vih vala mona,
dana kore grahameru chale

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed sankirtana, and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

TEXT 104

brahmana-sajjana-nari, nana-dravye thali bhari'
aila sabe yautuka la-iyā
yena kanca-sona-dyuti, dekhi' balakera murti,
asirvada kare sukha pana

TRANSLATION

All sorts of respectful brahmana gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them with happiness offered their blessings.

TEXT 105

savitri, gauri sarasvati, saci, rambha, arundhati
ara yata de va-narigana
nana-dravye patra bhari', brahmanira vesa dhari',
asi' sabe kare darasana

TRANSLATION

Dressing themselves as the wives of brahmanas, all the celestial ladies, including the wives of Lord Brahma, Lord Siva, Lord Nrsimhadeva, King Indra and Vasistha Rsi, and Rambha, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahaprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable brahmanas. In the dress of brahmanas' wives, celestial ladies like the wives of Lord Brahma and Lord Siva also came to see the newly born child. Ordinary people saw them as neighborhood respectable brahmana ladies, but actually they were all celestial ladies dressed in that way.

TEXT 106

antarikse de va-gana, gandharva, siddha, carana,
stuti-nrtya kare vadya-gita
nartaka, vadaka, bhata, navadvipe yara nata,
sabe asi' nace pana prita

TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Caranaloka, offered their prayers and danced with musical songs and the beating of drums. Similarly, in Navadvipa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

PURPORT

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, givers of blessings and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The bhata is a class of brahmanas who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

TEXT 107

keba ase keba yaya, keba nace keba gaya,
sambhalite nare kara bola
khandileka dukkha-soka, pramoda-purita loka,
misra haila anande vihvala

TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each other's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannatha Misra was also overwhelmed with joy.

TEXT 108

acaryaratna, srivasa, jagannatha-misra-pasa,
asi' tanre kare savadhana
karaila jatakarma, ye achila vidhi-dharma,
tabe misra kare nana dana

TRANSLATION

Candrasedkhara Acarya and Srivasa Thakura both came to Jagannatha Misra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannatha Misra also gave varieties of charity.

TEXT 109

yautuka paila yata, ghare va achila kata,
saba dhana vipre dila dana
yata nartaka, gayana, bhata, akincana jana,
dhana oiya kaila sabara mana

TRANSLATION

Whatever riches Jagannatha Misra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brahmanas, professional singers, dancers, bhatas and the poor. He honored them all by giving them riches in charity.

TEXT 110

srivasera brahmani, nama tanra `malini',
acaryaratnera patni-sange
sindura, haridra, taila, kha-i, kala, narikela,
diya puie narigana range

TRANSLATION

The wife of Srivasa Thakura, whose name was Malini, accompanied by the wife of Candrasekhara [Acaryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.

PURPORT

Vermilion, kha-i (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called kha-i, or fused rice, which, along with bananas, is taken as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahaprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

TEXT 111

advaita-acarya-bharya, jagat-pujita a-rya-,
nama tanra `sita thakurani'
acaryera ajna pana, gela upahara lana,
dekhite baiaka-siromani

TRANSLATION

One day shortly after Lord Caitanya Mahaprabhu was born, Advaita Acarya's wife Sitadevi, who is worshipable by the whole world, taking permission of her husband, went to see that topmost child with all kinds of gifts and presentations

PURPORT

It appears that Advaita Acarya had two different houses, one at Santipura and one at Navadvipa. When Lord Caitanya Mahaprabhu was born, Advaita Acarya was residing not at His Navadvipa house but at His Santipura house. Therefore, as formerly explained, "nijalaya," from Advaita's old paternal house in Santipura, Sita came to Navadvipa to present gifts to the newly born child, Caitanya Mahaprabhu.

TEXT 112

su varnera kadi-ba-uli, raja tamudra-pasuli,
su varnera angada, kankana
du-bahute divya sankha, rajatera malabanka,
svarna-mudrara nana haragana

TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

TEXT 113

vyaghra-nakha hema jadi, kati-pattasutra-dori
hasta-padera yata abharana
citra-varna patta-sadi, buni photo pattapdi,
s varna-raupya-mudra bahu-dhana

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken saris and a child's garment, also

made of silk. Many other riches, including gold and silver coins, were also presented to the child.

PURPORT

From the gifts presented by Sita Thakurani, Advaita Acarya's wife, it appears that Advaita Acarya was at that time a very rich man. Although brahmanas are not the rich men of society, Advaita Acarya, being the leader of the brahmanas in Santipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahaprabhu. But Kamalakanta Visvasa's asking for three hundred rupees from the King of Jagannatha Puri, Maharaja Prataparudra, on the plea that Advaita Acarya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, saris, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

TEXT 114

durva, dhanya, gorocana, haridra, kunkuma, candana,
mangala-dravya patra bhariya
vastra-gupta dola cadī ` sange iana dasi cedi,
vastralankara petari bhari va

TRANSLATION

Riding in a palanquin covered with cloth and accompanied by maidservants, Sita Thakurani came to the house of Jagannatha Misra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kunkuma and sandalwood. All these presentations filled a large basket.

PURPORT

The words vastra-gupta dola are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word asurya-pasya indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Moslem. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Acarya, being a very respectable lady, observed the customary rules current in that social environment.

TEXT 115

bhaksya, bhojya, upahara, sange la-ila bahu bhara,
sacigrhe haila upanita
dekhiya balaka-thama, saksat gokuia-kana,
varna-matra dekhi viparita

TRANSLATION

When Sita Thakurani came to the house of Sacidevi, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Krsna of Gokula Himself.

PURPORT

A petari is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a bhari. This system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

TEXT 116

sarva anga--sunirinana, su varna-pratima-bhana,
sarva anga--sulaksanamaya
balakera div va jyoti, dekhi' paila bahu priti;
vatsalyete dravila hrdaya

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sita Thakurani was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

TEXT 117

durva, dhanya, dila sirse, kaila bahu asise,
cirajivi hao dui bhai
dakini-sankhini haite, sankha upajila cite,
dare nama thuila`nimai'

TRANSLATION

She blessed the newly born child by placing fresh grass and paddy on His head and saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimai.

PURPORT

Dakini and Sankhini are two companions of Lord Siva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a nima tree. At least medically it is accepted that nima wood is extremely antiseptic, and formerly it was customary to have a nima tree in front of one's house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of nima trees. Nima wood is so antiseptic that the Ayurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the nima tree, which is called margosic acid. Nima is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use nima twigs for this purpose. Because of all the antiseptic effects of the nima tree and because Lord Caitanya was born beneath a nima tree, Sita Thakurani gave the Lord the name Nimai. Later in His youth He was celebrated as Nimai Pandita, and in the neighborhood villages He was called by that name, although His real name was Visvambhara.

TEXT 118

putramata-snanadine, dila vastra vibhusane,
putra-saha misrere sammani,
saci-misrera puja iana, manete harisa hana,
ghare aiaa sita thakurani

TRANSLATION

On the day the mother and son took bath and left the maternity home, Sita Thakurani gave them all kinds of ornaments and garments and then also honored Jagannatha Misra. Then Sita Thakurani, being honored by mother Sacidevi and Jagannatha Misra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother takes bath either in the Ganges or in a sacred place. This is called niskramana, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called niskramana. Of the ten purificatory processes, niskramana is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the brahmanas, ksatriyas and vaisyas, observed only twenty-one days as a quarantine, whereas the sudras had to observe thirty days. For the sections of society known as kartabhaja and satima, the mother of the child was immediately purified after the quarantine by the throwing of hari- nuta, small pieces of sweetmeat, in sankirtana. Sacidevi and Jagannatha Misra, with the newly born child, were honored by Sita Thakurani. Similarly, while Sita Thakurani was returning home, she was also honored by Sacidevi and Jagannatha Misra. That was the system in respectable families of Bengal.

TEXT 119

aiche sacijagannatha, putra pana laksminatha,
 purna ha-ila sakaia vanchita
 dhana-dhanye bhare ghara, lokamanya kale vara,
 dine dine haya anandita

TRANSLATION

In this way mother Sacidevi and Jagannatha Misra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of SriCaitanya Mahaprabhu, day after day their pleasure increased.

PURPORT

Lord Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannatha Misra and Sacidevi, seeing the honor of their transcendental son, also became very much pleased within their hearts.

TEXT 120

misra--vaisna va, santa, alampata, suddha, danta,
 dhana-bhoge nahi abhimana
 putrera prabhava yata, dhana asi' mile, tata,
 visnu-prite dvije dena dana

TRANSLATION

J agannatha Misra was an ideal Vaisnava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brahmanas for the satisfaction of Visnu.

TEXT 121

lagna gani' harsamati, nilambara cakravarti,
gupte kichu kahila misrere
mahapurusera cihna, lagne ange bhinna bhinna,
dekhi,--ei taribe samsare

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahaprabhu, Nilambara Cakravarti privately said to J agannatha Misra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

TEXT 122

aiche prabhu saci-ghare, krpaya kaila avatare,
yei iha karaye sravana

gaura-prabhu dayamaya, tanre hayena sadaya,
sei paya tanhara carana

TRANSLATION

In this way Lord Caitanya Mahaprabhu, out of His causeless mercy, made His advent in the house of Sacidevi. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

TEXT 123

paiya manusa janma, ye na sune gaura-guna,
hena janma tara vyartha haila
pai va amrtadhuni, piye visa-garta-pani
janmiya se kene nahi maila

TRANSLATION

e who attains a human body but does not take to the cult of Sri Caitanya Mahaprabhu is baffled in his opportunity. Amrtadhuni is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

PURPORT

In this connection Srimat Prabodhananda Sarasvati has composed the following verses in his Caitanya-candramrta.`

acaitanyam idam visvam yadi caitanyam isvaram
na viduh sarva-sastm-jna hy api bhramyanti te janah

"This material world is without Krsna consciousness. Lord Caitanya Mahaprabhu is Krsna consciousness personified. Therefore if a very learned scholar or scientist does not understand Sri Caitanya Mahaprabhu, certainly he is wandering uselessly in this world."

prasarita-mahaprema-piyusa-rasa-sagare
caitanyacandre prakate yo dino dina eva sah

"A person who does not take advantage of the nectar of devotional service overflowing during the presence of Sri Caitanya Mahaprabhu's cult is certainly the poorest of the poor."

avatirne gauracandre vistirne prema-sagare
suprakashita-ratnaughe yo oino oina eva sah

"The advent of Lord Caitanya Mahaprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Similarly, the Sn-mad-Bhagavatam (2.3.19,20,23) states:

sva-vid-varahostra-kharaih
samstutah purusah pasuh
na yat-karna-pathopeto
jntu nama gadagrajah
bile batorukrama-vikraman ye
na srnvatah karna-pute narasya
jih vasati dardurike va suta
na copagayatya urugaya-gathah
jivanbhavo bhaga vatanghri-renum
najntu martyo'bhilabheta yas tu
sri-visnu-padya manu jas tulasyah
svasan bhavo yas tu na veda gandham

"A person who has no connection with Krsna consciousness may be a very great personality in so-called human society, but actually he is no better than a great animal. Such big animals are generally praised by other animals like dogs, hogs camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor smells the tulasi leaves offered to the lotus feet of the Lord must be considered dead even though he is supposedly working."

Similarly, the Srimad-Bhagavatam, Tenth Canto, Chapter One, verse 4, states:

nivrtta-tarsair upagiyamanad
bha vausadhacchrotra-mano 'bhiramat
ka uttama-sloka-gunanuvadat
puman virajyeta vina pasu-ghnat

"Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such

glorification is enjoyed by persons liberated from the contamination of this material world."

Similarly, in the Third Canto, Chapter Twenty-three, verse 56, the Bhagavatam says, na tirthapada-sevayaijivann api mrto hi sah: "Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body."

TEXT 124

sri-caitanya-nityananda, acarya advaitacandra,
svarupa-rupa-raghunathadasa
inha-sabara sri-carana, sire vandi nija-dhana,
janma-lila gaila krsnadasa

TRANSLATION

Taking on my head as my own property the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu, Acarya Advaitacandra, Svarupa Damodara, Rupa Gosvami and Raghunatha dasa Gosvami, I, Krsnadasa Kaviraja Gosvami, have thus described the advent of Sri Caitanya Mahaprabhu.

PURPORT

Sri Caitanya Mahaprabhu, Nityananda, Advaita Prabhu, Svarupa Damodara, Rupa Gosvami, Raghunatha dasa and their followers are all accepted by Krsnadasa Kaviraja Gosvami. Anyone who follows in the footsteps of Kaviraja Gosvami also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Krsna is very much pleased with a devotee, He takes away his material property, as stated in the Srimad-Bhagavatam (10.88.8), where Lord Krsna says, yasyaham anugrhnami harisyeh tad-dhanam sanaih. - ` `To show special favor to a devotee, I take away all his material property." Similarly, Narottama dasa Thakura says:

dhana mora nityananda,
radhakrsna-sricarana
sei mora pranadhana

"My real riches are Nityananda Prabhu and the lotus feet of Sri Radha and Krsna." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Srila Narottama dasa Thakura has sung in many places that his real property is the lotus feet of Radha and Krsna. Unfortunately we are interested in unreal property and are neglecting our real property (adhane yatana kari' dhana teyaginu).

Sometimes smartas consider Raghunatha dasa Gosvami a sudra. But Krsnadasa Kaviraja Gosvami here especially mentions svarupa-rupa-raghunathadasa. Therefore one who considers the lotus feet of Raghunatha

dasa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

Thus end the Bhaktivedanta purports of the Sri Caitanya-caritamṛta, *Adi-lila*-, Thirteenth Chapter, describing the advent of Lord Sri Caitanya Mahāprabhu.

Chapter Fourteen

Lord Caitanya's Childhood Pastimes

Srila Bhaktivinoda Thakura has given a summary of this chapter in his *Amṛta-pravāha-bhāṣya*: "In this Fourteenth Chapter of the *Caitanya-caritamṛta* there is a description of how Lord Caitanya Mahāprabhu enjoyed His childhood pastimes, crawling, crying and eating dirt, giving intelligence to His mother, favoring a brahmana guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking prasada in the house of Hiranya and Jagadisa on the Ekadasi day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother fainted He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Srimati Lakṣmi devī, how He sat down in a garbage pit wherefrom He instructed transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection."

TEXT 1

kathancana smṛte yasmin duṣkaram sukaram bhavet
vismṛte viparitam syat sri-caitanyam namami tam

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

PURPORT

In his book *Caitanya-candramṛta* Srila Prabodhananda Sarasvatī says: "One who receives a little favor from the Lord becomes so exalted that he does not care even for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'-the-wisp. He surpasses the perfection of mystic yoga power because for him the senses are like snakes with broken fangs. A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The yoga principles are meant to control the senses, but there is no scope for the senses of one engaged in the

service of the Lord to be dangerous like snakes. These are the gifts of Sri Caitanya Mahaprabhu."

The Hari-bhakti-vilasa confirms that difficult things become easy to understand if one remembers Sri Caitanya Mahaprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahaprabhu. They defend the false understanding that life comes from matter, although they cannot prove this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of Caitanya-caritamṛta takes shelter of Lord Caitanya Mahaprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

TEXT 2

jaya jaya sri-caitanya, jaya nityananda
jayadvaitacandra, jaya gaura-bhak ta-vrnda

TRANSLATION

All glories to Lord Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya.i

TEXT 3

prabhura kahila ei janmalila-sutra
yasoda-nandana yaiche haila saci-putra

TRANSLATION

I have thus described in codes the advent of Sri Caitanya Mahaprabhu, who appeared as the son of mother Saci, exactly as Kṛṣṇa appeared as the son of mother Yasoda.

PURPORT

Srila Narottama dasa Thakura confirms this statement that now Lord Kṛṣṇa, the son of mother Yasoda, has appeared again as Lord Caitanya Mahaprabhu, becoming the son of mother Saci (vrajendra-nandana yei, saci-suta haila sei). The son of Saci is none other than the son of mother Yasoda and Nanda Maharaja, and Nityananda Prabhu is the same Balarama (balarama ha-ila nitai).

TEXT 4

sanksepe kahila janmalila-anukrama
ebe kahi balyalila-sutrera ganana

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall enumerate the codes of His childhood pastimes.

TEXT 5

vande caitanya-krsnasya balya-lilam mano-harain
laukikim api tam isa-cestaya valitantarain

TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Lord Sri Caitanya Mahaprabhu, who is Lord Krsna Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT

In Bhagavad-gita this statement is confirmed as follows:
a vajanantj mam mudha manusim tanum asritam
param bhavam ajananto mama bhuta-mahesvaram
"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11) The Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child to execute His pastimes, yet He maintains His superiority as the Supreme Lord. Lord Krsna appeared as a human child, but His uncommon activities, even in His childhood, like the killing of the demon Putana or lifting of Govardana Hill, were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

TEXT 6

balya-lilaya age prabhura uttana sayana
pita-mataya dekhaila cihna carana

TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

PURPORT

The word uttana is also used to mean "lying down on the bed face upwards" or "lying down flat on the bed." In some readings the word is

utthana, which means "standing up." In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

TEXT 7

grhe dui jana dekhi laghupada-cihna
tahe sobhe dhvaja, vajra, sankha, cakra, mina

TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Visnu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

TEXT 8

dekhiya donhara citte janmila vismaya
kara pada-cihna ghare, na paya niscaya

TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

TEXT 9

misra kahe,--balagopala ache sila-sange
tenho murti han\ ghare khele, jani, range

TRANSLATION

Jagannatha Misra said: "Certainly child Krsna is with the salagrama-sila. Taking His childhood form, He is playing within the room.' ,

PURPORT

When the salagrama-sila or form of the Lord is engraved in wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. The Deity worship or worship of the salagrama-sila is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

TEXT 10

sei ksane jagi' nimai karaye krandana
anke lana saci tanre piyaila stana

TRANSLATION

While mother Saci and Jagannatha Misra were talking, the child Nimai woke up and began to cry, and mother Saci took Him on her lap and allowed Him to suck her breast.

TEXT 11

stana piyaite putrera carana dekhila
sei cihna paye dekhi' misre bolaila

TRANSLATION

While mother Saci was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannatha Misra.

TEXT 12

dekhiya misrera ha-ila anandita mati
gupte bolaila nilambara cakravarti

TRANSLATION

When Jagannatha Misra saw the wonderful marks on the sole of his son, he became very much joyful and privately called for Nilambara Cakravarti.

TEXT 13

cihna dekhi' cakra varti balena hasiya
lagna gani' purve ami rakhiyachi likhiya

TRANSLATION

When Nilambara Cakravarti saw those marks, he smilingly said:
"Formerly I ascertained all this by astrological calculation and noted it in writing.

TEXT 14

batrisa laksana mahapurusa-bhusana
ei sisu ange dekhi se saba laksana

TRANSLATION

"There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

TEXT 15

panca-oirghah panca-suksmah sapta-raktah sad-unnatah
tri-hrasva-prthu-gambhiro dvatrimisal-laksano mahan

TRANSLATION

"`There are thirty-two bodily symptoms of a great person: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.'

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the Samudrika.

TEXT 16

nara vanera cihna - vukta sri-hasta carana
ei sisu sarva loke karibe tarana

TRANSLATION

"This baby has all the symptoms of Lord Narayana on His palms and soles. He will be able to deliver all the three worlds.

TEXT 17

ei ta' karibe vaisna va-dharmera pracara
iha haite habe dui kulera nistara

TRANSLATION

"This child will preach the Vaisnava cult and deliver both His maternal and paternal families.

PURPORT

Without Narayana Himself or His bona fide representative one cannot preach the cult of Vaisnavism, or devotional service. When a Vaisnava is

born, he delivers both his maternal and paternal families simultaneously.

TEXT 18

mahotsava kara, saba bolaha brahmana
aji dina bhala,--kariba nama-karana

TRANSLATION

"I propose to perform a name-giving ceremony. We should observe a festival and call for the brahmanas because today is very auspicious.

PURPORT

It is the Vedic principle to observe a festival in connection with Narayana and brahmanas. Giving a child a particular name is among the purificatory processes, which are known as dasa-vidha-samskara, and on the day of such a ceremony one should observe a festival by worshiping Narayana and distributing prasada, chiefly among the brahmanas.

When Nilambara Cakravarti, Sacimata and Jagannatha Misra, recognizing the marks on the Lord's lotus feet, understood that the child Nimai was not an ordinary child but an incarnation of Narayana, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the sastras. By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahaprabhu was accepted as an incarnation of Krsna not on the basis of popular votes but by evidence from the sastras and bona fide scholars. It was not ordinary men who accepted Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead. In the beginning His identity was ascertained by learned scholars like Nilambara Cakravarti, and later all His activities were confirmed by the six Gosvamis, especially Srila Jiva Gosvami and Srila Rupa Gosvami, and many other learned scholars, with evidence from the sastra. An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

TEXT 19

sarva-lokera karibe ihan dharana, posana
'vis vambhara' nama mara,--ei ta' karana

TRANSLATION

"In the future this child will protect and maintain all the world. For this reason He is to be called Visvambhara."

PURPORT

The Caitanya-bhagavata also confirms that Sri Caitanya Mahaprabhu, by His birth, has made the whole world peaceful, as in the past Narayana protected this earth in His incarnation as Varaha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahaprabhu is Visvambhara, which refers to one who feeds the entire world. The movement inaugurated by Sri Caitanya Mahaprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being saved, protected and maintained by this Hare Krsna movement. Thousands of followers, especially western youths, are taking part in this Hare Krsna movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Visvambhara is also mentioned in the Atharva-veda-samhita (visvambhara visvena ma bharsa pahi svaha).

TEXT 20

suni' saci-misrera mane ananda badila
brahmana-brahmani ani' maho tsa va kaila

TRANSLATION

After hearing Nilambara Cakravarti's prediction, Sacimata and Jagannatha Misra observed the name-giving festival in great joy, inviting all the brahmanas and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting brahmanas. In every festival the brahmanas are to be fed first, and when the brahmanas are pleased they bless the festival by chanting Vedic mantras or the Hare Krsna maha-mantra.

TEXT 21

tabe kata dine prabhura janu-cankramana
nana camatkara tatha karaila darsana

TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT

The Caitanya-bhagavata describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as

a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

TEXT 22

krandanera chale balaila hari-nama
nari saba `hari' bale,--hase gaura-dhama

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Krsna mahamantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the Caitanya-bhnavata this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Krsna maha-mantra, When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Krsna mantra, they all took it as a clue to chant Hare Krsna as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Krsna maha-mantra, clapping with their hands. In this way all the ladies of the neighboring houses would assemble in the home of Sacimata to join in the sankirtana movement twenty-four hours a day. As long as the ladies continued to chant the Hare Krsna maha-mantra, the Lord would not cry but very pleasingly smile upon them."

TEXT 23

tabe kata dme kaila pada-cankramana
sisu-gane mili' kaila vividha khelana

TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other children and exhibited varieties of sports.

TEXT 24

ekadina saci kha-i-sandesas niya
bata bhari' diya baila,--khaota' basiya

TRANSLATION

One day while the Lord was enjoying His playful sports with the other little children, mother Saci brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

TEXT 25

eta bali' gela sacigrhe karma karite
lukna Iagila sisu mrttika khaite

TRANSLATION

But when she returned to her household duties, the child, hiding from His mother, began to eat dirt.

TEXT 26

dekhi' saci dhana aila kari ' `haya, haya'
mati kadi' lana kahe `mti kene khaya'

TRANSLATION

Seeing this, mother Saci hastily returned, exclaiming, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it

TEXT 27

kandiya balena sisu,--kene kara rosa
tumi mti khaite dile, mora kiba dosa

TRANSLATION

Crying, the child inquired from His mother, "Why are you angry? You have already given Me dirt to eat. What is My fault?"

TEXT 28

kha-i-sandesa-anna yateka--matira vikara
eho mati, seha mti, ki bheda-vicara

TRANSLATION

"Fused rice, sweetmeats or anything eatable is all but a transformation of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?"

TEXT 29

matl--deha, m\`ti--bhaksya, dekhaha vicri'
avlcare deha dosa, ki balite pari

TRANSLATION

"This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

PURPORT

This is an explanation of the Mayavada philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Mayavadi philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in Bhagavad-gita.-

mam ca yo 'vyabhicarena bhakti-yogena sevate

sa gunan samatityaitan brahma-bhuyaya kalpate "Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual." (Bg. 14.26) Brahma-bhuyaya refers to Brahman (spiritual) activities. Although Mayavadi philosophers are very much eager to merge in the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them mean engagement in studying the Vedanta and Sankhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedanta or Sankhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the Vedanta-sutra (1.1.12); anandamayo'bhyasat. In devotional service the activities are variegated and full of enjoyment. As stated in Bhagavad-gita (9.2), all devotional activities are easy to perform (susukham kartum), and they are eternal and spiritual (avyayam). Since Mayavadi philosophers cannot understand this, they take it for granted that a devotee's activities (sraavanam kirtanam visnoh smaranam pada-sevanam, etc.) are all material and are therefore maya. They also consider Krsna's advent in this universe and His activities to be maya. Therefore, because they consider everything maya, they are known as Mayavadis.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is maya. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Srila Visvanatha Cakravarti Thakura confirms this: yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahaprabhu, as the supreme spiritual master, instructed His mother about the Mayavada philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is maya. This is Mayavada philosophy. The philosophy of the Mayavadis is

defective because it maintains that everything is maya but the nonsense they speak. While saying that everything is maya, the Mayavadi philosopher loses the opportunity of devotional service, and therefore his life is doomed. Sri Caitanya Mahaprabhu therefore advised, mnavadi-bhasya sunile haya sarva-nasa (Cc. Madhya 6.169). If one accepts the Mayavada philosophy, his advancement is doomed forever.

TEXT 30

antare vismita saci balila tahare
"mati khaite jnana-yoga ke sikhala tore

TRANSLATION

Astonished that the child was speaking Mayavada philosophy, mother Saci replied: "Who has taught You this philosophical speculation that justifies eating dirt?"

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, "If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?"

TEXT 31

matira vikara anna khaile deha-pusji haya
mati khaile roga haya, deha yaya ksaya

TRANSLATION

Replying to the Mayavada idea of the child philosopher, mother Saci said: "My dear boy, if we eat earth transformed into grains, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

TEXT 32

matira vikara ghate pani bhari' ani
mati-pinde dhari yabe, sosi' yaya pani"

TRANSLATION

"In a water pot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

PURPORT

This simple philosophy propounded by Sacimata, even though she is a woman, can defeat the Mayavadi philosophers who speculate on oneness.

The defect of Mayavada philosophy is that it does not accept the variety that is useful for practical purposes. Sacimata gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the water pot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the Bhagavatam gives the example that dirt and fire are practically one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

TEXT 33

atma lukaite prabhu balila tanhare
"age kena iha, mata, na sikhale more

TRANSLATION

The Lord replied to His mother: "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?"

PURPORT

If one is taught from the beginning of life the Vaisnava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source (janmady asya yatah). The original energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahaprabhu's philosophy is acintya-bhedabheda, inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord's energy, the energy is nevertheless exhibited in varieties of manifestations.

TEXT 34

ebe se janilan, ara mati na khaiba
ksudha lage yabe, tabe tomara stana piba"

TRANSLATION

"Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast's milk."

TEXT 35

eta bali'jananira kolete cadi va
stana pana kare prabhu isat hasiya

TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

TEXT 36

eimate nana-chale aisvarya dekhaya
balya-bhava prakatiya pascad luk\ya

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

TEXT 37

atithi-viprera anna khaila tina-bara
pache gupte sei vipre karila nistara

TRANSLATION

On one occasion the Lord ate the foodstuffs of a brahmana guest three times, and later, in confidence, the Lord delivered that brahmana from material engagement.

PURPORT

The story of the deliverance of this brahmana is as follows. One brahmana who was touring all over the country, traveling from one place of pilgrimage to another, reached Navadvipa and became a guest in the house of Jagannatha Misra. Jagannatha Misra gave him all ingredients for cooking, and the brahmana prepared his foodstuffs. When the brahmana was offering the foodstuffs to Lord Visnu in meditation, the child Nimai came before him and began to eat them, and because of this the brahmana thought the whole offering spoiled. Therefore by the request of Jagannatha Misra he cooked for a second time, but when he was meditating the child again came before him and began to eat the foodstuffs, again spoiling the offering. By the request of Jagannatha Misra the brahmana cooked for a third time, but for a third time the Lord came before him and began to eat the foodstuffs, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Visnu was not willing to accept his foodstuffs and that he was therefore ordained to fast, the brahmana

became greatly agitated and cried aloud, "haya haya" ("What has been done! What has been done!"). When Lord Caitanya Mahaprabhu saw the brahmana in that agitated state, He told him, "Formerly I was the son of mother Yasoda. At that time you also became a guest in the house of Nanda Maharaja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the foodstuffs you have prepared." Understanding the favor offered to him by the Lord, the brahmana was greatly pleased, and he was overwhelmed with love of Krsna. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the brahmana not to disclose the incident to anyone else. This is very elaborately explained in the Caitanya-bhagavata, Adi-lila, Chapter Three.

TEXT 38

core lana gela prabhuke bahire paiya
tara skandhe cadi' aila tare bhulaiya

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home, the thieves came back to the home of Jagannatha Misra.

PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of the house of the Lord. When they came before His house they became afraid because everyone from the house of Jagannatha Misra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house of mother Saci, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the Adi-lila of Caitanya-bhagavata, Third Chapter.

TEXT 39

vyadhi-chale jagadisa-hiran ya-sadane
visnu-naivedya khaila ekadasi-dine

TRANSLATION

Pretending to be sick, the Lord asked some foodstuffs from the house of Hiranya and Jagadisa on the day of Ekadasi.

PURPORT

The Caitanya-bhagavata, Adi-lila, Chapter Four, fully describes the Lord's accepting visnu-prasada on the Ekadasi day at the house of jagadisa and Hiranya. Regular prasada is offered to Lord Visnu on Ekadasi because fasting is recommended for devotees on Ekadasi but not for Lord Visnu. Once on Ekadasi in the house of Jagadisa and Hiranya Pandita there were arrangements to prepare special prasada for Lord Visnu, and Lord Caitanya Mahaprabhu asked His father to go there to ask for the visnu-prasada because He was feeling sick. The house of Jagadisa and Hiranya Pandita was situated about two miles off from the house of Jagannatha Misra. Therefore when Jagannatha Misra, on the request of Sri Caitanya Mahaprabhu, came to ask Jagadisa and Hiranya for the prasada, they were a little astonished. How could the boy understand that special prasada was being prepared for Lord Visnu? They immediately concluded that the boy Nimai must have supernatural mystic power. Otherwise how could He understand that they were preparing special prasada? Therefore they immediately sent the foodstuffs to Lord Caitanya Mahaprabhu through His father, Jagannatha Misra. Nimai was feeling sick, but immediately after eating the visnu-prasada He was cured, and He also distributed the prasada among His playmates.

TEXT 40

sisu saba laye pada-padasira ghare
curi kari' dravya khaya mare balakere

TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

TEXT 41

sisu saba saci-sthane kaila nivedana
suni' saciputre kichu dila olahana

TRANSLATION

All the children lodged complaints with Sacimata about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

TEXT 42

"kene curi kara, kene maraha sisure
kene para-ghare yaha, kiba nahi ghare"

TRANSLATION

Sacimata said: "Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do you not have in Your own house?"

PURPORT

According to the Vedanta-sutra (janmady asya yatah), since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, Krsna Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy, but as a friend in a loving condition. He steals as a child, not because He is in want, but as a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Krsna also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

TEXT 43

suni' kruddha hana prabhu ghara-bhitara yana
ghare yata bhanda chila, phelila bhangiva

TRANSLATION

Thus rebuked by His mother, the Lord would go in anger to a room and break all the pots within it.

TEXT 44

tabe saci kole kari' karaila santosa
lajj ita ha-ila prabhu jnni' nija-dosa

TRANSLATION

Then Sacimata would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

PURPORT

There is a nice description of the faults of Sri Caitanya Mahaprabhu in His childhood in the Caitanya-bhagavata, Adi-lila, Chapter Three, where it is said that the child Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared

rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Sacimata, "My child is very small. But your child puts water in the ears of my child, making the child cry."

TEXT 45

kabhu mrdu-haste kaila matake tadana
matake murcchita dekhi' karaye krاندانا

TRANSLATION

Once the child, Caitanya Mahaprabhu, chastised His mother with His soft hand, and His mother falsely fainted. Seeing this, the Lord began to cry.

TEXT 46

narigana kahe,--"narikela deha ani'
tabe sustha ha-ibena tomara janani,,

TRANSLATION

The neighboring ladies told Him: "Dear child, please bring a coconut from somewhere, and then Your mother will be cured."

TEXT 47

bahire yana anilena dui narikela
dekhiya apurva haila vismita sakala

TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.

TEXT 48

kabhu sisu-sange snana karila gangate
kanyagana aila tahan de vata pujite

TRANSLATION

Sometimes the Lord, with other children, would go to take bath in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, small girls ten or twelve years old would go to the bank of the Ganges to take their bath and would especially worship Lord Siva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Siva because Lord Siva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Siva, especially in the month of Vaisakha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

TEXT 49

ganga-snna kari' pujn karite lagila
kanyana-madhye prabhu asiya basila

TRANSLATION

When the girls, after bathing in the Ganges, engaged in worshipping the different demigods, the young Lord would come there and sit down among them.

TEXT 50

kanyare kahe,--ama puja, ami diba vara
ganga-durga--dasi mora, mahesa--kinkara

TRANSLATION

Addressing the girls, the Lord would say: "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durga are My maidservants. Not to speak of other demigods, even Lord Siva is My servant."

PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Mohammedans, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the Personality of Godhead. Lord Caitanya Mahaprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually if one becomes a devotee and worshiper of the Supreme personality of Godhead, he does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. Bhagavad-gita therefore condemns such demigod worship:

kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya

"Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmuk ta

bhajante mam drdha-vratah "But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination." (Bg. 7.28) Only the less intelligent worship the demigods for their various purposes. The most intelligent worship only the Supreme Personality of Godhead, Krsna.

Sometimes we, the members of the Krsna consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Krsna? How can we allow people to become foolish and hrta-jnana, bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people to worship so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods is confirmed by Lord Caitanya Mahaprabhu even in His childhood. Srila Narottama dasa Thakura has sung in this connection:

anya devasraya ni
tomare kahinu bhai
ei bhakti parama-karana

"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation [ananya-bhak], one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."

TEXT 51

\oani candana pari' parena phula-mala
naivedya kadiya kha'na--sandesa, cala, kala

TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food, but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Sri Caitanya Mahaprabhu is recommended in the Srimad- Bhagavatam:

krsna-varnam tvisakrsnam-
sangopangastra-parsadam

ya jnaih sankirtana-prayair
yajanti hi sumedhasah

"One should worship the Supreme Personality of Godhead who appears in this age of Kali with His associates as Panca-tattva: the Lord Himself and His associates Nityananda Prabhu, Sri Advaita Prabhu, Sri Gadadhara Prabhu and Srivasa Thakura. In this age, an intelligent person worships the Panca-tattva by the method of chantworship in the western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahaprabhu, teaching people how to worship the Lord by chanting the Hare Krsna mantra, offering prasada and distributing it to people in general.

TEXT 52

krodhe kanyagana kahe--suna, he nimani
grama-sambandhe hao tumi ama sabara bhai

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimai," they told Him, "You are just like our brother in our village relationship.

TEXT 53

ama sabakara pakse iha karite na yuyaya
na laha devata sajj a, na kara any\ya

TRANSLATION

"Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

TEXT 54

prabhu kahe,--"toma sabake dila ei vara
toma sabara bharta habe parama sundara

TRANSLATION

The Lord replied: "My dear sisters, I give you the benediction that your husbands will be very handsome.

TEXT 55

pandita, vidagdha, yuva, dhana-dhanyavan
sata sata putra habe--cirayu, matiman"

TRANSLATION

"They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent."

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. Dhanyena dhanavan gavaya dhanavan: one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (putra) who are very intelligent and long living. Now there is propaganda to have one or two children and kill the rest by contraceptive methods because society has deteriorated. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahaprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahaprabhu. Although Sri Caitanya Mahaprabhu accepted sannyasa at an early age, it is not necessary for His devotees to follow Him by also taking sannysa. One can stay a householder, but one must be a devotee of Lord Caitanya Mahaprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the sastras advise, yajnaiḥ sankīrtana-prayair yajanti hi sumedhasā (SB. 11.5.32). Every household, therefore, who is actually intelligent should introduce the sankīrtana movement home to home and live peacefully in this life and go back to Godhead in the next.

TEXT 56

vara suni' kanya-ganera antare san tosa
bahire bhartsana kare kari' mithya rosa

TRANSLATION

Hearing this benediction of Sri Caitanya Mahaprabhu, all the girls were inwardly very happy; but externally, as it is natural for girls, they rebuked the Lord under the pretense of anger.

PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

TEXT 57

kona kanya palaila naivedya la-iyā
tare daki' kahe prabhu sakrodha ha-iyā

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

TEXT 58

yadi naivedya na deha ha-iya krpani
buda bharta habe, ara cari cari satini

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes--the brahmanas, the vaisyas and particularly the ksatriyas--could marry more than one wife. In the Mahabharata, or the old history of India, we see that ksatriya kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. Lord Sri Caitanya Mahaprabhu apparently wanted to curse the girls unwilling to offer Him the naivedya to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Krsna consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

TEXT 59

iha suni' ta-sabara mane ha-ila bhaya
kona kichu jane, kiba devavista haya

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

TEXT 60

aniya naivedya tara sammukhe dharila
khaiya naivedya tare ista-vara dila

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

TEXT 61

ei mata capalya saba lokere dekh\ya
dukhha karo mane nahe, sabe sukha p\ya

TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

TEXT 62

eka-dina vallabhacarya-kanya `laksmi' nama
de vata puiite aila kari ganga-snana

TRANSLATION

One day a girl of the name Laksmi, the daughter of Vallabhacarya, came to the bank of the Ganges to take bath in the river and worship the demigods.

PURPORT

According to the Gaura-ganoddesa-oioika, Laksmi was formerly Janaki, the wife of Lord Ramacandra, and Rukmini, the wife of Lord Krsna in Dvaraka. The same goddess of fortune descended as Laksmi to become the wife of Lord Caitanya Mahaprabhu.

TEXT 63

tanre dekhi' prabhura ha-ila sabhilasa mana
laksmi citte prita paila prabhura darsana

TRANSLATION

Seeing Laksmidevi, the Lord became attached to her, and Laksmi, upon seeing the Lord, felt great satisfaction within her mind.

TEXT 64

sahajika priti dunhara karila udaya
balya-bhavacchanna tabhu ha-ija niscaya

TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahaprabhu and Laksmidevi are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw one another. Their natural feelings were immediately awakened by their meeting.

TEXT 65

dunha dekhi' dunhara citte ha-ila ullasa
deva-puja chale kaila dunhe parakasa

TRANSLATION

They both enjoyed natural pleasure in seeing one another, and under the pretext of demigod worship they manifested their feelings.

TEXT 66

prabhu kahe, `ama' puja, ami mahesvara
amare pujile pabe abhiosita vara'

TRANSLATION

The Lord told Laksmi: "J ust worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire."

PURPORT

This is the same philosophy declared by Lord Krsna Himself:
sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flatter or worship many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all

purposes. Similarly, if one worships the Supreme Personality of Godhead, Krsna, all his goals will be served. Kamais tais tair hrtajnanah prapadyante'nya-devatah: only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

TEXT 67

laksmi tanra ange dila puspa-candana
mallikara mala diya karila vandana

TRANSLATION

On hearing the order of the Supreme Lord, Sri Caitanya Mahaprabhu, Laksmi immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallika flowers, and offering prayers to the Lord.

TEXT 68

prabhu tanra puja pana hasite lagila
sloka padi' tanra bhava angikara kaila

TRANSLATION

Being worshiped by Laksmi, the Lord began to smile. He recited a verse from Srimad-Bhagavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twentysecond Chapter, Tenth Canto, of Srimad-Bhagavatam. The gopis worshiped the goddess Durga, or Katyayani, but their inner desire was to get Lord Krsna as their husband. Krsna, as Paramatma, could realize the ardent desire of the gopis, and therefore He enjoyed the pastime of vastra-harana. When the gopis went to take bath in the River Yamuna, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Krsna stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopis desired to have Krsna as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Krsna accepted their prayers by this pastime of stealing their garments. When the gopis received their garments back from Krsna, Krsna recited this verse.

TEXT 69

sankalpo viditah sadh vyo
bhavatinam mad-arcanam
mayanumoditah so 'sau
satyo bhavitum arhati

TRANSLATION

"My dear gopis, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

PURPORT

The gopis, the girl friends of Krsna, were almost of the same age as He. Within their minds they desired that Krsna be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their garments, Krsna informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the gopis, unnecessarily criticize from their own angle of vision, but the real purpose of vastm-harana is expressed by the Lord in this verse.

TEXT 70

ei-mata lila kari' dunhe gela ghare
gambhira caitanya-Iila ke bujhite pare

TRANSLATION

After thus expressing Their feelings to one another, Lord Caitanya and Laksmi returned home. Who can understand the grave pastimes of Lord Caitanya Mahaprabhu?

TEXT 71

caitanya-capalya dekhi' preme sarva jana
saci-jagannathe dekhi' dena olahana

TRANSLATION

Seeing the naughty behavior of Lord Caitanya, the neighboring people, out of love for Him, lodged complaints with Sacimata and Jagannatha Misra.

TEXT 72

ekadina saci-de vi putrere bhartsiya
dharibare gela, putra gela palaiya

TRANSLATION

One day mother Saci, wanting to rebuke her son, went to catch Him, but He fled from the spot.

TEXT 73

ucchista-garte tyakta-handira upara
basiyachena sukhe prabh u deva-visvambhara

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots, in the pit where the remnants of foodstuffs were thrown, after they had been used for cooking.

PURPORT

Formerly it was the custom of brahmanas to worship Lord Visnu daily at home and cook food in new pots. This system is still going on in Jagannatha Puri. The foodstuffs would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahaprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

TEXT 74

saci asi' kahe,--k ene asuci ch unil\
ganga-snana kara yai'--apavitra ha-ila

TRANSLATION

When mother Saci saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and take bath in the Ganges."

TEXT 75

iha suni' mataka kahila brahma jnana
vismita ha-iya mata karaila snana

TRANSLATION

Hearing this, Lord Caitanya Mahaprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows: "The Lord said, `Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked foodstuffs for Lord Visnu within these pots and offered the foodstuffs to Him. How then can these pots be untouchable? Everything in relationship with Visnu is to be considered an expansion of Visnu's energy. Visnu, the Supersoul, is eternal and uncontaminated. How then

may these pots be considered pure or impure?' Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take bath."

TEXT 76

kabhu putra-sange saci karila sayana
dekhe, divyaloka asi' bharila bha vana

TRANSLATION

Sometimes, taking her son with her, mother Saci would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

TEXT 77

saci bale,--yaha, putra, bolaha b\pere
matr-ajna paiya prabhu calila bahire

TRANSLATION

Once mother Saci told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

TEXT 78

calite carane nupura baje jhanjhan
suni' camakita haila pita-matara mana

TRANSLATION

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

TEXT 79

misra kahe,--ei bada adbhuta kahini
sisura sunya-pade kene nupurera dhvani

TRANSLATION

Jagannatha Misra said: "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

TEXT 80

saci kahe,--ra eka adbhuta dekhila
divya divya loka asi' angana bharila

TRANSLATION

Mother Saci said: "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

TEXT 81

kiba kelahala kare, bujhite na pari
khak e va stuti kare--anumana kari

TRANSLATION

"They made noisy sounds I could not understand. I guess they were offering prayers to someone."

TEXT 82

misra bale,--kichu ha-uk, cinta kichu nai
visvambharera kusala ha-uk,--ei matra cai

TRANSLATION

Jagannatha Misra replied: "Never mind what it is. There is no need to worry. Let there always be good fortune for Visvambhara. This is all I want."

TEXT 83

eka-dina misra putrera c\oalya dekhiya
dharma-siksa dila bahu bhartsana kariya

TRANSLATION

On another occasion, Jagannatha Misra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

TEXT 84

ratre svapna dekhe,--eka asi' brahmana
misrere kahaye kichu sa-rosa vacana

TRANSLATION

On that very night, Jagannatha Misra dreamt that a brahmana had come before him speaking these words in great anger:

TEXT 85

"misra, tumi putrera tattva kichu-i na jana
bhartsana-tadana kara,--putra kari' mana"

TRANSLATION

"My dear Misra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

TEXT 86

misra kahe,--de va, siddha, muni kene naya
ye se bada ha-uk matra amara tanaya

TRANSLATION

Jagannatha Misra replied: "This boy may be a demigod, a mystic yogior a great saintly person. It doesn't matter what He is, for I think He is only my son."

TEXT 87

putrera lalana-siksa--pitara s va-dharma
ami na sikhale kaiche janibe dharma-marma

TRANSLATION

"It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

TEXT 88

vipra kahe,--putra yadi daiva-siddha haya
svatah-siddha-jnana, tabe siksa vyartha haya

TRANSLATION

The brahmana replied: "If your son is a transcendental mystic boy with selfeffulgent perfect knowledge, what is the use of your education?"

PURPORT

The brahmana Jagannatha Misra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have selfeffulgent knowledge, and thus there would be no need to educate Him.

TEXT 89

mism kahe,--"putra kene nahe narayana
tathapi pitara dharma--putrera siksana"

TRANSLATION

Jagannatha Misra replied: "Even if my son is not a common man but Narayana, still it is the duty of a father to instruct his son.',

TEXT 90

ei-mate dunhe karena dharmera vicara
visuddha-vatsalya misrera, nahi jane ara

TRANSLATION

In this way Jagannatha Misra and the brahmana discussed the principles of religion in the dream, yet Jagannatha Misra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In the Srimad-Bhagavatam (10.8.45) it is said: "Lord Krsna, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the Vedas and Upanisads and by great personalities through sankhya-yoga in the mode of goodness, was considered by mother Yasoda and Nanda to be their own little son." Similarly, Jagannatha Misra also considered Lord Caitanya Mahaprabhu his beloved little boy, although He is worshiped with all veneration by learned brahmanas and saintly persons.

TEXT 91

eta suni' dvija gela hana anandita
misra jagiya ha-ila parama vismita

TRANSLATION

Being very much pleased, the brahmana left after talking with Jagannatha Misra, and when Jagannatha Misra awakened from his dream, he was very much astonished.

TEXT 92

bandhu-bandhava-sthane svapna kahila
suniya sakala loka vismita ha-ila

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

TEXT 93

ei mata sisu-lila kare gauracandra

dine dine pita-matara badaya ananda

TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

TEXT 94

kata alne misra putrera hate khadi dila
alpa alne dvadasa-phala aksara sikhila

TRANSLATION

After some days Jagannatha Misra inaugurated the primary education of his son by performing the hate khadi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

PURPORT

The twelve phala, or combinations of letters, are called repha, murdhanya (cerebral) na, dntavya (dental) na, ma, ya, ra, la, va, r, r, l and \l, h'te khadi is th e primary educational beginning. At the age of four or five years, on an auspicious day called vidyarambha marking the beginning of primary education, there is a ceremony worshiping Lord Visnu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (a, a, i, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called phala, as mentioned above.

TEXT 95

balyalila-sutra ei kaila anukrama
iha vistariyachena dasa-vrndavana

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahaprabhu, placed herewith in chronological order. Vrndavana dasa Thakura has already elaborately explained these pastimes in his book Caitanya-bhagavata.

TEXT 96

ataeva ei-lil\ sanksepe sutra kaila
punarukti-bhaye vistarira na kahila

TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

TEXT 97

sn-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports of the Sri Caitanya-caritamrta, Adi-lila, Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.

Chapter Fifteen

The Lord's Pauganda-lila

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gangadasa Pandita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekadasiday. He narrated a story that Visvarupa, after accepting the sannyasa order, invited Him in a dream to accept sannyasa also, but the Lord refused and was therefore sent back home. When jagannatha Misra passed away, the Lord married the daughter of Vallabhacarya, whose name was Laksmi. All these events are summarized in this chapter.

TEXT 1

ku-manah su-manastvam hi yati yasya padabjayoh
su-mano'rpana-matrena tam caitanya-prabhum bhaje

TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a sumanas flower at His lotus feet even the most ardent materialist becomes a devotee.

TEXT 2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra, jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to the devotees of Lord Caitanya!

TEXT 3

pauganda-lilara sutra kariye ganana
pauganda-vayase prabhura mukhya adhyayana

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

TEXT 4

pauganda-lila caitanya-krsnasyatisuvistrta
vidyarambha-mukha pani-grahananta mano-hara

TRANSLATION

The pastimes of the Lord during His pauganda age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

TEXT 5

gangadasa pandita-sthane padena vyakarana
sravana-matre kanthe kaila sutra-vrtti-gana

TRANSLATION

When the Lord was studying grammar at the place of Gangadasa Pandita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

PURPORT

Srila Bhaktivinoda Thakura says that the Lord was given lessons by a teacher named Visnu and another teacher named Sudarsana. Later on, when He was a little grown up, He was under the care of Gangadasa Pandita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

TEXT 6

alpa-kale haila panji-tikate pravina
cira-kalera paduya jine ha-iya navina

TRANSLATION

He soon became so expert in commenting on the Panji-tika that He could win victory over all the other students, although He was a neophyte.

PURPORT

Srila Bhaktivinoda Thakura says there was a commentary on grammar named panji-tika that was later explained very lucidly by SriCaitanya Mahaprabhu.

TEXT 7

adhyayana-lila prabhura dasa-vrndavana
'caitanya-mangale' kaila vistari varnana

TRANSLATION

In his book Caitanya-mangala [which later became Caitanya-bhagavata], Srila Vrndavana dasa Thakura very elaborately described the Lord's pastimes of study.

PURPORT

The Caitanya-bhagavata, Adi-lila, Chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord SriCaitanya Mahaprabhu.

TEXT 8

eka dina matara pade kariya pranama
prabhu kahe,--mata, more deha eka dana

TRANSLATION

One day Sri Caitanya Mahaprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

TEXT 9

mata bale,--tai diba, ya tumi magibe
prabhu kahe,--ekadasite anna na khaibe

TRANSLATION

His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekadasi day."

PURPORT

From the very beginning of His childhood life Sri Caitanya Mahaprabhu introduced the system of observing a fast on the Ekadasi day. In the Bhakti-sandarbha by Srila Jiva Gosvami there is a quotation from the Skanda purna admonishing that a person who eats grains on Ekadasi becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuntha planet, he falls down. On Ekadasi, everything is cooked for Visnu, including regular grains and dahi, but it is enjoined that a Vaisnava should not even take visnu-prasada on Ekadasi. It is said that a Vaisnava does not accept anything eatable that is not offered to Lord Visnu, but on Ekadasi a Vaisnava should not touch even maha-prasada offered to Visnu, although such prasada may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekadasi, even if it is offered to Lord Visnu.

TEXT 10

saci kahe,--na khaiba, bhala-i kahila
sei haite ekadasi karite Iagila

TRANSLATION

Mother Saci said: "You have spoken very nicely. I shall not eat grains on Ekadasi." From that day, she began to observe fasting on Ekadasi.

PURPORT

It is a prejudice amongst smarta-brahmanas that a widow must observe fasting on Ekadasi but a woman who has her husband should not. It appears that before the request of Lord Caitanya Sacimata was not observing Ekadasi because of her being sa-dhava, which means that her husband was living. Sri Caitanya Mahaprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekadasi day and must not touch any kind of grains, even those offered to the Deity of Visnu.

TEXT 11

tabe misra visvarupera dekhiya yau vana
kanya cahi' vivaha dite karilena mana

TRANSLATION

Thereafter, seeing Visvarupa a grown-up youth, Jagannatha Misra wanted to find a girl and arrange a marriage ceremony for Him.

TEXT 12

vis varupa suni' ghara chadi palaila

sannyasa kariya tirtha karibare gela

TRANSLATION

Hearing of this, Visvarupa immediately left home and went away to accept sannyasa and travel from one place of pilgrimage to another.

TEXT 13

suni, saci-misrera dukkh i haila mana
tabe prabhu mata-pitara kaila asvasana

TRANSLATION

When Sacimata and Jagannatha Misra heard of the departure of their elder son, Visvarupa, they were very unhappy, but Lord Caitanya tried to console them.

TEXT 14

bhala haila,--visvarupa sannyasa karila
pitr-kuia, matr-kula,--dui uddharila

TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Visvarupa has accepted the sannyasa order, for thus He has delivered both His father's family and His mother's family."

PURPORT

It is sometimes said that Lord Caitanya Mahaprabhu did not approve of the acceptance of the sannyasa order in this Kali-yuga because in the sastra it is said:

asvamedham gavambham sannyasam pala-paitrkam
devarena sutotpattim kalau panca vivarjayet

"In this Kali-yuga the performance of the asvamedha-yajna or gomedha-yajna, sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of sannyasa, the renowned order of life." (Brahma-vaivarta Purana, Krsna janma-khanda 185.180)

Nevertheless we see that Sri Caitanya Mahaprabhu Himself accepted sannyasa and approved of the sannyasa of His elder brother, Visvarupa. It is clearly said here, bhala haila,--visvarupa sannyasa karila pitr-kula, matr-kula,--dui uddharila. Therefore, should it be thought that Sri Caitanya Mahaprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accepts sannyasa to dedicate his life for the service of the Lord, and everyone must take that kind of sannyasa, for by accepting such sannyasa one renders the best service to both his paternal and maternal families. But one should not accept the sannyasa order of the Mayavada school, which has practically no meaning. We find many Mayavadi sannyasis simply loitering in the street thinking themselves Brahman or Narayana and spending all

day and night begging so they can fill their hungry bellies. Mayavadi sannyasis have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded sannyasa that is prohibited in this age. Actually, Srila Sankaracarya's principles for the acceptance of sannyasa were very strict, but later the so-called Mayavadi sannyasis became degraded because of their false philosophy, which propounds that by accepting sannyasa one becomes Narayana. Sri Caitanya Mahaprabhu rejected that kind of sannyasa. But the acceptance of sannyasa is one of the items of the varnasramadharmas. How then can it be rejected?

TEXT 15

ami ta' kariba toma' dunhara sevana
suniya santusta haila pita-matara mana

TRANSLATION

Sri Caitanya Mahaprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

TEXT 16

eka-dina naivedya-tambula khaiya
bhumite padila prabhu acetana hana

TRANSLATION

One day Sri Caitanya Mahaprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Sri Caitanya Mahaprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Visnu, just as one should not touch grains on the Ekadasi day. Of course, Lord Caitanya Mahaprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

TEXT 17

aste-vyaste pita-mata mukhe dila pani
sustha hana kahe prabhu apurva kahini

TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

TEXT 18

etha haite visvarupa more lana gela
sannyasa karaha tumi, amare kahila

TRANSLATION

The Lord said: "Visvarupa took Me away from here, and He requested Me to accept the sannyasa order.

TEXT 19

ami kahi,--amara anatha pita-mata
ami balaka,--sannyasera kiba jani katha

TRANSLATION

"I replied to Visvarupa: `I have My helpless father and mother, and also I am but a child. What do I know about the sannyasa order of life?

TEXT 20

grhastha ha-iya kariba pita-matara se vana
ihate-i tusta habena laksmi-nar\yana

TRANSLATION

"`Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Narayana and His wife, the goddess of fortune.'

TEXT 21

tabevisvarupa ihan pathaila more
matake kahio koji koti namaskare

TRANSLATION

"Then Visvarupa returned Me home and requested, `Offer thousands and thousands of obeisances unto My mother, Sacidevi.'"

TEXT 22

ei mata nana Iila kare gaurahari
ki karane Iila,--iha bujhite na pari

TRANSLATION

In this way Lord Caitanya Mahaprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaisnavera kriya mudha vijne na bujhaya*: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaisnava. A Vaisnava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaisnavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaisnava does for the purpose of executing his mission, to criticize such a Vaisnava is the offense called *sadhu-ninda*.

TEXT 23

kata dina rahi' misra gela para-loka
mata-putra dunhara badila hrdisoka

TRANSLATION

After some days, Jagannatha Misra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

TEXT 24

bandhu-bandha va asi' dunha prabodhila
pitr-kriya vidhi-mate isvara karila

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

TEXT 25

kata dine prabhu citte karila cintana
grhastha ha-ilama, ebe cahi grha-dharma

TRANSLATION

After some days the Lord thought: "I did not take sannyasa, and since I am remaining at home it is My duty to act as a grhastha.

TEXT 26

grhini vina grha-dharma na haya sobhana
eta cinti' vivaha karite haila mana

TRANSLATION

"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

TEXT 27

na grham grham ity ahur grhinigrham ucyate
taya hi sahita sarvan purusarthan samasnute

TRANSLATION

Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life.

TEXT 28

daive eka dina prabhu padiya asite
valiabhacaryera kanya dekhe ganga-pathe

TRANSLATION

One day when the Lord was coming back from school He accidentally saw the daughter of Vallabhacarya on the way to the Ganges.

TEXT 29

purva-siddha bhava dunhara udaya karila
daive vanamalighataka saci-sthane aila

TRANSLATION

When the Lord and Laksmidevi met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamali came to see Sacimata.

PURPORT

Vanamali Ghataka, a resident of Navadvipa and a brahmana by caste, arranged the marriage of the Lord to Laksmidevi. He was formerly Visvamitra, who negotiated the marriage of Lord Ramacandra, and later he was the brahmana who negotiated the marriage of Lord Krsna with Rukmini. That same brahmana acted as the marriage-maker of the Lord in caitanya-Iila.

TEXT 30

sacira ingite sambandha karila ghatana
laksmike vivaha kaila sacira nandana

TRANSLATION

Following the indications of Sacidevi, Vanamali Ghataka arranged the marriage, and thus in due course the Lord married Laksmidevi.

TEXT 31

vistariya varnila taha vrndavana-dasa
ei ta' pauganda-Iilara sutra-prakasa

TRANSLATION

Vrndavana dasa Thakura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed representation of the same pastimes.

TEXT 32

pauganda vayase Iiia bahuta prakara
vrndavana-dasa iha kariyachena vistara

TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Srila Vrndavana dasa Thakura has described them elaborately.

TEXT 33

ataeva dinmatra ihan dekhaila
'caitanya-mangale' sarva-loke khyata haila

TRANSLATION

I have given but a single hint of these pastimes, for Vrndavana dasa Thakura, in his book Caitanya-mangala [now Caitanya-bhagavata], has described them all vividly.

TEXT 34

sri-rupa-raghunatha-pade yara asa
caitanyacaritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamṛta, following in their footsteps.

Thus end the Bhaktivedānta purports to the Sri Caitanya-caritamṛta, Adī-īla-, Fifteenth Chapter, describing the Lord's pauganda-īla.

Chapter Sixteen

The Pastimes of the Lord in His Childhood and Youth

This chapter fully describes Lord Caitanya's kaisora-īla, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His kaisora-īla the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the sankīrtana movement, and there He met Tapanā Misra, whom He instructed about spiritual advancement and ordered to go to Varanasi. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viṣṇupriyādevī. This chapter also describes the Lord's argument with Kesaava Kāsmīrī, the celebrated scholar, and the Lord's criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the paṇḍita. Later the Kāsmīrī Paṇḍita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahāprabhu on the morning of the next day and surrendered unto Him.

TEXT 1

krpa-sudha-sarid yasya visvam aplavayanty api
nicagaiva sada bhāti tam caitanya-prabhum bhaje

TRANSLATION

I worship Lord Sri Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

PURPORT

Narottama Thākura has sung, sri-kṛṣṇa-caitanya prabhu daya kara more. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more fallen one is, the greater one's claim to the favor of Lord Sri Caitanya Mahāprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one

surrenders unto the lotus feet of Sri Caitanya Mahaprabhu, the Lord will surely and certainly deliver him. The best example is Jagai and Madhai. In this age of Kali practically everyone is like Jagai and Madhai, but the sankirtana movement inaugurated by Lord Caitanya Mahaprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

TEXT 2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

jiyat kaisora-caitanyo murtimatya grhasramat
laksmiarcito 'tha vagdevya disam jayi jaya-cchalat

TRANSLATION

Long live Lord Caitanya Mahaprabhu in His kaisora age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvati, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Laksmidevi, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

TEXT 4

ei ta' kaisora-Iilara sutra-anubandha
sisya-gana padaite karila arambha

TRANSLATION

At the age of eleven Sri Caitanya Mahaprabhu began to teach students. This marks the beginning of His kaisora age.

TEXT 5

sata sata sisya sange sada adhy\oana
vyakhya suni sarva-lokera camakita mana

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

TEXT 6

sarva-sastre sarva pandita p\ya parajaya
vinaya-bhangite kro dukkha nahi haya

TRANSLATION

The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

TEXT 7

vividha auddhatya kare sisya-gana-sange
jahnavite jala-keli kare nana range

TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

TEXT 8

kata dine kaila prabhu bangete gamana
yahan yaya, tahan laoyaya nama-sankirtana

TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the sankirtana movement.

PURPORT

Although Lord SriCaitanya Mahaprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce sankirtana everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the sankirtana movement, for that is the mission of the Caitanya cult.

TEXT 9

vidyara prabhava dekhi camatkara cite
sara sata paduya asi iagila padite

TRANSLATION

Struck with wonder by the influence of Lord Caitanya Mahaprabhu's intellectual prowess, many hundreds of students came to Him and began studying under His direction.

TEXT 10

sei dese vipra, nama--misra tapana
niscaya karite nare sadhya-sadhana

TRANSLATION

In East Bengal there was a brahmana named Tapana Misra who could not ascertain the objective of life nor how to attain it.

PURPORT

One must first ascertain the object of life and then understand how to attain it. The Krsna consciousness movement is pointing out to everyone that the object of life is to understand Krsna, and to attain that goal of life one must practice Krsna consciousness, following the methods prescribed by the Gosvamis with reference to the authoritative sastras and Vedas.

TEXT 11

bahu-sastre bahu-vakye citte bhrama haya
sadhya-sadhana srestha na haya niscaya

TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In Srimad-Bhagavatam (7.13.8) it is said, granthan naivabhyased bahun na vyakhyam upayunjita.- "One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee." One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Srila Bhaktisiddhanta Sarasvati Thakura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity

thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life are wasted. Innocent persons misled in this way are deprived of unalloyed krsna- bhakti, devotional service to the Lord. Tapana Misra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahaprabhu instructing Sanatana Gosvami. Lord Caitanya's instruction to Tapana Misra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

TEXT 12

svapne eka vipra kahe,--sunaha tapana
nimani-pandita pase karaha gamana

TRANSLATION

Tapana Misra, being thus bewildered, was directed by a brahmana in a dream to go to Nimai Pandita [Caitanya Mahaprabhu].

TEXT 13

tenho tomara sadhya-sadhana karibe niscaya
saksat is vara tenho,--nahika samsaya

TRANSLATION

"Because He is the Lord [isvara]," the brahmana told him, "undoubtedly He can give you proper direction."

TEXT 14

svapna dekhi' misra asi' prabhura carane
svapnera vrttanta saba kaila nivedane

TRANSLATION

After seeing the dream, Tapana Misra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

TEXT 15

prabhu tusta hana sadhya-sadhana kahila
nama-sankirtana kara,--upadesa kaila

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle

of success is to chant the holy name of the Lord [the Hare Krsna maha-mantra].

PURPORT

The Krsna consciousness movement is based upon this instruction of Lord Caitanya Mahaprabhu that one must chant the Hare Krsna maha-mantra regularly and according to the prescribed principles. We simply ask our western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Sri Caitanya Mahaprabhu's cult is based upon the chanting of the Hare Krsna mantra. Lord Caitanya first advised Tapana Misra to fix his mind in this chanting. We, the members of the Krsna consciousness movement, must strictly follow this advice of Caitanya Mahaprabhu.

TEXT 16

tanra iccha,--prabhu-sange navadvioe vasi
prabhu ajna dila,--tumi yao varanasi

TRANSLATION

Tapana Misra's desire was to live with the Lord in Navadvipa, but the Lord asked him to go to Varanasi [Benares].

TEXT 17

tahan ama-sange tomara habe darasana
ajna pana misra kaila kasite gamana

TRANSLATION

The Lord assured Tapana Misra that they would meet again in Varanasi. Receiving this order, Tapana Misra went there.

TEXT 18

prabhura atarkya-lila bujhite na pari
sva-sanga chadana kene pathaya kasipuri

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahaprabhu, for although Tapana Misra wanted to live with Him in Navadvipa, the Lord advised him to go to Varanasi.

PURPORT

When Tapana Misra met Caitanya Mahaprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He

would accept the sannyasa order. But by asking Tapana Misra to go to Varanasi He indicated that in the future He would accept sannyasa and that when He would teach Sanatana Gosvami, Tapana Misra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

TEXT 19

ei mata bangera lokera kaila maha hita
'na-ma' ai ya bhakta kaila, padana pandita

TRANSLATION

In this way Sri Caitanya Mahaprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-narna, the chanting of the Hare Krsna maha-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahaprabhu, the Krsna consciousness movement is distributing the Hare Krsna maha-mantra and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Sri Caitanya Mahaprabhu this literature is selling profusely, and people are chanting the Hare Krsna maha-mantra with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society of Krishna Consciousness is acting in a humble way so that the vision of Sri Caitanya Mahaprabhu may be fulfilled all over the world, especially in the western countries.

TEXT 20

ei mata bange prabhu kare nana iila
etha navadvioe laksmi virahe dukkhi haila

TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Laksmidevi, was very unhappy at home in separation from her husband.

TEXT 21

prabhura viraha-sarpa laksmire damsila
viraha-sarpa-vise tanra paraloka haila

TRANSLATION

The snake of separation bit Laksmidevi, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

PURPORT

As stated in Bhagavad-gita (8.6), yam yam vapi smaran bhavam tyajaty ante kalevaram:- one's practice in thinking throughout his entire life determines the quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Laksmidevi, the goddess of fortune from Vaikuntha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikunthaloka after death.

TEXT 22

antare janila prabhu, yate an taryami
desere aila prabhu saci-duhkha jani'

TRANSLATION

Lord Caitanya knew about the disappearance of Laksmidevi because He is the Supersoul Himself. Thus He returned home to solace His mother, Sacidevi, who was greatly unhappy about the death of her daughter-in-law.

TEXT 23

ghare aiia prabhu bahu lana dhana jana
tattva jnane kaiia sacira duhkha vimocana

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Sacidevi about transcendental knowledge to relieve her of the grief she was suffering.

PURPORT

It is stated in Bhagavad-gita:
dehino'smin yatha dehe
kaumaram yau vanam jara
tatha dehan tara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Such verses from Bhagavad-gita or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from Bhagavad-gita or Srimad-Bhagavatam a sober man can certainly understand that the soul never dies; it passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in Bhagavad-gita, dhiras tatra na muhyati: one who is sober is

not disturbed by such phenomenal changes within this material world. Such instructions are called tattva-katha, or real truth.

TEXT 24

sisya-gana lan\ punah vidyara vilasa
vidya-bale saba jini' auddhatya prakasa

TRANSLATION

After coming back from East Bengal, Sri Caitanya Mahaprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

TEXT 25

tabe visnupriya-thakuranira parinaya
tabe ta' karila prabhu digvijayijaya

TRANSLATION

Then Lord Caitanya married Visnupriya, the goddess of fortune, and thereafter He conquered a champion of learning named Kesava Kasmiri.

PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Kesava Kasmiri, who came from the state of Kashmir. He traveled all over India and at last came to Navadvipa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvipa, for he was defeated by the boy scholar Caitanya Mahaprabhu. Later he understood that Caitanya Mahaprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaisnava in the sampradaya of Nimbarka. He wrote Kaustubha-prabha, a commentary on the Vedanta commentary of the Nimbarka-sampradaya, which is known as the Parijata-bhasya.

The Bhakti-ratnakara mentions Kesava Kasmiri and lists his predecessors in the disciplic succession of the Nimbarka-sampradaya: (1) Srinivasa Acarya, (2) Visva Acarya, (3) Purusottama, (4) Vilasa, (5) Svarupa, (6) Madhava, (7) Balabhadra, (8) Padma, (9) Syama, (10) Gopala, (11) Krpa, (12) Deva Acarya, (13) Sundara Bhatta, (14) Padmanabha, (15) Upendra, (16) Ramacandra, (17) Vamana, (18) Krsna, (19) Padmakara, (20) Sravana, (21) Bhuri, (22) Madhava, (23) Syama, (24) Gopala, (25) Balabhadra, (26) Gopinatha, (27) Kesava, (28) Gokula and (29) Kesava Kasmiri. It is stated in the Bhakti-ratnakara that Kesava Kasmiri was a favorite devotee of mother Sarasvati, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title digvijayi, which means "one who has conquered everyone in all directions." He belonged to a very

respectable brahmana family of Kashmir. Later, by the order of Sri Caitanya Mahaprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbarka-sampradaya, one of the Vaisnava communities of the Vedic culture.

TEXT 26

vrndavana-dasa iha kariyachena vistara
sphuta nahi kare dosa-gunera vicara

TRANSLATION

Vrndavana dasa Thakura has previously elaborately described this. That which is clear need not be scrutinized for qualities and faults.

TEXT 27

sei amsa kahi, tanre kari' namaskara
ya' suni' dig vijayi kaila \oana dhik-kara

TRANSLATION

Offering my obeisances to Srila Vrndavana dasa Thakura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayi feel himself condemned.

TEXT 28

jyotsnavati ratri, prabh u sisya-gana sange
vasiyachena gangatire vidyara prasange

TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

TEXT 29

hena-kale digvijayi tahani aiia
gangare vandana kari' prabhure milila

TRANSLATION

Coincidentally Kesava Kasmiri Pandita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahaprabhu.

TEXT 30

vasaiia tare prabhu adara kari va
digvijayi kahe mane avajna kari va

TRANSLATION

The Lord received him with adoration, but because Kesava Kasmiri was very proud, he talked to the Lord very inconsiderately.

TEXT 31

vyakarana padaha, nimani pandita tomara nama
balya-sastre loke tomara kahe guna-grama

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimai Pandita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the sastras are open to him. Sri Caitanya Mahaprabhu was famous for teaching grammar to students, and therefore Kesava Kasmiri first referred to His position as a teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimai Pandita not at all comparable to his own.

TEXT 32

vyakarana-madhye, jani, padaha kaiapa
sunilun phankite tomara sisyera samlapa

TRANSLATION

"I understand that You teach Kalapa-vyakarana. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Panini and the Kalapa and Kaumudi grammars. There were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahaprabhu, who was famous as Nimai Pandita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the sastras in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Kesava Kasmiri indirectly taunted Lord Caitanya Mahaprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of

root meanings did not require great expertise. This was a challenge to Sri Caitanya Mahaprabhu. Because it was prearranged that Kesava Kasmiri would have to discuss the sastras with Nimai Pandita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

TEXT 33

prabhu kahe, vyakarana padai--abhimana kari
sisyete na bujhe, ami bujhaite nari

TRANSLATION

The Lord said: "Yes, I am known as a teacher of grammar, but factually I cannot impress my students with grammatical knowledge, nor can they understand Me very well.

PURPORT

Since Kesava Kasmiri was a little puffed-up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

TEXT 34

kahan tumi sarva-sastre kavitve pravina
kahan ami sabe sisu--paduya navina

TRANSLATION

"My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in composing poetry, I am only a boy, a new student and nothing more.

TEXT 35

tomara kavitva kichu sunite haya mana
krpa kari' kara yadi gangara varnana

TRANSLATION

"Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

TEXT 36

suniya brahmana garve varnite Iagila
ghati eke sata sloka gangara varnila

TRANSLATION

When the brahmana, Kesava Kasmiri, heard this, he became still more puffed-up, and within one hour he composed one hundred verses describing mother Ganges.

TEXT 37

suni va karila prabhu bahuta satkara
toma sama prthivite kavi nahi ara

TRANSLATION

The Lord praised him, saying: "Sir, there is no greater poet than you in the entire world.

TEXT 38

tomara kavita sloka bujhite kara sakti
tumi bhda jana artha kim va sarasvati

TRANSLATION

"Your poetry is so difficult that no one can understand it but you and mother Sarasvati, the goddess of learning.

PURPORT

Replying to Kesava Kasmiri sarcastically, Lord Caitanya Mahaprabhu indirectly minimized the value of his poetry by saying, "Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them." Kesava Kasmiri was a favorite devotee of mother Sarasvati, the goddess of learning, but Caitanya Mahaprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Kesava Kasmiri was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahaprabhu Himself because He is the Supreme Personality of Godhead.

TEXT 39

eka slokera artha yadi kara nija-mukhe
suni' saba loka tabe paiba bada-sukhe

TRANSLATION

"But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy."

TEXT 40

tabe digvijayi vyakhyara sloka puchila
sata slokera eka sloka prabhu ta' padila

TRANSLATION

The Digvijayi, Kesava Kasmiri, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Kesava Kasmiri had composed.

TEXT 41

mahattvam gangayah satatam idam abhati nitaram
yad esa sri-visnos carana-kamalotpatti-subhaga

dvitiya-sri-laksmir iva sura-narair arcya-carana
bhavani-bhartur ya sirasi vibha vaty adbhuta-guna

TRANSLATION

"The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Sri Visnu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Siva."

TEXT 42

`ei slokera artha kara'--prabhu yadi baila
vismita hana oigvijayi prabhure puchila

TRANSLATION

When Lord Caitanya Mahaprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

TEXT 43

jhanjhavata-praya ami sloka padila
tara madhye sloka tumi kaiche kanthe kaila

TRANSLATION

"I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?,,

TEXT 44

prabhu kahe, devera vare tumi--`kavi-vara,
aiche devera vare keho haya `srutidhara'

TRANSLATION

The Lord replied: "By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great srutidhara who can memorize anything immediately."

PURPORT

In this connection, srutidhara is a very important word. Sruti means "hearing" and dhara means "one who can capture." Formerly, before the beginning of Kaliyuga, almost everyone, especially among the intelligent men, the brahmanas, was a srutidhara. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a srutidhara, one who can remember simply by hearing, is a great achievement for a student. In Bhagavad-gita the Lord says:

yad yad vibhutimat sattvam
srimad urjitam eva va tat tad e vavagaccha tvam.
mama tejo 'msa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahaprabhu replied to the champion, Kesava Kasmiri, that just as he was greatly proud of being a favorite devotee of mother Sarasvati, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a srutidhara and thus memorize anything immediately simply by hearing it.

TEXT 45

slokera artha kaila viora paiya santosa
prabhu kahe--kaha slokera kiba guna-dosa

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahaprabhu, the brahmana [Kesava Kasmiri] explained the quoted verse. Then the Lord said: "Now kindly explain the special qualities and faults in the verse."

PURPORT

Not only did SriCaitanya Mahaprabhu pick out this one among the one hundred verses and remember it although the brahmana had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

TEXT 46

vipra kahe sloke nahi dosera abhasa
upamalankara guna, kichu anuprasa

TRANSLATION

The brahmana replied: "There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration."

PURPORT

In the last line of the verse quoted by SriCaitanya Mahaprabhu, the letter bha is repeated many times, as in the words bhavani, bhartur, vibhavati and adbhuta. Such repetition is called anuprasa, or alliteration. The words laksmir iva and visnos carana- kamalotpatti are instances of upama-alankara, for they exhibit metaphorical beauty. The Ganges is water, and Laksmi isthe goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

TEXT 47

prabhu kahena,--kahi, yadi na karaha rosa
kaha tomara ei sloke kiba ache dosa

TRANSLATION

The Lord said: "My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?"

TEXT 48

pratibhara kavya tomara de vata santose
bhala-mate vicarile jani guna-dose

TRANSLATION

"There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

TEXT 49

tate bhala kari' sloka karaha vicara
kavi kahe,--ye kahile sei veda-sara

TRANSLATION

The Lord concluded: "Now, therefore, let us carefully scrutinize this verse." The poet replied: "Yes, the verse You have recited is perfectly correct."

TEXT 50

vyakaraniya tumi nahi pada alankara
tumi ki janibe ei ka vltvera sara

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."

PURPORT

Kesava Kasmiri first wanted to bluff Sri Caitanya Mahaprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man one cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Kesava Kasmirifirst depreciated the Lord's position. Because Sri Caitanya Mahaprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a srutidhara, possessing a complete memory, He could understand the process for such a review.

TEXT 51

prabhu kahena--ataeva puchiye tomare
vicariya guna-dosa bujhaha amare

TRANSLATION

Taking a humble position, Sri Caitanya Mahaprabhu said: "Because I am not of your level, I have asked you to teach Me by explaining the faults and qualities in your poetry."

TEXT 52

nahi padi alankara, kariyachi sravana
tate ei sloke dekhi bahu dosa-guna

TRANSLATION

"Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

PURPORT

The statement kariyachi sravana ("I have heard it") is very important in the sense that hearing is more important than directly

studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called srauta-pantha, or the acquirement of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the Vedas. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or avaroha-pantha.

TEXT 53

kavi kahe,--kaha dekhi, kon guna-dosa
prabhu kahena,--kahi, suna, na kariha rosa

TRANSLATION

The poet said: "All right, let me see what qualities and faults You have found." The Lord replied: "Let Me speak, and please hear Me without becoming angry.

TEXT 54

panca dosa ei sloke panca alankara
krame ami kahi, suna, karaha vicara

TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with mahattvam gangayah there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called avimrsta-vidheyamsa and one example each of the faults viruddha-mati, punar-ukti and bhagna-krama.

Vimrsta means, "clean," and vidheyamsa means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is not in order. Such a flaw is called avimrsta-vidheyamsa-dosa, or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word idam ("this") or what is known should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of avimrsta-vidheyamsa-dosa occurs in the words dvitiya-srilaksmiriva. In this composition the word dvitiya ("second") is vidheya, or unknown. Placing the unknown first to make the compound word dvitiya-srilaksmir is another fault. The words dvitiya-

srilaksmir iva were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of viruddha-mati, or contradictory conception, in the words bhavani-bhartuh. The word bhavani refers to the wife of Bhava, Lord Siva. But since Bhavani is already known as the wife of Lord Siva, to add the word bharta, "husband," thus forming a compound meaning "the husband of the wife of Lord Siva," is contradictory, for thus it appears as if the wife of Lord Siva had another husband.

The fourth fault is punar-ukti, or redundancy, which occurs when the verb vibhavati ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective adbhuta-guna ("endowed with wonderful qualities"). The fifth fault is bhagna-krama, which means "broken order." In the first, third and fourth lines there is anuprasa, or alliteration, created by the sounds ta, ra and bha, but in the second line there is no such anuprasa, and therefore the order is broken.

TEXT 55

`a vimrsta-vidheyamsa'--dui thani cihna
`viruddha-mati;; `bhagna-krama', 'punar-atta;--dosa tina

TRANSLATION

"In this verse the fault of avimrsta-vidheyamsa occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-atta occur once each.

TEXT 56

`gan-gara mahattva'--sloke mula `vidheya'
idam sabde `anuvada'--pache avidheya

TRANSLATION

"The glorification of the Ganges [mahattvam gangayah] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word idam, which has been placed after the unknown.

TEXT 57

`vidheya' ne kahi' pache kahile `anuvada'
ei Iagi' slokera artha kariyache badha

TRANSLATION

"Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful.

TEXT 58

anuvadam anuktvaiva na vidheyam udirayet
na hy alabdhaspadam kincit kutracit pratitisthati

TRANSLATION

"Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.

TEXT 59

`dvitiya sri-laksmi'--ihan `dvitiyatva' vidheya
samase gauna haila, sabdartha gela ksaya

TRANSLATION

"In the word dvitiya-srilaksmir [the second all-opulent goddess of fortune], the quality of being a second Laksmi is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

TEXT 60

`dviti va' sabda--vidheya taha padila samase
`laksmira samata' artha karija vinase

TRANSLATION

"Because the word dvitiya [second] is the unknown, in its combination in this compound word the intended meaning of equality with Laksmi is lost.

TEXT 61

`avimrsta-vidheyamsa'--ei dosera nama
ara eka dosa ache, suna savadhana

TRANSLATION

"Not only is there the fault avimrsta-vidheyamsa, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

TEXT 62

`bha vani-bhartr'-sabda dile paiya santosa
`viruddha-mati-krt' nama ei maha dosa

TRANSLATION

"Here is another great fault. You have arranged the word bhavani-bhartr to your great satisfaction, but this betrays the fault of contradiction.

TEXT 63

bhavani-sabde kahe mahadevera grhini
tanra bharta kahile dvitiya bharta jani

TRANSLATION

"The word bhavani means 'the wife of Lord Siva.' But when we mention her husband, one might conclude that she has another husband.

TEXT 64

`si va-patnira bharta' iha sunite viruddha
'viruddha-mati-krt' sabda sastre nahe suddha

TRANSLATION

"It is contradictory to hear that Lord Siva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-krt.

TEXT 65

`brahmana-patnira bhartara haste deha dana'
sabda sunitei haya dvitiya-bharta jnana

TRANSLATION

"If someone says, 'Place this charity in the hand of the husband of the wife of the brahmana,' when we hear these contradictory words we immediately understand that the brahmana's wife has another husband.

TEXT 66

`vibha vati' kriyna vakya--sanga, punah visesana
'adbhuta-guna'--ei punar-atta dusana

TRANSLATION

"The statement by the word vibhavati [flourishes] is complete. Qualifying it with the adJective adbhuta-guna [wonderful qualities] creates the fault of redundancy.

TEXT 67

tina pade anuprasa dekhi anupama
eka pade nahi, ei dosa `bhagna-krama'

TRANSLATION

"There is extraordinary alliteration in three lines of the verse,
but in one line there is no such alliteration. This is the fault of
deviation.

TEXT 68

yadyapi ei sloke ache panca alankara
ei panca-dose sloka kaila charakhara

TRANSLATION

"Although there are five literary ornaments decorating this verse,
the entire verse has been spoiled by these five most faulty
presentations.

TEXT 69

dasa alankare yadi eka sloka haya
eka dose saba alankara haya ksaya

TRANSLATION

"If there are ten literary ornaments in a verse but even one faulty
expression, the entire verse is nullified.

TEXT 70

sundara sarira yaiche bhusane bhusita
eka sveta-kusthe yaiche karaye vigita

TRANSLATION

`One s beautiful body may be decorated with jewels, but one spot of
white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has
given his opinion in this connection as follows.

TEXT 71

rasalankaravat kavyam dosa-yuk ced vibhusitam

syad vapuh sundaram api svitrenaikena durbhagam

TRANSLATION

"`As one's body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.'

TEXT 72

panca alankarera ebe sunaha vicara
dui sabdalankara, tina artha-alankara

TRANSLATION

"Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

TEXT 73

sabdalankara--tina-pade ache anuprasa
'sri-laksmi' sabde 'punar-ukta vad-abhasa'

TRANSLATION

"There is a sound ornament of alliteration in three lines. And in the combination of words sri and laksmi there is the ornament of a tinge of redundancy.

TEXT 74

prathama-carane panca `ta'-karera panti
trtiya-carane haya panca `repha'-sthititi

TRANSLATION

"In the arrangement of the first line the letter ta occurs five times, and the arrangement of the third line repeats the letter ra five times.

TEXT 75

caturtha-carane cari bha'-kara-prakasa
atae va sabdalankara anuprasa

TRANSLATION

"In the fourth line the letter bha occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

TEXT 76

`sri-sabde, `laksmi'-sabde--eka vastu ukta
punar-ukta-pr\ya bhase, nahe punar-ukta

TRANSLATION

"Although the words sri and laksmi convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

TEXT 77

`sri-yukta laksmi' arthe arthera vlbheda
punar-uktavad-abhasa, sabdalankara-bheda

TRANSLATION

"Describing Laksmi as possessed of sri [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

TEXT 78

`laksmir iva' arthalankara--upama-prakasa
ara arthalankara ache, nama--`virodhabhasa'

TRANSLATION

"The use of laksmir iva [like Laksmi] manifests the ornament of meaning called upama [analogy]. There is also the further ornament of meaning called virodhaabhasa, or a contradictory indication.

TEXT 79

`gangate kamala janme'--sabara subodha
`kamale gangara janma'--atyanta virodha

TRANSLATION

"Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

TEXT 80

`ihan visnu-pada-padme gangara utpatti'
virodhalankara iha maha-camatkrti

TRANSLATION

"The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Visnu it is a great wonder.

TEXT 81

isvara-acintya-saktye gangara prakasa
ihate virodha nahi, virodha-abhasa

TRANSLATION

"In this birth of the Ganges, by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaisnava philosophy is to accept the inconceivable potency of Lord Visnu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals. For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme Godhead Himself. As described in the Vedas, nityo nityanam cetanas cetananam: "He is the chief eternal of all eternal and the chief living entity among all living entities." (Katha Upanisad, Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in Sri Caitanya-caritamrta Krsnadasa Kaviraja Gosvami says that as soon as one accepts the inconceivable

potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.

TEXT 82

ambujam ambuni jtam kvacid
api na jatam ambujad ambu
mura-bhidi tad-vi,oaritam
padambh ojan maha-nadijata

TRANSLATION

"Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Krsna. The great River Ganges has grown from His lotus feet.

TEXT 83

gangara mahattva--sadhya, sadhana tahara
visnu-padotpatti--`anumana' alankara

TRANSLATION

"The real glory of mother Ganges is that she has grown from the lotus feet of Lord Visnu. Such a hypothesis is another ornament called anumana.

TEXT 84

sthula ei panca dosa, panca alankara
suksma vicariye yadi achaye apara

TRANSLATION

"I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

TEXT 85

pratibha, kavitva tomara devata-prasade
avicara kavye avasya pade dosa-vadhe

TRANSLATION

"You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

TEXT 86

vicari' kavitva kaile haya sunirmala
salankara haile artha kare jnalamala

TRANSLATION

"Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

TEXT 87

suniya prabhura vyakhya oi gvijayi vismita
mukhe na nihsare vakya, pratibha stambhita

TRANSLATION

After hearing the explanation of Lord Caitanya Mahaprabhu, the champion poet, struck with wonder, his cleverness stunned, could not say anything.

TEXT 88

kahite cahaye kichu, na aise uttara
tabe vicaraye mane ha-iya phanphara

TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

TEXT 89

paduya balaka kaila mora buddhi lopa
jani--sarasvati more kariyachena kopa

TRANSLATION

"This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvati has become angry with me.

PURPORT

In Bhagavad-gita it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone's heart as Paramatma. The Paramatma gave the pandita the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvati he had been defeated. One should not, therefore, be too proud of one's position. Even if one is a greatly

learned scholar, if he commits an offense to the lotus feet of the Lord he will not be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvati created this situation to favor the champion pandita so that he might surrender unto Lord Caitanya Mahaprabhu.

TEXT 90

ye vyakhya karila, se manusyera nahe sakti
nimani-mukhe rahi' bale apane sarasvati

TRANSLATION

"The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvati must have spoken personally through His mouth."

TEXT 91

eta bhavi' kahe--suna, nimani pandita
tava vyakhya suni' ami ha-ijan vismita

TRANSLATION

Thinking thus, the pandita said: "My dear Nimai Pandita, please hear me. Hearing Your explanation, I am simply struck with wonder."

TEXT 92

alankara nahi pada, nahi sastrabhyasa
kemane e saba artha karile prakasa

TRANSLATION

"I am surprised. You are not a literary student and do not have long experience in studying the sastras. How have You been able to explain all these critical points?"

TEXT 93

iha suni' mahaprabhu ati bada rang
tanhara hrdaya jani' kahe kari' bhangi

TRANSLATION

Hearing this and understanding the pandita's heart, Sri Caitanya Mahaprabhu replied in a humorous way.

TEXT 94

sastrera vicara bhala-manda nahijani
sarasvatiye bal\ya, sei bali vani

TRANSLATION

"My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvati."

TEXT 95

iha suni' digvijayi karila niscaya
slsu-dvare devi more kaila parajaya

TRANSLATION

When he heard this judgment from Lord Caitanya Mahaprabhu, the pandita sorrowfully wondered why mother Sarasvati wanted to defeat him through a small boy.

TEXT 96

aji tanre nivediba, kari' japa-dhyana
sisu-dvare kaila more eta apamana

TRANSLATION

"I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

TEXT 97

vastutah sarasvati asuddha sloka karaila
vicara-samaya tanra buddhi acchadila

TRANSLATION

Sarasvati had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

TEXT 98

tabe sisya-gana saba hasite Iagila
ta'-saba nisedhi' prabhu kavire kahila

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahaprabhu asked them not to do so, and He addressed the poet as follows.

TEXT 99

tumi bada pandita, mahakavi-siromani
yanra mukhe bahiraya aiche kavya-vani

TRANSLATION

"You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?"

TEXT 100

tomara ka vitva yena ganga jala-dhara
toma-sama kavi kotha nahi dekhi ara

TRANSLATION

"Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you."

TEXT 101

bha vabhuti, jayade va, ara kalidasa
tan-sabara kavitve ache dosera prakasa

TRANSLATION

"Even in the poetic compositions of such great poets as Bhavabhuti, Jayadeva and Kalidasa there are many examples of faults."

TEXT 102

dosa-guna-vicara--ei alpa kari' mani
kavitva-karane sakti, tanha se vakhani

TRANSLATION

"Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power."

PURPORT

I n Srimad-Bhagavatam it is said:
tad-vag-visargo janatagha-viola vo
yasmin prati-slokam abaddhavaty api

namany anantasya yaso 'nkitani yat
srn vanti gayanti grnanti sadhavah

"In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it." (SB. 1.5.11) Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaisnava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhuti, or Sri Kantha, include Malati-madhava, Uttara-carita, Vira-carita and many other similar Sanskrit dramas. This great poet was born during the time of Bhojaraja as the son of Nilakantha, a brahmana. Kalidasa flourished during the time of Maharaja Vikramaditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including Kumara-sambhava, Abhijnana-sakuntala and Megha-duta. His drama Raghu-vamsa is especially famous. We have already described Jayadeva in Chapter Thirteen of this Adi-Iila.

TEXT 103

saisava-capalya kichu na labe amara
sisyera samana muni na han tomara

TRANSLATION

"I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

TEXT 104

aji vasa' yaha, kaji miliba abara
suniba tomara mukhe sastrera vicara

TRANSLATION

"Please go back home, and tomorrow we may meet again so that I may hear discourses on the sastras from your mouth."

TEXT 105

ei-mate nija ghare gela dui jana
kavi ratre kaila sarasvati-aradhana

TRANSLATION

In this way both the poet and Caitanya Mahaprabhu went back to their homes, and at night the poet worshiped mother Sarasvati.

TEXT 106

sarasvati svapne tanre upadesa kaila

saksat isvara kari' prabhuke janila

TRANSLATION

In a dream the goddess informed him of the Lord's position, and the poetic champion could understand that Lord Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself.

TEXT 107

prate asi' prabhu-pade la-ila sarana
prabhu krpa kaila, tanra khandila bandhana

TRANSLATION

On the next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Sri Krsna in His teachings of Bhagavad-gita as it is--"Surrender unto Me in all instances"--was advocated by Lord Caitanya Mahaprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in Bhagavad-gita (tyaktva deham punar janma naiti mam etl so 'rjuna).

TEXT 108

bhagyavanta digvijayi saphala-jivana
vidya-bale paila mah\orabhura carana

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahaprabhu.

PURPORT

Sri Narottama dasa Thakura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahaprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Krsna consciousness movement. To be puffed-up with false learning, therefore, is a disqualification for accepting the Krsna consciousness movement. But here is a special example, for although the poetic

champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

TEXT 109

e-saba lila varniyachena vrndavana-dasa
ye kichu visesa ihan karila prakasa

TRANSLATION

Srila Vrndavana dasa Thakura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

TEXT 110

caitanya-gosanira lila--amrtera dhara
sarvendriya trpta haya sravane yahara

TRANSLATION

The nectarean drops of Sri Caitanya Mahaprabhu's pastimes can satisfy the senses of everyone who hears them.

TEXT 111

srirupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports of the Sri Caitanya-caritamrta, Ad i-Iila, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.

Chapter Seventeen

The Pastimes of Lord Caitanya Mahaprabhu in His Youth

This Seventeenth Chapter, as summarized by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya, describes Lord Caitanya Mahaprabhu's pastimes from His sixteenth year until the time He accepted the renounced order of life. Srila Vrndavana dasa Thakura has already vividly described these pastimes in the Caitanya-bhnavata. Therefore Krsnadasa Kavi raja Gosvami describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter,

however, because Vrndavana dasa Thakura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya's discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yasoda, Lord Krsna, tasted four transcendental mellows of devotional service in His form of Sacinandana, the son of mother Saci. To understand Srimati Radharani's ecstatic love for Him, Lord Sri Krsna assumed the form of Lord Caitanya Mahaprabhu. The attitude of Srimati Radharani is considered the superexcellent devotional mentality. As Caitanya Mahaprabhu, Krsna Himself assumed the position of Srimati Radharani to taste Her ecstatic situation. No one else could do this.

When Sri Krsna assumed the form of the four-armed Narayana, the gopis showed their respect, but they were not very much interested in Him. In the ecstatic love of the gopis, all worshipable forms but Krsna are rejected. Among all the gopis, Srimati Radharani has the highest ecstatic love. When Krsna in His form of Narayana saw Radharani, He could not keep His position as Narayana, and again He assumed the form of Krsna.

The King of Vrajabhumi is Nanda Maharaja, and the same person in Navadvipa is Jagannatha Misra, the father of Caitanya Mahaprabhu. Similarly, mother Yasoda is the Queen of Vrajabhumi, and in the pastimes of Lord Caitanya she is Sacimata. Therefore the son of Saci is the son of Yasoda. Sri Nityananda occupies an ecstatic position of parental love in servitude and fraternal attraction. Sri Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahaprabhu.

The same Absolute Truth who enjoys as Krsna, Syamasundara, who plays His flute and dances with the gopis, sometimes takes birth in a brahmana family and plays the part of Sri Caitanya Mahaprabhu, accepting the renounced order of life. It appears contradictory that the same Krsna accepted the ecstasy of the gopis, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection because mundane arguments are meaningless arguments in regard to inconceivable potency.

In the end of this Seventeenth Chapter Srila Krsnadasa Kaviraja Gosvami, following in the footsteps of Srila Vyasadeva, has analyzed all the Adi-lila pastimes separately.

TEXT 1

vande svairadbhuteham tam
caitanyam yat-prasadatah
yavanah sumanayante
krsna-nama-prajalpakah

TRANSLATION

Let me offer my respectful obeisances to Sri Caitanya Mahaprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen

by chanting the holy name of the Lord. Such is the power of Lord SriCaitanya Mahaprabhu.

PURPORT

There is a persistent misunderstanding between caste brahmanas and advanced Vaisnavas or gosvamis because caste brahmanas, or smartas, are of the opinion that one cannot become a brahmana unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Krsnadasa Kaviraja Gosvami, everything is possible. Caitanya Mahaprabhu is as fully independent as Krsna. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even ayavana, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Krsna consciousness movement. The members of the present Krsna consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Krsna mantra, that even in India they are well received as perfectly well-behaved Vaisnavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahaprabhu. Actually, the body of a Krsna conscious person changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Krsna consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Sri Caitanya Mahaprabhu. They are not ordinary or mundane.

TEXT 2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to the devotees of Lord Caitanya!

TEXT 3

kaisora-lilara sutra karila ganana
yauvana-lilara sutra kari anukrama

TRANSLATION

I have already given a synopsis of the kaisora-lila of Sri Caitanya Mahaprabhu. Now let me enumerate His youthful pastimes in chronological order.

TEXT 4

vidya-saundarya-sadvesa-
sambhoga-nrtya-kirtanaih
prema-nama-pradanais ca
gauro divyati yau vane

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, chanted and distributed the holy name of the Lord to awaken dormant love of Krsna. Thus Lord Sri Gaurasundara shone in His youthful pastimes.

TEXT 5

yauvana-pravese angera anga vibhusana
divya vastra, divya vesa, malya-candana

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

TEXT 6

vidyara auddhatye kahon na kare ganana
sakala pandita jini' kare adhyapana

TRANSLATION

By dint of pride in His education, Sri Caitanya Mahaprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

TEXT 7

v\yu-vyadhi-cchale kaila prema parakasa
bhakta-gana lana kaila vividha vilasa

TRANSLATION

In His youth, the Lord, on the plea of disturbances of the bodily airs, exhibited His ecstatic love of Krsna. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

PURPORT

According to Ayur-vedic treatment, the entire physiological system is conducted by three elements, namely, vayu, pitta and kapha (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into kapha (mucus) by the influence of the air within the body. According to the Ayur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Sri Caitanya Mahaprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Krsna consciousness. Explaining everything in grammar in relationship to Krsna, the Lord induced His students to refrain from worldly education, for it is better to become Krsna conscious and in this way attain the highest perfectional platform of education. On these grounds, Sri Jiva Gosvami later compiled the grammar entitled Hari-namamrta-vyakarana. People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain nothing within our experience but Krsna consciousness, for everything may be dovetailed with Krsna consciousness. These pastimes of Lord Caitanya Mahaprabhu have been very vividly described in the Caitanya-bhagavata, Adi-khanda, Chapter Twelve.

TEXT 8

tabeta karila prabhu gayate gamana
isvara-purira sange tathai milana

TRANSLATION

Thereafter the Lord went to Gaya. There He met Srila Isvara Puri.

PURPORT

Sri Caitanya Mahaprabhu went to Gaya to offer respectful oblations to His forefathers. This process is called pinda-dana. In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gaya and there offer oblations to the lotus feet of Lord Visnu. Therefore hundreds and thousands of men gather in Gaya daily to offer such oblations, or sraddha. Following this principle, Lord Caitanya Mahaprabhu also went there to offer pinda to His dead father. Fortunately He met Isvara Purithere.

TEXT 9

oiksa-anantare haila, premera prakasa
dese agamana punah premera vilasa

TRANSLATION

In Gaya, Sri Caitanya Mahaprabhu was initiated by Isvara Puri, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Sri Caitanya Mahaprabhu went to Gaya, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of brahmanas, and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a brahmana, as indicated by Sri Caitanya Mahaprabhu. Neither the Lord nor His followers displayed any disrespect to brahmanas.

The followers of the Lord must be prepared to offer brahmanas all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a brahmana without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a brahmana family is a brahmana. Therefore one should not indiscriminately follow the Lord's example of showing respect to brahmanas by drinking water that has washed their feet. Gradually the brahmana families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

TEXT 10

sacike prema-dana, tabe advaita-milana
advaita paila visvarupa-darasana

TRANSLATION

Thereafter the Lord delivered love of Krsna to His mother, Sacidevi, nullifying her offense at the feet of Advaita Acarya. Thus there was a meeting with Advaita Acarya, who later had a vision of the Lord's universal form.

PURPORT

One day Sri Caitanya Mahaprabhu was sitting on the throne of Visnu in the house of Srivasa Prabhu, and in a mood of His own, He said, "My mother has offended the lotus feet of Advaita Acarya. Unless she nullifies this offense at the lotus feet of a Vaisnava, it will not be possible for her to achieve love of Krsna." Hearing this, all the devotees went to bring Advaita Acarya there. While coming to see the Lord, Advaita Acarya was glorifying the characteristics of mother Sacidevi, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Sacidevi took advantage of this situation to touch Advaita Acarya's lotus feet. Sri Caitanya Mahaprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Acarya has been rectified, and she may have love of Krsna without difficulty." By this example Lord Caitanya taught everyone that although one may be very much

advanced in Krsna consciousness, if one offends the lotus feet of a Vaisnava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaisnava. Caitanya-caritamrta has described such an offense as follows:

yadi vaisnava-aparadha uthe hati mata
upade va chinde, tara sukhi' yaya pata
(Cc. Madhya 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaisnava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Acarya Prabhu requested Caitanya Mahaprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

TEXT 11

prabhura abhiseka tabe karila srivasa
khate vasi' prabhu kaila aisvarya prakasa

TRANSLATION

Srivasa Thakura then worshiped Lord Caitanya Mahaprabhu by the process of abhiseka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiseka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of dress. This abhiseka function was especially observed at the house of Srivasa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

TEXT 12

tabenityananda-svarupera agamana
prabhuke miliya paila sad-bhuja-darsana

TRANSLATION

After this function at the house of Srivasa Thakura, Nityananda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His sixarmed form.

PURPORT

The form of sad-bhuja, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Sri Ramacandra is symbolized by a bow and arrow, the form of Lord Sri Krsna is symbolized by a stick and flute like those generally held by a cowherd boy, and

Lord Caitanya Mahaprabhu is symbolized by a sannyasa-danda and kamandalu, or water pot.

Srila Nityananda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmavati and Hadai Pandita. In His childhood He played like Balarama. When He was growing up, a sannyasi came to the house of Hadai Pandita, begging to have the pandita's son as his brahmacari assistant. Hadai Pandita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hadai lost his life after the separation. Nityananda Prabhu traveled on many pilgrimages with the sannyasi. It is said that for many days He lived at Mathura with him, and at that time He heard about Lord Caitanya Mahaprabhu's pastimes in Navadvipa. Therefore He came down to Bengal to see the Lord. When Lord Nityananda came to Navadvipa, He was a guest at the house of Nandana Acarya. Understanding that Nityananda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Sri Caitanya Mahaprabhu and Nityananda Prabhu.

TEXT 13

prathame sad-bhuja tanre dekhaila isvara
sankha-cakra-gada-padma-sarnga-venu-dhara

TRANSLATION

One day Lord Caitanya Mahaprabhu exhibited to Lord Nityananda Prabhu a sixarmed form bearing a conchshell, disc, club, lotus flower, bow and flute.

TEXT 14

tabe catur-bhuja haila, tma anga vakra
dui haste venu bajaya, duye sankha-cakra

TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

TEXT 15

tabe ta' dvl-bhuja kevala vamsi-vadana
syama-anga pita-vastra vrajendra-aandana

TRANSLATION

Finally the Lord showed Nityananda Prabhu His two-armed form of Krsna, the son of Maharaja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Caitanya-mangala vividly elaborates upon this description.

TEXT 16

tabe nityananda-gosanira vyasa-pujana
nityanandavese kaila musala dharana

TRANSLATION

Nityananda Prabhu then arranged to offer Vyasa-puja, or worship of the spiritual master, to Lord Sri Gaurasundara. But Lord Caitanya carried the plough-like weapon called musala in the ecstasy of being Nityananda Prabhu.

PURPORT

By the order of SriCaitanya Mahaprabhu, Nityananda Prabhu arranged for Vyasapuja of the Lord on the night of the full moon. He arranged for the Vyasa-puja, or guru-puja, through the agency of Vyasadeva. Since Vyasadeva is the original guru (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyasa-puja. Nityananda Prabhu arranged for the Vyasa-puja, and sankirtana was going on, but when He tried to put a garland on the shoulder of Sri Caitanya Mahaprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahaprabhu and Nityananda Prabhu, or Krsna and Balarama. All of them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahaprabhu could understand that there is no difference between Lord Caitanya and Nityananda Prabhu.

TEXT 17

tabe saci dekhila, rama-krsna--dui bhai
tabe nistarila prabhu jagai-madhai

TRANSLATION

Thereafter mother Sacidevi saw the brothers Krsna and Balarama in Their manifestation of Lord Caitanya and Nityananda. Then the Lord delivered the two brothers Jagai and Madhai.

PURPORT

One night Sacidevi dreamt that the Deities in her house, Krsna and Balarama, had taken the forms of Caitanya and Nityananda and were fighting one another, as children do, to eat the naivedya, or offering to the Deities. On the next day, by the will of Lord Caitanya, Sacidevi invited Nityananda to take prasada at her house. Thus Visvambhara (Lord Caitanya) and Nityananda were eating together, and Sacidevi realized that They were none other than Krsna and Balarama. Seeing this, she fainted.

Jagai and Madhai were two brothers born in Navadvipa in a respectable brahmana family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityananda Prabhu and Haridasa Thakura used to preach the cult of Krsna consciousness door to door. In the course of such preaching they found Jagai and Madhai, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Madhai struck Nityananda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Sri Caitanya Mahaprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gauranga saw Jagai's repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Krsna maha-mantra from the Lord and were delivered.

TEXT 18

tabe sapta-prahara chila prabhu bhavavese
yatha tatha bhakta-gana dekhila visese

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His sPecific pastimes.

PURPORT

In the Deity's room there must be a bed for the Deity behind the Deity's throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Srivasa Thakura, Lord Caitanya Mahaprabhu sat down on the bed of Visnu, and all the devotees worshiped Him with the Vedic mantras of the purusa-sukta, beginning with sahasra-sirsa purusah sahasraksah sahasra-pat. This veda-stuti should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this Purusa-sukta and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, aratrika paraphernalia, naivedya, vastra and ornaments. All the devotees worshiped Lord Caitanya Mahaprabhu in this way, and the Lord remained in ecstasy for seven praharas, or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Krsna, who is the source of all other incarnations, as confirmed in Bhagavad-gita (aham sarvasya prabhavo mattah sarvam pravartate). All the different forms of the Supreme Personality of Godhead, or visnu-tattva, emanate from the body of Lord Krsna. Lord Caitanya Mahaprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord sata-prahariya bhava, or "the ecstasy of twenty-one hours," and others call it mahabhava-prakasa or maha-prakasa. There are other descriptions of this sata-prahariya bhava in the Caitanya-bhagavata, Chapter Nine,

which mentions that Sri Caitanya Mahaprabhu blessed a maidservant named Duhkhi with the name Sukhi. He called for Sridhara, whose name was Kholaveca Sridhara, and showed him His maha-prakasa. Then He called for Murari Gupta and showed him His feature as Lord Ramacandra. He offered His blessings to Haridasa Thakura, and at this time He also asked Advaita Prabhu to explain Bhagavad-gita as it is (gitara satya-patha) and showed special favor to M ukunda.

TEXT 19

varaha-avesa haila murari-bhavane
tnra skandhe cadi' prabh u n\cila angane

TRANSLATION

One day SriCaitanya Mahaprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murari Gupta. Thus they both danced in Murari Gupta's courtyard.

PURPORT

One day Caitanya Mahaprabhu began to cry out, "Sukara! Sukara!" Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murari Gupta. He carried a smallgadua, a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varaha.

TEXT 20

tabe suklambara kaila tandula-bhaksana
'harer nama' slokera kaila artha vivarana

TRANSLATION

After this incident the Lord ate raw rice given by Suklambara Brahmachari and explained very elaborately the import of the "harer nama" sloka mentioned in the Brhan-naradiya Purana:

PURPORT

Suklambara Brahmachari resided in Navadvipa on the bank of the Ganges. When Sri Caitanya Mahaprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

TEXT 21

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatih anyatha

TRANSLATION

"In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."

TEXT 22

kali-kale nama-rupe krsna-avatara
nama haite haya sarva jagat-nistara

TRANSLATION

In this age of Kali, the holy name of the Lord, the Hare Krsna maha-mantra, is the incarnation of Lord Krsna. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

TEXT 23

dardhya Iagi' `harer nama'-ukti tina-vara
jada loka bujnaite punah `eva'-kara

TRANSLATION

This verse repeats the word eva [certainly] three times for emphasis, and it also three times repeats harer nama [the holy name of the Lord] just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the Brhan-naradi va Purana repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of m\ya. It is our practical experience in the Krsna consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Krsna maha-mantra regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this harer nama maha-mantra offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

TEXT 24

`ke vala'-sabde punarapi niscaya-karana
jnana-yoga-tapa-karma-adi nivarana

TRANSLATION

The use of the word kevala [only] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities.

PURPORT

Our Krsna consciousness movement stresses the chanting of the Hare Krsna mantra only, whereas those who do not know the secret of success for this age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic yoga or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the sastras, we cannot make compromises with these so-called jnanis, yogis, karmis and tapasvis. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the sastras. We must not deviate from the injunctions of the sastras. This is confirmed in the next verse of Caitanya-caritamṛta.

TEXT 25

anyatha ye mane, tara nahika nistara
nahi, nahi, nahi--e tina `eva'-kara

TRANSLATION

This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition "nothing else, nothing else, nothing else," which emphasizes the real process of self-realization.

TEXT 26

trna haite nica hana sada labe nama
\oani nirabhimani, anye dibemana

TRANSLATION

To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

TEXT 27

taru-sama sahisnuta vaisnava karibe
bhartsana-tadane kake kichu na balibe

TRANSLATION

A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

TEXT 28

katileha taru yena kichu na bolaya
sukaiya mare, tabu jala na magaya

TRANSLATION

For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water.

PURPORT

This practice of forbearance (trnad apisunicena) is very difficult, but when one actually engages in chanting the Hare Krsna mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare Krsna mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Krsna mantra regularly.

TEXT 29

ei-mata vaisnava kare kichu na magiba
ayacita-vrtti, kimva saka-phala khaiba

TRANSLATION

Thus a Vaisnava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaisnava should be satisfied to eat whatever vegetables and fruits are easily available.

TEXT 30

sada nama la-iba, yatha-Iabhete santosa
eita acara kare bhakti-dharma-posa

TRANSLATION

One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

TEXT 31

trnad api sunicena taror iva sahisnuna
amanina manadena kirtani yah sada harih

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others, can very easily always chant the holy name of the Lord."

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahaprabhu by chanting the Hare Krsna mantra.

TEXT 32

urdh va-bahu kari' kahon, suna, sarva-loka
nama-sutre ganthi' para kanthe ei sloka

TRANSLATION

Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance."

PURPORT

When chanting the Hare Krsna maha-mantra, in the beginning one may commit many offenses, which are called namabhasa and nama-aparadha. In this stage there is no possibility of achieving perfect love of Krsna by chanting the Hare Krsna maha-mantra. Therefore one must chant the Hare Krsna maha-mantra according to the principles of the above verse, *trnad api sunicena taror iva sahisnuna*. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Krsna maha-mantra. The words "Hare Krsna" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, advises everyone to keep this verse always strung about his neck.

TEXT 33

prabhu-ajn\ya kara ei sloka acarana
avasya paibe tabe sri-krsna-carana

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahaprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvamis, certainly he will achieve the ultimate goal of life, the lotus feet of Sri Krsna.

TEXT 34

tabe prabh u srivasera grhe niran tara
ratre sankirtana kaila eka samvatsara

TRANSLATION

Sri Caitanya Mahaprabhu regularly led congregational chanting of the Hare Krsna maha-mantra in the house of Srivasa Thakura every night for one full year.

TEXT 35

kapta diya kirtana kare parama avese
psandi hasite aise, na paya pravese

TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

PURPORT

Chanting of the Hare Krsna maha-mantra is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Krsna maha-mantra, we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahaprabhu this policy has given good results.

TEXT 36

kirtana suni' bahire tara jvali' pudi' mare
srivasere dukkha dite nana yukti kare

TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Srivasa Thakura.

TEXT 37-38

eka-dina vipra, nama--`gopala capala'
pasandi-pradhana sei durmukha, vacala

bha vani-pujara saba samagri lana
ratre srivasera dvare sthana lepana

TRANSLATION

One night while kirtana was going on inside Srivasa Thakura's house, a brahmana named Gopala Capala, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshipping the goddess Durga outside Srivasa Thakura's door.

PURPORT

This brahmana, Gopala Capala, wanted to defame Srivasa Thakura by proving that he was actually a sakta, or a worshiper of Bhavani, the goddess Durga, but was externally posing as a Vaisnava. In Bengal there is perpetual competition between the devotees of goddess Kali and the devotees of Lord Krsna. Generally Bengalis, especially those who are meat-eaters and drun kards, are very much attached to worshipping the goddesses Durga, Kali, Sitala and Candi. Such devotees, who are known as saktas, or worshipers of the sakti-tattva, are always envious of Vaisnavas. Since Srivasa Thakura was a well-known and respected Vaisnava in Navadvipa, Gopala Capala wanted to reduce his prestige by bringing him down to the platform of the saktas. Therefore outside Srivasa Thakura's door he placed various paraphernalia for worshipping Bhavani, the wife of Lord Siva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Srivasa Thakura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshipping Bhavani. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopala Capala is not mentioned in the Caitanya-bhagavata.

TEXT 39

kalara pata upare thuila oda-phula
haridra, sindura ara rakta-candana, tandula

TRANSLATION

On the upper Portion of a plantain leaf he placed such paraphernalia for worship as oda-phula, turmeric, vermillion, red sandalwood and rice.

TEXT 40

madya-bhanda-pase dhari' nija-ghare gela
pratah-kale srivasa taha ta' dekhila

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Srivasa Thakura opened his door he saw this paraphernalia.

TEXT 41

bada bada loka saba anila bolaiya
sabare kahe srivasa hasiya hasiya

TRANSLATION

Srivasa Thakura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

TEXT 42

nitya ratre kari ami bhavani-pujana
amara mahima dekha, brahmana-sajjana

TRANSLATION

"Gentlemen, every night I worship the goddess Bhavani. Since the paraphernalia for the worship is present here, now all you respectable brahmanas and members of the higher castes can understand my position."

PURPORT

According to the Vedic system there are four castes--the brahmanas, katrtiyas, vaisyas and sudras--and below them are the pancamas, who are lower than the sudras. The higher castes--the brahmanas, the ksatriyas and even the vaisyas--were known as brahmana-sajjana. The brahmanas especially were known as sajjana, or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable brhmanas to settle them. Now it is very difficult to find such brahmanas and sajjanas, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into brahmanas, ksatriyas, vaisyas and sudras must be introduced all over the world. Unless some people are trained as brahmanas, there cannot be peace in human society.

TEXT 43

tabe saba sista-loka kare hahakara
aiche karma hetha kaija kon duracara

TRANSLATION

Then all the assembled gentlemen exclaimed: "What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?"

TEXT 44

hadike aniya saba dura karaila
jala-gomaya oi ya sei sthana lepaila

TRANSLATION

They called for a sweeper [hadil], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

PURPORT

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called hadis. Sometimes they are untouchable, especially when engaged in their profession, yet such hadis also have the right to become devotees. This is established by SriBhagavad-gita where the Lord declares:

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination." (Bg. 9.32)

There are many untouchables of the lower caste in India, but according to Vaisnava principles everyone is welcome to accept this Krsna consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.

When Lord Caitanya declares, *trnadapi sunicena taror iva sahisnuna*, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called *sunicatva*, and being more tolerant than a tree is called *sahisnutva*, forbearance. Being situated in devotional service, not caring for the material conception of life, is called *amanitva*, indifference to material respect; yet a devotee thus situated is called *manada*, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the harijana movement to purify the untouchables, but he was a failure because he thought that one could become aharijana, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul, there is no question of his becoming a harijana. Those who do not follow in the footsteps of Lord Caitanya Mahaprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Mayadevi.

TEXT 45

tina dina rahi' sei gopala-capala
sarvange ha-ila kustha, vahe rakta-dhara

TRANSLATION

After three days, leprosy attacked Gopala Capala, and blood oozed from sores all over his body.

TEXT 46

sarvanga bedila kite, kte nirantara
asahya vedana, dukkhe jvalaye antara

TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopala Capala felt unbearable pain. His entire body burned in distress.

TEXT 47

ganga-ghte vrksa-tale rahe ta' vasiya
eka dina bale kichu prabhuke dekhiya

TRANSLATION

Since leprosy is an infectious disease, Gopala Capala left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahaprabhu passing by and spoke to Him as follows.

TEXT 48

grama-sambandhe ami tomara matula
bhnina, mui kustha-vyadhite hanachi vyakula

TRANSLATION

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

TEXT 49

loka saba uddharite tomara avatara
muni bada dukhi, more karaha uddhara

TRANSLATION

"As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

PURPORT

It appears that although Gopala Capala was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahaprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopala Capala simply wanted to be delivered from the bodily sufferings of leprosy, but Sri Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

TEXT 50

eta suni' mahaprabhura ha-ila kruddha mana
krodhavesse bale tare tarjana-vacana

TRANSLATION

Hearing this, Caitanya Mahaprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

TEXT 51

are papi, bhakta-dvesi, tore na uddharimu
kojijanma ei mate kidna khaoyaimu

TRANSLATION

"O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Sri Caitanya Mahaprabhu wanted Gopala Capala to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopala Capala. This is the instruction of Sri Caitanya Mahaprabhu. As we shall see, one who offends a pure devotee can never satisfy Caitanya Mahaprabhu unless and until he sincerely regrets his offense and thus rectifies it.

TEXT 52

srivase karaili tui bhavani-pujana
kotijanma habe tora raurave patana

TRANSLATION

"You have made Srivasa Thakura appear to have been worshiping the goddess Bhavani. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavani in a crematorium, wishing to eat meat and drink wine. Such fools also consider this bhavani-puja as good as worship of Lord Krsna in devotional service. Such abominable tantric activities as performed by so-called svamis and yogis are herein condemned, however, by Lord Caitanya Mahaprabhu. He declares that such bhavani-puja for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In Bhagavad-gita the Lord says, *ye yatha mam prapadyante tams tathaiva bhajnmy aham*: "I reward everyone according to his surrender unto Me." (Bg. 4.11) Mayavadis certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating prasada. Mayavadi philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Krsna is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization, Krsna consciousness, he is punishable. All people except Krsna conscious devotees are to some proportion psandis, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

TEXT 53

psandi samharite mora ei avatara
psandi samhari' bhakti karimu pracara

TRANSLATION

"I have appeared in this incarnation to kill the demons [pasandis] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya's mission is the same as that of Lord Krsna, as stated in Bhagavad-gita.-

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srajamy aham
paritranaya sadhunam
vinasna ca duskrtam
dharma-samsthapanarthna
sambhavami yuge yuge

"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. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium" (Bg. 4.8)

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Sri Caitanya Mahaprabhu or Lord Sri Krsna, the real Personality of Godhead, does not advocate such an idea. Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all avatars, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Sri Caitanya Mahaprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Mayavadi philosophers are the greatest demons. Therefore He warned all others not to hear the Mayavada philosophy. Mayavadi-bhasya sunile haya sarva-aasa.- simply by hearing the Mayavada interpretation of the sastras, one is doomed (Cc. Madhya 6.169).

TEXT 54

eta bali' gela prabhu karite ganga-snana
sei p\oi dukkha bhoge, na yna parana

TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

PURPORT

It appears that an offender to a Vaisnava continues to suffer and does not give up his life. We have actually seen that a great vaisnava-aparadhi is continuously suffering so much that it is difficult for him to move, and yet he does not die.

TEXT 55-56

sannyasa kariya yabe prabhu nilacale gela
tatha haite yabe kuliya grame aila

tabe sei papi prabhura la-ila sarana
hita upadesa kaila ha-i va karuna

TRANSLATION

When Sri Caitanya, after accepting the renounced order of life, went to J agannatha Puri and then came back to the village of Kuliya, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura, in his Anubhasya, has given the following note in connection with the village Kuliya. The village originally known as Kuliya has developed into what is now the city of Navadvipa. In various authorized books I i k e Bhakti-ratnakara, Caitanya-carita-mahakavya, Caitanya-candrodaya-nataka a n d Caitanya-bhagavata it is mentioned that the village Kuliya is on the western side of the Ganges. Even now, within the area known as Koladvipa, there is a place known as kuliara ganja and a place called kuliara daha, both within the jurisdiction of the present municipality of Navadvipa. In the time of Lord Caitanya Mahaprabhu there were two villages named Kuliya and Pahadapura on the western side of the Ganges, both belonging to the jurisdiction of Bahiradvipa. At that time the place on the eastern side of the Ganges now known as Antardvipa was known as Navadvipa. At Sri Mayapur that place is still known as Dvipera Matha. There is another place of the name Kuliya near Kancadapada, but it is not the same Kuliya mentioned here. It cannot be accepted as aparadha-bhanjanera pta, or the place where the offense was excused, for that occurred in the above-mentioned Kuliya on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

TEXT 57-58

srivasa panditera sthane ache aparadha
tatha yaha, tenho yadi karena prasada

tabe tora habe ei papa-vimocana
yadi punah aiche nahi kara acarana

TRANSLATION

"You have committed an offense at the lotus feet of Srivasa Thakura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

TEXT 59

tabe vipra la-ila asi srivasa sarana
tanhara krpaya haila papa-vimocana

TRANSLATION

Then the brahmana, Gopala Capala, went to Srivasa Thakura and took shelter of his lotus feet, and by Srivasa Thakura's mercy he was freed from all sinful reactions.

TEXT 60

ara eka vipra aila kirtana dekhite
dvare kapta,--na paila bhitare yaite

TRANSLATION

Another brahmana also came to see the kirtana performance, but the door was closed, and he could not enter the hall.

TEXT 61

phiri' gela viora ghare maneduhkha pana
ara dina prabhuke kahe gang\ya Ina pana

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

TEXT 62

sapiba tomare muni, panachi mano-duhkha
paita chindiya sape pracanda durmukha

TRANSLATION

That brahmana was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, "I shall now curse You, for Your behavior has greatly aggrieved me."

TEXT 63

samsara-sukha tomara ha-uka vinasa
sapa suni' prabhura citte ha-ila ullasa

TRANSLATION

The brahmana cursed the Lord, "You shall be bereft of all material happiness!", When the Lord heard this, He felt great jubilation within Himself.

TEXT 64

prabhura sapa-varta yei sune sraddhavan
brahma-sapa haite tara haya paritrana

TRANSLATION

Any faithful person who hears of this brahmana's cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamaraja. As the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by brahmanas or anyone else. This incident is not mentioned in the Caitanya-bhagavata.

TEXT 65

mukunda-dattere kaila danda-parasada
khandila tahara cittera saba avasada

TRANSLATION

Lord Sri Caitanya Mahaprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Sri Caitanya Mahaprabhu because of his mixing with the Mayavadi impersonalists. When Lord Caitanya manifested His maha-prakasa, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Mayavadis to hear from them the Yoga-vasistha-ramayana, which is full of Mayavada philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Mayavadis for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Mayavadis and gave him the association of pure devotees

TEXT 66

acarya-gosanire prabhu kare guru-bhakti
tahate acarya bada haya dukkha-mati

TRANSLATION

Lord Caitanya respected Advaita Acarya as His spiritual master, but Advaita Acarya Prabhu was greatly aggrieved by such behavior.

TEXT 67

bhangi kari' jnana-marga karila vyakhyana
krodhavese prabhu tare kaija avajnana

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

TEXT 68

tabe acarya-gosanira ananda ha-ila
lajjita ha-iya prabhu prasada karila

TRANSLATION

At that time Advaita Acarya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Acarya His benediction.

PURPORT

Advaita Acarya was a disciple of Madhavendra Puri, Isvara Puri's spiritual master. Therefore Isvara Puri, the spiritual master of Sri Caitanya Mahaprabhu, was Advaita Acarya's Godbrother. As such, Sri Caitanya Mahaprabhu treated Advaita Acarya as His spiritual master, but Sri Advaita Acarya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Mayavadis, and when Lord Caitanya Mahaprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Acarya. At that time, Advaita Acarya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahaprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Mayavadis." Hearing this statement, Lord Caitanya Mahaprabhu was somewhat ashamed, but He was very much pleased with Advaita Acarya.

TEXT 69

murari-gupta-mukhe suni' rama-guna-grama
lalte likhila tanra `ramadasa' nama

TRANSLATION

Murari Gupta was a great devotee of Lord Ramacandra. When Lord Caitanya heard Lord Ramacandra's glories from his mouth, He immediately wrote on his forehead "ramadasa" [the eternal servant of Lord Ramacandra].

TEXT 70

sridharera lauha-patre kaila jala-pana
samasta bhaktere dila ista vara-dna

TRANSLATION

Once Lord Caitanya Mahaprabhu went to the house of Sridhara after kirtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

PURPORT

After the mass nagara-sankirtana in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Sri Caitanya Mahaprabhu returned with His sankirtana party to the house of Sridhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Sridhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Mayapur, and it is known as kirtana-visrama-sthana, "the resting place of the kirtana party."

TEXT 71

haridasa thakurere karlla prasada
acarya-sthane matara khandaila aparadha

TRANSLATION

After this incident the Lord blessed Haridasa Thakura and vanquished the offense of His mother at the home of Advaita Acarya.

PURPORT

On the maha-prakasa day, Lord Caitanya Mahaprabhu embraced Haridasa Thakura and informed him that he was none other than an incarnation of Prahlada Maharaja. When Visvarupa took sannasya, Sacimata thought that Advaita Acarya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita Acarya's lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Acarya's lotus feet, and thus her vaisnava-aparadha was nullified.

TEXT 72

bhakta-gane prabhu nama-mahima kahila
suniya paduya tahan artha-vada kaila

TRANSLATION

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

TEXT 73

name stuti-vada suni' prabhura haila dukkha
sabare nisedhila,--ihara na dekhma mukha

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Sri Caitanya Mahaprabhu, greatly unhappy, immediately warned everyone not to see the students's face henceforward.

PURPORT

When Sri Caitanya Mahaprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Krsna mahamantra, one unfortunate student said that such glorification of the holy name was an exaggeration in the sastras to induce people to take to it. In this way the student interpreted the glories of the holy name. This is called artha-vada, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as nama-aparadha, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a nama-aparadha. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a pasandi, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

TEXT 74

sagane sacele giya kaila ganga-snana
bhaktira mahima tahan karila vyakhyana

TRANSLATION

Without even changing His garments, Lord Caitanya, with His companions, took bath in the Ganges. There He explained the glories of devotional service.

TEXT 75

jnana-karma-yoga-dharme nahe krsna vasa
krsna-vasa-hetu eka--prema-bhakti-rasa

TRANSLATION

By following the Paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Krsna, the Supreme Lord. Unalloyed devotional love for Krsna is the only cause for the Lord's satisfaction.

TEXT 76

na sadhayati mam yogo na sankhyam dharma uddhava
na svadhyayas tapas tyago yatha bhaktir mamojita

TRANSLATION

[The Supreme Personality of Godhead, Krsna, said:] "My dear Uddhava, neither through astanga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."

PURPORT

Karmis, jnanis, yogis, tapasvis and students of Vedic literature who do not have Krsna consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from Srimad-Bhagavatam (11.14.20). Bhagavad-gita also d ec I a res, bhaktya mam abhijanati yavan yas casmi tattvatah.- "One can understand the Supreme Personality as He is only by devotional service." (Bg. 18.55) If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice or severe austerity and penance. Elsewhere in Bhagavad-gita (12.5) the Lord confirms kleso 'dhikataras tesam avyaktasakta-cetasam: " For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute T ru th. As ex p lai ned in Srimad-Bhagavatam (1.2.11), brahmeti paramatmeti bhagavan iti sabdyate. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramatma, one is still in darkness about the AbsoluteTruth.

TEXT 77

murarike kahe tumi krsna vasa kaila
suniya murari sloka kahite lagila

TRANSLATION

Lord Caitanya then praised Murari Gupta, saying, "You have satisfied Lord Krsna." Hearing this, Murari Gupta quoted a verse from Srimad-Bhagavatam:

TEXT 78

kvaham daridrah p\oiyan kva krsnah sri-niketanah
brahma-bandhur iti smaham bahubhyam parirambhitah

TRANSLATION

"Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brahmana family, and You, Lord Krsna, are the shelter of the

goddess of fortune, it is simply wonderful my dear Lord Krsna, that You have embraced me with Your arms."

PURPORT

This is a verse from Srimad-Bhagavatam (10.81.16) spoken by Sudama Vipra in the presence of Lord Sri Krsna. This and the previous verse quoted from Srimad-Bhagavatam clearly indicate that although Krsna is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudama Vipra was born in a family of brahmanas, and he was a learned scholar and a class friend of Krsna's, yet he considered himself unfit to be strictly called a brahmana. He called himself a brahma-bandhu, meaning "one born in a brahmana family but not brahminically qualified." Because of His great respect for brahmanas, however, Krsna embraced Sudama Vipra, although he was not a regular brahmana but a brahma-bandhu, or friend of a brahmana family. Murari Gupta could not be called even a brahma-bandhu because he was born of a vaidya family and according to the social structure was therefore considered a sudra. But Krsna bestowed special mercy upon Murari Gupta because he was a beloved devotee of the Lord, as stated by Sri Caitanya Mahaprabhu. The purport of Sri Bhaktisiddhanta Sarasvati Thakura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Krsna, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves brahma-bandhus. Therefore our only means for satisfying Krsna is to pursue the injunctions of Lord Sri Caitanya Mahaprabhu, who says:

yare dekha, tare kaha `krsna'-upadesa

amara ajnaya guru hana tara' ei desa
"Whomever you meet, instruct him on the teachings of Krsna. In this way,
on My order, become a spiritual master and deliver the people of this
country." (Cc. Madhya the people of the world about Bhagavad-gita As It
Is. This will make us qualified to satisfy the Supreme Personality of
Godhead, Krsna.

TEXT 79

eka-dina prabhu saba bhakta-gana lana
sankirtana kari' vaise srama-yukta hana

TRANSLATION

One day the Lord performed sankirtana with all His devotees, and
when they were greatly fatigued they sat down.

TEXT 80

eka amra-bija prabhu angane ropila
tat-ksane janmila vrksa badite lagila

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the
seed fructified into a tree and began to grow.

TEXT 81

dekhite dekhite vrksa ha-ila phalita
pakila aneka phala, sakei vismita

TRANSLATION

As people looked on, the tree became fully grown, with fruits that
fully ripened. Thus everyone was struck with wonder.

TEXT 82

sata dui phala prabhu sikhra padaila
praksalana kari' krsne bhoga lagaila

TRANSLATION

The Lord immediately picked about two hundred fruits, and after
washing them He offered them to Krsna to eat.

TEXT 83

rakta-pita-varna,--nahi asthi-valkala

eka janera peta bhare khaile eka phala

TRANSLATION

The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

PURPORT

In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

TEXT 84

dekhiya santusta haila sacira nandana
sabake khaoyala age kariya bhaksana

TRANSLATION

Seeing the quality of the mangos, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

TEXT 85

asthi-valkala nahi,--amrta-rasamaya
eka phala khaile rase udara puraya

TRANSLATION

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

TEXT 86

ei-mata pratidina phale bara masa
vaisnava khayena phala,--prabhura ullasa

TRANSLATION

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaisnavas used to eat them, to the Lord's great satisfaction.

TEXT 87

ei saba lila kare sacira nandana
anya loka nahi jane vina bhakta-gana

TRANSLATION

These are confidential Pastimes of the son of Saci. Other than devotees, no one knows of this incident.

PURPORT

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Mayapur. It is called Amra-ghatta or Amra-ghata.

TEXT 88

ei mata bara-masa kirtana-avasane
amra-mahotsava prabhu kare dine dine

TRANSLATION

In this way the Lord Performed sankirtana every day, and at the end of sankirtana there was a mango-eating festival every day for twelve months.

PURPORT

On principle, Lord Caitanya Mahaprabhu would distribute prasda at the end of kirtana performances. Similarly, the members of the Krsna consciousness movement must distribute some prasda to the audience after performing kirtana.

TEXT 89

kirtana karite prabhu aila megha-gana
apana-icchaya kaila megha ni varana

TRANSLATION

Once while Caitanya Mahaprabhu was performing kirtana, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

PURPORT

In this connection Srila Bhaktivinoda Thakura says that once when Lord Caitanya was performing sankirtana a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as meghera cara. Since the course of the Ganges has now changed, the village of the name Belapukhuriya, which was formerly situated in a different place, called Taranavasa, has now become known as the meghera cara. The Madhya-khanda of the Caitanya-mangala also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaisnavas were very much afraid. But the Lord took His karatalas in His hands and personally began chanting the Hare Krsna mantra, looking up towards the

sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

TEXT 90

eka-dina prabhu srivasere ajna dila
'brhat sahasra-nama' pada, sunite mana haila

TRANSLATION

One day the Lord ordered Srivasa Thakura to read the Brhat-sahasra-nama [the thousand names of Lord Visnu], for He wanted to hear them at that time.

TEXT 91

padite aila stave nrsimhera nama
suniya avista halla prabhu gauradhama

TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nrsimha appeared. When Caitanya Mahaprabhu heard the holy name of Lord Nrsimha, He became fully absorbed in thought.

PURPORT

The Caitanyamangala, Madhya-khanda, describes this incident as follows. Srivasa Pandita was performing the sraddha ceremony of his father, and, as is customary, he was hearing the thousand names of Lord Visnu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Visnu with full satisfaction. When He thus heard the holy name of Lord Nrsimha, Lord Caitanya became absorbed in thought, and He became angry like Nrsimha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Sri Caitanya Mahaprabhu adjusted His thoughts and sat down on His seat.

TEXT 92

nrsimha-avese prabhu hate gada lana
pasandi marite y\ya nagare dhaiya

TRANSLATION

In the mood of Lord Nrsimhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

TEXT 93

nrsimha-avesa dekhi' maha-tejomaya
patha chadi' bhage loka pana bada bhaya

TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nrsimha,
people ran from the street and fled here and there, afraid of His anger.

TEXT 94

loka-bhaya dekhi' prabhura bahya ha-ila
srivasa-grhete giya gada phelaila

TRANSLATION

Seeing the People so afraid, the Lord came to His external senses
and thus returned to the house of Srivasa Thakura and threw away the
club.

TEXT 95

srivase kahena prabhu kariya visada
loka bhaya paya,--mora haya aparadha

TRANSLATION

The Lord became morose and said to Srivasa Thakura, "When I adopted
the mood of Lord Nrsimhadeva, people were greatly afraid. Therefore I
stopped, since causing fear among people is an offense."

TEXT 96

srivasa balena,--ye tomara nama laya
tara koti aparadha saba haya ksaya

TRANSLATION

Srivasa Thakura replied, "Anyone who takes Your holy name
vanquishes ten million of his offenses immediately.

TEXT 97

aparadha nahi, kaile lokera nistara
ye toma' dekhila, tara chujila samsara

TRANSLATION

"There was no offense in Your appearing as Nrsimhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence."

TEXT 98

eta bali' srivasa karila se vana
tusta hana prabhu aila apana-bhavana

TRANSLATION

After saying this, Srivasa Thakura worshiped the Lord, who was then greatly satisfied and returned to His own home.

TEXT 99

ara dina siva-bhakta siva-guna gaya
prabhura angane nace, damaru bajaya

TRANSLATION

On another day a great devotee of Lord Siva, chanting of Lord Siva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his damaru [a musical instrument].

TEXT 100

mahesa-avesa haila sacira nandana
tara skandhe cadi nrtya kaila bahu-ksana

TRANSLATION

Then Lord Caitanya adopting the mood of Lord Siva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT

Lord Caitanya Mahaprabhu adopted the mood of Lord Siva, for He is Siva also. According to the philosophy of acintya-bhedabheda-tattva, Lord Siva is not different from Lord Visnu, but still Lord Siva is not Lord Visnu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Siva. If one wants salvation, one must worship Lord Visnu. This is confirmed in Bhagavad-gita (9.4). Mat-sthani sarva-bhutani na caham tesv avasthitah: everyth ing is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Siva is not extraordinary, but one should not therefore think that by worshiping Lord Siva he is worshiping Lord Caitanya. That would be a mistake.

TEXT 101

ara dina eka bhiksuka aila magite
prabhura nrtya dekhi nrtya Iagila karite

TRANSLATION

On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

TEXT 102

prabhu-sange nrtya kare parama ullase
prabhu tare prema dila, prema-rase bhase

TRANSLATION

He danced with the Lord because he was favored by love of Krsna. Thus he flowed in the mellowness of love of Godhead.

TEXT 103

ara dine jyotisa sarva jna eka aila
tahare sammana kari' prabhu prasna kaila

TRANSLATION

On another day an astrologer came who was supposed to know everything--past, present and future. Thus Sri Caitanya Mahaprabhu received him with all honor and put this question before him.

PURPORT

Brahmanas generally used to become astrologers, Ayur-vedic physicians, teachers and priests. Although highly learned and respectable, such brahmanas went from door to door to distribute their knowledge. A brahmana would first go to a householder's home to give information about the functions to be performed on a particular tithi, or date, but if there were sickness in the family, the family members would consult the brahmana as a physician, and the brahmana would give instruction and some medicine. Often, since the brahmanas were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the brahmana appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahaprabhu received him with great respect because he was a qualified brahmana who knew the astrological science perfectly. Although brahmanas would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahaprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such brahmanas would visit householders like humble beggars, and people would derive great benefit from the mercy of

such brahmanas. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the brahmanas, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of IS KCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect brahmanas. If they are actually trained as perfect brahmanas, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified brahmanas. Therefore Bhagavad- gita (4.1 3) gives special stress to the division of society (catur-varnyam mayasrstam- guna-karma-vibhagasah). Unfortunately some people are now claiming to be brahmanas simply by birthright, with no qualifications. Therefore the entire society is in chaos.

TEXT 104

ke achilun ami purva janme kaha gani'
ganite lagila sarva-jna prabhu-vakya suni'

TRANSLATION

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

PURPORT

Through astrology one can know past, present and future. Modern western astronomers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Sri Caitanya Mahaprabhu's order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one's past life through astrology. A still existing treatise called the Bhrgu-samhita describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The brahmanas who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The brahmana would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the brahmana. In a perfect human society, perfect knowledge in any science--medical, astrological, ecclesiastical and so on--is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

TEXT 105

gani' dhyane dekhe sarva jna,--maha jyotirmaya
ananta vaikuntha-brahmanda--sabara asraya

TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuntha Planets.

PURPORT

Here we get some information of the Vaikuntha world or spiritual world. Vaikuntha means "without anxiety." In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in Bhagavad-gita:

paras tasmāt tu bhavo nyo
'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu
nasyatsu na vinasyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

As there are many planets within the material world, there are many millions of planets, called Vaikunthalokas, in the spiritual world. All these Vaikunthalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the Brahma-samhita (yasya prabha prabhavato jagadanda-koti), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Sri Caitanya Mahaprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

TEXT 106

parama-tattva, para-brahma, parama-isvara
dekhi' prabhura murti sarva-jna ha-ila phanphara

TRANSLATION

Seeing Lord Caitanya Mahaprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the beginning of all things. As confirmed in Bhagavad-gita (10.8), mattah sarvam pravartate: everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme

living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

TEXT 107

balite na pare kichu, mauna ha-ila
prabhu punah prasna kaila, kahite lagila

TRANSLATION

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

TEXT 108

purva janme chila tumi jagat-asraya
paripurna bhagavan--sarvaisvaryamaya

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

TEXT 109

purve yaiche chila tumi ebeha se-rupa
durvijneya nityananda--tomara svaruoa

TRANSLATION

"You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness.',

PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the sastras. It is not that anyone and everyone can become God without proof from sastras.

TEXT 110

prabhu hasi' kaila,--tumi kichu na janila
purve ami achilan jatite goyala

TRANSLATION

When the astrologer was speaking so highly of Him, Sri Caitanya Mahaprabhu stopped him and began to smile. "My dear sir," He said, "I think you do not know very clearly what I was, for I know that in My Previous birth I was a cowherd boy.

TEXT 111

gopa-grhe janma chila, gabhira rakhala
sei punye hallan ebe brahmana-chaoyala

TRANSLATION

"In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brahmana."

PURPORT

The words of Lord Caitanya Mahaprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahaprabhu confirms that they are so pious that in their next lives they are going to be brahmanas. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

TEXT 112

sarva jna kahe ami taha dhyane dekhilan
tahate aisvarya dekhi' phanphara ha-ilan

TRANSLATION

The astrologer said, "What I saw in meditation was full of opulence, and therefore I was confused.

PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahaprabhu to be the same personality as Krsna. He was puzzled, however, about whether Krsna and Sri Caitanya Mahaprabhu were actually the same person.

TEXT 113

sei-rupe ei-rupe dekhi ekakara
kabhu bheda dekhi, ei mayaya tomara

TRANSLATION

"I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy."

PURPORT

Sri-krsna-caitanya radha-krsna nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahaprabhu is a combination of Radha and Krsna. One who sees Lord Caitanya to be different from Krsna is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Sri Caitanya Mahaprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Krsna and Sri Caitanya Mahaprabhu are one and the same Supreme Person.

TEXT 114

ye hao, se hao tumi, tomake namaskara
prabhu tare prema diya kaila puraskara

TRANSLATION

The all-knowing astrologer concluded: "Whatever You may be or whoever You may be, I offer my respectful obeiances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya's meeting the all-knowing astrologer is not mentioned in the Caitanya-bhagavata, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Krsnadasa Kaviraja Gosvami that whatever the Caitanya-bhagavata did not mention he has especially mentioned in Caitanya-caritamrta.

TEXT 115

eka dina prabhu visnu-mandape vasiya
'madhu ana', 'madhu ana' balena dakiya

TRANSLATION

One day the Lord sat down in the corridor of a Visnu temple and began calling very loudly, "Bring some honey! Bring some honey!"

TEXT 116

nityananda-gosani prabhura avesā janila
ganga jala-patra ani' sammukhe dharila

TRANSLATION

Nityananda Prabhu Gosani, understanding the ecstatic mood of Sri Caitanya Mahaprabhu, brought a pot of Ganges water as a token and put it before Him.

TEXT 117

jala pana kariya nace hana vihvala
yamunakarsana-Iila dekhaye sakala

TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the River Yamuna.

PURPORT

Yamunakarsana-lila is the pastime of attracting Yamuna. One day, Sri Baladeva wanted the Yamuna River to come before Him, and when the River Yamuna refused, He took His plow, wanting to dig a canal so that Yamuna would be obliged to come there. Since Sri Caitanya Mahaprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the yamunakarsana-lila. In this Iila, Baladeva was accompanied by His girl friends. After drinking a honey beverage called Varuni, He wanted to jump in the Yamuna and swim with the girls. It is stated in Srimad-Bhagavatam (10.65.25-30,33) that Lord Baladeva asked Yamuna to come near, and when the river disobeyed the

, order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamuna, however, very much afraid of Lord Balarama's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the yamunakarsana-iila. The incident is also described in the prayer of Jayadeva Gosvami concerning the ten incarnations:

vahasi vapusi visade vasanam jaladabham-
halahati-bhiti-milita-yamunabham
kesava dhrta-haladhara-rupa jaya jagadisa hare

TEXT 118

mada-matta-gati balade va-anukara
acarya sekhara tanre dekhe ramakara

TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Acarya, the chief of the acaryas [acarya sekharā], saw Him in the form of Balarama.

TEXT 119

vanamali acarya dekhe sonara Iangala
sabe mili' nrtya kare avese vihvala

TRANSLATION

Vanamali Acarya saw a golden plow in the hand of Balarama, and the devotees all assembled together and danced, overwhelmed by ecstasy.

TEXT 120

ei-mata nrtya ha-ila cari prahara
sandhyaya ganga-snana karl' sabe geia ghara

TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

TEXT 121

nagarlya loke prabhu yabe ajna dila
ghare ghare sankirtana karite lagila

TRANSLATION

The Lord ordered all the citizens of Navadvipa to chant the Hare Krsna mantra, and in each and every home they began performing sankirtana regularly.

TEXT 122

`haraye namah, krsna yadavaya namah
gopala go vinda rama sri-madhusudana '

TRANSLATION

[All the devotees sang this Popular song along with the Hare Krsna maha-mantra.] "Haraye namah, krsna yadavaya namah/ gopala govinda rama sri-madhusudana."

TEXT 123

mrdanga-karatala sankirtana-mahadhvani
'hari' 'hari'--dh vani vina anya nahi suni

TRANSLATION

When the sankirtana movement thus started, no one in Navadvipa could hear any other sound than the words "Hari! Hari!" and the beating of the mrdanga and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvipa, Mayapur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Krsna maha-mantra, with the addition of haraye namah, krsna yadav\ya namah, for this song was a favorite of Sri Caitanya Mahaprabhu. But all such sankirtana must be preceded by the chanting of the holy names of the five tattvas--sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. We are already accustomed to chant these two mantras--sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda and Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Now, after these, the other two lines--na mely, haraye namah, krsna yadavaya namah/ gopala govinda rama sri- madhusudana--should be added, especially in Mayapur. Chanting of these six lines should go on so perfectly well that no one there hears any other vibration than the chanting of the holy names of the Lord. That will make the center spiritually allperfect.

TEXT 124

sunijya ye kruddha haila sakala yavana
kaji-pase asi' sabe kaila nivedana

TRANSLATION

Hearing the resounding vibration of the Hare Krsna mantra, the local Mohammedans, greatly angry, submitted a complaint to the Kazi.

PURPORT

The phaujadara, or city magistrate, was called the kali (Kazi). The jamidas (Zamindars), or landholders (mandaleras), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Suba-bangala. The districts of Nadia, Islampura and Bagoyana were all under the Zamindar named Hari Hoda or his descendant known as Krsnadasa Hoda. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulana Sirajuddina, and according to another his name was Habibara Rahamana. Descendants of Chand Kazi are still living in the vicinity of Mayapur. People still go see the tomb of Chand Kazi, which is underneath a campaka tree and is known as Chand Kazi's samadhi.

TEXT 125

krodhe sandhya-kale kaji eka ghare aila
mrdanga bhangiya loke kahite lagila

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kirtana going on, he broke a mrdanga and spoke as follows.

TEXT 126

eta-kala keha nahi kaila hmduyani
ebe ye udyama calao kara bala jani'

TRANSLATION

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?"

PURPORT

It appears that from the aggression of Vaktiyara Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Krsna mah-mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Sri Caitanya Mahaprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Sri Caitanya Mahaprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Krsna maha-mantra, and preaching the cult of Krsna consciousness all over the world. If we adhere to the order of Sri Caitanya Mahaprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Krsna movement and not be hampered by anyone.

TEXT 127

keha kirtana na karma sakala nagare
aji mi ksama kari' yaitechon ghare

TRANSLATION

"No one should perform sankirtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping sankirtana in the streets of the world's great cities have been imposed upon members of the Hare Krsna movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the western world we have been arrested many times by the police, but we are nevertheless executing the order of Sri Caitanya Mahaprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our sankirtana movement is really authorized, for if sankirtana were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the sankirtana movement started by Sri Caitanya Mahaprabhu. Similar demons are trying to obstruct the sankirtana movement we are executing all over the world, and this proves that our sankirtana movement is still pure and genuine, following in the footsteps of Sri Caitanya Mahaprabhu.

TEXT 128

ara yadi kirtana karite laga paimu
sarvasva dandiya tara jatI ye la-imu

TRANSLATION

"The next time I see someone performing such sankirtana, certainly I shall chastise him by not only confiscating all his property but also converting him into a Mohammedan."

PURPORT

To convert a Hindu into a Mohammedan was an easy affair in those days. If a Mohammedan simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Mohammedan. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into Mohammedans by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Mohammedan, there was no chance of his being reformed. In this way the Mohammedan population in India increased. None of the Mohammedans came from outside; social customs somehow or other forced Hindus to become Mohammedans, with no chance of returning to Hindu society. Emperor Aurangzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Mohammedans to avoid the tax. In this way the Mohammedan population in India increased. Chand Kazi threatened to convert the

people into Mohammedans by the simple process of sprinkling water on their bodies.

TEXT 129

eta bali' kaji gela,--nagariya loka
prabhu-sthane nivedila pana bada soka

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Krsna, submitted their grief to Lord Caitanya Mahaprabhu.

TEXT 130

prabhu ajna dila--yaha karaha kirtana
muni samharimu aji sakala yavana

TRANSLATION

Lord Caitanya ordered, "Go Perform sankirtana! Today I shall kill all the Mohammedans!"

PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, SriCaitanya Mahaprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahaprabhu, whenever there are obstacles the Hare Krsna movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahaprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

TEXT 131

ghare giya saba loka karaye kirtana
kalira bhaye svacchanda nahe, camakita mana

TRANSLATION

Returning home, all the citizens began performing sankirtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

TEXT 132

ta-sabhara antare bhaya prabhu mane jani
kahite lagila loke sikhra daki' ani'

TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

TEXT 133

nagare nagare aji karimu kirtana
sandhya-kale kara sabhe nagara-mandana

TRANSLATION

"In the evening I shall perform sankirtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvipa was composed of nine small cities, so the words nagare nagare are significant. Sri Caitanya Mahaprabhu wanted to perform kirtana in each of these neighboring towns. He ordered the city decorated for the function.

TEXT 134

sandhyate deuti sabe jvala ghare ghare
dekha, kona kaji asi' more mana kare

TRANSLATION

"In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kirtana."

TEXT 135

eta kahi' sandhya-kale cale gauraraya
kirtanera kaila prabhu tlna sampradaya

TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform kirtana.

PURPORT

This is a scheme for performing kirtana in a procession. During Sri Caitanya Mahaprabhu's time, one party was composed of twenty-one men: four people playing mrdangas, one leading the chanting, and sixteen

others striking karatalas, responding to the leading chanter. If many men join the sankirtana movement, they may follow in the footsteps of SriCaitanya Mahaprabhu and form different parties according to the time and the number of men available.

TEXT 136

age sampradaye nrtya kare haridasa
madhye nace acarya-gosani parama ullasa

TRANSLATION

In the front party danced Thakura Haridasa, and in the middle Party danced Advaita Acarya with great Jubilation.

TEXT 137

pache sampradaye nrtya kare gauracandra
tanra sange naci' bule prabhu nityananda

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Sri Nityananda Prabhu moved with Lord Caitanya's dancing.

TEXT 138

vrndavana-dasa iha `caitanya-mangale'
vistari' varniyachena, prabhu-krpa-bale

TRANSLATION

By the grace of the Lord, Srila Vrndavana dasa Thakura has elaborately described this incident in his Caitanya-mangala.

TEXT 139

ei mata kirtana kari' nagare bhramila
bhramite bhramite sabhe kaji-dvare gela

TRANSLATION

Performing kirtana in this way, circumambulating through every nook and corner of the city, they finally reached the door of the Kazi.

TEXT 140

tarja-garja kare loka, kare kolahala
gauracandra-bale loka prasraya-pagala

TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

PURPORT

The Kazi had issued an order not to perform kirtana, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahaprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

TEXT 141

kirtanera dh vanite kaji lukaila ghare
tarjana garjana suni' na haya bahire

TRANSLATION

The loud sound of the chanting of the Hare Krsna mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

PURPORT

The Kazi's order not to perform sankirtana could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Sri Caitanya Mahaprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Krsna maha- mantra and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Krsna consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. The Srimad-Bhagavatam states that in the age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and its ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the sankirtana movement under the banner of Krsna consciousness and protest against the sinful activities of all the world's governments.

The Krsna consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Sri Caitanya Mahaprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its

duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government--a government by the people, with Krsna consciousness. Unless the masses of people become Krsna conscious, they cannot be good men. The Krsna consciousness movement that Sri Caitanya Mahaprabhu started by chanting the Hare Krsna mahamantra still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The sankirtana movement started by Sri Caitanya Mahaprabhu is described in the Caitanya-bhagavata, Madhya-khanda, Twenty-third Chapter, beginning with verse in which Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own ghata, or bathing place, He danced more and more. Then He proceeded to Madhai's ghata. In this way Sri Caitanya Mahaprabhu, the Supreme Lord, who was known as Visvambhara, danced all over the banks of the Ganges. Then He proceeded to Barakona-ghata, the Nagariya-ghata, and, traveling through Ganganagara, reached Simuliya, a quarter at one end of the town. All these places surround Sri Mayapur. After reaching Simuliya, the Lord proceeded towards the Kazi's house, and in this way He reached the door of Chand Kazi.

TEXT 142

uddhata loka bhange kajira ghara-puspavana
vistari' varnila iha dasa-vrndavana

TRANSLATION

Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Srila Vrndavana dasa Thakura has elaborately described this incident.

TEXT 143

tabe mahaprabhu tara dvarete vasila
bhavya-loka pathaiya kajire bolaila

TRANSLATION

Thereafter, when Sri Caitanya Mahaprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

TEXT 144

dura ha-ite aila kaji matha noyaiya
kajire vasaila prabhu sammana kariya

TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

PURPORT

Some of the men in SriCaitanya Mahaprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our sankirtana movement of Krsna consciousness, we might have to face difficult days, but we should always follow in the footsteps of Sri Caitanya Mahaprabhu and do the needful according to the time and circumstances.

TEXT 145

prabhu balena,--ami tomara ailama abhyagata
ami dekhi' lukaila,--e-dharma kemata

TRANSLATION

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

TEXT 146

kaji kahe-tumi aisa kruddha ha-iya
toma santa karaite rahinu lukaiya

TRANSLATION

The Kazi replied: "You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

TEXT 147

ebe tumi santo halle, asi, mililan
bhagya mora,--toma hena atithi pallan

TRANSLATION

"Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

TEXT 148

grama-sambandhe `cakravarti' haya mora caca
deha-sambandhe haite haya grama-sambandha sanca

TRANSLATION

"In our villige relationship, Nilambara Cakravarti Thakura was my uncle. Such a relationship is stronger than a bodily relationship.

PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name caca or kaka, "uncle," and men of the same age called each other dada, "brother." The relationship was very friendly. There were even invitations from Mohammedan houses to Hindu houses and from Hindu houses to Mohammedan houses. Both the Hindus and the Mohammedans accepted the invitations to go to each other's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Mohammedans' rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Krsna movement on the strong basic platform of love of Godhead.

TEXT 149

nilambara cakravarti haya tomara nana
se-sambandhe hao tumi amara bhagina

TRANSLATION

"Nilambara Cakravarti is Your maternal grandfather, and by this relationship You are thus my nephew.

TEXT 150

bhaginara krodha mama avasya sahaya
matulera aparadha bhagina na laya

TRANSLATION

"When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously."

TEXT 151

ei mata dunhara katha haya thare-thore
bhitarera artha keha bujhite na pare

TRANSLATION

In this way the Kazi and the Lord talked with one another with different indications, but no outsider could understand the inner meaning of their conversation.

TEXT 152

prabhu kahe,--prasna lagi' ailama tomara sthane
kaji kahe,--ajna kara, ye tomara mane

TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you some questions."

"Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

TEXT 153

prabhu kahe,--go-dugdha khao, gabhi tomara mata
vrsa anna upajaya, tate tenho pita

TRANSLATION

The Lord said: "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father."

TEXT 154

pita-mata mari' khao--eba kon dharma
kon bale kara tumi e-mata vikarma

TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Sri Caitanya Mahaprabhu challenged the Mohammedan Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one

would dare kill his father and mother for the purpose of eating them. Therefore Sri Caitanya Mahaprabhu challenged the system of Mohammedan religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Krsna consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to sastra the cow is our mother. Thus the Mohammedans' cow killing was challenged by SriCaitanya Mahaprabhu.

TEXT 155

kali kahe,--tomara yaiche veda-purana
taiche amara sastra--ketava `kora-na'

TRANSLATION

The Kazi replied: "As You have Your scriptures called the Vedas and Puranas, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Sri Caitanya Mahaprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the Vedas, his argument is perfect. Similarly, when the Mohammedans support their position with quotations from the Koran, their arguments are also authorized. When Lord Sri Caitanya Mahaprabhu raised the question of the Mohammedans' cow killing and bull killing, Chand Kazi came to the standard of understanding from his scriptures.

TEXT 156

sei sastre kahe,--pravrtti-nivrtti-marga-bheda
nivrtti-marge jiva-matra-vadhera nisedha

TRANSLATION

"According to the Koran, there are two ways of advancement--through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the pith of decreasing attachment [nivrtti-marga], the killing of animals is prohibited.

TEXT 157

pravrtti-marge go-vadha karite vidhi haya
sastra jnaya vadha kaile nahi papa-bhaya

TRANSLATION

On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin.

PURPORT

The word sastra is derived from the dhatu, or verbal root, sas. Sas-dhatu pertains to controlling or ruling. A government's ruling through force or weapons is called sastra. Thus whenever there is ruling, either by weapons or by injunctions, the sas- dhatu is the basic principle. Between sastra (ruling through weapons) and sastra (ruling through the injunctions of the scriptures), the better is sastra. Our Vedic scriptures are not ordinary law books of human common sense; they are the statements of factually liberated persons unaffected by the imperfectness of the senses.

Sastra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If sastra is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of sastra, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life are all natural to the conditioned soul. The path of such enjoyment is called pravrtti-marga. The sastra says, pravrttir esam bhutanam nivrttis tu maha--phalam.- one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the sastras. A child's propensity is to play all day long, but it is the injunction of the sastras that the parents should take care to educate him. The sastras are there just to guide the activities of human society. But because people do not refer to the instructions of sastras, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

TEXT 158

tomara vedete ache go-vadhera vani
ataeva go-vadha kare bada bada muni

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahaprabhu, "In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great ages performed sacrifices involving cow killing."

TEXT 159

prabhu kahe,--vede kahe go-vadha nisedha
ataeva hindu-matra na kare go-vadha

TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore any Hindu, whoever he may be, does not indulge in cow killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kali and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the Vedas allow cow killing? Sri Caitanya Mahaprabhu pointed out that the Kazi's statement was faulty. In Bhagavad-gita there is a clear injunction that cows should be protected. Krsi-goraksya-vanijyam vaisya-karma svabhava jam.- "The duty of vaisyas is to produce agricultural products, trade and give protection to cows." (Bg. 1 8.44) Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow killing.

TEXT 160

jiyaite pare yadi, tabe mare prani
veda-purane ache hena ajna-vani

TRANSLATION

"In the Vedas and Puranas there are injunctions declaring that if one can revive a living being, he can kill it for experimental Purposes.

TEXT 161

atae va jarad-gava mare muni-gana
veda-mantre siddha kare tahara jivana

TRANSLATION

"Therefore the great sages sometimes killed old animals, and by chanting Vedic hymns they again brought them to life for perfection.

TEXT 162

jarad-gava hana yuva haya ara-vara
tate tara vadha nahe, haya upakara

TRANSLATION

"The killing and rejuvenation of such old and invalid animals was not truly killing but an act of great benefit.

TEXT 163

kali-kale taiche sakti nahika brahmane
ataeva go-vadha keha na kare ekhane

TRANSLATION

"Formerly there were Powerful brahmanas who could make such experiments using Vedic hymns, but now, because of Kali-yuga, brahmanas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

TEXT 164

asvamedham gavalambham sannyasam pala-paitrkam
devarena sutotpattim kalau panca vivarjayet

TRANSLATION

"`In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.'

PURPORT

This is a quotation from the Brahma-vaivarta Purana.

TEXT 165

tomara ji yaite nara,--vadha-matra sara
naraka ha-ite tomara nahika nistara

TRANSLATION

"Since you Mohammedans cannot bring killed animals back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

TEXT 166

go-ange yata loma, tata sahasra vatsara
go-vadhi raura va-madhye pace nirantara

TRANSLATION

"Cow killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

TEXT 167

toma-sabara sastra-karta--seha bhrnta haila
na jani' sastrera marma aiche ajna dila

TRANSLATION

"There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument."

TEXT 168

sunī' stabdha haila kali, nahi sphure vani
vicariya kahe kajiparabhava ma-ni'

TRANSLATION

After hearing these statements by Sri Caitanya Mahaprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a sastra cannot change at a person's whim. All sastras must be free from the four defects of human nature. The statements of sastras must be correct for all time.

TEXT 169

tumi ye kahile, pandita, sei satya haya
adhunika amara sastra, vicara-saha naya

TRANSLATION

"My dear Nimai Pandita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

PURPORT

The sastras of the yavanas, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the yavanas are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very

sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says, 'Do not kill.' Why then are you killing so many animals daily?" they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, "How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?" According to the Vedic scriptures, within the body is the owner of the body, the soul. In Bhagavad-gita it is said:

dehino 'smin yath\ dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the yavanas--namely, the Old Testament, New Testament and Koran--cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Sri Caitanya Mahaprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.

TEXT 170

kalpita amara sastra,--ami saba jani
jati-anurodhe tabu sei sastra mani

TRANSLATION

"I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Mohammedan I accept them for the sake of my community, despite their insufficient support.

TEXT 171

sahaje yavana-sastre adrdha vicara
hasi' tahe mahaprabhu puchena ara-vara

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Sri Caitanya Mahaprabhu smiled and inquired from him as follows.

TEXT 172

ara eka prasna kari, suna, tumi mama
yathartha kahibe, chale na vanchibe a-ma-'

TRANSLATION

. Do not try to cheat Me with tricks.

TEXT 173

tomara nagare haya sada sankirtana
vadya-gita-koiahala, sangita, nartana

TRANSLATION

"In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

TEXT 174

tumi kaji--hindu-dharma-virodhe adhikari
ebe ye na kara mana bujhite na pari

TRANSLATION

"As a Mohammedan magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why."

TEXT 175

kaji bale--sabhe tomaya bale `gaurhari'
sei name ami tomaya sambodhana kari

TRANSLATION

The Kazi said, "Everyone calls You Gaurhari. Please let me address You by that name.

TEXT 176

suna, gaurahari, ei prasnera karana
nibhrta hao yadi, tabe kari nivedana

TRANSLATION

"Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

TEXT 177

prabhu bale,--e loka amara antaranga haya
sphuta kari' kaha tumi, na kariha bhaya

TRANSLATION

The Lord replied: "All these men are My confidential associates.
You may speak frankly. There is no reason to be afraid of them."

TEXT 178-179

kali kahe,--yabe ami hmdura ghare giya
kirtana karilun mana mrdanga bhangiya

sei ratre eka simha maha-bhayankara
nara-deha, simha-mukha, garjaye vistara

TRANSLATION

The Kazi said: "When I went to the Hindu's house, broke the drum,
and forbade the performance of congregational chanting, in my dreams
that very night I saw a greatly fearful lion, roaring very loudly, His
body like a human being's and His face like a lion's."

TEXT 180

sayane amara upara Iapha diya cadi'
atta atta hase, kare danta-kadamadi

TRANSLATION

"While I was asleep, the lion jumped on my chest, laughing fiercely
and gnashing His teeth."

TEXT 181

mora buke nakha diya ghora-svare bale
phadimu tomara buka mrdanga badale

TRANSLATION

"Placing its nails on my chest, the lion said in a grave voice: `I
shall immediately bifurcate your chest as you broke the mrdanga drum!"

TEXT 182

mora kirtana mana karis, karimu tora ksaya
ankhi mudi' kanpi ami pana bada bhaya

TRANSLATION

" `You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being very much afraid of Him, I closed my eyes and trembled.

TEXT 183

bhita dekhi ' simha bale ha-iya sadaya
tore siksa dite kailu tora parajaya

TRANSLATION

"Seeing me so afraid, the lion said, `I have defeated you just to teach you a lesson, but I must be merciful to you.

TEXT 184

se dina bahuta nahi kaili utpata
teni ksama kari' na karinu pranaghata

TRANSLATION

" `On that day, you did not create a very great disturbance. Therefore I have excused you and not taken your life.

TEXT 185

aiche yadi punah kara, tabe na sahimu
savamse tomare mari yavana nasimu

TRANSLATION

"`But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.'

TEXT 186

eta kahi' simha gela, amara haila bhaya
ei dekha, nakha-cihna amora hrdaya

TRANSLATION

"After saying this, the lion left, but I was very much afraid of Him. Just see the marks of His nails on my heart!"

TEXT 187

eta bali' kaji nija-buka dekhaila
suni' dekhi' sarva-loka ascarya manila

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

TEXT 188

kaji kahe,--iha ami kare na kahila
sei dina amara eka piyada aila

TRANSLATION

The Kazi continued: "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

TEXT 189

asi' kahe,--gelun muni kirtana nisedhite
agni ulka mora mukhe iage acambite

TRANSLATION

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.

TEXT 190

pudila sakala dadi, mukhe haila vrana
yei peyaoa yaya, tara ei vivarana

TRANSLATION

" 'My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

TEXT 191

taha dekhi' rahmu muni maha-bhaya pana
kirtana na varjiha, ghare rahon ta' vasi va

TRANSLATION

"After seeing this, I was very much afraid. I asked them not to stop the congregational chanting but to go sit down at home.

TEXT 192

tabe ta' nagare ha-ibe svacchande kirtana
suni' saba mleccha asi' kaila nivedana

TRANSLATION

"Then all the meat-eaters came to submit a petition, complaining,
'After this order, there will always be unrestricted congregational
chanting in the city.

TEXT 193

nagare hindura dharma badila apara
'hari' 'hari' dh vani ba-i nahi suni ara

TRANSLATION

" `In this way the religion of the Hindus will increase
unlimitedly. There are always vibrations of "Hari! Hari!" We do not hear
anything but this.'

TEXT 194

ara mleccha kahe,--hindu `krsna krsna' bali'
hase, kande, nace, gaya, gadi yaya dhuli

TRANSLATION

"One meat-eater said, `The Hindus say, "Krsna, Krsna," and they
smile, cry, dance, chant and fall on the ground, smearing their bodies
with dirt.

TEXT 195

'hari' 'hari' kari' hindu kare kolahala
patasaha sunile tomara karibeka phala

TRANSLATION

"`Vibrating "Hari, Hari," the Hindus make a tumultuous sound. If
the king [patasaha] hears it, certainly he will punish you.'

PURPORT

Ptasha refers to the king. Nawab Hussain Shah, whose full name was
Ala Uddina Saiyada Husena Sa, was at that time (1498-1511) the
independent King of Bengal. Formerly he was the servant of the cruel
Nawab of the Habsi dynasty named Mujahphara Khan, but somehow or other
he assassinated his master and became the King. After gaining the throne
of Bengal (technically called Masnada), he declared himself Saiyada

Husena Ala Uddina Seripha Mukka. There is a book called Riyaja Us-salatina, whose author, Golama Husena, says that Nawab Hussain Shah belonged to the family of Mukka Seripha. To keep his family's glory, he took the name Seripha Mukka. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsa, became King of Bengal (1521-1533). This King also was very cruel. He committed many atrocities against the Vaisnavas. As a result of his sinful activities, one of his servants from the Khoja group killed him while he was praying in the mosque.

TEXT 196

tabe sei yavanere ami ta' puchila
hmdu `hari' bale, tara svabhava janila

TRANSLATION

"I then inquired from these yavanas, `I know that these Hindus by nature chant "Hari, Hari."

TEXT 197

tumita yavana hana kene anuksana
hindura devatara nama laha ki karana

TRANSLATION

"`The Hindus chant the name Hari because that is the name of their God. But you are Mohammedan meat-eaters. Why do you chant the name of the Hindus' God?'

TEXT 198

mleccha kahe,--hindure ami kari parihasa
keha keha--krsnadasa, keha--ramadasa

TRANSLATION

"The meat-eater replied, `Sometimes I joke with the Hindus. Some of them are called Krsnadasa, and some are called Ramadasa.

TEXT 199

keha--haridasas, sada bale `hari' `hari'
jani kara ghare dhana karibeka curi

TRANSLATION

,` `Some of them are called Haridasas. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

PURPORT

Another meaning of "Hari, Hari" is "I am stealing. I am stealing.,,

TEXT 200

sei haite jih va mora bale `hari' `hari'
iccha nahi, tabu bale,--ki upaya kari

TRANSLATION

" `Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

PURPORT

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaisnavas when the Vaisnavas chant the Hare Krsna maha-mantra. This joking is also beneficial for such persons. Srimad-Bhagavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Krsna maha-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called namabhasa, which is chanting that is almost on the transcendental stage. This namabhasa stage is better than nama-aparadha. Namabhasa awakens the supreme remembrance of Lord Visnu. When one remembers Lord Visnu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

TEXT 201-202

ara mleccha kahe, suna--ami ta' ei-mate
hinduke parihasa kainu se dina ha-ite

jihva krsna-nama kare, na mane varjana
na jani, ki mantrausadhi jane hindu-gana

TRANSLATION

"Another meat-eater said, `Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Krsna hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'

TEXT 203

eta suni' ta'-sabhare ghare pthaila
hena-kale pasandi hindu panca-sata aila

TRANSLATION

"After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbelieving Hindus then approached me.

PURPORT

The word pasandi refers to nonbelievers engaged in fruitive activities and idolatrous worshipers of many demigods. Pasandis do not believe in one God, the Supreme Personality, Lord Visnu; they think that all the demigods have the same potency as Him. The definition of a pasandi is given in the tantra-sastra.-

yas tu narayanam devam brahma-rudradi-daivataih
samatvenaiva vikseta sa pasandi bhaved dhruvam

"A pasandi is one who considers the great demigods such as Lord Brahma and Lord Siva equal to the Supreme Personality of Godhead, Narayana." (Hari-bhakti- vijasa, 1. 73)

The Supreme Personality of Godhead is asamaurdhva; in other words, no one can be equal to or greater than Him. But pasandis do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The pasandis were against the Hare Krsna movement of Lord Sri Krsna Caitanya Mahaprabhu, and now we see practically that they also do not like our humble attempts to spread Krsna consciousness all over the world. On the contrary, these pasandis say that we are spoiling the Hindu religion because people all over the world are accepting Lord Krsna as the Supreme Personality of Godhead according to the version of Bhagavad-gita As It Is. The pasandis condemn this movement, and sometimes they accuse Vaisnavas from foreign countries of being not bona fide. Even so-called Vaisnavas or followers of the Vaisnava cult do not agree with our activities in making Vaisnavas in the western countries. Such pasandis existed even during the time of Lord Sri Caitanya Mahaprabhu, and they still continue to exist. Despite all the activities of these pasandis, however, the prediction of Lord Caitanya Mahaprabhu will triumph: prthivite ache yata nagaradi grama/ sarvatra pracara haibe mora nama. "In every town and village, the chanting of My name will be heard." No one can check the spread of the Krsna consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahaprabhu.

TEXT 204

asi' kahe,--hindura dharma bhangila nimai
ye kirtana pravartaila, kabhu suni nai

TRANSLATION

"Coming to me, the Hindus complained: `Nimai Pandita has broken the Hindu religious principles. He has introduced the sankirtana system, which we never heard from any scripture.

TEXT 205

mangalacandi visahari kari' jnarana

ta'te vadya, nrtya, gita,--yogya acarana

TRANSLATION

"`When we keep a nightlong vigil to observe religious performances for the worship of Mangalacandi and Visahari, playing on musical instruments, dancing and chanting are certainly fitting customs.

TEXT 206

purve bhala chila ei nimai pandita
gaya haite asiya cal\ya viparita

TRANSLATION

"`Nimai Pandita was previously a very good boy, but since He has returned from Gaya He conducts Himself differently.

TEXT 207

ucca kari' gna gita, deya karatali
mrdanga-karatala-sabde karne Iage tali

TRANSLATION

"`Now He loudly sings all kinds of songs, clapping, playing drums and hand bells, and making a tumultuous sound that deafens our ears.

TEXT 208

na jani,--ki khana matta hana nace, gaya
hase, kande, pade, uthe, gadagadi yaya

TRANSLATION

"`We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

TEXT 209

nagariyake pagala kaila sada sankirtana
ratre nidra nahi yai, kari jagarana

TRANSLATION

"`He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

TEXT 210

`nimani' nama chadi' ebe bolaya `gaurahari'
hindura dharma nasta kaila psanda sancari'

TRANSLATION

"`Now He has given up His own name Nimai and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

TEXT 211

krsnera kirtana kare nica bada bada
ei pape navadvipa ha-ibe ujada

TRANSLATION

"`Now the lower classes are chanting the Hare Krsna maha-mantra again and again. For this sinful activity, the entire city of Navadvipa will be deserted.

TEXT 212

hindu-sastre isvara' nama--maha-mantra jani
sarva-loka sunile mantrera virya haya hani

TRANSLATION

"`According to Hindu scripture, God's name is supposed to be the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, dharma-vrata-tyaga-huta-oi-sarva-subha-kriya-samyam api pramadah: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called bahv-isvara-vadis, or followers of thousands and thousands of gods. They consider the chanting of the names of the demigods an auspicious activity. Great so-called svamis have written books saying that one may chant any name--Durga,

Kali, Siva, Krsna, Rama, and so on--because any name is all right to invoke an auspicious atmosphere in society. Thus they are called pasandis--unbelievers or faithless demons.

Such pasandis do not know the actual value of the chanting of the holy name of Lord Krsna. Foolishly proud of their material birth as brahmanas and their consequently higher position in the social order, they think of the other classes--namely, the ksatriyas, the vaisyas and sudras--as lower classes. According to them, no one but the brahmanas can chant the holy name of Krsna, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Krsna's name. The Brhan-naradiya Purana recommends:

harer nama harer nama harer namaiva kevalam

kalau nasty eva nasty eva nasty eva gatir anyatha

"For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord." The pasandis do not accept that the potency of the holy name of Krsna is so great that one can be delivered simply by chanting the holy name, although this is confirmed in Srimad-Bhagavatam (12.3.51). Kirtanad eva krsnasya mukta-sangah param vrajet.--any man from any part of the world who practices chanting of the holy name of Krsna can be liberated and after death go back home, back to Godhead. The rascal pasandis think that if anyone but a brahmana chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Krsna no better than other hymns, these pasandis do not believe in the words of the sastra (harer nama harer nama harer namaiva kevalam). But Sri Caitanya Mahaprabhu confirms in His Siksastaka, kirtaniyah sada harih: one must chant the holy name of the Lord always, twenty-four hours a day. The psandis, however, are so fallen and falsely proud of having taken birth in brahmana families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words nica bada bada because anyone can join in the sankirtana movement, as mentioned in Srimad-Bhagavatam (2.4.18): kirata- hunandhra-pulinda-pulkasa abhira- sumbha yavanah khasadayah. This is a list of the names of candalas. The psandis say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities because this would curb their false pride in having taken birth in families of the elevated brahmana caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the brahmana caste, we are propagating the Krsna consciousness movement all over the world, according to the injunctions of thesastras and the order of Sri Caitanya Mahaprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

TEXT 213

gramera thakura tumi, saba tomara jana
nimai bolaiya tare karaha varjana

TRANSLATION

"`Sir, you are the ruler of this town. Whether Hindu or Moslem, everyone is under your protection. Therefore please call Nimai Pandita and make Him leave the town.'

PURPORT

The word thakura has two meanings. One meaning is "God" or "a godly person," and another meaning is "ksatriya." Here the psandibrahmanas address the Kazi as thakura, considering him the ruler of the town. There are different names by which to address the members of different castes. The brahmanas are addressed as maharaja, the ksatriyas as thakura, the vaisyas as setha or mahajana, and the sudras as caudhuri. This etiquette is still followed in Northern India, where the ksatriyas are addressed as Thakura Sahab. The pasandis went so far as to request the Magistrate, or Kazi, to have Sri Caitanya Mahaprabhu expelled from the town because of His introducing harl-nama-sankirtana. Fortunately our Hare Krsna movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Krsna movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Aukland, and by the grace of Lord Caitanya Mahaprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Krsna mantra, and the result is most satisfactory.

TEXT 214

tabe ami priti-vakya kahila sabare
sabe ghare yaha, ami nisedhiba tare

TRANSLATION

"After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimai Pandita from continuing His Hare Krsna movement.'

TEXT 215

hindura isvara bada yei narnana
sei tumi hao,--hena laya mora mana

TRANSLATION

"I know that Narayana is the Supreme God of the Hindus, and I think that You are the same Narayana. This I feel within my mind."

TEXT 216

eta suni' mahaprabhu hasiya hasiya

kahite Iagiia kichu kajire chuniya

TRANSLATION

After hearing the Kazi speak so nicely, Sri Caitanya Mahaprabhu touched him and smilingly spoke as follows.

TEXT 217

tomara mukhe ktsna-nama,--e bada vicitra
papa-ksaya gela, haila parama pavitra

TRANSLATION

"The chanting of the holy name of Krsna from your mouth has performed a wonder--it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

PURPORT

Confirming the potency of the sankirtana movement, these words from the very mouth of Lord Caitanya Mahaprabhu express how people can be purified simply by chanting the holy name of Lord Krsna. The Kazi was a Mohammedan mleccha, or meat-eater, but because he several times uttered the holy name of Lord Krsna, automatically the reactions of his sinful life were vanquished, and he was fully purified of all material contamination. We do not know why the pasandis of the present day protest that we are deteriorating the Hindu religion by spreading Krsna consciousness all over the world and claiming all classes of men to the highest standard of Vaisnavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaisnavas to enter into the temples of Visnu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Sri Caitanya Mahaprabhu confirms the Kazi's purification.

TEXT 218

`hari' `krsna' `nar\yana'--laile tina nama
bada bhnyavan tumi, bada punyavan

TRANSLATION

"Because you have chanted three holy names of the Lord--Hari, Krsna and Narayana--you are undoubtedly the most fortunate and pious."

PURPORT

Here the Supreme Lord, Sri Caitanya Mahaprabhu, confirms that anyone who chants the holy names Hari, Krsna and Narayana without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of

pasandis who protest against our movement's making the members of other cities or countries into Vaisnavas. We have to follow in the footsteps of Lord Caitanya Mahaprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protestors.

TEXT 219

eta suni' kaiira dui cakse pade pani
prabhura carana chuni' bale priya-vani

TRANSLATION

After the Kazi heard this, tears ilowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

TEXT 220

tomara prasade mora ghucila kumati
ei krpa kara,--yena tomate rahu bhakti

TRANSLATION

"Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You."

TEXT 221

prabhu kahe,--eka dana magiye tomaya
sankirtana vda yaiche nahe naoiyaya

TRANSLATION

The Lord said, "I wish to beg you for one favor in charity. You must pledge that this sankirtana movement will not be checked, at least in the district of Nadia."

TEXT 222

kaji kahe,--mora vamse yata upajibe
tahake `talaka' diba,--kirtana na badhibe

TRANSLATION

The Kazi said: "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: no one should check the sankirtana movement."

PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi's family do not oppose the sankirtana movement under any circumstances. Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

TEXT 223

sunī' prabhu `hari' bali' uthila apani
uthila vaisnava saba kari' hari-dh vani

TRANSLATION

Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaisnavas also got up, chanting the vibration of the holy name.

TEXT 224

kirtana karite prabhu karila gamana
sange cali' aise kaji ullasita mana

TRANSLATION

Sri Caitanya Mahaprabhu went back to perform kirtana, and the Kazi, his mind jubilant, went with Him.

TEXT 225

kaiire vidaya dija sacira nandana
nacite nacite aila apana bhavana

TRANSLATION

The Lord asked the Kazi to go back home. Then the son of mother Saci came back to His own home, dancing and dancing.

TEXT 226

ei mate kajire prabhu karila prasada
iha yei sune tara khande aparadha

TRANSLATION

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

TEXT 227

eka dina srivasera mandire gosani

nityananda-sange nrtya kare dui bhai

TRANSLATION

One day the two brothers Lord Nityananda Prabhu and Sri Caitanya Mahaprabhu were dancing in the holy house of Srivasa Thakura.

TEXT 228

srivasa-putrera tahan haila paraloka
tabu srivasera citte na janmila soka

TRANSLATION

At that time a calamity took place--Srivasa Thakura's son died. Yet Srivasa Thakura was not at all sorry.

TEXT 229

mrta-putra-mukhe kaila jnanera kathana
apane dui bhai haila srivasa-nandana

TRANSLATION

Sri Caitanya Mahaprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Srivasa Thakura.

PURPORT

This incident is described as follows by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. One night while Sri Caitanya Mahaprabhu was dancing with His devotees at the house of Srivasa Thakura, one of Srivasa Thakura's sons, who was suffering from some disease, died. Srivasa Thakura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the kirtana going on at his house to be disturbed. Thus kirtana continued without a sound of lamentation. But when the kirtana was over, Caitanya Mahaprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Srivasa Thakura's son, He expressed His regret, saying, "Why was this news not given to Me before?" He went to the place where the son was lying dead and asked him, "My dear boy, why are you leaving the house of Srivasa Thakura?" The dead son immediately replied, "I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power." Hearing these words of the dead son, all the members of Srivasa Thakura's family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in Bhagavad-gita (2.13). *Tatha dehantara-praptir dhiras tatra na muhyati.*-

when someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Sri Caitanya Mahaprabhu, funeral ceremonies were performed, and Lord Caitanya assured Srivasa Thakura, "You have lost one son, but Nityananda Prabhu and I are your eternal sons. We shall never be able to give up your company." This is an instance of a transcendental relationship with Krsna. We have eternal transcendental relationships with Krsna as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Krsna, however, by the grace of Sri Caitanya Mahaprabhu, our eternal relationship will never break to cause our lamentation.

TEXT 230

tabe ta' karila saba bhakte vara dana
ucchista diya narayanira karila sammana

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Narayani, showing her special respect.

PURPORT

Narayani was a niece of Srivasa Thakura, and later she became the mother of Srila Vrndavana dasa Thakura. In this connection the sahajiyas cite a malicious story that after eating the remnants of Lord Caitanya's foodstuff Narayani became pregnant and gave birth to Vrndavana dasa Thakura. The rascal sahajiyas may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaisnavas.

TEXT 231

srivasera vastra sinye darajiyavana
prabhu tare nija-rupa karaila darsana

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Srivasa Thakura. The Lord, being merciful to him, showed him His own form.

TEXT 232

`dekhinu' `dekhinu' bali' ha-ila pagala
preme nrtya kare, haila vaisnava agala

TRANSLATION

Saying, "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaisnava.

PURPORT

There was a Mohammedan tailor near the house of Srivasa Thakura who used to sew the garments of the family. One day he was very much pleased with the dancing of Sri Caitanya Mahaprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Krsna. The tailor then began to dance, saying, "I have seen! I have seen!" He became absorbed in ecstatic love and began to dance with Lord Caitanya. Thus he became one of the foremost Vaisnava adherents of Sri Caitanya Mahaprabhu.

TEXT 233

avesete srivase prabhu vamsi ta' magija
srivasa kahe,--vamsi tomara gopi hari' nila

TRANSLATION

In ecstasy the Lord asked Srivasa Thakura to deliver His flute, but Srivasa Thakura replied, "Your flute has been stolen away by the gopis."

TEXT 234

sunī' prabhu `bala' `bala' balena avese
srivasa varnena vrndavana-iila-rase

TRANSLATION

Hearing this reply, the Lord said in ecstasy, "Go on talking! Go on talking!" Thus Srivasa described the transcendental mellow pastimes of Sri Vrndavana.

TEXT 235

prathame te vrndavana-madhurya varnila
suniya prabhura citte ananda badila

TRANSLATION

In the beginning Srivasa Thakura described the transcendental sweetness of Vrndavana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

TEXT 236

tabe `bala' `bala' prabhu bale vara-vara
punah punah kahe srivasa kari va vistara

TRANSLATION

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Srivasa again and again described the pastimes of Vrndavana, vividly expanding them.

TEXT 237

vamsi-vadye gopi-ganera vane akarsana
tan-sabara sange yaiche vana-vmarana

TRANSLATION

Srivasa Thakura extensively explained how the gopis were attracted to the forests of Vrndavana by the vibration of Krsna's flute and how they wandered together in the forest.

TEXT 238

tahi madhye chaya-rtu Iilara varnana
madhu-pana, rasotsava, jala-keli kathana

TRANSLATION

Srivasa Pandita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rasa dance, the swimming in the Yamuna, and other such incidents.

TEXT 239

`bala' `bala' bale prabhu sunite ullasa
srivasa kahena tabe rasa rasera vilasa

TRANSLATION

When the Lord, hearing with great pleasure, said, "Go on speaking! Go on speaking!" Srivasa Thakura described the rasa-lila, the transcendental mellow dancing.

TEXT 240

kahite, sunite aiche pratah-kala haila
prabhu srivasere tosi' alingana kaila

TRANSLATION

As thus the Lord requested and Srivasa Thakura spoke, the morning appeared, and the Lord embraced Srivasa Thakura and satisfied him.

TEXT 241

tabe acaryera ghare kaila krsna-Iila
rukmini-svarupa prabhu apane ha-ila

TRANSLATION

Thereafter a dramatization of Krsna's pastimes was performed in the house of Advaita Acarya. The Lord personally took the part of Rukmini, the foremost of Krsna's queens.

TEXT 242

kabhu durga, laksmi haya, kabhu va cic-chakti
khate vasi' bhak ta-gane dila prema-bhakti

TRANSLATION

The Lord sometimes took the part of goddess Durga, Laksmi [the goddess of fortune] or the chief potency, Yogamaya. Sitting on a cot, He delivered love of Godhead to all the devotees present.

TEXT 243

eka-dina mahaprabhura nrtya-avasane
eka brahmani asi' dharila carane

TRANSLATION

One day when Sri Caitanya Mahaprabhu had finished His dancing, a woman, the wife of a brahmana, came there and caught hold of His lotus feet.

TEXT 244

caranera dhuli sei laya vara vara
dekhiya prabhura dukkha ha-ila apara

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of SriCaitanya Mahaprabhu's unhappiness indicates that a Vaisnava should not allow anyone to take dust from his feet. One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great

personality. Unless one is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Sri Caitanya Mahaprabhu personally showed this by His example, as explained in the next verse.

TEXT 245

sei-ksane dhana prabhu gangate padila
nityananda-haridasa dhari' uthaila

TRANSLATION

Immediately He ran to the River Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityananda and Haridasa Thakura caught Him and raised Him from the river.

PURPORT

Sri Caitanya Mahaprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaisnava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

TEXT 246

vijaya acaryera ghare se ratre rahila
pratah-kale bhakta sabe ghare lana gela

TRANSLATION

That night the Lord stayed at the house of Vijaya Acarya. In the morning the Lord took all His devotees and returned home.

TEXT 247

eka-dina gopi-bhave grhete vasiya
'gopi' 'gopi' naina laya visanna hana

TRANSLATION

One day the Lord, in the ecstasy of the gopis, was sitting in His house. Very morose in separation, He was calling, "Gopi! Gopi!"

TEXT 248

eka paduya aila prabhuke dekhite
'gopi' 'gopi' nama suni' iagila balite

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting "Gopi! Gopi!" Thus he spoke as follows.

TEXT 249

krsna-nama na lao kene, krsna-nama--dhanya
'gopi' 'gopi' balile va kiba haya punya

TRANSLATION

"Why are You chanting the names 'Gopi Gopi' instead of the holy name of Lord Krsna, which is so glorious? What pious result will You achieve by such chanting?"

PURPORT

It is said, vaisnavera kriya mudha vijne na bujhaya: no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Sri Caitanya Mahaprabhu was chanting the name of the gopis, nor should the student have asked the Lord about the potency of chanting "gopi, gopi." The neophyte student was certainly convinced of the piety in the chanting of Krsna's holy name, but this sort of attitude is also offensive. Dharma-vrata- tyaga-hutadi-sarva-subha-kriya-samyam api pramadah: to chant the holy name of Krsna in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, "What piety is there in the chanting of the name gopi?" He did not know that there is no question of piety or impiety. The chanting of the holy name of Krsna or the holy name gopiis on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Sri Caitanya Mahaprabhu, apparently greatly angry at him, reacted as follows.

TEXT 250

sunii' prabhu krodhe kaila krsne dosodgara
thenga lana uthiia prabhu paduya maribara

TRANSLATION

Hearing the foolish student, the Lord, greatly angry, rebuked Lord Krsna in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in Srimad-Bhagavatam that when Uddhava came from Lord Krsna with a message for the gopis, all the gopis, especially

Srimati Radharani, denounced Krsna in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Sri Caitanya Mahaprabhu, Lord Caitanya similarly rebuked Lord Krsna in loving exuberance. When Sri Caitanya Mahaprabhu was in the mood of the gopis and the student advocated the cause of Sri Krsna, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheistic smarta-brahmana, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Sri Caitanya Mahaprabhu decided to take sannyasa so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a sannyasi is naturally offered respect.

TEXT 251

bhaye pal\ya paduya, prabhu pache pache dh\ya
aste vyaste bhakta-gana prabhure rah\ya

TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

TEXT 252

prabhure santa kari' anila nija ghare
paduya pal\ya gela paduya-sabhare

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

TEXT 253

paduya sahasra yahan pade eka-thani
prabhura vrttanta dvija kahe tahan yai

TRANSLATION

The brahmana student ran to a place where a thousand students were studying together. There he described the incident to them.

PURPORT

In this verse we find the word dvija, indicating that the student was a brahmana. Actually, in those days, only members of the brahmana class became students of Vedic literature. Schooling is meant especially for brahmanas; previously there was no question of schooling for ksatriyas, vaisyas or sudras. Ksatriyas used to learn the technology of warfare, and vaisyas learned business from their fathers or other

businessmen; they were not meant to study the Vedas. At the present, however, everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a sudra; only one who studies the Vedas may properly be called a learned man (pandita). The duty of a brahmana is to become learned in the Vedic literature and teach the Vedic knowledge to other brahmanas. In our Krsna consciousness movement we are simply teaching our students to become fit brahmanas and Vaisnavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as Srimad-Bhnavatam, Bhagavad-gita and Nectar of Devotion. It is a mistake to educate every student as a technologist. There must be a group of students who become brahmanas. Without brahmanas who study the Vedic literature, human society will be entirely chaotic.

TEXT 254

suni' krodha kaila saba paduyara gana
sabe meli' kare tabe prabhura nindana

TRANSLATION

Hearing of the incident, all the students, greatly angry, joined together in criticizing the Lord.

TEXT 255

saba desa bhrosta kaila ekaia nimani
brahmana marite cahe, dharma-bhaya nai

TRANSLATION

"Nimai Pandita alone has spoiled the entire country," they accused. "He wants to strike a caste brahmana. He has no fear of religious principles.

PURPORT

In those days also, the caste brahmanas were very much proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

TEXT 256

punah yadi aiche kare mariba tahare

kon va manusa haya, ki karite pare

TRANSLATION

"If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. Who is He--an important person--that He can check us in this way)."

TEXT 257

prabhura nindna sabara buddhi haila nasa
supathita vidya karao na haya prakasa

TRANSLATION

When all the students thus resolved, criticizing Sri Caitanya Mahaprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifest in them.

PURPORT

In Bhagavad-gita it is said, m\yayapahrta-jnana asuram bhavam asritah: when, one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (asuram bhavam), even if one is a learned scholar the essence of knowledge does not become manifest in him; in other words, the essence of his knowledge is stolen by the illusory energy of the Lord. In this connection Sri Bhaktisiddhanta Sarasvati Thakura quotes a mantra from the Svetasvatara Upanisad.-

yasya de ve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Visnu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (vedais ca sarvair aham eva vedyah). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Sri Prahlada Maharaja in Srimad-Bhagavatam (7.5.24):

iti pumsarpita visnau
bhaktis cen nava-laksana
kriyate bhagavaty addha
tan manye'dhitam uttamam

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literatures very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Sri Krsna." Sridhara Svami confirms in his commentary that first one must surrender to the spiritual master; then the process

of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the Vedas. The example of Maharaja Khatvanga confirms this. One who surrenders is understood to have learned the subject matter of the Vedas very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. Srimad-Bhagavatam declares:

sabda-brahmani nisnato
na nisnayat pare yadi
sramas tasya srama-phalo
hy adhenum iva raksatah

"If one is learned in Vedic literature but is not a devotee of Lord Visnu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk." (Bhn. 11.11.18)

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the Vedas but does not surrender to a spiritual master or Visnu, all his cultivation of knowledge is but a waste of time and labor.

TEXT 258

tathapi dambhika paduya namra nahi haya
yahan tahan prabhura ninda hasi' se karaya

TRANSLATION

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

TEXT 259

sarva-jna gosani jani' sabara durgati
ghare vasi' cinte ta'-sabara avyahati

TRANSLATION

Lord Sri Caitanya Mahaprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

TEXT 260

yata adhyapaka, ara tanra sisya-gana
dharmi, karmi, tapo-nistha, nindaka, durjana

TRANSLATION

"All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues.

PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the hari-bhakti-sudhod\ya (3.1 1):

bhaga vad-bhakti-hinasya
jatih sastram japas tapah
apranasyaiva dehasya
mandanam loka-ranjanam

Without knowledge of devotional service to the Lord, great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.

TEXT 261

ei saba mora ninda-aparadha haite
ami na laoyaile bhakti, na pare la-ite

TRANSLATION

"If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

TEXT 262

nistarite ailama aini, haila viparita
e-saba durjanera kaiche ha-ibeka hita

TRANSLATION

"I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

TEXT 263

amake pranati kare, haya papa-ksaya
tabe se ihare bhakti laoyaile laya

TRANSLATION

"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

TEXT 264

more ninda kare ye, na kare namaskara
e-saba jivere avasya kariba uddhara

TRANSLATION

"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

TEXT 265

atae va a vasya ami sannayasa kariba
sannyasi-buddhye more pranata ha-iba

TRANSLATION

"I should accept the sannayasa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

PURPORT

Among the members of the varnasrama institution's social orders (brahmana, ksatriya, vaisya and sudra), the brahmana is considered the foremost, for he is the teacher and spiritual master of all the other varnas. Similarly, among the spiritual orders (brahmacarya, grhastha, vanaprastha and sannayasa), the sannayasa order is the most elevated. Therefore a sannayasa is the spiritual master of all the varnas and asramas, and a brahmana is also expected to offer obeisances to a sannayasa. Unfortunately, however, caste brahmanas do not offer obeisances to a Vaisnava sannayasa. They are so proud that they do not offer obeisances even to Indian sannayasis, not to speak of European and American sannayasis. Sri Caitanya Mahaprabhu, however, expected that even the caste brahmanas would offer respectful obeisances to a sannayasa because five hundred years ago the social custom was to offer obeisances immediately to any sannayasa, known or unknown.

The sannayasis of the Krsna consciousness movement are bona fide. All the students of the Krsna consciousness movement have undergone the regular process of initiation. As enjoined in the hari-bhakti-vilasa by Sanatana Gosvami, tatha diksa-vidhanena dvijatvam jnyate nram: by the regular process of initiation, any man can become a brahmana. Thus in the beginning the students of our Krsna consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities--illicit sex, gambling, meat-eating and intoxication--they become advanced in the activities of spiritual life. When one is found

to be regularly following these principles, he is given the first initiation (hari-nama), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the sannyasa order. At that time he receives the title svami or gosvami, both of which mean "master of the senses." Unfortunately, debauched so-called brahmanas in India neither offer them respect nor accept them as bona fide sannyasis. Sri Caitanya Mahaprabhu expected the so-called brahmanas to offer respect to such Vaisnava sannyasis. Nevertheless, it does not matter whether they offer respect, nor whether they accept these sannyasis as bona fide, for the sastra describes punishment for such disobedient so-called brahmanas. The sastric injunction declares:

de vata-pratimam drstva
yatim caiva tridandinam
namaskaram na kuryad yah
prnascittiyate narah

"One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a tridandisannyasi must undergo prayascitta [atonement]." If one does not offer obeisances to such a sannyasi, the prescribed prayascitta is to fast for one day.

TEXT 266

pranatite ha'be ihara aparadha ksaya
nirmala hrdaye bhakti karaiba udaya

TRANSLATION

"Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to Vedic injunctions, only a brahmana may be offered sannyasa. The Sa n k a ra-sa m p rad ay a (ekadanda-sannyasa-sampradaya) a wa rd s the sannyasa o rd e r only to caste brahmanas, or born brahmanas, but in the Vaisnava system even one not born in a brahmana family may be made a brahmana according to the direction of the Hari-bhakti-vilasa (tatha diksa-vidhanena dvijatvam jayate nrnam). A n y pe rso n from any part of the world may be made a brahmana by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered sannyasa. All the sannyasis in the Krsna consciousness movement, who are preaching all over the world, are regular brahmana-sannyasis. Thus the so-called caste brahmanas should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Sri Caitanya Mahaprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional se rvic e. As it is said, nitya-siddha krsna-prema sadhya kabhu naya: krsna- prema can be awakened in a purified heart. The more we offer obeisances to sannyasis, especially

Vaisnava sannyasis, the more we diminish our offenses and purify our hearts. Only in a purified heart can krsna-prema awaken. This is the process of Sri Caitanya Mahaprabhu's cult, the Krsna consciousness movement.

TEXT 267

e-saba pasandira tabe ha-ibe nistara
ara kona upaya nahi, ei yukti sara

TRANSLATION

"All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument."

TEXT 268

ei drdha yukti kari' prabhu ache ghare
kesa va bharati ail\ nadiya-nagare

TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Kesava Bharati came to the town of Nadia.

TEXT 269

prabhu tanre namaskari' kaila nimantrana
bhiksa karaiya tanre kaila nivedana

TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

PURPORT

According to the system of Vedic society, whenever an unknown sannyasi comes to a village or town, someone must invite him to take prasada in his home. Sannyasis generally take prasada in the house of a brahmana because the brahmana worships the Lord Narayana sila, or salagrama-silika, and therefore there is prasada that the sannyasi may take. Kesava Bharati accepted the invitation of Sri Caitanya Mahaprabhu. Thus the Lord had a good opportunity to explain His desire to take sannyasa from him.

TEXT 270

tumi ta' isvara bata,--saksat narayana
krpa kari' kara mora samsara mocana

TRANSLATION

"Sir, you are directly Narayana. Therefore please be merciful unto Me. Deliver Me from this material bondage."

TEXT 271

bharati kahena,--tumi isvara, antaryami
ye karaha, se kariba,--svatantra nahi ami

TRANSLATION

Kesava Bharati replied to the Lord: "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

TEXT 272

eta bali' bharati gosani katoyate gela
mahaprabhu taha yai' sannyasa karila

TRANSLATION

After saying this, Kesava Bharati, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahaprabhu went there and accepted the renounced order of life [sannyasa].

PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Sri Caitanya Mahaprabhu left Navadvipa and crossed the River Ganges at a place known as Nidayara-ghata. Then He reached Kantaka-nagara, or Katoya (Katwa), where He accepted ekadanda-sannyasa according to the Sankarite system. Since Kesava Bharati belonged to the Sankarite sect, he could not award the Vaisnava sannyasa order, whose members carry the tridanda.

Candraksekharā Acārya assisted in the routine ceremonial work of the Lord's acceptance of sannyasa. By the order of Sri Caitanya Mahaprabhu, kirtana was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular sannyasi, with one rod (ekadanda). From that day on, His name was Sri Kṛṣṇa Caitanya. Before that, He was known as Nīmai Pandita. Sri Caitanya Mahaprabhu, in the sannyasa order, traveled all over the Rādhadesa, the region where the Ganges River cannot be seen. Kesava Bharati accompanied Him for some distance.

TEXT 273

sange nityananda, candrasekhara acarya
mukunda-datta,--ei tina kaila sarva karya

TRANSLATION

When Sri Caitanya Mahaprabhu accepted sannyasa, three personalities were with Him to perform all the necessary activities. They were Nityananda Prabhu, Candrasekhara Acarya and Mukunda Datta.

TEXT 274

ei adi-Iilara kaila sutra ganana
vistari varnila iha dasa vrndavana

TRANSLATION

Thus I have summarized the incidents of the Adi-lila. Srila Vrndavana dasa Thakura has described them elaborately [in his Caitanya-bhagavata].

TEXT 275

yasoda-nandana haila sacira nandana
catur-vidha bhakta-bhava kare asvadana

TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yasoda has now appeared as the son of mother Saci, relishing four kinds of devotional activities.

PURPORT

Servitude, friendship, paternal affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In santa, the marginal stage of devotional service, there is no activity. But above the santa humor are servitude, friendship, paternal affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

TEXT 276

sva-madhurya radha-prema-rasa asvadite
radha-bhava angi kariyache bhala-mate

TRANSLATION

To taste the mellow quality of Srimati Radharani's loving affairs in Her relationship with Kṛṇa, and to understand the reservoir of pleasure in Kṛṇa, Kṛṇa Himself, as Sri Caitanya Mahaprabhu, accepted the mood of Radharani.

PURPORT

In this connection Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Sri Gaurasu ndara is Kṛṇa Himself with the attitude of Srimati Radharani. Sri Caitanya Mahaprabhu never gave up the attitude

of the gopis. He remained everlastingly predominated by Krsna and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as sahajiyas generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the sahajiya-samprad\ya han ker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Sri Caitanya Mahaprabhu, they become offenders to Svarupa Damodara and Srila Vrndavana dasa Thakura. In Sri Caitanya-bhagavata, Adi-khanda, Chapter Fifteen, it is said:

sabe para-strira prati nahi parihasa
stri dekhi' dure prabhu hayena eka-pasa

`Sri Caitanya Mahaprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The sahajiys, however, pose as followers of Sri Caitanya Mahaprabhu, although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The gauranga-nagari party is not approved by Sri Caitanya Mahaprabhu or Vrndavana dasa Thakura. Even though one may offer all kinds of prayers to Caitanya Mahaprabhu, one should strictly avoid worshiping Him as the Gauranga Nagara. The personal behavior of Sri Caitanya Mahaprabhu and the verses written by Sri Vrndavana dasa Thakura have completely repudiated the lusty desires of the gauranga-nagaris."

TEXT 277

gopi-bhava yate prabhu dhariyache ekanta
vrajendra-aandane mane apanara kanta

TRANSLATION

Lord Caitanya Mahaprabhu accepted the mood of the gopis, who accept Vrajendranandana, Sri Krsna, as their lover.

TEXT 278

gopika-bhavera ei sudrdha niscaya
vrajendra-nandana vina anyatra na haya

TRANSLATION

It is firmly ascertained that the ecstatic mood of the gopis is possible only before Krsna, and no one else.

TEXT 279

syamasundara, sikhpiccha-gunjn-vibhusana
gopa-vesa, tri-bhangima, murali-vadana

TRANSLATION

He has a bluish complexion, a peacock feather on His head, a gunja garland and the decorations of a cowherd boy. His body is curved in three places, and He has a flute in His mouth.

TEXT 280

iha chadi' krsna yadi haya anyakara
gopikara bhava nahi yaya nikata tahara

TRANSLATION

If Lord Krsna gives up this original form and assumes another Visnu form, nearness to Him cannot invoke the ecstatic mood of the gopis.

TEXT 281

gopinam pasupendra-nandana juso bhavasya kas tam krti
vijnatum ksamate duruha-padavi-sancarinah prakriyam
aviskurvati vaisnavim api tanum tasmin bhujair jisnubhir
yasam hanta caturbhir adbhuta-rucim ragodayah kuncati

TRANSLATION

"Once Lord Sri Krsna, with a playful motive, manifested Himself as Narayana, with four victorious hands and a very beautiful form. Seeing this exalted form, however, crippled the ecstatic feelings of the gopis. A learned scholar, therefore, cannot understand the gopis' ecstatic feelings, which are firmly fixed upon the original form of Lord Krsna as the son of Nanda Maharaja. The wonderful feelings of the gopis in ecstatic parama-rasa with Krsna are the greatest mystery in spiritual life."

PURPORT

This is a quotation from Lalita-madhava (6.14) by Srila Rupa Gosvami.

TEXT 282

vasanta-kale rasa-Iila kare go vardhane
antardhana kaila sanketa kari' radha-sane

TRANSLATION

During the season of springtime, when the rasa dance was going on, suddenly Krsna disappeared from the scene, indicating that He wanted to be alone with Srimati Radharani.

TEXT 283

nibhrta-nikunje vasi' dekhe radhara bata

anvesite aila tahan gopikara thata

TRANSLATION

Krsna was sitting in a solitary bush, waiting for Srimati Radharani to pass by. But while He was searching, the gopis arrived there, like a phalanx of soldiers.

TEXT 284

dura haite krsne dekhi' bale gopi-gana
"ei dekha kunjera bhitara vrajendra-nandana"

TRANSLATION

"Here within a bush is Krsna, the son of Nanda Maharaja."

TEXT 285

gopi-gana dekhi' krsnera ha-ila sadh vasa
lukaite narila, bhaye haila bibasa

TRANSLATION

As soon as Krsna saw all the gopis, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

TEXT 286

catur-bhuja murti dhari' achena vasiya
krsna dekhi' gopi kahe nikate asiya

TRANSLATION

Krsna assumed His four-armed Narayana form and sat there. When all the gopis came, seeing Him they spoke as follows.

TEXT 287

ihon krsna nahe, ihon narayana murti'
eta bali' tanre sabhe kare nati-stuti

TRANSLATION

"He is not Krsna! He is the Supreme Personality of Godhead, Narayana." After saying this, they offered obeisances and the following respectful prayers.

TEXT 288

"namo narayana, de va karaha prasada
krsna-sanga deha' mora ghucaha visada"

TRANSLATION

"O Lord Narayana, we offer our respectful obeisances unto You.
Kindly be merciful to us. Give us the association of Krsna and
thus vanquish our lamentation."

PURPORT

The gopis were not made happy even by seeing the four-armed form of Narayana. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Krsna. Such is the ecstatic feeling of the gopis.

TEXT 289

eta bali namaskari' gela gopi-gana
hena-kale radha asi' dila darasana

TRANSLATION

After saying this and offering obeisances, all the gopis dispersed.
Then Srimati Radharani came and appeared before Lord Krsna.

TEXT 290

radha dekhi' krsna tanre hasya karite
sei catur-bhuja murti cahena rakhite

TRANSLATION

When Lord Krsna saw Radharani, He wanted to maintain the four-armed form to joke with Her.

TEXT 291

lukaila dui bhuja radhara agrete
bahu yatna kaila krsna, narila rakhite

TRANSLATION

In front of Srimati Radharani, Sri Krsna tried to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

TEXT 292

radhara visuddha-bhavera acintya prabha va

ye krsnere karaila dvi-bhuja-svabhava

TRANSLATION

The influence of Radharani's pure ecstasy is so inconceivably great that it forced Krsna to come to His original two-armed form.

TEXT 293

rasarambha-vidhau niliya vasata kunje mrgaksi-ganair
drstam gopayitum svam uddhura-dhiy\ y\ susth u sandarsita
radhayah pranayasya hanta mahima yasya sriya raksitum
sa sakya prabha- visnunapi harina nasic catur-bahuta

TRANSLATION

"Prior to the rasa dance, Lord Krsna hid Himself in a grove just to have fun. When the gopis came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Srimati Radharani came there, Krsna could not maintain His four arms in Her presence. This is the wonderful glory of Her love."

PURPORT

This is a quotation from Ujjvala-ailamani by Srila Rupa Gosvami.

TEXT 294

sei vrajes vara--ihan jagannatha pita
sei vrajes vari--ihan sacide vi mata

TRANSLATION

Father Nanda, the King of Vrajabhumi, is now Jagannatha Misra, the father of Caitanya Mahaprabhu. And mother Yasoda, the Queen of Vrajabhumi, is now Sacidevi, Lord Caitanya's mother.

TEXT 295

sei nanda-suta--ihan caitanya.gosani
sei balade va--ihan nityananda bhai

TRANSLATION

The former son of Nanda Maharaja is now Sri Caitanya Mahaprabhu, and the former Baladeva, Krsna's brother, is now Nityananda Prabhu, the brother of Lord Caitanya.

TEXT 296

vatsalya, dasya, sakhya--tina bhavamaya
sei nityananda--krsna-caitanya-sahaya

TRANSLATION

Sri Nityananda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Sri Caitanya Mahaprabhu in that way.

TEXT 297

prema-bhakti diya tenho bhasa'la jagate
tanra caritra loke na pare bujhite

TRANSLATION

Sri Nityananda Prabhu overflowed the entire world by distributing transcendental loving service. No one can understand His character and activities.

TEXT 298

advaita-acarya-gosani bhakta-a vatara
krsna avatariya kaila bhaktira pracara

TRANSLATION

Srila Advaita Acarya Prabhu appeared as an incarnation of a devotee. He is in the category of Krsna, but He descended to this earth to propagate devotional service.

TEXT 299

sakhya, dasya,--dui bhava sahaja tanhara
kabhu prabhu karena tanre guru-vyavahara

TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

TEXT 300

srivasadi yata mahaprabhura bhak ta-gana
nija nija bhave karena caitanya-sevana

TRANSLATION

All the devotees of Sri Caitanya Mahaprabhu, headed by Srivasa Thakura, have their own emotional humors in which they render service unto Him.

TEXT 301

pandita-gosani adi yanra yei rasa
sei sei rase prabhu hana tanra vasa

TRANSLATION

Personal associates like Gadadhara, Svarupa Damodara, Ramananda Raya, and the six Gosvamis headed by Rupa Gosvami are all situated in their respective transcendental humors. Thus the Lord submits to various transcendently mellow positions.

PURPORT

In verses 296 through 301 the emotional devoted service of Sri Nityananda and Sri Advaita Prabhu has been fully described. Describing such individual service, the Gaura-ganoddesa-dipika, verses 11 through 16, declares that although Lord Caitanya Mahaprabhu appeared as a devotee, He is none other than the son of Nanda Maharaja. Similarly, although Sri Nityananda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Acarya is the incarnation of Sadasiva from the spiritual world. All the devotees headed by Srivasa Thakura are His marginal energy, whereas the devotees headed by Gadadhara Pandita are manifestations of His internal potency.

Sri Caitanya Mahaprabhu, Advaita Prabhu and Nityananda Prabhu all belong to the visnu-tattva category. Because Lord Caitanya is an ocean of mercy, He is addressed as mahaprabhu, whereas Nityananda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as prabhu. Thus there are two prabhhus and one mahaprabhu. Gadadhara Gosvami is a representative of a perfect brahmana spiritual master. Srivasa Thakura represents a perfect brahmana devotee. These five are known as the Panca-tattva.

TEXT 302

tihan syama,--vamsi-mukha, gopa-vilasi
ihan gaura--kabhu dvija, kabhu ta' sannyasi

TRANSLATION

In krsna-lila the Lord's complexion is blackish. A flute in His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brahmana and sometimes accepting the renounced order of life.

TEXT 303

atae va apane prabhu gopi-bhava dhari'

vrajendra-nandane kahe `prana-natha ' kari'

TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopis, now addresses the son of Nanda Maharaja, "O master of My life! O My dear husband!"

TEXT 304

sei krsna, sei gopi,--parama virodha
acintya caritra prabhura ati sudurbodha

TRANSLATION

He is Krsna, yet He has accepted the mood of the gopis. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Krsna's accepting the part of the gopis is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the gopis and feel separation from Krsna, although He is Krsna Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (acintya), which can make possible that which is impossible to do (agatan gatan patiyasi). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaisnava philosophy under the direction of the Gosvamis. Therefore Krsnadasa Kaviraja Gosvami ends every chapter with this verse;

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

"Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps."

In a song by Narottama dasa Thakura it is stated:

rupa-raghunatha-pade ha-ibe akuti
kabe hama bujhaba se yugala-piriti

The conjugal love between Radha and Krsna, which is called yugala-piriti, is not understandable by mundane scholars, artists or poets. It is simply to be understood by devotees who strictly follow in the footsteps of the six Gosvamis. Sometimes so-called artists and poets try to understand the love affairs of Radha and Krsna, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Radha and Krsna even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

TEXT 305

ithe tarka kari' keha na kara samsaya
krsnera acintya-sakti ei mata haya

TRANSLATION

One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Krsna; otherwise one cannot understand how such contradictions are possible.

TEXT 306

acintya, adbhuta krsna-caitanya-vihara
citra bhna, citra guna, citra vyavahara

TRANSLATION

The pastimes of Sri Krsna Caitanya Mahaprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

TEXT 307

tarke iha nahi mane yei duracara
kumbhioake pace, tara nahika nistara

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhipaka. For him there is no deliverance.

PURPORT

Kumbhipaka, a type of hellish condition, is described in Srimad-Bhagavatam (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamaraja after death and punished in the Kumbhipaka hell. There he is put into boiling oil called kumbhi-paka, from which there is no deliverance. Kumbhipaka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Sri Caitanya Mahaprabhu are punished in that hellish condition.

TEXT 308

acintyah khalu ye bhna na tams tarkena yojayet
prakrtibhyah param yac ca tad acmtyasya laksanam

TRANSLATION

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental

subject matters, one should not try to understand transcendental subjects through mundane arguments."

PURPORT

This is a quote from the Bhakti-rasainrta-sindhu (2.5.93) by Srila Rupa Gosvami.

TEXT 309

adbhuta caitanya-lil\ya yahara visvasa
sei jana y\ya caitanyera pada pasa

TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahaprabhu can approach His lotus feet.

TEXT 310

prasange kahila ei siddhantera sara
iha yei sune, suddha-bhakti haya tara

TRANSLATION

In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

TEXT 311

likhita granthera yadi kari anuvada
tabe se granthera artha paiye asvada

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

TEXT 312

dekhi granthe bhaga vate vyasera acara
katha kahi' anuvada kare vara vara

TRANSLATION

We can see in the scripture Srimad-Bhagavatam the conduct of its author, Sri Vyasadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of Srimad-Bhagavatam, in the Twelfth Canto, the Twelfth Chapter has fifty-two verses in which Sri Krsna-dvaipayana Vedavyasa recapitulates Srimad- Bhagavatam's entire subject matter. Sri Krsnadasa Kaviraja Gosvami wants to follow in the footsteps of Sri Vyasadeva by recapitulating the seventeen chapters of Sri Caitanya-caritamrta's Adilila.

TEXT 313

tate adi-iiiara kari pariccheda ganana
prathama paricchede kailun `mangaiacarana'

TRANSLATION

Therefore I shall enumerate the chapters of the Adilila. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

TEXT 314

dvitiya paricchede `caitanya-tattva-nirupana`
svayam bhaga van yei vrajendra-nandana

TRANSLATION

The Second Chapter explains the truth of Sri Caitanya Mahaprabhu. He is the Supreme Personality of Godhead, Lord Krsna, the son of Maharaja Nanda.

TEXT 315

tenho ta' caitanya-krsna--sacira nandana
trtiya paricchede janmera `samanya' karana

TRANSLATION

Sri Krsna Caitanya Mahaprabhu, who is Krsna Himself, has now appeared as the son of mother Saci. The Third Chapter describes the general cause of His appearance.

TEXT 316

tahin madhye prema-dana--`visesa' karana
yuga-dharma--krsna-nama-prema-pracarana

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply

to distribute the holy name of Lord Krsna and propagate the process of loving Him.

TEXT 317

caturthe kahilun janmera `mula' prayojana
sva-madhurya-premananda-rasa-as vadana

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellow quality of His own transcendental loving service and His own sweetness.

TEXT 318

pancame `sri-nityananda'-tattva nirupana
nityananda haila rama rohini-nandana

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityananda Prabhu, who is none other than Balarama, the son of Rohini.

TEXT 319

sastha paricchede `advaita-tattve'ra vicara
advaita-acarya--maha-visnu-a vatara

TRANSLATION

The Sixth Chapter considers the truth of Advaita Acarya. He is an incarnation of Maha-Visnu.

TEXT 320

saptama paricchede `panca-tattve'ra akhyana
panca-tattva mili' yaiche kaiia prema-dana

TRANSLATION

The Seventh Chapter describes the Panca-tattva--Sri Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara and Srivasa. They all combined together to distribute love of Godhead everywhere.

TEXT 321

astame `caitanya-Iila-varnana'-karana
eka krsna-namera maha-mahima-kathana

TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Krsna's holy name.

TEXT 322

navamete `bhakti-kalpa-vrksera varnana'
sri-caitanya-mali kaila vrksa aropana

TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Sri Caitanya Mahaprabhu Himself is the gardener who planted it.

TEXT 323

dasamete mula-skandhera `sakhadi-ganana,
sarva-sakha-ganera yaich e phala- vitarana

TRANSLATION

The Tenth Chapter describes the branches and sub-branches of the main trunk, and the distribution of their fruits.

TEXT 324

ekadase `nityananda-sakha-vivarana'
dvadase `advaita-skandha sakhara varnana,

TRANSLATION

The Eleventh Chapter describes the branch called Sri Nityananda Prabhu. The Twelfth Chapter describes the branch called Sri Advaita Prabhu.

TEXT 325

trayodase mahaprabhura `janma-vivarana'
krsna-nama-saha yaiche prabhura janama

TRANSLATION

The Thirteenth Chapter describes the birth of Sri Caitanya Mahaprabhu, which took place with the chanting of the holy name of Krsna.

TEXT 326

caturdase `balya-lijara' kichu vivarana
pancadase `pauganda-Iilara' sanksepe kathana

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly, describes the Lord's boyhood pastimes.

TEXT 327

sodasa paricchede `kaisora-Iila' ra uddesa
saptadase `yauvana-Iila' kahilun visesa

TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaisora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

TEXT 328

ei saptadasa prakara adi-Iilara prabandha
dvadasa prabandha tate gran tha-m ukhabandha

TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the Adi-Iila. Twelve of these constitute the preface of this scripture.

TEXT 329

panca-prabandhe panca-rasera carita
sanksepe kahilun ati,--na kailun vistrta

TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

TEXT 330

vrndavana-dasa iha `caitanya-mangale'
vistari' varnila nityananda-ajna-bale

TRANSLATION

By the order and strength of Sri Nityananda Prabhu, Srila Vrndavana dasa Thakura has elaborately described in his Caitanya-mangala all that I have not.

TEXT 331

sri-krsna-caitanya-Iila--adbhuta, anan ta
brahma-siva-sesa yanra nahi paya anta

TRANSLATION

The pastimes of Lord SriCaitanya Mahaprabhu are wonderful and unlimited. Even personalities like Lord Brahma, Lord Siva and Sesanaga cannot find their end.

TEXT 332

ye yei ams'a kahe, s-une sei dhanya
acire milibe tare sri-krsna-caitanya

TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Sri Krsna Caitanya Mahaprabhu.

TEXT 333

sri-krsna-caitanya, advaita, nityananda
srivasa-gadadharadi yata bhakta-vrnda

TRANSLATION

[Herein the author again describes the Panca-tattva.] Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivasa and all the devotees of Lord Caitanya.

TEXT 334

yata yata bhakta-gana vaise vrndavane
namra hana sire dharon sabara carane

TRANSLATION

I offer my respectful obeisances to all the residents of Vrndavana. I wish to place their lotus feet on my head in great humbleness.

TEXT 335-336

sri-s varupa-sri-rupa-sri-sanatana
sri-raghunatha-dasa, ara srijiva-carana

sire dhari vandon, nitya karon tanra asa
caitanya-caritamrta kahe krsnadasa

TRANSLATION

I wish to place the lotus feet of the Gosvamis on my head. Their names are Sri Svarupa Damodara, Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha dasa Gosvami and Sri J iva Gosvami. Placing their lotus feet on my head, always hoping to serve them, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Adi-lila, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahaprabhu in His youth.

"Caitanya-caritamrita - Adi Lila" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Adi Lila section.

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