

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

ĀDI-LILA Volume 1



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

ŚRĪ CAITANYA-CARITĀMṚTA

FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vṛndāvana, the most sacred city in all of India, Kṛṣṇadāsa Kavirāja Gosvāmī wrote his famous spiritual treatise *Caitanya-caritāmṛta*, describing the wonderful pastimes and precepts of Lord Śrī Caitanya Mahāprabhu. "By the mercy of Lord Caitanya," he wrote, "a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky."

Who was Lord Caitanya? A teacher, certainly, for His philosophical brilliance astounded the greatest scholars and logicians of His day. But besides being a teacher, He was a true saint, for He was always chanting the names of God and dancing, absorbed in ecstatic love for the Supreme Lord. Yet Kṛṣṇa dāsa regards Him as more than a teacher and more than a saint. Lord Caitanya, he asserts, is the Supreme Lord Himself playing the role of the Supreme Lord's devotee; no one, therefore, can be greater than Him.

But *Caitanya-caritāmṛta*, unlike today's many sentimental exaltations of bogus paperback Gods, is a book of reason and evidence; indeed, it is a unique book of spiritual science. Now, the author of *Bhagavad-gītā As It is*, *The Nectar of Devotion*, *Śrī Īsopaniṣad* and a host of other important spiritual texts has presented *Caitanya-caritāmṛta* in its fullness, verse by verse, with explanatory purports of extraordinary clarity and profundity. This book, therefore, offers sublime knowledge to one sincerely seeking the highest truth.

On the cover

Lord Caitanya in five features.



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Śrī Pañca-tattva

Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra (Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa).



Plate 1 Śrī Kṛṣṇa Caitanya and Lord Nityānanda have arisen like the sun and the moon to dissipate the darkness of ignorance. (p. 19)



Plate 2 Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without
(p. 46)

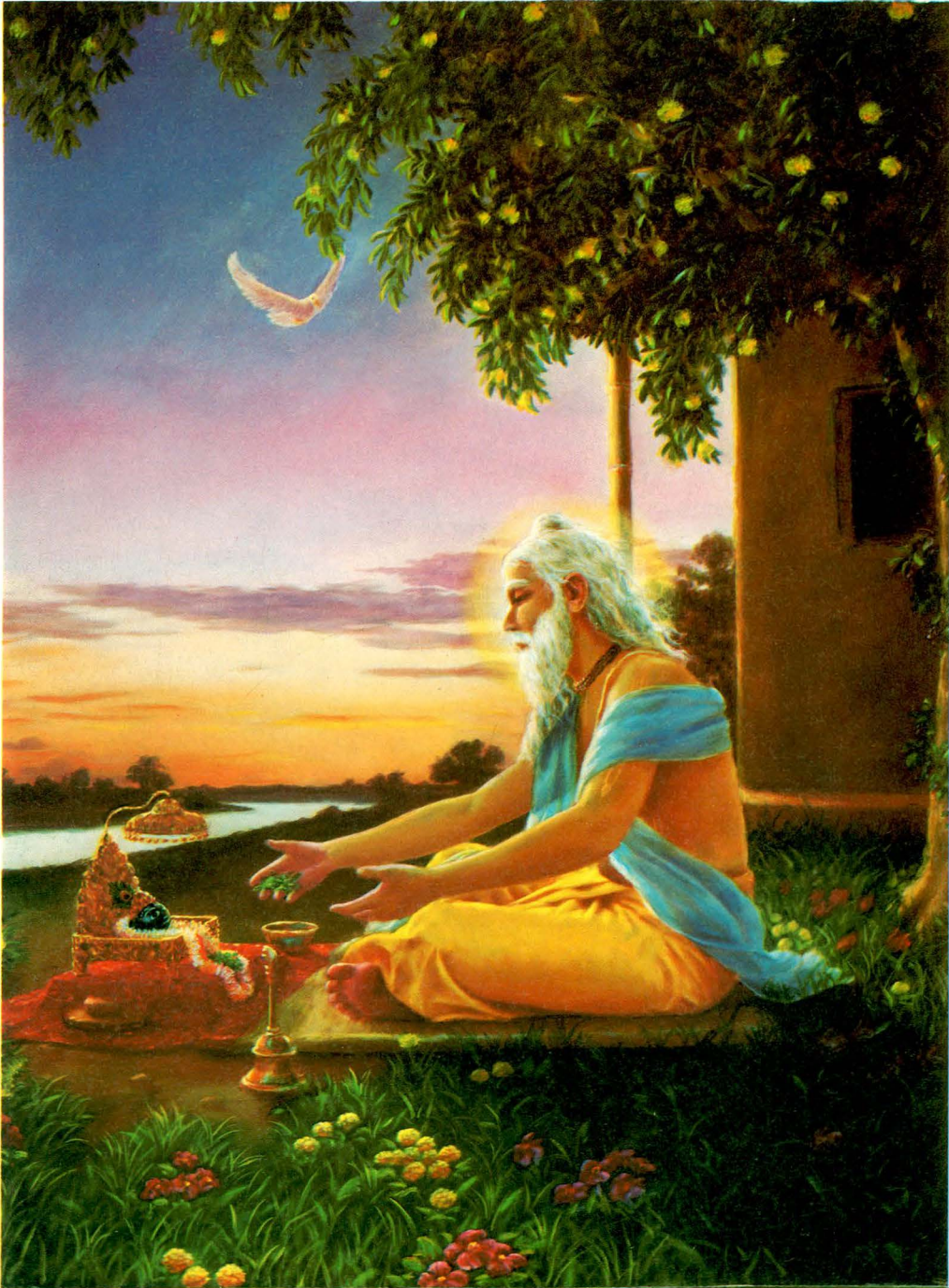
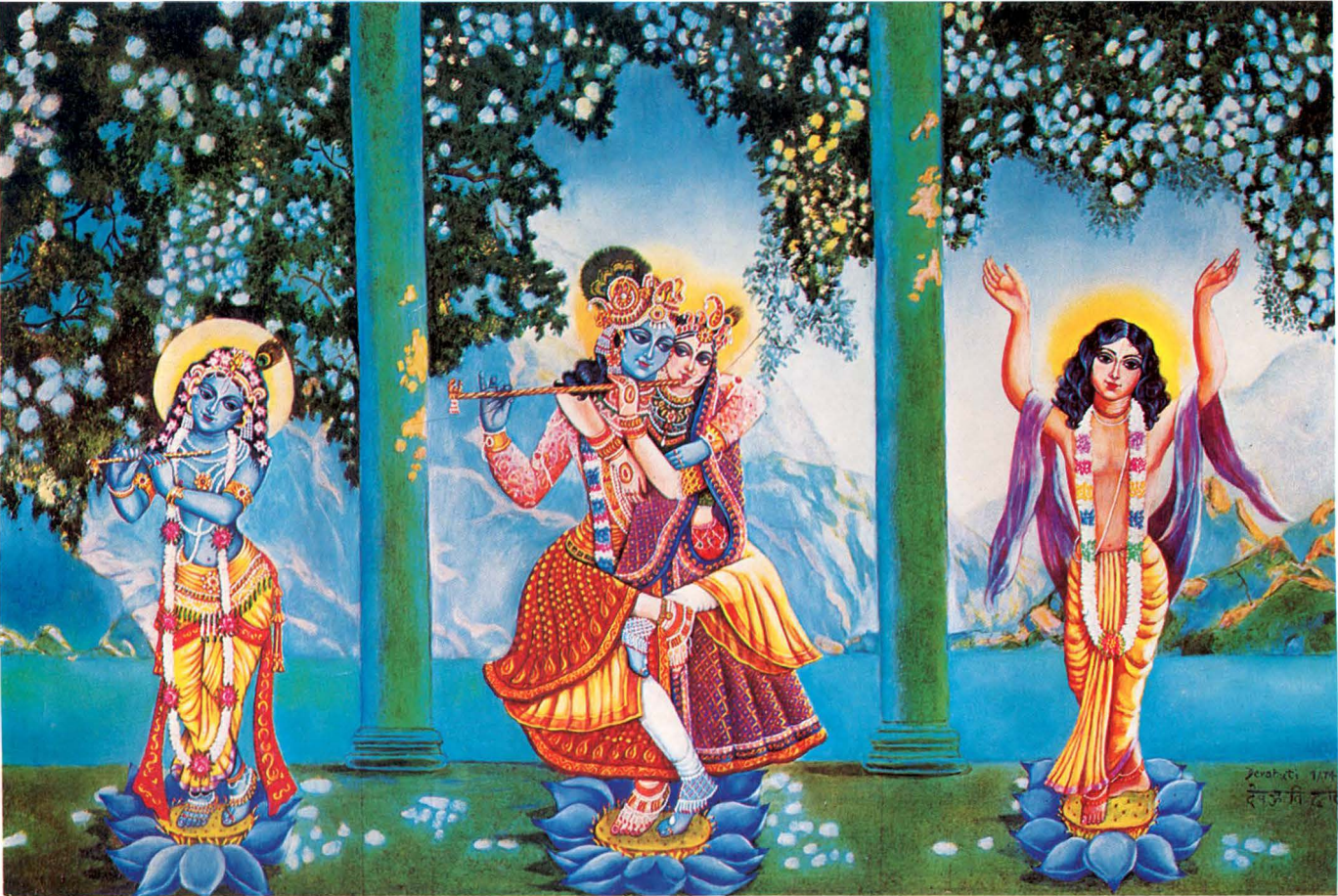


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Plate 4 "Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless." (p. 243)



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Plate 11 "O my dear Kṛṣṇadāsa, go to Vṛndāvana, for there you will attain all things." (p. 494)

ŚRĪ CAITANYA- CARITĀMṚTA

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Volume One

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and His Associates”

*with the original Bengali text,
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by

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A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Kṛṣṇa in *Bhagavad-gītā*. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa's teachings. Lord Kṛṣṇa's ultimate instruction in *Bhagavad-gītā* is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa 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, Kṣīrodakaśāyī Viṣṇu, 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-gītā*, Lord Kṛṣṇa 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 Māyāvādī 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 Māyāvādī philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The *Upaniṣads* 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 Kṛṣṇa, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vṛndāvana is as good as Lord Kṛṣṇa because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Kṛṣṇa and Lord Kṛṣṇa 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 (*gopīs*, or cowherd girls) simply loved Kṛṣṇa without a motive for material or spiritual gain. Caitanya also recommended *Śrīmad-Bhāgavatam* as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in

human life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.

Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of *sāṅkhya-yoga*, the *sāṅkhya* 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 Viṣṇu even without practicing involved sitting postures. Such meditation is called perfect *samādhi*. This perfect *samādhi* is verified at the end of the Sixth Chapter of *Bhagavad-gītā* where Lord Kṛṣṇa says: "And of all *yogīs*, 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 *sāṅkhya* philosophy of *acintya-bhedābheda-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 Kṛṣṇa 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 Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one's activities—both subtle and gross—become favorable. The *Bhagavad-gītā's* process of purifying consciousness is the process of fixing one's mind on Kṛṣṇa 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 *tulasī* 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-gītā* when Kṛṣṇa tells Arjuna of the knowledge of *yoga* whereby one can work without fruitive results. "O son of Pṛthā, 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 Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. 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 Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa 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 Kṛṣṇa consciousness does not run this risk. One has to engage his mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice. Before accepting *sannyāsa* (the renounced order), Lord Caitanya was known as Viśvambhara. The word *viśvambhara* refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Śrī Kṛṣṇa 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 Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, *Mahābhārata* and the *Upaniṣads*, He is the Supreme Personality of Godhead, Kṛṣṇa Himself, and He is worshipable by everyone in this age of disagreement. Everyone can join in His *sāṅkīrtana* 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 *māyā* 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 Kṛṣṇa 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

March 14, 1968
Birthday of Lord Caitanya
Śrī-Śrī-Rādhā-Kṛṣṇa Temple
New York, N.Y.

Introduction

(Originally delivered as five morning lectures on Caitanya-caritāmṛta—the authoritative biography of Lord Caitanya Mahāprabhu by Kṛṣṇadāsa Kavirāja Gosvāmī—before the International Society for Krishna Consciousness, New York City, April 10-14, 1967)

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 *amṛta*, immortal. The words *caitanya-caritāmṛta*, 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 *Kaṭha Upaniṣad* that eternity 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 (*māyā*) 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 (Māyāvādīs) maintain that both the living entity and God Himself are under the control of *māyā* 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 Kṛṣṇa Himself in *Bhagavad-gītā*:

*avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

“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)

Lord Caitanya Mahāprabhu should not be considered to be one of us. He is Kṛṣṇa Himself, the supreme living entity, and as such He never comes under the cloud of *māyā*. Kṛṣṇa, His expansions, and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach *kṛṣṇa-bhakti*, love of Kṛṣṇa. In other words, He is Lord Kṛṣṇa Himself teaching the living entities the proper way to approach Kṛṣṇa. 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 Kṛṣṇa (God) Himself teaching us how to become Kṛṣṇa conscious, and we must study Him in that light.

In *Bhagavad-gītā* Lord Kṛṣṇa sets forth the highest religious principle in this way:

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66)

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 *māyā*, 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 *māyā*, 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. *Māyā* 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 Kṛṣṇa’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 Mahāprabhu 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 *brāhmaṇa* and was not rich, He took *sannyāsa*, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Kṛṣṇa conscious, we have to give up the shackles of *māyā*, or, if we remain with *māyā*, 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 re-

nounced 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 Haridāsa 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 Kṛṣṇa consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From *Caitanya-caritāmṛta* 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-gītā* He is addressed as Acyuta, which means, "He who never falls down." This is indicated because in *Bhagavad-gītā* Arjuna had fallen into delusion but Kṛṣṇa had not. We often hear it said that God is infallible, and in *Bhagavad-gītā* Kṛṣṇa states:

*nānyarṁ guṇebhyaḥ kartāraṁ
yadā draṣṭānupaśyati
guṇebhyaś ca param vetti
mad-bhāvaṁ 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 Kṛṣṇa is overpowered by the material potency when He is in the material world. Kṛṣṇa and His incarnations are not under the control of material nature. They are totally free. Indeed, in *Śrīmad-Bhāgavatam* 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 unpoluted by material contamination while in the material world. It was Rūpa Gosvāmī who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Kṛṣṇa. 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 Kṛṣṇa's service can only be attained by working for Kṛṣṇa. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Kṛṣṇa. We can use everything: typewriters, automobiles, airplanes, missiles—anything. If we simply speak to people about Kṛṣṇa consciousness, we are also rendering service. If our minds, senses, speech, money and energies are thus

engaged in the service of Kṛṣṇa, we cannot be considered to be existing in material nature. By virtue of spiritual consciousness, or Kṛṣṇa consciousness, we transcend the platform of material nature. It is a fact that Kṛṣṇa, 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-caritāmṛta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Māyāvādīs, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaiṣṇavas, who are devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. “Previously we only talked of nonsense,” the Vaiṣṇava says. “Now let us begin our real talks, talks of Kṛṣṇa.” The Māyāvādīs 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 Kṛṣṇa, twenty-four hours in a day is 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-caritāmṛta* shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī 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 *paramparā*, the chain of disciplic succession beginning with Lord Kṛṣṇa Himself. Thus the *guru* is addressed in the plural to show the author’s highest respect for all the Vaiṣṇavas. 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 Kṛṣṇa’s energy. Lord Caitanya Mahāprabhu (sometimes called Kṛṣṇa Caitanya) is the embodiment of all of these; He is God, *guru*, devotee and the expansion of God. As His associate, Nityānanda, He is the first manifestation of energy; as Advaita, He is an incarnation; as Gadādhara, He is the internal potency; and as Śrīvāsa, He is the marginal living entity. Thus Kṛṣṇa should not be thought of as being alone but should be considered as eternally existing with all His manifestation, as described by Rāmānujācārya. In *viśiṣṭādvaita* 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-caritāmṛta* is not intended for the novice, for it is the post-graduate study of spiritual knowledge. Ideally, one begins with *Bhagavad-gītā* and advances through *Śrīmad-Bhāgavatam* to the *Caitanya-caritāmṛta*. Although all these great scriptures are on the same absolute level, for the sake of comparative study *Caitanya-caritāmṛta* is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Nityānanda 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 Nityānanda.

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

*hiraṇmayena pātreṇa
satyasyāpihitam mukham
tat tvam pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye*

“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.” (*Śrī Īsopaniṣad*, 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 *Īsopaniṣad*, 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, Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in *Bhagavad-gītā* that the impersonal Brahman rests on Him (*brahmaṇo hi pratiṣṭhāham*, Bg. 14.27). The Paramātmā, 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. Kṛṣṇa 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 Kṛṣṇa, God, and nothing is equal to or greater than Him. There is no superior to be conceived. He is the Supreme Person.

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

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

“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya who is more magnanimous than any other *avatāra*, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa.”

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 Kṛṣṇa. He does not pursue the paths of *karma-yoga* or *jñāna-yoga* or *haṭha-yoga* but begins at the

end of material existence, at the point where one gives up all material attachment. In *Bhagavad-gītā* Kṛṣṇa 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 Māyāvādīs would have all talk cease there, but at that point the real discussion only begins. It is the *Vedānta-sūtra* which begins: *athāto brahma-jijñāsā*: “Now let us begin to inquire about the Supreme Absolute Truth.” Rūpa Gosvāmī 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 *ācārya*, a great teacher, taught that we can enter into a relationship with God and actually become God's friend. In *Bhagavad-gītā* Kṛṣṇa showed Arjuna His universal form because Arjuna was His “very dear friend.” Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna actually asked Kṛṣṇa to forgive the familiarity of his friendship. Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there is no limit to this friendship. We can become friends of Kṛṣṇa 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-caritāmṛta* but of *Śrīmad-Bhāgavatam* 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 Kṛṣṇa the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa's mother, Yaśodā, told the Lord, “Here, eat this or You'll die. Eat nicely.” In this way Kṛṣṇa, 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 Kṛṣṇa.

However, Lord Caitanya's greatest gift was His teaching that Kṛṣṇa can be actually treated as one's lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Kṛṣṇa was so obliged to the *gopīs*, the cowherd girls of Vṛndāvana, 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 Kṛṣṇa as lover and beloved was given by Caitanya Mahāprabhu. It was never given by any previous incarnation or *ācārya*. Thus Rūpa Gosvāmī wrote of Caitanya: “Devotional service itself is the highest platform, the glorious platform which You have contributed. You are Kṛṣṇa in a yellow complexion, and You are Śacīnandana, the son of mother Śacī. Those who hear *Caitanya-caritāmṛta* will keep You in their hearts. It will be easy to understand Kṛṣṇa through You.” Thus Caitanya Mahāprabhu came to deliver Kṛṣṇa. 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 Vaiṣṇava 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 Vaiṣṇava 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 Kṛṣṇa 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 Kṛṣṇa as its object leads downward. It is not that Kṛṣṇa or God is something obscure or something that only a few chosen people can attain. Caitanya Mahāprabhu 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 Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Rādhārāṇī, Caitanya tries to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī’s love. “How does Rādhārāṇī give Me such pleasure?” He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya’s incarnation. Caitanya is Kṛṣṇa, but He has taken the mode or role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus He is addressed: “I offer my respectful obeisances unto the Supreme Lord who is absorbed in Rādhārāṇī’s thoughts.”

This brings up the question of who Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love. This is not ordinary love; Kṛṣṇa has immense potencies, of which three are principal: internal, external and marginal. In the internal potency there are three divisions: *saṁvit*, *hlādinī* and *sandhinī*. The *hlādinī* 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 Kṛṣṇa, who is always spiritual, tries to seek pleasure on this material plane like us. Kṛṣṇa 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 Kṛṣṇa's pleasure can be obtained, we must read the Tenth Canto of *Śrīmad-Bhāgavatam* in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the *Daśama-skandha*, the Tenth Canto. Kṛṣṇa's embracing Rādhārāṇī or His dancing with the cowherd girls in the *rāsa* dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Kṛṣṇa is like themselves and that He embraces the *gopīs* just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not *kṛṣṇa-bhakti*, love of Kṛṣṇa, but *prākṛta-sahajiyā*—materialistic lust.

In order to avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, he cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī, and He exhibits His potency or His energy as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī 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 Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, 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 Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa, there is no meaning to Rādhā. Because of this, the Vaiṣṇava 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 Rādhā-Kṛṣṇa. Similarly, those who worship the name of Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first of all utter the name of Sītā. In any case—Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa—the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of the internal pleasure potency of Kṛṣṇa. Although we speak of

“when” Kṛṣṇa 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 Rādhā and Kṛṣṇa are one and that They also become divided, the question “When?” automatically comes to mind. When Kṛṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and when He wanted to understand Himself through the agency of Rādhā, He united with Rādhārāṇī, and that unification is called Lord Caitanya.

Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? It is explained that Kṛṣṇa desired to know the glory of Rādhā’s love. “Why is She so much in love with Me?” Kṛṣṇa 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 Kṛṣṇa, 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 Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise: “Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She actually feeling?” In order to taste the essence of that loving affair, Kṛṣṇa 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 Mahāprabhu 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 Mahāprabhu. The full significance of His appearance will be explained in later chapters.

The manifestations of the Supreme are also explained in *Caitanya-caritāmṛta*. After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to Nityānanda. He explains that Nityānanda is a manifestation of Saṅkarṣaṇa, who is the origin of the Mahā-Viṣṇu. Kṛṣṇa’s first manifestation is as Balarāma and then Saṅkarṣaṇa, and after Saṅkarṣaṇa He is manifest as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Śrī Kṛṣṇa is the origin, as confirmed in *Brahma-saṁhitā*. 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 *viṣṇu-tattva*. Viṣṇu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universe, Viṣṇu expands Himself as the Mahā-Viṣṇu. This Mahā-Viṣṇu lies down on the Causal Ocean and breathes all the universes from His nostrils. Thus from the Mahā-Viṣṇu 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 Vāmana, 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 Viṣṇu and is worshiped by all Hindus from the Himalayas down to the Bay of Bengal.

That Mahā-Viṣṇu who lies on the Causal Ocean is actually an expansion of Balarāma, who is Kṛṣṇa's first expansion, and, in the Vṛndāvana pastimes, is the brother of Kṛṣṇa. In the *mahā-mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the word Rāma refers to Balarāma. Since Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Nityānanda as well.

The subject matter of *Caitanya-caritāmṛta* primarily deals with what is beyond this material creation. The cosmic material expansion is called *māyā* 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-gītā*:

*paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati*

“Yet there is another nature, which is eternal and is transcendent 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 (*vyaktaḥ*) and unmanifested (*avyaktaḥ*). 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 Kṛṣṇa Himself in *Bhagavad-gītā*, where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter:

*imam̐ vivasvate yogam̐
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt*

“I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.” (Bg. 4.1)

This is the method of *paramparā*, or disciplic succession. Similarly, in *Śrīmad-Bhāgavatam* Kṛṣṇa imparted knowledge into the heart of Brahmā, the first created creature within the universe. Brahmā imparted those lessons to his disciple, Nārada, and Nārada imparted that knowledge to his disciple, Vyāsadeva. Vyāsadeva imparted it to Madhvācārya, and from Madhvācārya the knowledge comes down to Mādhavendra Purī, to Tśvara Purī and from him to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa 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 *ācārya* (one who teaches by example), He accepted a spiritual master. Even Kṛṣṇa 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 *Śrīmad-Bhāgavatam*, it is stated that Kṛṣṇa, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahmā. 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 Kṛṣṇa. Thus Kṛṣṇa 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 *Śrīmad-Bhāgavatam* there is a great deal of information given about the Vaikuṅṭha planetary systems which are beyond the material universe. Similarly, a great deal of inconceivable information is given in *Caitanya-caritāmṛta*. 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, *śabda*, 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 *Vaikuṅṭhalokas*. In every *Vaikuṅṭhaloka* *Nārāyaṇa* presides in the form of His four-armed expansions: *Saṅkaraṣaṇa*, *Pradyumna*, *Aniruddha* and *Vāsudeva*.

As stated before, the material universes are manifested by the Lord in the form of *Mahā-Viṣṇu*. Just as a husband and wife combine to beget offspring, the *Mahā-Viṣṇu* combines with His wife *Māyā*, or material nature. This is also confirmed in the *Bhagavad-gītā* where *Kṛṣṇa* states:

*sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṃ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā*

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

Viṣṇu impregnated *Māyā* 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, *Kṛṣṇa* or *Mahā-Viṣṇu*, 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-saṁhitā* 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 *Kṛṣṇa* can touch just by glancing. We can only see with our eyes, we cannot touch or smell with them. *Kṛṣṇa*, however, can smell and also eat with His eyes. When foodstuffs are offered to *Kṛṣṇa* 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 *Kṛṣṇa* 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.

Viṣṇu does not require anything in order to create. He does not require the goddess *Lakṣmī* in order to give birth to *Brahmā*, for *Brahmā* is born from a lotus flower which grows from the navel of *Viṣṇu*. The goddess *Lakṣmī* sits at the feet of *Viṣṇu* 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 Brahmā's birth from the navel of Viṣṇu 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.

Brahmā is born from the navel of Garbhodakaśāyī Viṣṇu, who is but a partial manifestation of the Mahā-Viṣṇu. Countless universes reside like seeds within the skin pores of the Mahā-Viṣṇu, 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 Mahā-Viṣṇu, for within one breath all of the universes are created and annihilated. Lord Brahmā only lives for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahmā, and Brahmā lives one hundred of his years. Yet the whole life of Brahmā is contained within one breath of the Mahā-Viṣṇu. Thus it is not possible for us to imagine the breathing power of the Supreme Lord. That Mahā-Viṣṇu is but a partial manifestation of Kṛṣṇa.

Thus Kṛṣṇadāsa Kavirāja Gosvāmī discusses Lord Caitanya Mahāprabhu as Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, and Lord Nityānanda as Balarāma, the first expansion of Kṛṣṇa. Advaitācārya, another principal disciple of Lord Caitanya Mahāprabhu's, is accepted as an expansion of the Mahā-Viṣṇu. Thus Advaitācārya 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 *ācārya*, teacher, because he disseminated Kṛṣṇa consciousness. In this way he is just like Caitanya Mahāprabhu. Although Caitanya is Śrī Kṛṣṇa Himself, He appears as a devotee to teach people in general how to love Kṛṣṇa. Similarly, Advaitācārya appeared just to distribute the knowledge of Kṛṣṇa consciousness. Thus he is also the Lord incarnated as a devotee. Kṛṣṇa is manifested in five different expansions, and He and all of His associates appear as devotees of the Supreme Lord in the form of Śrī Kṛṣṇa Caitanya, Nityānanda, Advaitācārya, Gadādhara, Śrīvāsa and others. In all cases, Caitanya Mahāprabhu is the source of energy for all His devotees. Since this is the case, if we take shelter of Caitanya Mahāprabhu for the successful execution of Kṛṣṇa consciousness, we are sure to make progress. One devotional song by Narottama dāsa Ṭhākura 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-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, was an inhabitant of Vṛndāvana 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 Rādhā-Kṛṣṇa, and once when there was some misunderstanding amongst his family about devotional service, Kṛṣṇadāsa Kavirāja was advised by Nityānanda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the

Gosvāmīs, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write *Caitanya-caritāmṛta* by the devotees of Vṛndāvana. 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 Kṛṣṇadāsa Kavirāja Gosvāmī was living in Vṛndāvana, there were not very many temples. At that time Madana-mohana, Govindajī and Gopinātha were the three principal temples. As a resident of Vṛndāvana, 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-caritāmṛta*, Kṛṣṇadāsa first offers his obeisances to Madana-mohana *vigraha*, the Deity who can help us progress in Kṛṣṇa consciousness. In the execution of Kṛṣṇa consciousness, our first business is to know Kṛṣṇa and our relationship with Him. To know Kṛṣṇa is to know one's self, and to know one's self is to know one's relationship with Kṛṣṇa. Since this relationship can be learned by worshiping Madana-mohana *vigraha*, Kṛṣṇadāsa Kavirāja Gosvāmī first establishes his relationship with Him.

When this is established, Kṛṣṇadāsa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vṛndāvana. In the spiritual world of Vṛndāvana 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 Vṛndāvana Kṛṣṇa herds the *surabhi* cows, and He is worshiped by hundreds and thousands of *gopīs*, cowherd girls, who are all goddesses of fortune. When Kṛṣṇa descends to the material world, this same Vṛndāvana descends just as an entourage accompanies an important personage. Because when Kṛṣṇa comes, His land also comes, Vṛndāvana is not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Vṛndāvana. Although one may complain that no *kalpa-vṛkṣa*, wish-fulfilling trees, exist there, when the Gosvāmīs were there, the *kalpa-vṛkṣa* were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvāmīs 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.

Vṛndāvana 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 Vṛndāvana?" one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Kṛṣṇadāsa Kavirāja Gosvāmī considered Vṛndāvana in India to be as good as the Vṛndāvana in the spiritual sky, and in *Caitanya-caritāmṛta* he describes Rādhārāṇī and Kṛṣṇa as seated beneath a wish-fulfilling tree in Vṛndāvana on a throne decorated with valuable jewels. There Kṛṣṇa's dear friends, the cowherd boys and the *gopīs*, serve Rādhā and Kṛṣṇa 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 Vṛndāvana to offer their respects to the Deities there.

Kṛṣṇadāsa Kavirāja Gosvāmī maintains that the Rādhā and Kṛṣṇa Deities show us how to serve Rādhā and Kṛṣṇa. 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 Gopīnātha Deity is Kṛṣṇa as master and proprietor of the *gopīs*. He attracted all the *gopīs*, 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 *Śrīmad-Bhāgavatam*. These *gopīs* were childhood friends of Kṛṣṇa, 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 Kṛṣṇa, 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 *rāsa-ṅgā* dance, and it is the most elevated of all the Vṛndāvana pastimes. Kṛṣṇa is therefore called Gopīnātha because He is the beloved master of the *gopīs*.

Kṛṣṇadāsa Kavirāja Gosvāmī petitions the blessings of Lord Gopīnātha. “May that Gopīnātha, the master of the *gopīs*, Kṛṣṇa, bless you. May you become blessed by Gopīnātha.” Just as Kṛṣṇa attracted the *gopīs* by the sweet sound of His flute, the author of *Caitanya-caritāmṛta* prays that He will also attract the reader’s mind by His transcendental vibration.

CHAPTER 1

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī are the two principal followers of Śrīla Svarūpa Dāmodara Gosvāmī, who acted as the most confidential servitor of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, known as Viśvambhara in His early life. A direct disciple of Śrīla Rūpa Gosvāmī was Śrīla Raghunātha dāsa Gosvāmī. The author of *Śrī Caitanya-caritāmṛta*, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, stands as the direct disciple of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

The direct disciple of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was Śrīla Narottama dāsa Ṭhākura, who accepted Śrīla Viśvanātha Cakravartī as his servitor. Śrīla Viśvanātha Cakravartī Ṭhākura accepted Śrīla Jagannātha dāsa Bābājī, who initiated Śrīla Bhaktivinoda Ṭhākura, who in turn initiated Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Oṃ Viṣṇupāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the divine master of our humble self.

Since we belong to this chain of disciplic succession from Śrī Caitanya Mahāprabhu, this edition of *Śrī Caitanya-caritāmṛta* will contain nothing newly manufactured by our tiny brains, but only remnants of foodstuff originally eaten by the Lord Himself. Lord Śrī Caitanya Mahāprabhu 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 Śrī Caitanya Mahāprabhu. 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 *Śrī Caitanya-caritāmṛta*, which is a transcendental literature meant for the post-graduate study of one who has realized all the Vedic literatures such as the *Upaniṣads* and *Vedānta* and their natural commentaries such as *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*.

This edition of *Śrī Caitanya-caritāmṛta* 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 *Śrī Caitanya-caritāmṛta* begins with fourteen Sanskrit verses that describe the Absolute Truth. Then the next three Sanskrit verses describe the principal Deities of Vṛndāvana, namely, Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopināthajī. 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 (*avatāras*) 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 Śrī 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 (Vaikuṅṭha), the queens of Dvārakādhāma and, highest of all, the damsels of Vrajadhāma. Finally, there is the Supreme Lord Himself, who is the fountainhead of all these manifestations.

Lord Śrī Kṛṣṇa 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 *Vedānta-sūtras*, is called *acintya-bhedābheda-tattva*, or the conception of simultaneous oneness and difference. In the latter portion of this chapter, the transcendental position of Śrī Caitanya Mahāprabhu and that of Śrīla Nityānanda Prabhu are described with reference to the above theistic facts.

TEXT 1

বন্দে গুরুশীলভক্তানীশমীশাবতারকান্ ।

তৎপ্রকাশাংশ্চ তচ্ছক্তিঃ কৃকর্চৈভ্যসংজ্ঞকান্ ॥ ১ ॥

vande gurūn īśa-bhaktān

īśam īśāvatārakān

tat-prakāśānś ca tac-chaktīḥ

kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *ca*—and; *tat*—of the Supreme Lord; *śaktīḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñakam*—named.

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, Śrī Kṛṣṇa Caitanya.

TEXT 2

বন্দে শ্রীকৃষ্ণচৈতন্যনিত্যানন্দৌ সহোদিতৌ ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ শন্দৌ তমো-নুদৌ ॥২॥

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau

SYNONYMS

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

TRANSLATION

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

TEXT 3

যদৈকতং ব্রহ্মোপনিষদি ভদপ্যন্ত তনুভা
য আত্মাস্তর্ধামী পুরুষ ইতি সোহস্ত্রাংশবিত্তবঃ ।
যদৈকশরৈঃ পূর্নো য ইহ ভগবান্ স অয়ময়ং
ন চৈতন্ত্রাং কৃকাঙ্কগতি পরভবং পরমিহ ॥ ৩ ॥

*yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

SYNONYMS

yat—that which; *advaitam*—nondual; *brahma*—the impersonal Brahman; *upaniṣadi*—in the *Upaniṣads*; *tat*—that; *api*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaryāmī*—indwelling Lord; *puruṣaḥ*—supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *āṁśa-vibhavaḥ*—plenary expansion; *ṣaḍ-aiśvaryaiḥ*—with all six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this; *na*—not; *caitanyāt*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvaṁ*—truth; *param*—another; *iha*—here.

TRANSLATION

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

TEXT 4

অনর্পিতচরীং চিরাৎ করুণয়াবতীর্ণঃ কলৌ
সমর্পয়িতুম্মতোজ্জ্বলরসাং স্বভক্তিশ্রিয়ম্ ।
হরিঃ পুরটসুন্দরদ্যুতিকদম্বসন্দীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বঃ শচীনন্দনঃ ॥ ৪ ॥

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandana*

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—lighted up; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

TRANSLATION

May that Lord, who is known as the son of Śrīmatī Śacīdevī, 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

রাধা কৃষ্ণপ্রণয়বিকৃতিহ্লাদিনীশক্তিরস্মা-
দেকাশ্মানাবপি ভূবি পুরা দেহভেদং গতো তৌ ।
চৈতন্যার্থ্যং প্রকটমধুনা তদ্বয়ং চৈক্যমাপ্তং
রাধাভাবহ্যতিস্বলিতং নৌমি কৃষ্ণস্বরূপম্ ॥ ৫ ॥

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanya-khyam prakṛtam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—those two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakṛtam*—manifest; *adhunā*—now; *tad-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *suvalitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

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

TEXT 6

শ্রীরাধায়াঃ শ্রণয়মহিমা কীদৃশো বানশৈব-
শ্বাস্তোঃ ষেনাভুতমধুরিমা কীদৃশো বা মদীষঃ ।

সৌখ্যাকাশ্মা মদমুভবতঃ কীদৃশং বেতি লোভ-
ভুত্বাভ্যঃ সমজনি শচীগৰ্ভসিদ্ধৌ হরীন্দুঃ ॥ ৬ ॥

*śrī-rādhāyāḥ; praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tat-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ*

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; *praṇaya-mahimā*—the greatness of the love; *kīdṛśaḥ*—of what kind; *vā*—or; *anayā*—by this one (Rādhā); *eva*—alone; *āsvādyāḥ*—to be relished; *yena*—by that love; *adbhuta-madhurimā*—the wonderful sweetness; *kīdṛśaḥ*—of what kind; *vā*—or; *madīyaḥ*—of Me; *saukhyam*—the happiness; *cā*—and; *āsyāḥ*—Her; *mat-anubhavataḥ*—from realization of My sweetness; *kīdṛśam*—of what kind; *vā*—or; *iti*—thus; *lobhāt*—from the desire; *tat*—Her; *bhāva-āḍhyaḥ*—richly endowed with emotions; *samajani*—took birth; *śacī-garbha*—of the womb of Śrīmatī Śacīdevī; *sindhau*—in the ocean; *hari*—Lord Kṛṣṇa; *induḥ*—like the moon.

TRANSLATION

Desiring to understand the glory of Rādhārāṇī'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 Śrīmatī Śacīdevī, as the moon appears from the ocean.

TEXT 7

সঙ্কৰ্ষণঃ কারণতোয়শায়ী গৰ্ভোদশায়ী চ পয়োক্ষিশায়ী ।
শেষশ যশ্চাংশকলাঃ স নিত্যানন্দাধ্যরামঃ শরণং মমাস্তু ॥৭॥

*saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
'nandākhya-rāmaḥ śaraṇam mamāstu*

SYNONYMS

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; *kāraṇa-toya-śāyī*—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; *garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; *cā*—and; *payāḥ-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; *śeṣaḥ*—Śeṣa Nāga, the couch of Viṣṇu; *cā*—and; *yasya*—whose; *āṁśa*—plenary portions; *kalāḥ*—and parts of the plenary portions; *saḥ*—He; *nityānanda-ākhyā*—known as Lord Nityānanda; *rāmaḥ*—Lord Balarāma; *śaraṇam*—shelter; *mama*—my; *astu*—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are his plenary portions and the portions of His plenary portions.

TEXT 8

মায়াতীতে ব্যাপিবকুঠলোকে
পূর্ণৈশ্বৰ্যে শ্ৰীচতুৰ্ব্যুহমধ্যে ।
রূপং যশ্চোক্তান্তি সঙ্কৰ্শণাখ্যং
তং শ্ৰীনিত্যানন্দরামং প্রপদ্যে ॥ ৮ ॥

*māyātīte vyāpi-vaikuṅṭha-loke
pūrṇaiśvare śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyam
taṁ śrī-nityānanda-rāmaṁ prapadye*

SYNONYMS

māyā-atīte—beyond the material creation; *vyāpi*—all-expanding; *vaikuṅṭha-loke*—in Vaikuṅṭhaloka, the spiritual world; *pūrṇa-aiśvare*—endowed with full opulence; *śrī-catur-vyūha-madhye*—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); *rūpaṁ*—form; *yasya*—whose; *udbhāti*—appears; *saṅkarṣaṇa-ākhyam*—known as Saṅkarṣaṇa; *taṁ*—to Him; *śrī-nityānanda-rāmaṁ*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṅṭhaloka, far beyond the material creation.

TEXT 9

মায়াভর্তাজাগুসংবাশ্রয়াকঃ
শেতে সাক্ষাৎ কারণাঙ্কোদ্বিমধ্যে ।
যশ্চৈক্যং শ্ৰীগুমানাদিবে-
স্তং শ্ৰীনিত্যানন্দরামং প্রপদ্যে ॥ ৯ ॥

*māyā-bhartājāgūsaṅgāśrayākaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāntyaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye*

SYNONYMS

māyā-bhartā—the master of the illusory energy; *ajāṅḍa-saṅgha*—of the multitude of universes; *āśraya*—the shelter; *aṅgaḥ*—whose body; *śete*—He lies; *sākṣāt*—directly; *kāraṇa-ambhodhi-madhye*—in the midst of the Causal Ocean; *yasya*—whose; *eka-aṁśaḥ*—one portion; *śrī-pumān*—the Supreme Person; *ādi-devaḥ*—the original *puruṣa* incarnation; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original *puruṣa*, the master of the illusory energy, and the shelter of all the universes.

TEXT 10

যস্তাংশাংশঃ শ্রীল-গর্ভোদশায়ী
 যন্নাভ্যঙ্কং লোকসংঘাতনালম্ ।
 লোকস্রষ্টুঃ সূতিকাদামধাতু-
 স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১০ ॥

yasyāṁśaṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; *āṁśa-āṁśaḥ*—portion of a plenary portion; *śrīla-garbhā-uda-śāyī*—Garbhodakaśāyī Viṣṇu; *yat*—of whom; *nābhi-abjam*—the navel lotus; *loka-saṅghāta*—of the multitude of planets; *nālam*—having a stem that is the resting place; *loka-sraṣṭuḥ*—of Lord Brahmā, creator of the planets; *sūtikā-dhāma*—the birthplace; *dhātuḥ*—of the creator; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

TEXT 11

যস্তাংশাংশাংশঃ পরাভ্রাষিলানাং
 পোষ্টা বিষ্ণুর্ভাতি দুষ্কাক্ষিশায়ী ।

কৌণ্ডীভর্তা যংকলা সৌহৃদ্যানস্ত-
স্তং ত্রিনিত্যানন্দরামং প্রপত্তে ॥ ১১ ॥

*yasyāṁśārṁśārṁśaḥ parātmākḥilānām
poṣṭā viṣṇur bhāti dugdhābdhi-sāyī
kṣauṇḍī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye*

SYNONYMS

yasya—whose; *arṁśa-arṁśa-arṁśaḥ*—a portion of a portion of a plenary portion; *para-ātmā*—the Supersoul; *akḥilānām*—of all living entities; *poṣṭā*—the maintainer; *viṣṇuḥ*—Viṣṇu; *bhāti*—appears; *dugdha-abdhi-sāyī*—Kṣīrodakaśāyī Viṣṇu; *kṣauṇḍī-bhartā*—upholder of the earth; *yat*—whose; *kalā*—portion of a portion; *saḥ*—He; *api*—certainly; *anantaḥ*—Śeṣa Nāga; *taṁ*—to Him; *śrī-nityānanda-rāmaṁ*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

TEXT 12

মহাবিশ্বূর্জগৎকর্তা মায়য়া যঃ সৃজত্যদঃ ।
তস্তাবতার এবায়মঐতীচার্য ঐশ্বরঃ ॥ ১২ ॥

*mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya īśvaraḥ*

SYNONYMS

mahā-viṣṇuḥ—of the name Mahā-Viṣṇu, the resting place of the efficient cause; *jagat-kartā*—the creator of the cosmic world; *māyayā*—by the illusory energy; *yaḥ*—who; *sṛjati*—creates; *adaḥ*—that universe; *tasya*—His; *avatāraḥ*—incarnation; *eva*—certainly; *ayam*—this; *advaita-ācāryaḥ*—of the name Advaita Ācārya; *īśvaraḥ*—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.

TEXT 13

অদ্বৈতং হরিগাঈত্বতাদাচার্ধং ভক্তিশংসনাং ।

ভক্তাবতারমীশং তমদ্বৈতাচার্ধমাশ্রয়ে ॥ ১৩ ॥

*advaitam hariṅādvaitād
ācāryam bhakti-śarṁsanāt
bhaktāvatāram īśam tam
advaitācāryam āśraye*

SYNONYMS

advaitam—known as Advaita; *hariṅā*—with Lord Hari; *advaitāt*—from being non-different; *ācāryam*—known as Ācārya; *bhakti-śarṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhakta-avatāram*—the incarnation as a devotee; *īśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

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 Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 14

পঞ্চতত্ত্বাত্মকং কৃষ্ণং ভক্তরূপস্বরূপকম্ ।

ভক্তাবতারং ভক্তাখ্যং নমামি ভক্তশক্তিকম্ ॥ ১৪ ॥

*pañca-tattvātmakam kṛṣṇam
bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam
namāmi bhakta-śaktikam*

SYNONYMS

pañca-tattva-ātmakam—comprehending the five transcendental subject matters; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee; *sva-rūpakam*—in the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhakta-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

TRANSLATION

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

TEXT 15

ଜୟତାଂ ସୁରତୌ ମନ୍ଦୋର୍ଯ୍ୟ ମନ୍ଦମତେଗତୀ ।
 ମଂସର୍ବସ୍ବପଦାଂଭୋଜୌ ରାଧାମଦନମୋହନୌ ॥ ୧୫ ॥

*jayatām suratau paṅgor
 mama manda-mater gatī
 mat-sarvasva-padāmbhojau
 rādhā-madana-mohanau*

SYNONYMS

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

TRANSLATION

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

TEXT 16

ନୀବ୍ୟଦ୍‌ସ୍ମିନ୍ନାରଣ୍ୟକଲ୍ପକ୍ରମାଧଃ-
 ଶ୍ରୀମଦ୍‌ରତ୍ନାଗାରସିଂହାସନେଷୁ ।
 ଶ୍ରୀମଦ୍‌ରାଧା-ଶ୍ରୀଗୋବିନ୍ଦଦେବୌ
 ପ୍ରେଷ୍ଠାଣୀଭିଃ ସେବ୍ୟମାନୌ ସ୍ମରାମି ॥ ୧୬ ॥

*dīvyad-ṽṇdāraṇya-kalpa-drumādhaḥ-
 śrīmad-ratnāgāra-siṁhāsana-sthau
 śrīmad-rādhā-śrī-govinda-devau
 preṣṭhāṅbhīḥ sevyamānau smarāmi*

SYNONYMS

dīvyat—shining; *ṽṇdā-araṇya*—in the forest of ṽṇdāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *siṁha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrī-govinda-devau*—and Śrī Govindadeva; *preṣṭha-āṅbhīḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

TRANSLATION

In a temple of jewels in ṽṇdāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 17

শ্রীমান্ রাসরসাম্বী বংশীবটভটস্থিতঃ ।
কৰ্ষন্ বেণুৰ্বেগৈর্গৌপীর্গৌপীনাথঃ শ্রিয়েহস্তু নঃ ॥ ১৭ ॥

*śrīmān rāsa-rasārambhī
varṁśīvaṭa-ṭaṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopī-nāthaḥ śriye 'stu naḥ*

SYNONYMS

śrīmān—most beautiful; *rāsa*—of the *rāsa* dance; *rasa*—of the mellow; *ārambhī*—the initiator; *varṁśī-vaṭa*—of the name Varṁśīvaṭa; *ṭaṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—of the flute; *svanaiḥ*—by the sounds; *gopīr*—the cowherd girls; *gopī-nāthaḥ*—Śrī Gopīnātha; *śriye*—benediction; *astu*—let there be; *naḥ*—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Varṁśīvaṭa 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

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ১৮ ॥

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glory; *śrī-caitanya*—to Śrī Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glory to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

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

TEXT 19

এই ভিন ঠাকুর গোড়ীয়াকে করিয়াছেন আশ্রয় ।
এ ভিনের চরণ বন্দেঁ, ভিনে মোর নাথ ॥ ১৯ ॥

*ei tina ṭhākura gauḍīyāke kariyāchena ātmasāt
e tintera caraṇa vandoḥ, tine mora nātha*

SYNONYMS

ei—these; *tina*—three; *ṭhākura*—Deities; *gauḍīyāke*—the Gauḍīya Vaiṣṇavas; *kariyāchena*—have done; *ātmasāt*—absorbed; *e*—these; *tintera*—of the three; *caraṇa*—lotus feet; *vandoḥ*—I worship; *tine*—these three; *mora*—my; *nātha*—Lords.

TRANSLATION

These three Deities of Vṛndāvana [Madana-mohana, Govinda and Gopinātha] have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

PURPORT

The author of *Śrī Caitanya-caritāmṛta* offers his respectful obeisances unto the three Deities of Vṛndāvana named Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopināthajī. These three Deities are the life and soul of the Bengali Vaiṣṇavas, or Gauḍīya Vaiṣṇavas, who have a natural aptitude for residing in Vṛndāvana. The Gauḍīya Vaiṣṇavas who follow strictly in the line of Śrī Caitanya Mahāprabhu 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 Śrī Caitanya Mahāprabhu scrupulously follow these principles of approach.

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

The three Deities—Madana-mohana, Govinda and Gopījana-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. *Paṅgoḥ* refers to one who cannot move independently by his own strength, and *manda-mateḥ* 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 Kṛṣṇa and the devotees one reaches perfection in devotional service, he can appreciate Kṛṣṇa as Gopījana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Śrī Caitanya Mahāprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vṛndāvana by different Gosvāmīs. They are very dear to the Gauḍīya Vaiṣṇavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vṛndāvana, such as the temple of Rādhā-Dāmodara of Jīva Gosvāmī, the temple of Śyāmasundara of Śyāmānanda Gosvāmī, the temple of Gokulānanda of Lokanātha Gosvāmī, and the temple of Rādhāramaṇa of Gopāla Bhaṭṭa Gosvāmī. There are seven principal temples over four hundred years old that are the most important of the 5,000 temples now existing in Vṛndāvana.

“*Gauḍīya*” indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhya Hills, which is called Āryāvarta, or the Land of the Āryans. This portion of India is divided into five parts or provinces (Pañca-gauḍadeśa): Sārasvata (Kashmir and Punjab), Kānyakubja (Uttar Pradesh, including the modern city of Lucknow), Madhya-gauḍa (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gauḍadeśa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Rāja Lakṣmaṇa Sena was known as Gauḍa. This old capital later came to be known as Gauḍapura and gradually Māyāpur.

The devotees of Orissa are called Uḍiyās, the devotees of Bengal are called Gauḍīyas, and the devotees of southern India are known as Drāviḍī devotees. As there are five provinces in Āryāvarta, so Dākṣiṇātya, southern India, is also divided into five provinces, which are called Pañca-draviḍa. The four Vaiṣṇava ācāryas who are the great authorities of the four Vaiṣṇava disciplic successions, as well as Śrīpāda Śaṅkarācārya of the Māyāvāda school, appeared in the Pañca-draviḍa provinces. Among the four Vaiṣṇava ācāryas, who are all accepted by the Gauḍīya Vaiṣṇavas, Śrī Rāmānuja Ācārya appeared in the southern part of Andhra Pradesh at Mahābhūta-purī, Śrī Madhva Ācārya appeared at Pājakam (near Vimānagiri) in the district of Myāṅgālorā, Śrī Viṣṇusvāmī appeared at Pāṇḍya, and Śrī Nimbārka appeared at Muṅgera-patana in the extreme south.

Śrī Caitanya Mahāprabhu accepted the chain of disciplic succession from Madhva Ācārya, but the Vaiṣṇavas in His line do not accept the *tattva-vādīs*, who also claim to belong to the Mādhva-sampradāya. To distinguish themselves clearly from the *tattva-vādī* branch of Madhva’s descendants, the Vaiṣṇavas of Bengal prefer to call themselves Gauḍīya Vaiṣṇavas. Śrī Madhva Ācārya is also known as Śrī Gauḍa-pūrṇānanda, and therefore the name Mādhva-Gauḍīya-sampradāya is quite suitable for the disciplic succession of the Gauḍīya Vaiṣṇavas. Our spiritual master, Oṃ Viṣṇupāda Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, accepted initiation in the Mādhva-Gauḍīya-sampradāya.

TEXT 20

শ্রীমদ্ভগবৎ গীতায়েন কথিতং
‘মমলাচরণ’ ।

শুক্ল, বৈকুণ্ঠ, ভগবান্,—ভিত্তের স্মরণ ॥ ২০ ॥

*granthera ārambhe kari 'maṅgalācaraṇa'
guru, vaiṣṇava, bhagavān, — tintera smaraṇa*

SYNONYMS

granthera—of this book; *ārambhe*—in the beginning; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation; *guru*—the spiritual master; *vaiṣṇava*—the devotees of the Lord; *bhagavān*—the Supreme Personality of Godhead; *tintera*—of these three; *smaraṇa*—remembering.

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

ভিমেৰ স্মরণে হয় বিঘ্নবিনাশন ।
অমায়াসে হয় নিজ বাঞ্ছিতপূরণ ॥ ২১ ॥

*tintera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-pūraṇa*

SYNONYMS

tintera—of these three; *smaraṇe*—by remembrance; *haya*—there is; *vighna-vināśana*—the destruction of all difficulties; *anāyāse*—very easily; *haya*—there is; *nija*—our own; *vāñchita*—of the desired object; *pūraṇa*—fulfillment.

TRANSLATION

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

TEXT 22

সে যজ্ঞলাচরণ হয় ত্রিবিধ প্রকার ।
বস্তুনির্দেশ, আশীর্বাদ, নমস্কার ॥ ২২ ॥

*se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra*

SYNONYMS

se—that; *maṅgala-ācaraṇa*—auspicious invocation; *haya*—is; *tri-vidha*—three kinds; *prakāra*—processes; *vastu-nirdeśa*—defining the object; *āśīrvāda*—benedictions; *namaskāra*—obeisances.

TRANSLATION

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

TEXT 23

প্রথম দুই শ্লোকে ইষ্টদেব-নমস্কার ।
সামান্য-বিশেষ-রূপে দুই ভ' প্রকার ॥ ২৩ ॥

prathama dui śloke iṣṭa-deva-namaskāra
sāmānya-viśeṣa-rūpe dui ta' prakāra

SYNONYMS

prathama—in the first; *dui*—two; *śloke*—verses; *iṣṭa-deva*—worshipable Deity; *namaskāra*—obeisances; *sāmānya*—generally; *viśeṣa-rūpe*—and specifically; *dui*—two; *ta'*—certainly; *prakāra*—ways.

TRANSLATION

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

TEXT 24

তৃতীয় শ্লোকেতে করি বস্তুর নির্দেশ ।
যাহা হইতে জানি পরতত্ত্বের উদ্দেশ ॥ ২৪ ॥

tṛtīya ślokete kari vastura nirdeśa
yāhā ha-ite jāni para-tattvera uddeśa

SYNONYMS

tṛtīya ślokete—in the third verse; *kari*—I make; *vastura*—of the object; *nirdeśa*—indication; *yāhā ha-ite*—from which; *jāni*—I understand; *para-tattvera*—of the Absolute Truth; *uddeśa*—identification.

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

চতুর্থ শ্লোকেতে করি জগতে আশীর্বাদ ।
সর্বত্র মাগিয়ে কৃষ্ণচৈতন্য-প্রসাদ ॥ ২৫ ॥

caturtha ślokete kari jagate āśīrvāda
sarvatra māgiye kṛṣṇa-caitanya-prasāda

SYNONYMS

caturtha—fourth; *śloketē*—in the verse; *kari*—I make; *jagate*—for the world; *āśīḥ-vāda*—benediction; *sarvatra*—everywhere; *māgiye*—I am begging; *kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *prasāda*—the mercy.

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

সেই শ্লোকে কহি বাহ্যবতারি-কারণ ।

পঞ্চ যষ্ঠ শ্লোকে কহি মূল-প্রয়োজন ॥ ২৬ ॥

sei śloke kahi bāhyāvatāra-kāraṇa
pañca ṣaṣṭha śloke kahi mūla-prayojana

SYNONYMS

sei śloke—in that same verse; *kahi*—I tell; *bāhya*—the external; *avatāra*—for the incarnation of Lord Caitanya; *kāraṇa*—reason; *pañca*—the fifth; *ṣaṣṭha*—and the sixth; *śloke*—in the verses; *kahi*—I tell; *mūla*—the prime; *prayojana*—purpose.

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

এই ছয় শ্লোকে কহি চৈতন্তের তত্ত্ব ।

আর পঞ্চ শ্লোকে নিত্যানন্দের মহত্ব ॥ ২৭ ॥

ei chaya śloke kahi caitanyera tattva
āra pañca śloke nityānandera mahattva

SYNONYMS

ei—these; *chaya*—six; *śloke*—in verses; *kahi*—I describe; *caitanyera*—of Lord Caitanya Mahāprabhu; *tattva*—truth; *āra*—further; *pañca śloke*—in five verses; *nityānandera*—of Lord Nityānanda; *mahattva*—the glory.

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 Nityānanda.

TEXT 28

আর দুই শ্লোকে অষ্টৈভ-তত্বাব্যয়ান ।
আর এক শ্লোকে পঞ্চতত্বের ব্যাখ্যান ॥ ২৮ ॥

āra dui śloke advaita-tattvākhyāna
āra eka śloke pañca-tattvera vyākhyāna

SYNONYMS

āra—further; *dui śloke*—in two verses; *advaita*—of Śrī Advaita Prabhu; *tattva*—of the truth; *ākhyāna*—description; *āra*—further; *eka śloke*—in one verse; *pañca-tattvera*—of the Pañca-tattva; *vyākhyāna*—explanation.

TRANSLATION

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

TEXT 29

এই চৌদ্দ শ্লোকে করি মঙ্গলাচরণ ।
তঁহি মধ্যে কহি সব বস্তুনিরূপণ ॥ ২৯ ॥

ei caudda śloke kari maṅgalācaraṇa
tañhi madhye kahi saba vastu-nirūpaṇa

SYNONYMS

ei caudda śloke—in these fourteen verses; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation; *tañhi*—therefore in that; *madhye*—within; *kahi*—I speak; *saba*—all; *vastu*—object; *nirūpaṇa*—description.

TRANSLATION

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

TEXT 30

সব শ্রোতা-বৈষ্ণবেরে করি' মমস্কার ।
এই সব শ্লোকের করি অর্থ-বিচার ॥ ৩০ ॥

saba śrotā-vaiṣṇavere kari' namaskāra
ei saba ślokera kari artha-vicāra

SYNONYMS

saba—all; *śrotā*—hearers or audience; *vaiṣṇavere*—unto the Vaiṣṇavas; *kari'*—offering; *namaskāra*—obeisances; *ei saba ślokerā*—of all these (fourteen) verses; *kari*—I make; *artha*—of the meaning; *vicāra*—analysis.

TRANSLATION

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

TEXT 31

সকল বৈষ্ণব, শুন করি' একমন ।
চৈতন্য-কৃষ্ণের শাস্ত্র-মত-নিরূপণ ॥ ৩১ ॥

sakala vaiṣṇava, śuna kari' eka-mana
caitanya-kṛṣṇera śāstra-mata-nirūpaṇa

SYNONYMS

sakala—all; *vaiṣṇava*—O devotees of the Lord; *śuna*—please hear; *kari'*—making; *eka-mana*—rapt attention; *caitanya*—Lord Caitanya Mahāprabhu; *kṛṣṇera*—of Lord Śrī Kṛṣṇa; *śāstra*—scriptural reference; *mata*—according to; *nirūpaṇa*—decision.

TRANSLATION

I request all my Vaiṣṇava readers to read and hear with rapt attention this narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Kṛṣṇa 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-caritāmṛta* proves all his statements by citing the *śāstras*. Thus he establishes that Caitanya Mahāprabhu is the Supreme Personality of Godhead.

TEXT 32

কৃষ্ণ, গুরু, ভক্ত, শক্তি, অবতার, প্রকাশ ।
কৃষ্ণ এই ছয়রূপে করেন বিলাস ॥ ৩২ ॥

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa

SYNONYMS

kṛṣṇa—the Supreme Lord, Śrī Kṛṣṇa; *guru*—the spiritual masters; *bhakta*—the devotees; *śakti*—the potencies; *avatāra*—the incarnations; *prakāśa*—plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *ei chaya-rūpe*—in these six features; *karena vilāsa*—enjoys.

TRANSLATION

Lord Kṛṣṇa 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

এই ছয় ভবের করি চরণ বন্দন ।
প্রথমে সামান্যে করি মঙ্গলাচরণ ॥ ৩৩ ॥

ei chaya tattvera kari caraṇa vandana
prathame sāmānye kari maṅgalācaraṇa

SYNONYMS

ei—these; *chaya*—six; *tattvera*—of these expansions; *kari*—I make; *caraṇa*—the lotus feet; *vandana*—prayers; *prathame*—at first; *sāmānye*—in general; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation.

TRANSLATION

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

TEXT 34

বন্দে গুরুনীশভক্তানীশমীশাবতারকাম্ ।
তৎপ্রকাশংশ্চ তচ্ছক্তিঃ কৃষ্ণচৈতন্যসংস্ককম্ ॥ ৩৪ ॥

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśānś ca tac-chaktiḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *tac*—of the Supreme Lord; *śaktiḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñakam*—named.

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, Śrī Kṛṣṇa Caitanya.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī 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. *Gurūn* 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 *mahā-mantra* is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī accepted Nityānanda Prabhu and the six Gosvāmīs in the category of *guru*.

Īsa-bhaktān refers to the devotees of the Lord like Śrī Śrīvāsa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. *Īśāvatārakān* refers to *ācāryas* like Advaita Prabhu, who is an *avatāra* of the Lord. *Tat-prakāśān* indicates the direct manifestation of the Supreme Personality of Godhead, Nityānanda Prabhu, and the initiating spiritual master. *Tac-chaktīḥ* refers to the spiritual energies (*śaktis*) of Śrī Caitanya Mahāprabhu. Gadādhara, Dāmodara and Jagadānanda belong to this category of internal energy.

The six principles are differently manifested but allequally worshipable. Kṛṣṇadāsa Kavirāja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead called *māyā* 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

মন্ত্রগুরু আর যত শিকাগুরুগণ ।

তঁাহার চরণ আগে করিয়ে বন্দন ॥ ৩৫ ॥

mantra-guru āra yata śikṣā-guru-gaṇa
tāṅhāra caraṇa āge kariye vandana

SYNONYMS

mantra-guru—the initiating spiritual master; *āra*—and also; *yata*—as many (as there are); *śikṣā-guru-gaṇa*—all the instructing spiritual masters; *tāṅhāra*—of all of them; *caraṇa*—unto the lotus feet; *āge*—at first; *kariye*—I offer; *vandana*—respectful obeisances.

TRANSLATION

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

PURPORT

Śrīla Jīva Gosvāmī, in his thesis *Bhakti-sandarbha* (202), has stated that uncontaminated devotional service is the objective of pure Vaiṣṇavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa, one develops a sense of Kṛṣṇa 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 Śrī Kṛṣṇa, 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 Kṛṣṇa by Kṛṣṇa 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 śāstric injunctions. Śrī Jīva Gosvāmī 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

শ্রীরূপ, সনাতন, ভট্ট-রঘুনাথ ।
শ্রীজীব, গোপালভট্ট, দাস-রঘুনাথ ॥ ৩৬ ॥

śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *bhaṭṭa-raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—Śrīla Jīva Gosvāmī; *gopāla-bhaṭṭa*—Gopāla Bhaṭṭa Gosvāmī; *dāsa-raghunātha*—Śrīla Raghunātha dāsa Gosvāmī.

TRANSLATION

The instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

TEXT 37

এই ছয় গুরু—শিক্ষাগুরু যে আমার ।
তাঁ'সবার পাদপদ্মে কোটি নমস্কার ॥ ৩৭ ॥

ei chaya guru—*śikṣā-guru ye āmāra*
tāṅ' sabāra pāda-padme koṭi namaskāra

SYNONYMS

ei—these; *chaya*—six; *guru*—spiritual masters; *śikṣā-guru*—instructing spiritual masters; *ye*—who are; *āmāra*—my; *tāṅ' sabāra*—of all of them; *pāda-padme*—unto the lotus feet; *koṭi*—ten million; *namaskāra*—respectful obeisances.

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 Gosvāmīs as his instructing spiritual masters, the author specifically makes it clear that one should not be recognized as a Gauḍīya Vaiṣṇava if he is not obedient to them.

TEXT 38

ভগবানের ভক্ত যত শ্রীবাস প্রধান ।

তাঁসভার পাদপদ্মে সহস্র প্রণাম ॥ ৩৮ ॥

*bhagavānera bhakta yata śrīvāsa pradhāna
tāṅ' sabhāra pāda-padme sahasra praṇāma*

SYNONYMS

bhagavānera—of the Supreme Personality of Godhead; *bhakta*—the devotees; *yata*—as many (as there are); *śrīvāsa pradhāna*—headed by Śrī Śrīvāsa; *tāṅ' sabhāra*—of all of them; *pāda-padme*—unto the lotus feet; *saahasra*—thousands; *praṇāma*—respectful obeisances.

TRANSLATION

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

TEXT 39

অদ্বৈত আচার্য—প্রভুর অংশ-অবতার ।

তাঁর পাদপদ্মে কোটি প্রণতি আমার ॥ ৩৯ ॥

*advaita ācārya—prabhura aṅśa-avatāra
tāṅra pāda-padme koṭi praṇati āmāra*

SYNONYMS

advaita ācārya—Advaita Ācārya; *prabhura*—of the Supreme Lord; *aṅśa*—partial; *avatāra*—incarnation; *tāṅra*—of Him; *pāda-padme*—unto the lotus feet; *koṭi*—ten million; *praṇati*—respectful obeisances; *āmāra*—my.

TRANSLATION

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

TEXT 40

নিত্যানন্দরায়—প্রভুর স্বরূপপ্রকাশ ।

তাঁর পাদপদ্ম বন্দো য়াঁর মুঞি দাস ॥ ৪০ ॥

*nityānanda-rāya—prabhura svarūpa-prakāśa
tāṅra pāda-padma vando yāṅra muṅi dāsa*

SYNONYMS

nityānanda-rāya—Lord Nityānanda; *prabhura*—of the Supreme Lord; *sva-rūpa-prakāśa*—personal manifestation; *tāñra*—of Him; *pāda-padma*—unto the lotus feet; *vando*—I offer respectful obeisances; *yāñra*—of whom; *muñi*—I am; *dāsa*—the servant.

TRANSLATION

Śrīla Nityānanda Rāma 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

গদাধরপাণ্ডিতাদি—প্রভুর নিজশক্তি ।
 তাঁ'সবার চরণে মোর সহস্র প্রণতি ॥ ৪১ ॥

gadādhara-pañḍitādi—*prabhura nija-śakti*
tāñ' sabāra caraṇe mora sahasra praṇati

SYNONYMS

gadādhara-pañḍita-ādi—headed by Śrī Gadādhara Paṇḍita; *prabhura*—of the Supreme Lord; *nija-śakti*—internal potencies; *tāñ' sabāra*—of all of them; *carāṇe*—unto the lotus feet; *mora*—my; *saḥasra*—thousands; *praṇati*—respectful obeisances.

TRANSLATION

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

TEXT 42

শ্রীকৃষ্ণচৈতন্য প্রভু স্বয়ংভগবাম্ ।
 তাঁহার পদারবিন্দে অনন্ত প্রণাম ॥ ৪২ ॥

śrī-kṛṣṇa-caitanya prabhu svayam-bhagavān
tāñhāra padāravinde ananta praṇāma

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *prabhu*—the Supreme Lord; *svayam-bhagavān*—is the original Personality of Godhead; *tāñhāra*—His; *padāravinde*—unto the lotus feet; *ananta*—innumerable; *praṇāma*—respectful obeisances.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

TEXT 43

সাবরণে প্রভুরে করিয়া নমস্কার ।
এই ছয় তেঁহো বৈছে—করিয়ে বিচার ॥ ৪৩ ॥

sāvaraṇe prabhure kariyā namaskāra
ei chaya teṅho yaiche—kariye vicāra

SYNONYMS

sa-āvaraṇe—along with His associates; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *kariyā*—having made; *namaskāra*—respectful obeisances; *ei*—these; *chaya*—six; *teṅho*—He; *yaiche*—what they are like; *kariye*—I make; *vicāra*—discussion.

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. Kṛṣṇa should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

TEXT 44

যতপি আমার গুরু—চৈতন্যের দাস ।
তথাপি জানিয়ে আমি তাঁহার প্রকাশ ॥ ৪৪ ॥

yadyapi āmāra guru—caitanyera dāsa
tathāpi jāniye āmi tāṅhāra prakāśa

SYNONYMS

yadyapi—even though; *āmāra*—my; *guru*—spiritual master; *caitanyera*—of Lord Caitanya Mahāprabhu; *dāsa*—the servitor; *tathāpi*—still; *jāniye*—know; *āmi*—I; *tāṅhāra*—of the Lord; *prakāśa*—direct manifestation.

TRANSLATION

Although I know that my spiritual master is a servitor of Śrī 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 Kṛṣṇa consciousness. The spiritual master is nondifferent from Kṛṣṇa because he is a manifestation of Kṛṣṇa.

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

Every living entity is eternally a servant of Śrī Kṛṣṇa 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 Kṛṣṇa.

TEXT 45

গুরু কৃষ্ণরূপ হন শাস্ত্রের প্রমাণে ।

গুরুরূপে কৃষ্ণ কৃপা করেন ভক্তগণে ॥ ৪৫ ॥

*guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

SYNONYMS

guru—the spiritual master; *kṛṣṇa-rūpa*—as good as Kṛṣṇa; *hana*—is; *śāstrera*—of revealed scriptures; *pramāṇe*—by the evidence; *guru-rūpe*—in the form of the spiritual master; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *kṛpā*—mercy; *karena*—distributes; *bhakta-gaṇe*—unto His devotees.

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa 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

আচার্যং মাং বিজানীয়ান্নাবমন্তেত কর্হিচিং ।

ন মর্ত্যবুদ্ধ্যাস্থয়েত সর্বদেবময়ো গুরুঃ ॥ ৪৬ ॥

*ācāryam māṁ vijānīyān
nāvamanyeta karhicit*

*na martya-buddhyāsūyeta
sarva-devamayo guruḥ*

SYNONYMS

ācāryam—the spiritual master; *mām*—Myself; *vijānīyāt*—one should know; *na avamanyeta*—one should never disrespect; *karhicit*—at any time; *na*—never; *martya-buddhyā*—with the idea of his being an ordinary man; *asūyeta*—one should be envious; *sarva-dēva*—of all demigods; *mayah*—representative; *guruḥ*—the spiritual master.

TRANSLATION

“One should know the *ācārya* 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 *Śrīmad-Bhāgavatam* (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a *brahmācārī* 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 *ācārya*, or a transcendental professor of spiritual science. The *Manu-sāṁhitā* (2.140) explains the duties of an *ācārya*, 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 *upanīti*, 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 *sūdra*. The sacred thread on the body of a *brāhmaṇa*, *kṣatriya* or *vaiśya* 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 *samskāra*, or purificatory process, the spiritual master actually begins to teach the disciple about the *Vedas*. A person born a *sūdra* 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 *brāhmaṇa* if he finds him perfectly qualified. In the *Vāyu Purāṇa* an *ācārya* 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 *ācārya* 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 *āśraya-vigraha*, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an *ācārya* 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 *ācārya*. 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 Śrī Nityānanda Prabhu. Such a spiritual master is known as *ācāryadeva*. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real *ācārya*. In fact, however, a bona fide *ācārya* is nondifferent from the Personality of Godhead, and therefore to envy such an *ācārya* 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 Śrī Kṛṣṇa, 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 Śrī Kṛṣṇa 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-bhedābheda-tattva*, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī 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 (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his *Bhakti-sandarbha* (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva 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 Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later *ācāryas* like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura 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. Gauḍīya Vaiṣṇavas therefore worship Śrīla 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 Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

TEXT 47

শিকাগুরুকে ত' জানি কৃষ্ণের স্বরূপ ।

অন্তর্ভাবী, অন্তশ্ৰেষ্ঠ, —এই দুই রূপ ॥ ৪৭ ॥

*śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha, —ei dui rūpa*

SYNONYMS

śikṣā-guruke—the spiritual master who instructs; *ta'*—indeed; *jāni*—I know; *kṛṣṇera*—of Kṛṣṇa; *sva-rūpa*—the direct representative; *antaryāmī*—the indwelling Supersoul; *bhakta-śreṣṭha*—the best devotee; *ei*—these; *dui*—two; *rūpa*—forms.

TRANSLATION

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

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from *Bhagavad-gītā* 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 *ācārya* in the true sense of the term, who is authorized to deliver Kṛṣṇa, 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 Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as *abhidheya*, or action one is duty-bound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa 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.

Śrīla Sanātana Gosvāmī 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 Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the *śikṣā-guru* (instructing spiritual master) by teaching Arjuna *Bhagavad-gītā*. 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 Śrīla Madana-mohana *vigraha*, whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva *vigraha*. Both of these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization.

TEXT 48

নৈবোপযন্ত্যপচিতিং কবয়ন্তবেশ
 ব্রহ্মায়ুষাপি কৃতমুদ্রমদঃ স্মরন্তঃ ।
 যোহস্তবর্হিস্তুভূতামশুভং বিধুষ্-
 ন্নাচার্য-চৈত্ৰ্যবপুশা স্বগতিং ব্যনক্তি ॥ ৪৮ ॥

*naivopayanty apacitīm kavayaḥ taveśa
 brahmāyusaḥpi kṛtam ṛddha-mudaḥ smarantaḥ
 yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
 ācārya-caitya-vapuṣā svagatiṁ vyanakti*

SYNONYMS

na eva—not at all; *upayanti*—are able to express; *apacitīm*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *iśa*—O Lord; *brahma-āyusaḥ*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—who; *antaḥ*—within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caitya*—of the Supersoul; *vapuṣā*—by the forms; *sva*—own; *gatim*—path; *vyanakti*—shows.

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 Brahmā, for You appear in two features—externally as the ācārya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.”

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.29.6) was spoken by Śrī Uddhava after he heard from Śrī Kṛṣṇa all necessary instructions about *yoga*.

TEXT 49

তেষাং সততযুক্তানাং ভজতাং প্রীতিপূর্বকম্ ।
 দদামি বুদ্ধিযোগং তং যেন মামুপযান্তি তে ॥ ৪৯ ॥

*teṣāṁ satata-yuktānām
 bhajatām prīti-pūrvakam
 dadāmi buddhi-yogaṁ taṁ
 yena mām upayānti te*

SYNONYMS

teṣām—unto them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

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-gītā* (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 Kṛṣṇa and absorbed in Kṛṣṇa 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 Kṛṣṇa give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

TEXT 50

যথা ব্রহ্মণে ভগবান্ স্বয়মুপদিষ্টানুভাবিতবান্ ॥ ৫০ ॥

*yathā brahmaṇe bhagavān
svayam upadiśyānubhāvitavān*

SYNONYMS

yathā—just as; *brahmaṇe*—unto Lord Brahmā; *bhagavān*—the Supreme Lord; *svayam*—Himself; *upadiśya*—having instructed; *anubhāvitavān*—caused to perceive.

TRANSLATION

The Supreme Personality of Godhead [svayam bhagavān] taught Brahmā 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 Brahmā, the original living being in the cosmic creation. When Brahmā 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 Brahmā, initiated by Śrī Kṛṣṇa by the sound vibration *tapa*, engaged himself in acts of austerity, by the pleasure of Viṣṇu he was able to visualize the transcendental world, Śrī Vaikuṅṭha, through transcendental realization. Modern science can communicate using material discoveries such as radio, television and computers, but the science invoked by the austerities of Śrī Brahmā, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuṅṭha world. Lord Brahmā 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 *Śrīmad-Bhāgavatam* (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

TEXT 51

জ্ঞানং পরমগুহ্যং মে যদ্বিজ্ঞান-সমম্বিতম্ ।
সরহস্যং তদাক্ষ গৃহাণ গদিতং ময়া ॥ ৫১ ॥

*jñānam parama-guhyam me
yad vijñāna-samanvitam
sarahasyam tad-aṅgam ca
gṛhāṇa gaditam mayā*

SYNONYMS

jñānam—knowledge; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yad*—which; *vijñāna*—realization; *samanvitam*—fully endowed with; *sa-rahasyam*—along with mystery; *tad*—of that; *aṅgam*—supplementary parts; *ca*—and; *gṛhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

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 Śrī Kṛṣṇa 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 Śrī Kṛṣṇa. In a sense, there is nothing but Śrī Kṛṣṇa, and yet nothing is Śrī Kṛṣṇa save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Viṣṇu wanted to give Brahmājī 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-Kṛṣṇa.” 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 Brahmā that since He was pleased with him, by His grace the mystery was being revealed.

TEXT 52

যাবানহং যথাভাবো যদ্রপগুণকর্মকঃ ।

তথৈব তত্ত্ববিজ্ঞানমস্ত তে মদমুগ্রহাৎ ॥ ৫২ ॥

*yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt*

SYNONYMS

yāvān—as I am in My eternal form; *aham*—I; *yathā*—in whichever manner; *bhāvaḥ*—transcendental existence; *yat*—whatever; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *tathā eva*—exactly so; *tattva-vijñānam*—factual realization; *astu*—let there be; *te*—your; *mat*—My; *anugrahāt*—by causeless mercy.

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 Śyāmasundara, Nārāyaṇa, Rāma and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike *śyāma* and others); His qualities, as the responsive Personality of Godhead to pure devotees and as impersonal Brahman to dry speculators; His uncommon activities like lifting Govardhana Hill, marrying more than 16,000 queens at Dvārakā, and entering the *rāsa* 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 pre-

sented in the scientific knowledge of *Bhagavad-gītā*, 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 Brahmā by a descending process, without the help of the ascending one. His mercy descends to a devotee like Brahmā and, through Brahmā, to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva 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

अहमेवासमेवाग्रे नाश्रद्धं यं सदसंपरम् ।

पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्मिन्नाहम् ॥ ५३ ॥

*aham evāsam evāgre
nānyad yat sad-asat-param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham*

SYNONYMS

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

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 Māyāvādī philosophers interpret this word *aham* as referring to the impersonal Brahman. These Māyāvādīs 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 Brahmā, 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 Kṛṣṇa, 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. *Vāsudevo vā idam agra āsīn na brahmā na ca saṅkaraḥ*. The meaning of this *mantra* is that before creation there was no existence of Brahmā or Śiva, for only Viṣṇu existed. Viṣṇu exists in His abode, the Vaikuṅṭhas. There are innumerable Vaikuṅṭha planets in the spiritual sky, and on each of them Viṣṇu resides with His associates and His paraphernalia. It is also confirmed in *Bhagavad-gītā* 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-sārhitā* (5.40) it is said, *tad-brahma niṣkalam anantam aśeṣa-bhūtam*: 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 Vaikuṅṭhas, this *brahmayoti* 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 *Upaniṣads*, 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, Bhagavān, as the *Śrīmad-Bhāgavatam* 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 *Vedānta-sūtra* (*janmādy asya yataḥ*). The source of birth of the cosmic manifestation or *mahat-tattva* is the Personality of Godhead. This is confirmed throughout the *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. In *Bhagavad-gītā* (10.8) the Lord says, *ahaṁ sarvasya prabhavaḥ*: “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 *paścād 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 Vaikuṅṭhas. During the creation the Lord also exists as He is in the Vaikuṅṭhas, and He also exists as the Supersoul within the material universes. This is confirmed in the *Brahma-saṁhitā* (5.37). *Goloka eva nivasati*: although He is perfectly and eternally present in Goloka Vṛndāvana in Vaikuṅṭha, He is nevertheless all-pervading (*akhilātmā-bhūtaḥ*). The all-pervading feature of the Lord is called the Supersoul. In *Bhagavad-gītā* it is said, *ahaṁ kṛtsnasya jagataḥ prabhavaḥ*: 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 Kṛṣṇa 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 non-different from Him.

Yo 'vaśiṣyeta 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 Vaikuṅṭhas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in *Bhagavad-gītā* it is said, *yad gatvā na nivartante tad dhāma paramaṁ mama*: “The abode from which no one returns to this material world is the supreme abode of the Lord.” (Bg. 15.6)

TEXT 54

ঋতেহর্ষং যৎ প্রতীয়েত ন প্রতীয়েত চাস্মনি ।

ভঙ্খিতাদাস্মনো মায়ীং যথাভাসো যথা তমঃ ॥ ৫৪ ॥

*ṛte 'rthaṁ yat pratīyeta
na pratīyeta cātmani*

*tad vidyād ātmano māyām
yathābhāso yathā tamaḥ*

SYNONYMS

ṛte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—certainly; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—just as; *tamaḥ*—the darkness.

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 *māyā*, or material nature, is explained here. *Māyā* has no independent existence. One who is less intelligent is captivated by the wonderful activities of *māyā*, but he does not understand that behind these activities is the direction of the Supreme Lord. In *Bhagavad-gītā* it is said, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*: the material nature is working and producing moving and nonmoving beings only by the supervision of Kṛṣṇa (Bg. 9.10).

The real nature of *māyā*, the illusory existence of the material manifestation, is clearly explained in *Śrīmad-Bhāgavatam*. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. *Māyā* 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 *Vedānta-sūtra*. 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 (*tamaḥ*) but to try to reach the shining regions of the Absolute (*yogi-dhāma*).

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-gītā* (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 *māyā*, or ignorance. This illusion is exhibited in two ways, as explained in *Bhagavad-gītā*. 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 *māyā* 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

যথা মহাস্তি ভূতানি ভূতেষুচ্চাবচেষু ।

প্রবিষ্টাণ্ডপ্রবিষ্টানি তথা তেষ্ ন তেষহম্ ॥ ৫৫

*yathā mahānti bhūtāni
bhūteṣūccāveṣv anu
praviṣṭāṇy apraviṣṭāni
tathā teṣu na teṣv aham*

SYNONYMS

yathā—as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu*—in the living entities; *ucca-avaceṣu*—both gigantic and minute; *anu*—after; *praviṣṭāni*—situated internally; *apraviṣṭāni*—situated externally; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—I.

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 Paramātmā, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramātmā 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 Śrī Rādhā and Kṛṣṇa sitting on a decorated throne beneath a desire tree in the transcendental land of Vṛndāvana. 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 Vaikuṅṭha, 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

এতাবদেব জিজ্ঞাস্তং তত্ত্বজিজ্ঞাসুনাশুনঃ ।

অস্বয়-ব্যতিরেকাভ্যাং যৎ শ্রাং সর্বত্র সর্বদা ॥ ৫৬ ॥

*etāvad eva jijñāsyam
tattva-jijñāsunātmanah
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā*

SYNONYMS

etāvat—up to this; *eva*—certainly; *jijñāsyam*—to be inquired about; *tattva*—of the Absolute Truth; *jijñāsunā*—by the student; *ātmanah*—of the Self; *anvaya*—directly; *vyatirekābhyām*—and indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—everywhere; *sarvadā*—always.

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 *brahmānanda*, 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—*śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. The perverted reflections of these *rasas* are found in the material world. Land, home, furniture and other inert material objects are related in *śānta*, or the neutral and silent sense, whereas servants work in the *dāsyā* relationship. The reciprocation between friends is called *sakhya*, the affection of a parent for a child is known as *vātsalya*, and the affairs of conjugal love constitute *mādhurya*. 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 re-established with Lord Kṛṣṇa, the result is eternal blissful life.

From this and the preceding three verses of *Caitanya-caritāmṛta*, which have been selected from the *Śrīmad-Bhāgavatam*, the missionary activities of Lord Caitanya can be understood. *Śrīmad-Bhāgavatam* has 18,000 verses, which are summarized in the four verses beginning with *aḥam evāsam evāgre* (53) and con-

cluding with *yat syāt sarvatra sarvadā* (56). In the first of these verses (53) the transcendental nature of Lord Kṛṣṇa, 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, *māyā*. The living entities, as parts and parcels of Lord Kṛṣṇa, 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-bhedābheda-tattva*. When an individual living entity surrenders to Lord Kṛṣṇa, 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 *anvaya-vyatirekābhyām*, “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

চিত্তামণির্জয়তি সোমগিরিগুরুর্মে
 শিক্ষাগুরুশ্চ ভগবান্ শিখিপিঞ্চমৌলিঃ ।
 যৎপাদকল্পতরুপল্লবশেখরেষু
 লীলাস্বয়ম্বরসং লভতে জয়শ্ৰীঃ ॥ ৫৭ ॥

*cintāmaṇiḥ jayati somagirir gurur me
 śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ
 yat-pāda-kalpataru-pallava-śekhareṣu
 līlā-svayamvara-rasaṁ labhate jayaśrīḥ*

SYNONYMS

cintāmaṇiḥ jayati—all glory to Cintāmaṇi; *soma-giriḥ*—Somagiri (the initiating guru); *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme Personality of Godhead; *śikhi-piñcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpataru*—like desire trees; *pallava*—like new leaves; *śekhareṣu*—at the toenails; *līlā-svayam-vara*—of conjugal pastimes; *rasam*—the mellow; *labhate*—obtains; *jaya-śrīḥ*—Śrīmatī Rādhārāṇī.

TRANSLATION

“All glories to Cintāmaṇi 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, Jayaśrī [Rādhārāṇī] enjoys the transcendental mellow of an eternal consort.”

PURPORT

This verse is from the *Kṛṣṇa-karṇāmṛta*, which was written by a great Vaiṣṇava *sannyāsī* named Bilvamaṅgala Ṭhākura, who is also known as Līlāśūka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vṛndāvana for seven hundred years in the vicinity of Brahma-kuṇḍa, a still existing bathing tank in Vṛndāvana. The history of Bilvamaṅgala Ṭhākura is given in a book called *Śrī Vallabha-digvijaya*. He appeared in the Eighth Century Śāka Era in the province of Draviḍa and was the chief disciple of Viṣṇusvāmī. In a list of temples and monasteries kept in Śaṅkarācārya’s monastery in Dvārakā, Bilvamaṅgala is mentioned as the founder of the Dvārakādhiśa Temple there. He entrusted the service of his Deity to Hari Brahmācārī, a disciple of Vallabha Bhaṭṭa.

Bilvamaṅgala Ṭhākura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as *Kṛṣṇa-karṇāmṛta*. 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 Cintāmaṇi, who was his instructing spiritual master because she first showed him the spiritual path. Cintāmaṇi was a prostitute with whom Bilvamaṅgala 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 Bhagavān, who has peacock feathers on His crown, because the Lord of Vṛndāvana, Kṛṣṇa the cowherd boy, used to come to Bilvamaṅgala to talk with him and supply him with milk. In his adoration of Śrī Kṛṣṇa, the Personality of Godhead, he describes that Jayaśrī, the goddess of fortune, Śrīmatī Rādhārāṇī, takes shelter in the shade of His lotus feet to enjoy the transcendental *rasa* of nuptial love. The complete treatise *Kṛṣṇa-karṇāmṛta* is dedicated to the transcendental pastimes of Śrī Kṛṣṇa and Śrīmatī Rādhārāṇī. It is a book to be read and understood by the most elevated devotees of Śrī Kṛṣṇa.

TEXT 58

জীবে সাক্ষাৎ নাহি তাতে গুরু চৈতন্যরূপে ।

শিক্ষাগুরু হয় কৃষ্ণ মহান্তস্বরূপে ॥ ৫৮ ॥

jīve sākṣāt nāhi tāte guru caittya-rūpe

śikṣā-guru haya kṛṣṇa-mahānta-svarūpe

SYNONYMS

jīve—by the living entity; *sākṣāt*—direct experience; *nāhi*—there is not; *tāte*—therefore; *guru*—the spiritual master; *caittya-rūpe*—in the form of the Supersoul;

śikṣā-guru—the spiritual master who instructs; *haya*—appears; *kṛṣṇa*—Kṛṣṇa, the Supreme Personality of Godhead; *mahānta*—the topmost devotee; *sva-rūpe*—in the form of.

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 Kṛṣṇa Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Kṛṣṇa, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Kṛṣṇa 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 *caitya-guru*, Kṛṣṇa, who is seated as the spiritual master within the heart of the living entity.

TEXT 59

ততো দুঃসঙ্গমুৎসর্জ্য সংস্ সংজ্ঞেত বুদ্ধিমান্ ।

সন্ত এবাশ্চ ছিন্দন্তি মনোব্যাসঙ্গমুক্তিভিঃ ॥ ৫৯ ॥

tato duḥsaṅgam utsrjya
satsu sajjeta buddhimān
santa evāśya chindanti
mano-vyāsaṅgam uktibhiḥ

SYNONYMS

tataḥ—therefore; *duḥsaṅgam*—bad association; *utsrjya*—giving up; *satsu*—with the devotees; *sajjeta*—one should associate; *buddhimān*—an intelligent person; *santaḥ*—devotees; *eva*—certainly; *asya*—one’s; *chindanti*—cut off; *manaḥ-vyāsaṅgam*—opposing attachments; *uktibhiḥ*—by their instructions.

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 *Śrīmad-Bhāgavatam* (11.26.26), was spoken by Lord Kṛṣṇa to Uddhava in the text known as the *Uddhava-gītā*. The discussion relates to the story of Purūravā and the heavenly courtesan Urvaśī. When Urvaśī left

Purūravā, 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

সতাং প্রসঙ্গান্মম বীৰ্যসংবিদো
 ভবন্তি হৃৎকর্ণরসায়নাঃ কথাঃ ।
 তচ্ছোষণাদাশ্বপৰ্গবশ্চুনি
 অহ্মা রতিৰ্তক্তিরহুক্রমিয্যতি ॥ ৬০ ॥

*satām prasaṅgān mama vīrya-saṁvido
 bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
 taj-joṣaṇād āśv apavarga-vartmani
 śraddhā ratir bhaktir anukramiṣyati*

SYNONYMS

satām—of the devotees; *prasaṅgāt*—by intimate association; *mama*—of Me; *vīrya-saṁvidaḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *tat*—of them; *joṣaṇāt*—from proper cultivation; *āśv*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratih*—attraction; *bhaktih*—love; *anukramiṣyati*—will follow one after another.

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 *Śrīmad-Bhāgavatam* (3.25.25), where Kapiladeva replies to the questions of His mother, Devahūti, 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

ঈশ্বরস্বরূপ ভক্ত তাঁর অধিষ্ঠান ।

ভক্তের হৃদয়ে কৃষ্ণের সত্তা বিশ্রাম ॥ ৬১ ॥

*īśvara-svarūpa bhakta tāñra adhiṣṭhāna
bhaktera hṛdaye kṛṣṇera satata viśrāma*

SYNONYMS

īśvara—the Supreme Personality of Godhead; *sva-rūpa*—identical with; *bhakta*—the pure devotee; *tāñra*—His; *adhiṣṭhāna*—abode; *bhaktera*—of the devotee; *hṛdaye*—in the heart; *kṛṣṇera*—of Lord Kṛṣṇa; *satata*—always; *viśrāma*—the resting place.

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 Kṛṣṇa and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Kṛṣṇa is seated in the heart of every pure devotee. Kṛṣṇa is actually situated in the heart of every living entity, but only a devotee can realize this fact.

TEXT 62

সাধবো হৃদয়ং মহৎ সাধুনাং হৃদয়স্বহম্ ।

মদগ্ৰস্তে ন জ্ঞানস্তি নাহং তেভ্যো মনাগপি ॥ ৬২ ॥

*sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyaṭ te na jānanti
nāhaṁ tebhyo manāg api*

SYNONYMS

sādhavaḥ—the saints; *hṛdayam*—heart; *mahyam*—My; *sādhūnām*—of the saints; *hṛdayam*—the heart; *tu*—indeed; *aham*—I; *mat*—than Me; *anyaṭ*—other; *te*—they; *na*—not; *jānanti*—know; *na*—nor; *aham*—I; *tebhyaḥ*—than them; *manāk*—slightly; *api*—even.

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 *Śrīmad-Bhāgavatam* (9.4.68) in connection with a misunderstanding between Durvāsā Muni and Mahārāja Ambarīṣa. As a result of this misunderstanding, Durvāsā Muni tried to kill the King, when the Sudarśana *cakra*, the celebrated weapon of Godhead, appeared on the scene for the devoted King’s protection. When the Sudarśana *cakra* attacked Durvāsā 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 Durvāsā Muni prayed to Lord Viṣṇu for forgiveness. Lord Viṣṇu advised him, however, that if he wanted forgiveness he had to get it from Mahārāja Ambarīṣa, not from Him. In this context Lord Viṣṇu 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

ভবন্ধিধা ভাগবতাস্তীৰ্হভূতাঃ স্বয়ং বিভো ।

তীৰ্হীকূৰ্বন্তি তীৰ্হানি স্বাস্তঃস্থেন গদাভূতা ॥ ৬৩ ॥

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

SYNONYMS

bhavat—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrtha*—holy places of pilgrimage; *bhūtāḥ*—existing; *svayam*—themselves; *vibho*—O almighty one; *tīrthī-kurvanti*—make into holy places of pilgrimage; *tīrthāni*—the holy places; *sva-antaḥ-sthena*—being situated in their hearts; *gadā-bhṛtā*—by the Personality of Godhead.

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 Mahārāja Yudhiṣṭhira to Vidura in the *Śrīmad-Bhāgavatam* (1.13.10). Mahārāja Yudhiṣṭhira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Mahārāja Yudhiṣṭhira 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

সেই ভক্তগণ হয় দ্বিবিধ প্রকার ।

পারিষদগণ এক, সাধকগণ আর ॥ ৬৪ ॥

sei bhakta-gaṇa haya dvi-vidha prakāra
pāriṣat-gaṇa eka, sādha-gaṇa āra

SYNONYMS

sei—these; *bhakta-gaṇa*—devotees; *haya*—are; *dvi-vidha*—twofold; *prakāra*—varieties; *pāriṣat-gaṇa*—factual devotees; *eka*—one; *sādha-gaṇa*—prospective devotees; *āra*—the other.

TRANSLATION

Such pure devotees are of two types: personal associates [pāriṣats] and neophyte devotees [sādhakas].

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 Vaiṣṇava to render reverential devotional service, whereas the latter devotees are placed in Vṛndāvana for the direct service of Śrī Kṛṣṇa.

TEXTS 65-66

ঈশ্বরের অবতার এ-তিন প্রকার ।

অংশ-অবতার, আর গুণ-অবতার ॥ ৬৫ ॥

শক্ত্যাবেশ-অবতার—তৃতীয় এমত ।

অংশ-অবতার—পুরুষ-মৎস্যাদিক যত ॥ ৬৬ ॥

īśvarera avatāra e-tina prakāra
aṁśa-avatāra, āra guṇa-avatāra

śaktyāveśa-avatāra—tṛtīya e-mata
aṁśa-avatāra—puruṣa-matsyādika yata

SYNONYMS

īśvarera—of the Supreme Lord; *avatāra*—incarnations; *e-tina*—these three; *prakāra*—kinds; *aṁśa-avatāra*—partial incarnations; *āra*—and; *guṇa-avatāra*—qualitative incarnations; *śakti-āveśa-avatāra*—empowered incarnations; *tṛtīya*—the third; *e-mata*—thus; *aṁśa-avatāra*—partial incarnations; *puruṣa*—the three *puruṣa* incarnations; *matsya*—the fish incarnation; *ādika*—and so on; *yata*—all.

TRANSLATION

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

TEXT 67

ব্রহ্মা বিষ্ণু শিব—তিন গুণাবতারে গণি ।

শক্ত্যাবেশ—সনকাদি, পৃথু, ব্যাসমুনি ॥ ৬৭ ॥

brahmā viṣṇu śiva—tina guṇāvatāre gaṇi
śaktyāveśa—sanakādi, pṛthu, vyāsa-muni

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *śiva*—Lord Śiva; *tina*—three; *guṇa-avatāre*—among the incarnations controlling the three modes of material nature; *gaṇi*—I count; *śakti-āveśa*—empowered incarnations; *sanaka-ādi*—the four Kumāras; *pṛthu*—King Pṛthu; *vyāsa-muni*—Vyāsadeva.

TRANSLATION

Brahmā, Viṣṇu and Śiva are qualitative incarnations. Empowered incarnations are those like the Kumāras, King Pṛthu and Mahāmuni Vyāsa [the compiler of the Vedas].

TEXT 68

দুইরূপে হয় ভগবানের প্রকাশ ।

একে ত' প্রকাশ হয়, আরে ত' বিলাস ॥ ৬৮ ॥

*dui-rūpe haya bhagavānera prakāśa
eke ta' prakāśa haya, āre ta' vilāsa*

SYNONYMS

dui-rūpe—in two forms; *haya*—are; *bhagavānera*—of the Supreme Personality of Godhead; *prakāśa*—manifestations; *eke*—in one; *ta'*—certainly; *prakāśa*—manifestation; *haya*—is; *āre*—in the other; *ta'*—certainly; *vilāsa*—engaged in pastimes.

TRANSLATION

The Personality of Godhead exhibits Himself in two kinds of forms: *prakāśa* and *vilāsa*.

PURPORT

The Supreme Lord expands His personal forms in two primary categories. The *prakāśa* forms are manifested by Lord Kṛṣṇa for His pastimes, and their features are exactly like His. When Lord Kṛṣṇa married sixteen thousand queens in Dvārakā, He did so in sixteen thousand *prakāśa* expansions. Similarly, during the *rāsa* dance He expanded Himself in identical *prakāśa* forms to dance beside each and every *gopī* simultaneously. When the Lord manifests His *vilāsa* expansions, however, they are all somewhat different in their bodily features. Lord Balarāma is the first *vilāsa* expansion of Lord Kṛṣṇa, and the four-handed Nārāyaṇa forms in Vaikuṅṭha expand from Balarāma. There is no difference between the bodily forms of Śrī Kṛṣṇa and Balarāma except that Their bodily colors are different. Similarly, Śrī Nārāyaṇa in Vaikuṅṭha has four hands, whereas Kṛṣṇa has only two. The expansions of the Lord who manifest such bodily differences are known as *vilāsa-vigrahas*.

TEXTS 69-70

একই বিগ্রহ যদি হয় বহুরূপ ।

আকারে ত' ভেদ নাহি, একই স্বরূপ ॥ ৬৯ ॥

মহিষী-বিবাহে, যৈছে যৈছে কৈল রাস ।

ইহাকে কহিয়ে কৃষ্ণের মুখ্য 'প্রকাশ' ॥ ৭০ ॥

*eka-i vigraha yadi haya bahu-rūpa
ākāre ta' bheda nāhi, eka-i svarūpa*

*mahiṣī-vivāhe, yaiche yaiche kaila rāsa
ihāke kahiye kṛṣṇera mukhya 'prakāśa'*

SYNONYMS

eka-i—the same one; *vighraha*—person; *yadi*—if; *haya*—becomes; *bahu-rūpa*—many forms; *ākāre*—in appearance; *ta'*—certainly; *bheda*—difference; *nāhi*—there is not; *eka-i*—one; *sva-rūpa*—identity; *mahiṣī*—with the queens of Dvārakā; *vivāhe*—in the marriage; *yaiche yaiche*—in a similar way; *kaila*—He did; *rāsa-rāsa* dance; *ihāke*—this; *kahiye*—I say; *kṛṣṇera*—of Kṛṣṇa; *mukhya*—principal; *prakāśa*—manifested; forms.

TRANSLATION

When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Kṛṣṇa did when He married sixteen thousand queens and when He performed His rāsa dance, such forms of the Lord are called manifested forms.

TEXT 71

চিত্রং বতৈতদেকেন বপুশা যুগপৎ পৃথক্ ।
গৃহেষু দ্ব্যষ্টসাহস্রং স্ত্রিয় এক উদাবহং ॥ ৭১ ॥

*citram bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasram
striya eka udāvahat*

SYNONYMS

citram—wonderful; *bata*—oh; *etat*—this; *ekena*—with one; *vapuṣā*—form; *yugapat*—simultaneously; *pṛthak*—separately; *gṛheṣu*—in the houses; *dvi-aṣṭa-sāhasram*—sixteen thousand; *striyaḥ*—all the queens; *ekaḥ*—the one Śrī Kṛṣṇa; *udāvahat*—married.

TRANSLATION

“It is astounding that Lord Śrī Kṛṣṇa, 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 *Śrīmad-Bhāgavatam* (10.69.2).

TEXT 72

রাসোৎসবঃ সংগ্রবৃত্তো গোপীমণ্ডলমণ্ডিতঃ ।
যোগেশ্বরেণ কৃষ্ণেন তাসাং মধ্যে দ্বয়োদ্বয়োঃ ॥ ৭২ ॥

*rāsotsavaḥ sampravṛtto
gopī-maṇḍala-maṇḍitaḥ
yogeśvareṇa kṛṣṇena
tāsām madhye dvayor dvayoḥ*

SYNONYMS

rāsa-utsavaḥ—the festival of the *rāsa* dance; *sampravṛttaḥ*—was begun; *gopī-maṇḍala*—by groups of *gopīs*; *maṇḍitaḥ*—decorated; *yoga-īśvareṇa*—by the master of all mystic powers; *kṛṣṇena*—by Lord Kṛṣṇa; *tāsām*—of them; *madhye*—in the middle; *dvayoḥ dvayoḥ*—of each two.

TRANSLATION

“When Lord Kṛṣṇa, surrounded by groups of cowherd girls, began the festivities of the *rāsa* dance, the Lord of all mystic powers placed Himself between each two girls.

PURPORT

This verse is also quoted from the *Śrīmad-Bhāgavatam* (10.33.3).

TEXTS 73-74

প্রবিষ্টেন গৃহীতানাং কণ্ঠে স্বনিকটং স্ত্রিয়ঃ ।
যং মন্থেরন্নভস্তাবধিমানশতসঙ্কুলম্ ॥ ৭৩ ॥
দিবৌকসাং সদারাগামতোঃস্বকাভূতাস্বনাম্ ।
ততো হৃন্দুভয়ো নেহ্নিপেভুঃ পুষ্পবৃষ্টয়ঃ ॥ ৭৪ ॥

*praviṣṭena gṛhītānām
kaṅṭhe sva-nikaṭam striyaḥ
yam manyeran nabhas tāvad
vimāna-śata-saṅkulam*

*divaukasām sadārāṇām
atyautsukya-bhṛtātmanām
tato dundubhaya nedur
nipetuḥ puṣpa-vṛṣṭayaḥ*

SYNONYMS

praviṣṭena—having entered; *gṛhītānām*—of those embracing; *kaṅṭhe*—on the neck; *sva-nikaṭam*—situated at their own side; *striyaḥ*—the *gopīs*; *yam*—whom; *manyeran*—would think; *nabhaḥ*—the sky; *tāvat*—at once; *vimāna*—of airplanes; *śata*—with hundreds; *saṅkulam*—crowded; *diva-okasām*—of the demigods; *sa-dārāṇām*—with their wives; *atyautsukya*—with eagerness; *bhṛta-ātmanām*—whose minds were filled;

tataḥ—then; *dundubhayaḥ*—kettledrums; *neduḥ*—sounded; *nipetuḥ*—fell; *puṣpa-
vṛṣṭayaḥ*—showers of flowers.

TRANSLATION

“When the cowherd girls and Kṛṣṇa thus joined together, each girl thought that Kṛṣṇa 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 *Śrīmad-Bhāgavatam* (10.33.4-5)

TEXT 75

অনেকত্র প্রকটতা রূপশৈকন্ত যৈকদা ।

সর্বথা তৎস্বরূপৈব স প্রকাশ ইতীৰ্যতে ॥ ৭৫ ॥

anekatra prakāṭatā
rūpasyaikasya yaikadā
sarvathā tat-svarūpaiva
sa prakāśa itīryate

SYNONYMS

anekatra—in many places; *prakāṭatā*—the manifestation; *rūpasya*—of form; *ekasya*—one; *yā*—which; *ekadā*—at one time; *sarvathā*—in every respect; *tat*—His; *sva-rūpa*—own form; *eva*—certainly; *saḥ*—that; *prakāśaḥ*—manifestive form; *iti*—thus; *īryate*—it is called.

TRANSLATION

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

PURPORT

This is a quotation from the *Laghu-bhāgavatāmṛta* (1.21), compiled by Śrīla Rūpa Gosvāmī.

TEXT 76

একই বিগ্রহে কিন্তু আকারে হয় আন ।

অনেক প্রকাশ হয়, ‘বিলাস’ তার নাম ॥ ৭৬ ॥

eka-i vigraha kintu ākāre haya āna
aneka prakāśa haya, ‘vilāsa’ tāra nāma

SYNONYMS

eka-i—one; *vighraha*—form; *kintu*—but; *ākāre*—in appearance; *haya*—is; *āna*—different; *aneka*—many; *prakāśa*—manifestations; *haya*—appear; *vilāsa*—pastime form; *tāra*—of that; *nāma*—the name.

TRANSLATION

But when the numerous forms are slightly different from one another, they are called *vilāsa-vighrahas*.

TEXT 77

স্বরূপমস্তাকারং যন্তস্ত ভাতি বিলাসতঃ ।

প্রায়ৈণাত্মসমং শক্ত্যা স বিলাসো নিগম্বতে ॥ ৭৭ ॥

svarūpam anyākāraṁ yat
tasya bhāti vilāsataḥ
prāyeyātma-samaṁ śaktyā
sa vilāso nigadyate

SYNONYMS

sva-rūpam—the Lord's own form; *anya*—other; *ākāram*—features of the body; *yat*—which; *tasya*—His; *bhāti*—appears; *vilāsataḥ*—from particular pastimes; *prāyeyā*—almost; *ātma-samaṁ*—self-similar; *śaktyā*—by His potency; *saḥ*—that; *vilāsaḥ*—the *vilāsa* (pastime) form; *nigadyate*—is called.

TRANSLATION

“When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called *vilāsa-vighrahas*.”

PURPORT

This is another quotation from the *Laghu-bhāgavatāmṛta*.

TEXT 78

যৈছে বলদেব, পরব্যোমে নারায়ণ ।

যৈছে বাসুদেব প্রদ্যুম্নাদি সঙ্করণ ॥ ৭৮ ॥

yaiche baladeva, paravyome nārāyaṇa
yaiche vāsudeva pradyumnādi saṅkarṣaṇa

SYNONYMS

yaiche—just as; *baladeva*—Baladeva; *para-vyome*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *yaiche*—just as; *vāsudeva*—Vāsudeva; *pradyumna-ādi*—Pradyumna, etc.; *saṅkarṣaṇa*—Saṅkarṣaṇa.

TRANSLATION

Examples of such vilāsa-vigrahas are Baladeva, Nārāyaṇa in Vaikuṅṭhadhāma, and the catur-vyūha—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

TEXTS 79-80

ঈশ্বরের শক্তি হয় এ-তিন প্রকার ।
 এক লক্ষ্মীগণ, পুরে মহিষীগণ আর ॥ ৭৯ ॥
 ব্রজে গৌপীগণ আর সভাতে প্রধান ।
 ব্রজেশ্বনন্দন যা'তে স্বয়ং ভগবান্ ॥ ৮০ ॥

*īśvarera śakti haya e-tina prakāra
 eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra*

*vraje gopī-gaṇa āra sabhāte pradhāna
 vrajendra-nandana yā'te svayaṁ bhagavān*

SYNONYMS

īśvarera—of the Supreme Lord; *śakti*—energy; *haya*—is; *e-tina*—these three; *prakāra*—kinds; *eka*—one; *lakṣmī-gaṇa*—the goddesses of fortune in Vaikuṅṭha; *pure*—in Dvārakā; *mahiṣī-gaṇa*—the queens; *āra*—and; *vraje*—in Vṛndāvana; *gopī-gaṇa*—the *gopīs*; *āra*—and; *sabhāte*—amongst all of them; *pradhāna*—the chief; *vrajendra-nandana*—Kṛṣṇa, the son of the King of Vraja; *yā'te*—because; *svayaṁ*—Himself; *bhagavān*—the primeval Lord.

TRANSLATION

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṅṭha, the queens in Dvārakā, and the *gopīs* in Vṛndāvana. The *gopīs* are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.

TEXT 81

স্বয়ংরূপ কৃষ্ণের কায়ব্যূহ – তাঁর সম ।
 ভক্ত সহিতে হয় তাঁহার আবরণ ॥ ৮১ ॥

*svayaṁ-rūpa kṛṣṇera kāya-vyūha—tāhṛa sama
 bhakta sahite haya tāhṛa āvaraṇa*

SYNONYMS

svayaṁ-rūpa—His own original form (two-handed Kṛṣṇa); *kṛṣṇera*—of Lord Kṛṣṇa; *kāya-vyūha*—personal expansions; *tāhṛa*—with Him; *sama*—equal; *bhakta*—the devotees; *sahite*—associated with; *haya*—are; *tāhṛa*—His; *āvaraṇa*—covering.

TRANSLATION

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

PURPORT

Śrī Kṛṣṇa 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

ভক্ত আদি ক্রমে কৈল সভার বন্দন ।
এ-সভার বন্দন সর্বশুভের কারণ ॥ ৮২ ॥

*bhakta ādi krame kaila sabhāra vandana
e-sabhāra vandana sarva-śubhera kāraṇa*

SYNONYMS

bhakta—the devotees; *ādi*—and so on; *krame*—in order; *kaila*—did; *sabhāra*—of the assembly; *vandana*—worship; *e-sabhāra*—of this assembly; *vandana*—worship; *sarva-śubhera*—of all good fortune; *kāraṇa*—the source.

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

প্রথম শ্লোকে কহি সামান্য মঙ্গলাচরণ ।
দ্বিতীয় শ্লোকেতে করি বিশেষ বন্দন ॥ ৮৩ ॥

*prathama śloke kahi sāmānya maṅgalācaraṇa
dviṭīya ślokete kari viśeṣa vandana*

SYNONYMS

prathama—first; *śloke*—in the verse; *kahi*—I express; *sāmānya*—general; *maṅgalācaraṇa*—invocation of benediction; *dviṭīya*—second; *ślokete*—in the verse; *kari*—I do; *viśeṣa*—particular; *vandana*—offering of prayers.

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

বন্দে শ্রীকৃষ্ণচৈতন্য-নিত্যানন্দৌ সহোদিতৌ ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ শর্ষৌ ভমোন্দৌ ॥ ৮৪ ॥

*vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau*

SYNONYMS

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamo-nudau*—dissipating darkness.

TRANSLATION

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

TEXTS 85-86

ব্রজে যে বিহরে পূর্বে কৃষ্ণ-বলরাম ।
কোটীসূর্যচন্দ্র জিনি দৌহার নিজধাম ॥ ৮৫ ॥
সেই দুই জগত্তরে হইয়া সদয় ।
গৌড়দেশে পূর্ব-শৈলে করিলা উদয় ॥ ৮৬ ॥

*vraje ye vihare pūrve kṛṣṇa-balarāma
koṭī-sūrya-candra jini doḥhāra nija-dhāma*

*sei dui jagatere ha-iyā sadaya
gauḍadeśe pūrva-śaile karilā udaya*

SYNONYMS

vraje—in Vraja (Vṛndāvana); *ye*—who; *vihare*—played; *pūrve*—formerly; *kṛṣṇa*—Lord Kṛṣṇa; *balārāma*—Lord Balarāma; *koṭī*—millions; *sūrya*—suns; *candra*—moons; *jini*—overcoming; *doḥhāra*—of the two; *nija-dhāma*—the effulgence; *sei*—these; *dui*—

two; *jagatere*—for the universe; *ha-iyā*—becoming; *sadaya*—compassionate; *gauḍa-deśe*—in the country of Gauḍa; *pūrva-saile*—on the eastern horizon; *karilā*—did; *udaya*—arise.

TRANSLATION

Śrī Kṛṣṇa and Balarāma, the Personalities of Godhead, who formerly appeared in Vṛndāvana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauḍadeśa [West Bengal], being compassionate for the fallen state of the world.

TEXT 87

ঐক্ককচৈতন্ত আয় প্রভু নিত্যানন্দ ।
যাঁহার প্রকাশে সর্ব জগৎ আনন্দ ॥ ৮৭ ॥

śrī-kṛṣṇa-caitanya āra prabhu nityānanda
yāñhāra prakāśe sarva jagat ānanda

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; *āra*—and; *prabhu nityānanda*—Lord Nityānanda; *yāñhāra*—of whom; *prakāśe*—on the appearance; *sarva*—all; *jagat*—the world; *ānanda*—full of happiness.

TRANSLATION

The appearance of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda has surcharged the world with happiness.

TEXTS 88-89

সূর্যচন্দ্র হরে বৈছে সব অন্ধকার ।
বস্তু প্রকাশিয়া করে ধর্মের প্রচার ॥ ৮৮ ॥
এই মত দুই ভাই জীবের অজ্ঞান-
ভ্রমোনাশ করি' কৈল তত্ত্ববস্তু-দান ॥ ৮৯ ॥

sūrya-candra hare yaiche saba andhakāra
vastu prakāśiyā kare dharmera pracāra

ei mata dui bhāi jīvera ajñāna-
tamo-nāśa kari' kaila tattva-vastu-dāna

SYNONYMS

sūrya-candra—the sun and the moon; *hare*—drive away; *yaiche*—just as; *saba*—all; *andhakāra*—darkness; *vastu*—truth; *prakāśiyā*—manifesting; *kare*—do; *dharmera*—of

inborn nature; *pracāra*—preaching; *ei mata*—like this; *dui*—two; *bhāi*—brothers; *jīvera*—of the living being; *ajñāna*—of ignorance; *tamaḥ*—of the darkness; *nāśa*—destruction; *kari*—doing; *kaila*—made; *tattva-vastu*—of the Absolute Truth; *dāna*—gift.

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

অজ্ঞান-ভয়ের নাম कहিয়ে 'कैतव' ।
धर्म-अर्थ-काम-मोक्ष-वाङ्मा आदि सब ॥ ९० ॥

*ajñāna-tamera nāma kahiye 'kaitava'
dharma-artha-kāma-mokṣa-vāñchā ādi saba*

SYNONYMS

ajñāna-tamera—of the darkness of ignorance; *nāma*—name; *kahiye*—I call; *kaitava*—cheating process; *dharma*—religiosity; *artha*—economic development; *kāma*—sense gratification; *mokṣa*—liberation; *vāñchā*—desire for; *ādi*—and so on; *saba*—all.

TRANSLATION

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

TEXT 91

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मासराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्यूलनम् ।
श्रीमद्भागवते महामुनिकृते किंवापतैररीश्वरः
सद्यो हृद्यवर्धयतेऽत्र कृतिभिः शुश्रूषुभिस्तुङ्कणां ॥ ९१ ॥

*dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdyavarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

SYNONYMS

dharmāḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which fruitive intention; *atra*—herein; *paramāḥ*—the highest; *nirmatsarāṇām*—of the one hundred

percent pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of threefold miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa*; *mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *suśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

TRANSLATION

“The great scripture Śrīmad-Bhāgavatam, compiled by Mahāmuni Vyāsadeva 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 Śrīmad-Bhāgavatam.”

PURPORT

This verse appears in the *Śrīmad-Bhāgavatam* (1.1.2). The words *mahāmuni-kṛte* indicate that *Śrīmad-Bhāgavatam* was compiled by the great sage Vyāsadeva, who is sometimes known as Nārāyaṇa Mahāmuni because he is an incarnation of Nārāyaṇa. Vyāsadeva, therefore, is not an ordinary man, but is empowered by the Supreme Personality of Godhead. He compiled the beautiful *Bhāgavatam* to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In *Śrīmad-Bhāgavatam*, a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentation on the *Vedānta-sūtra*, 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 *Śrīmad-Bhāgavatam* 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-kāṇḍa*), 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 (*jñāna-mārga*) and of mystic powers (*yoga-mārga*) 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 Vāsudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of *vāsudeva* 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 *yogīs* 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 *yogīs*. He therefore came to India not to learn the methods of the *yogīs'* mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture *Śrīmad-Bhāgavatam*. Mystic powers can make a *yogī* 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 *Bhāgavata* school, this path of religiosity is also a method of cheating its followers. In *Bhagavad-gītā* it is clearly defined that the most elevated and powerful mystic *yogī* 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-kāṇḍa* and *jñāna-kāṇḍa*. This system of worshiping many gods, such as Durgā, Śiva, Gaṇeśa, Sūrya and the impersonal Viṣṇu 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 *sāstras*, 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-gītā*. 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 *Śrīmad-Bhāgavatam*, however, is able to give

its followers permanent relief from the threefold miseries. The *Bhāgavatam* 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 *projjhita* 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 *bhāgavata-dharma*, or the transcendental religion that is an eternal function for the living being.

Bhāgavata-dharma, or the religious principle described in *Śrīmad-Bhāgavatam*, of which *Bhagavad-gītā* 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. Śrī Arjuna, wanting to satisfy his senses by becoming a so-called non-violent and pious man, at first decided not to fight. But when he was fully situated in the principles of *bhāgavata-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:

*naṣṭo mohaḥ smṛtir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehaḥ
kariṣye vacanaṁ tava*

“My dear Kṛṣṇa, 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 *vāstavas*, 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 *bhāgavata-dharma* or *sanātana-dharma*—real religion. This is described in the pages of *Śrīmad-Bhāgavatam*. 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

ভার মধ্যে মোক্ষবাহু কেতবপ্রধান ।
যাহা হৈতে কৃষ্ণভক্তি হয় অন্তর্ধান ॥ ৯২ ॥

*tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna*

SYNONYMS

tāra—of them; *madhye*—in the midst; *mokṣa-vāñchā*—the desire to merge into the Supreme; *kaitava*—of cheating processes; *pradhāna*—the chief; *yāhā haite*—from which; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *haya*—becomes; *antardhāna*—disappearance.

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 Kṛṣṇa.

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

“প্র-শব্দেন মোক্ষাভিসন্ধিরপি নিরস্তঃ” ইতি ॥ ৯৩ ॥

“pra-śabdena mokṣābhisandhir api nirastaḥ” iti

SYNONYMS

pra-śabdena—by the prefix “*pra*”; *mokṣa-abhisandhiḥ*—the intention of liberation; *api*—certainly; *nirastaḥ*—nullified; *iti*—thus.

TRANSLATION

“The prefix ‘*pra*’ [in the verse from *Śrīmad-Bhāgavatam*] indicates that the desire for liberation is completely rejected.”

PURPORT

This is an annotation by Śrīdhara Svāmī, the great commentator on *Śrīmad-Bhāgavatam*.

TEXT 94

কৃষ্ণভক্তির বাধক—যত শুভাশুভ কর্ম ।

সেহ এক জীবের অজ্ঞানতমো-ধর্ম ॥ ৯৪ ॥

*kṛṣṇa-bhaktira bādhaka—yata śubhāśubha karma
seha eka jīvera ajñāna-tamo-dharma*

SYNONYMS

kṛṣṇa-bhaktira—of devotional service to Kṛṣṇa; *bādhaka*—hindrance; *yata*—all; *śubha-aśubha*—auspicious or inauspicious; *karma*—activity; *seha*—that; *eka*—one; *jīvera*—of the living entity; *ajñāna-tamaḥ*—of the darkness of ignorance; *dharma*—the character.

TRANSLATION

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

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityānanda 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 Kṛṣṇa 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 Kṛṣṇa consciousness. The purpose of the appearance of Lord Caitanya and Lord Nityānanda is to dispel the darkness of the soul. Before Their appearance, all these superfluous activities of the living entities were covering Kṛṣṇa 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 Kṛṣṇa consciousness.

TEXT 95

যাঁহার প্রসাদে এই তমো হয় নাশ ।

তমো নাশ করি' করে তব্বের প্রকাশ ॥ ৯৫ ॥

*yāñhāra prasāde ei tamo haya nāśa
tamo nāśa kari' kare tattvera prakāśa*

SYNONYMS

yāñhāra—whose; *prasāde*—by the grace; *ei*—this; *tamaḥ*—darkness; *haya*—is; *nāśa*—destroyed; *tamaḥ*—darkness; *nāśa*—destruction; *kari'*—doing; *kare*—does; *tattvera*—of the truth; *prakāśa*—discovery.

TRANSLATION

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

TEXT 96

তত্ত্ববস্তু—কৃষ্ণ, কৃষ্ণভক্তি, প্রেমরূপ ।
নাম-সংকীর্তন—সব আনন্দস্বরূপ ॥ ৯৬ ॥

tattva-vastu—*kṛṣṇa*, *kṛṣṇa-bhakti*, *prema-rūpa*
nāma-saṅkīrtana—*saba ānanda-svarūpa*

SYNONYMS

tattva-vastu—Absolute Truth; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *prema-rūpa*—taking the form of love for Lord Kṛṣṇa; *nāma-saṅkīrtana*—congregational chanting of the holy name; *saba*—all; *ānanda*—of bliss; *sva-rūpa*—the identity.

TRANSLATION

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

TEXT 97

সূর্য চন্দ্র বাহিরের তমঃ সে বিনাশে ।
বহির্বস্তু ঘট-পট-আদি সে প্রকাশে ॥ ৯৭ ॥

sūrya candra bāhirera tamaḥ se vināśe
bahir-vastu ghaṭa-paṭa-ādi se prakāśe

SYNONYMS

sūrya—the sun; *candra*—the moon; *bāhirera*—of the external world; *tamaḥ*—darkness; *se*—they; *vināśe*—destroy; *bahir-vastu*—external things; *ghaṭa*—waterpots; *paṭa-ādi*—space, etc.; *se*—they; *prakāśe*—reveal.

TRANSLATION

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

TEXT 98

দুই ভাই হৃদয়ের কালি' অন্ধকার ।
 দুই ভাগবত-সঙ্গে করান সাক্ষাৎকার ॥ ৯৮ ॥

dui bhāi hṛdayera kṣāli' andhakāra
dui bhāgavata-saṅge karāna sākṣātkāra

SYNONYMS

dui—two; *bhāi*—brothers; *hṛdayera*—of the heart; *kṣāli'*—purifying; *andhakāra*—darkness; *dui bhāgavata*—of the two *bhāgavatas*; *saṅge*—by the association; *karāna*—cause; *sākṣātkāra*—a meeting.

TRANSLATION

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

TEXT 99

এক ভাগবত বড়—ভাগবত-শাস্ত্র ।
 আর ভাগবত—ভক্ত ভক্তি-রস-পাত্র ॥ ৯৯ ॥

eka bhāgavata baḍa—bhāgavata-sāstra
āra bhāgavata—bhakta bhakti-rasa-pātra

SYNONYMS

eka—one; *bhāgavata*—in relation to the Supreme Lord; *baḍa*—great; *bhāgavata-sāstra*—*Śrīmad-Bhāgavatam*; *āra*—the other; *bhāgavata*—in relation to the Supreme Lord; *bhakta*—pure devotee; *bhakti-rasa*—of the mellow of devotion; *pātra*—the recipient.

TRANSLATION

One of the *bhāgavatas* is the great scripture *Śrīmad-Bhāgavatam*, and the other is the pure devotee absorbed in the mellows of loving devotion.

TEXT 100

দুই ভাগবত দ্বারা দিয়া ভক্তি-রস ।
 তাঁহার হৃদয়ে তাঁর প্রেমে হয় বশ ॥ ১০০ ॥

dui bhāgavata dvārā diyā bhakti-rasa
tānhāra hṛdaye tāra preme haya vaśa

SYNONYMS

dui—two; *bhāgavata*—the *bhāgavatas*; *dvārā*—by; *diyā*—giving; *bhakti-rasa*—devotional inspiration; *tāñhāra*—of His devotee; *hṛdaye*—in the heart; *tāñra*—his; *preme*—by the love; *haya*—becomes; *vaśa*—under control.

TRANSLATION

Through the actions of these two *bhāgavatas* 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

এক অদ্ভুত—সমকালে দৌহার প্রকাশ ।
আর অদ্ভুত—চিত্তগুহার তমঃ করে নাশ ॥ ১০১ ॥

eka adbhuta—*sama-kāle doñhāra prakāśa*
āra adbhuta—*citta-guhāra tamaḥ kare nāśa*

SYNONYMS

eka—one; *adbhuta*—wonderful thing; *sama-kāle*—at the same time; *doñhāra*—of both; *prakāśa*—the manifestation; *āra*—the other; *adbhuta*—wonderful thing; *citta-guhāra*—of the core of the heart; *tamaḥ*—darkness; *kare*—do; *nāśa*—destruction.

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

এই চন্দ্র সূর্য দুই পরম সদয় ।
জগতের ভাগ্যে গোড়ে করিলা উদয় ॥ ১০২ ॥

ei candra sūrya dui parama sadaya
jagatera bhāgye gauḍe karilā udaya

SYNONYMS

ei—these; *candra*—moon; *sūrya*—sun; *dui*—two; *parama*—very much; *sadaya*—kind; *jagatera*—of the people of the world; *bhāgye*—for the fortune; *gauḍe*—in the land of Gauḍa; *karilā*—did; *udaya*—appearance.

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 Gauḍadeśa or Gauḍa, 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 Navadvīpa, which is now known as Māyāpur and was then called Gauḍapura. Lord Caitanya appeared there, and Lord Nityānanda came there and joined Him from the district of Birbhum. They appeared on the horizon of Gauḍadeśa to spread the science of Kṛṣṇa 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 Mahāprabhu and Nityānanda Prabhu drive away the five kinds of ignorance of the conditioned souls. In the *Mahābhārata*, *Udyoga-parva*, 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 Kṛṣṇa.

TEXT 103

সেই দুই প্রভুর করি চরণ-বন্দন ।
যাঁহা হইতে বিঘ্ননাশ অভীষ্টপূরণ ॥ ১০৩ ॥

*sei dui prabhura kari caraṇa vandana
yāñhā ha-ite vighna-nāśa abhīṣṭa-pūraṇa*

SYNONYMS

sei—these; *dui*—two; *prabhura*—of the Lords; *kari*—I do; *caraṇa*—feet; *vandana*—obeisance; *yāñhā ha-ite*—from which; *vighna-nāśa*—destruction of obstacles; *abhīṣṭa-pūraṇa*—fulfillment of desires.

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

এই দুই শ্লোকে কৈল মঙ্গল-বন্দন ।
তৃতীয় শ্লোকের অর্থ শুন সর্বজন ॥ ১০৪ ॥

*ei dui śloke kaila maṅgala-vandana
tṛtīya ślokera artha śuna sarva-jana*

SYNONYMS

ei—these; *dui*—two; *śloke*—in the verses; *kaila*—I did; *maṅgala*—auspicious; *vandana*—obeisance; *ṭṭīya*—third; *ślokerā*—of the verse; *artha*—meaning; *śuna*—please hear; *sarva-jana*—everyone.

TRANSLATION

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

TEXT 105

বক্তব্য-বাহুল্য, গ্রন্থ-বিস্তারের ডরে ।
বিস্তারে না বর্ণি, সারার্থ কহি অল্পাক্ষরে ॥ ১০৫ ॥

vaktavya-bāhulya, grantha-vistāreṇa ḍare
vistāre nā varṇi, sārārtha kahi alpākṣare

SYNONYMS

vaktavya—of words to be spoken; *bāhulya*—elaboration; *grantha*—of the book; *vistāreṇa*—of the big volume; *ḍare*—in fear; *vistāre*—in expanded form; *nā*—not; *varṇi*—I describe; *sāra-artha*—essential meaning; *kahi*—I say; *alpa-akṣare*—in few words.

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

“মিতঞ্চ সারঞ্চ বচো হি বাগ্মিতা” ইতি ॥ ১০৬ ॥

“mitaṅ ca sārāṅ ca vaco hi vāgmitā” iti

SYNONYMS

mitam—concise; *ca*—and; *sāram*—essential; *ca*—and; *vacaḥ*—speech; *hi*—certainly; *vāk-mitā*—eloquence; *iti*—thus.

TRANSLATION

“Essential truth spoken concisely is true eloquence.”

TEXT 107

শুনিলে খণ্ডিবে চিন্তের অজ্ঞানাঙ্গ দোষ ।
কৃষ্ণে গাঢ় প্রেম হবে, পাইবে সন্তোষ ॥ ১০৭ ॥

*śunile khaṅḍibe cittera ajñānādi doṣa
kṛṣṇe gāḍha prema habe, pāibe santoṣa*

SYNONYMS

śunile—on one's hearing; *khaṅḍibe*—will remove; *cittera*—of the heart; *ajñānādi*—of ignorance, etc.; *doṣa*—the faults; *kṛṣṇe*—in Lord Kṛṣṇa; *gāḍha*—deep; *prema*—love; *habe*—there will be; *pāibe*—will obtain; *santoṣa*—satisfaction.

TRANSLATION

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

TEXTS 108-109

শ্রীচৈতন্য-নিত্যানন্দ-অদ্বৈত-মহত্ত্ব ।

তঁার ভক্ত-ভক্তি-নাম-প্রেম-রসতত্ত্ব ॥ ১০৮ ॥

ভিন্ন ভিন্ন লিখিয়াছি করিয়া বিচার ।

শুনিলে জানিবে সব বস্তুতত্ত্বসার ॥ ১০৯ ॥

*śrī-caitanya-nityānanda-advaita-mahattva
tāṅra bhakta-bhakti-nāma-prema-rasa-tattva*

*bhinna bhinna likhiyāchi kariyā vicāra
śunile jānibe saba vastu-tattva-sāra*

SYNONYMS

śrī-caitanya—of Lord Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda; *advaita*—of Śrī Advaita; *mahattva*—greatness; *tāṅra*—Their; *bhakta*—devotees; *bhakti*—devotion; *nāma*—names; *prema*—love; *rasa*—mellows; *tattva*—real nature; *bhinna bhinna*—different; *likhiyāchi*—I wrote; *kariyā*—doing; *vicāra*—consideration; *śunile*—on hearing; *jānibe*—will know; *saba*—all; *vastu-tattva-sāra*—the essence of the Absolute Truth.

TRANSLATION

If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī 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-caritāmṛta] with logic and discrimination.

TEXT 110

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।

চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১১০ ॥

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, First Chapter, describing the spiritual masters.

CHAPTER 2

This chapter explains that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa 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 *puṣa-avatāras* are also explained in this connection. Mahā-Viṣṇu is the reservoir of all conditioned souls, but as confirmed in the authoritative scriptures, Lord Kṛṣṇa is the ultimate fountainhead, the source of numerous plenary expansions, including Nārāyaṇa, who is generally accepted by Māyāvādī philosophers to be the Absolute Truth. The Lord's manifestation of *prābhava* and *vaibhava* expansions, as well as partial incarnations and incarnations with delegated powers, are also explained. Lord Kṛṣṇa'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 Vaikuṅṭhas, 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 Kṛṣṇa Caitanya is not different from Lord Kṛṣṇa, 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 Kṛṣṇa, as the evidence of authoritative scriptures proves. This chapter stresses that a devotee must have knowledge of Kṛṣṇa's personal form, His three principal energies, His pastimes and the relationship of the living entities with Him in order to advance in Kṛṣṇa consciousness.

TEXT 1

ঐচৈতন্যপ্রভুং বন্দে বালোহপি যদনুগ্রহাৎ ।
তরেন্নানামভগ্রাহব্যাপ্তং সিদ্ধাস্তসাগরম্ ॥ ১ ॥

*śrī-caitanya-prabhum̐ vande
bālo 'pi yad-anugrahāt
taren nānā-mata-grāha-
vyāptam̐ siddhānta-sāgaram*

SYNONYMS

śrī-caitanya-prabhum̐—to Lord Śrī Caitanya Mahāprabhu; *vande*—I offer obeisances; *bālah*—an ignorant child; *api*—even; *yat*—of whom; *anugrahāt*—by the mercy;

taret—may cross over; *nānā*—various; *mata*—of theories; *grāha*—the crocodiles; *vyāptam*—filled with; *siddhānta*—of conclusions; *sāgaram*—the ocean.

TRANSLATION

I offer my obeisances to Śrī Caitanya Mahāprabhu, 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 Śrī Caitanya Mahāprabhu, 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 *jñānīs*, the *yoga* systems of Patañjali and Gautama, and the systems of philosophers like Kaṇāda, Kapila and Dattātreyā are dangerous creatures in the ocean of nescience. By the grace of Śrī Caitanya Mahāprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Kṛṣṇa as the ultimate goal of life. Let us all worship Lord Śrī Caitanya Mahāprabhu for His gracious mercy to the conditioned souls.

TEXT 2

কৃষ্ণোৎকীৰ্তনগাননৰ্তনকলাপাথোজনি-ব্রাজিতা
সম্ভক্কাবলিহংসচক্রমধুপশ্রেণীবিহারাস্পদম্ ।
কৰ্ণানন্দিকলধনিৰ্বহতু মে জিহ্বায়কুপ্রাঙ্গণে
শ্রীচৈতন্যদয়ানিধে তব লসলীলাসুধাস্বধুনী ॥ ২ ॥

kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājitā
sat-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihārāspadam
karṇānandi-kala-dhvanir vahatu me jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasalīlā-sudhā-svardhunī

SYNONYMS

kṛṣṇa—of the holy name of Lord Kṛṣṇa; *utkīrtana*—loud chanting; *gāna*—singing; *nartana*—dancing; *kalā*—of the other fine arts; *pāthojani*—with lotuses; *bhrājitā*—beautified; *sat-bhakta*—of pure devotees; *āvali*—rows; *haṁsa*—of swans; *cakra-cakravāka* birds; *madhu-pa*—and bumblebees; *śreṇī*—like swarms; *vihāra*—of pleasure; *āspadam*—the abode; *karṇa-ānandi*—gladdening the ears; *kala*—melodious; *dhvaniḥ*—sound; *vahatu*—let it flow; *me*—my; *jihvā*—of the tongue; *maru*—desert-like; *prāṅgaṇe*—in the courtyard; *śrī-caitanya dayā-nidhe*—O Lord Caitanya, ocean of mercy; *tava*—of You; *lasat*—shining; *līlā-sudhā*—of the nectar of the pastimes; *svardhunī*—the Ganges.

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 Kṛṣṇa'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 Śrī Caitanya Mahāprabhu, who are compared to swans swimming around the beautiful lotus feet of Śrī Caitanya Mahāprabhu 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 Śrī Caitanya Mahāprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahāprabhus, but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. 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 Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

TEXT 3

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।

জয়ধৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ৩ ॥

*jaya jaya śrī-caitanya jaya nityānanda
jyādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glory; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya*—all glory; *advaita-candra*—to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu and Lord Śrī Nityānanda. All glories to Advaitacandra, and all glories to the devotees of Lord Gaurāṅga.

TEXT 4

তৃতীয় শ্লোকের অর্থ করি বিবরণ ।
বস্তু-নির্দেশরূপ মঙ্গলাচরণ ॥ ৪ ॥

*tṛtīya ślokerā artha kari vivaraṇa
vastu-nirdeśa-rūpa maṅgalācaraṇa*

SYNONYMS

tṛtīya—third; *ślokerā*—of the verse; *artha*—the meaning; *kari*—I do; *vivaraṇa*—description; *vastu*—of the Absolute Truth; *nirdeśa-rūpa*—in the form of delineation; *maṅgala*—auspicious; *ācaraṇa*—conduct.

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

যদবৈতং ব্রহ্মোপনিষদি তদপ্যস্ত তমূতা
য আত্মান্তর্যামী পুরুষ ইতি সোহন্তাংশবিতবঃ ।
যদৈত্বর্থেঃ পূর্ণো য ইহ ভগবান্ জ স্বয়ময়
ন চেতন্তাৎ কৃকাজ্জগতি পরতত্ত্বং পরমিহ ॥ ৫ ॥

*yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

SYNONYMS

yat—that which; *advaitam*—without a second; *brahma*—the impersonal Brahman; *upaniṣadi*—in the *Upaniṣads*; *tat*—that; *api*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaryāmī*—indwelling Lord; *puruṣaḥ*—the supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *aṁśa-vibhavaḥ*—expansion of a plenary portion; *ṣaṭ-aiśvaryaiḥ*—with the six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this one; *na*—not; *caitanya*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvam*—truth; *param*—another; *iha*—here.

TRANSLATION

What the *Upaniṣads* 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, Kṛṣṇa 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 *Upaniṣads* speak very highly of the impersonal Brahman. The *Upaniṣads*, 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 *Upaniṣads* 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-vāda*, 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, Śrī Kṛṣṇa. Since Śrī Gaurasundara, or Lord Śrī Caitanya Mahāprabhu, is identical with Śrī Kṛṣṇa Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the Paramātmā, is a plenary representation of Caitanya Mahāprabhu. The *antaryāmī*, the Supersoul in everyone's heart, is

the controller of all living entities. This is confirmed in *Bhagavad-gītā*, wherein Lord Kṛṣṇa says, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*: "I am situated in everyone's heart." (Bg. 15.15) *Bhagavad-gītā* also states (Bg. 5.29), *bhoktāraṁ yajña-tapasāṁ sarvaloka-maheśvaram*, indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly, the *Brahma-saṁhitā* states, *aṅḍāntara-stha-paramāṇu-cayāntara-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 Śrī Kṛṣṇa Himself. He is described as *pūrṇa*, or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Śrī Rāma was an ideal king. He accepted the order of *sannyāsa* and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of *sannyāsa*. Although in Kali-yuga acceptance of the *sannyāsa* 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 *śāstras* 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 Kṛṣṇa; no one is greater than or even equal to Him. In *Bhagavad-gītā* Lord Kṛṣṇa says to Arjuna, *mattaḥ paratarāṁ nānyat kiñcid asti dhanañjaya*: "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 Śrī Kṛṣṇa 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 Paramātmā because Bhagavān is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of *sac-cid-ānanda* (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, Paramātmā. But neither of these partial realizations of the Complete Whole can help one realize *ānanda*, or complete bliss. Without such realization of *ānanda*, knowledge of the Absolute Truth is incomplete.

This verse of *Caitanya-caritāmṛta* by Kṛṣṇadāsa Kavirāja Gosvāmī is confirmed by a parallel statement in the *Tattva-sandarbhā* by Śrīla Jīva Gosvāmī. In the Eighth Part of *Tattva-sandarbhā* 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. Nārāyaṇa, the predominating Deity in Vaikuṅṭha, is to be known as an expansion of Śrī Kṛṣṇa, but Śrī Kṛṣṇa is the Supreme Absolute Truth, the object of the transcendental love of all living entities.

TEXT 6

ব্রহ্ম, আত্মা, ভগবান্—অনুবাদ তিন ।
অঙ্গপ্রভা, অংশ, স্বরূপ—তিন বিধেয়-চিহ্ন ॥ ৬ ॥

brahma, ātmā, bhagavān—anuvāda tina
aṅga-prabhā, aṁśa, svarūpa—tina vidheya-cihna

SYNONYMS

brahma—the impersonal Brahman; *ātmā*—the localized Paramātmā; *bhagavān*—the Personality of Godhead; *anuvāda*—subjects; *tina*—three; *aṅga-prabhā*—bodily effulgence; *aṁśa*—partial manifestation; *sva-rūpa*—original form; *tina*—three; *vidheya-cihna*—predicates.

TRANSLATION

Impersonal Brahman, localized Paramātmā 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

অনুবাদ আগে, পাছে বিধেয় স্থাপন ।
সেই অর্থ কহি, শুন শাস্ত্রবিবরণ ॥ ৭ ॥

anuvāda āge, pāche vidheya sthāpana
sei artha kahi, śuna śāstra-vivaraṇa

SYNONYMS

anuvāda—the subject; *āge*—first; *pāche*—afterwards; *vidheya*—the predicate; *sthāpana*—placing; *sei*—this; *artha*—the meaning; *kahi*—I speak; *śuna*—please listen; *śāstra-vivaraṇa*—to the description of the scriptures.

TRANSLATION

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

TEXT 8

স্বয়ং ভগবান্ কৃষ্ণ, বিষ্ণু-পরতত্ত্ব ।
পূর্ণজ্ঞান পূর্ণানন্দ পরম মহত্ব ॥ ৮ ॥

svayaṁ bhagavān kṛṣṇa, viṣṇu-paratattva
pūrṇajñāna pūrṇānanda parama mahattva

SYNONYMS

svayam—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *viṣṇu*—of all-pervading Viṣṇu; *para-tattva*—the ultimate truth; *pūrṇa-jñāna*—full knowledge; *pūrṇa-ānanda*—full bliss; *parama*—supreme; *mahattva*—greatness.

TRANSLATION

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

TEXT 9

‘नन्दसूत’ बलि’ बाने भागवते गौ ।
सेई कृष्ण अवतीर्ण चैतन्यगोसांनि ॥ ९ ॥

*'nanda-suta' bali' yānre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāñi*

SYNONYMS

nanda-suta—the son of Nanda Mahārāja; *bali'*—as; *yānre*—who; *bhāgavate*—in the *Śrīmad-Bhāgavatam*; *gāi*—is sung; *sei*—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*—descended; *caitanya-gosāñi*—Lord Caitanya Mahāprabhu.

TRANSLATION

He whom Śrīmad-Bhāgavatam describes as the son of Nanda Mahārāja 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, Paramātmā and Bhagavān, 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 Śrī Caitanya Mahāprabhu's transcendental body. Nor is it widely known that the Supersoul, or Paramātmā, is only a partial representation of Lord Caitanya, who is identical with Bhagavān Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, Paramātmā as His partial representation, and the Supreme Personality of Godhead Kṛṣṇa as identical with Lord Caitanya Mahāprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the *Vedas* is *viṣṇu-tattva*, the Absolute Truth, Viṣṇu, the all-pervading Godhead. The *viṣṇu-tattva* has different categories, of which the highest is Lord Kṛṣṇa, the ultimate *viṣṇu-tattva*, as confirmed

in *Bhagavad-gītā* and throughout the Vedic literature. In the *Śrīmad-Bhāgavatam* the same Supreme Personality of Godhead Kṛṣṇa is described as Nandasuta, the son of King Nanda. Kṛṣṇadāsa Kavirāja Gosvāmī says that Nandasuta has again appeared as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu because the conclusion of the Vedic literature is that there is no difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author will prove. If it is thus proved that Śrī Kṛṣṇa is the origin of all *tattvas* (truths), namely, Brahman, Paramātmā and Bhagavān, and that there is no difference between Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, it will not be difficult to understand that Śrī Caitanya Mahāprabhu is also the same origin of all *tattvas*. The same Absolute Truth, as He is revealed to students of different realizations, is called Brahman, Paramātmā and Bhagavān.

TEXT 10

প্রকাশবিশেষে তেঁহ ধরে তিন নাম ।

ব্রহ্ম, পরমাত্তা আর স্বয়ং-ভগবান্ ॥ ১০ ॥

prakāśa-viśeṣe teṅha dhare tina nāma
brahma, paramātmā āra svayaṁ-bhagavān

SYNONYMS

prakāśa—of manifestation; *viśeṣe*—in variety; *teṅha*—He; *dhare*—holds; *tina*—three; *nāma*—names; *brahma*—Brahman; *paramātmā*—Paramātmā (Supersoul); *āra*—and; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

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

PURPORT

Śrīla Jīva Gosvāmī has explained the word *bhagavān* 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 *bhagavān* 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 *bhagavān* 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-gītā*, 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-gītā*, 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 *puruṣa-avatāras*, who are invested with potencies similar to His. The *puruṣa-avatāras* 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 Paramātmā.

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 Paramātmā 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

वदन्ति तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।

ब्रह्मेति परमाञ्चेति भगवानिति शब्द्यते ॥ ११ ॥

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidas*—learned souls; *tattvam*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

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

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second Chapter, of *Śrīmad-Bhāgavatam*, where Sūta Gosvāmī answers the questions of the sages headed by Śaunaka Ṛṣi concerning the essence of all scriptural instructions. *Tattva-vidas* 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 Paramātmā and sometimes as Bhagavān. 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 Paramātmā, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavān, the Personality of Godhead.

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa’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 Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Śrī Kṛṣṇa, 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 *māyā*. One who is not Kṛṣṇa conscious is ruled by the spell of *māyā* 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 Viṣṇu, the controller of *māyā*, 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 *yogīs* who try to locate the Paramātmā 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 Kṛṣṇa, and therefore his realization is the most perfect of all.

TEXT 12

তাঁহার অঙ্গের শুদ্ধ কিরণ-মণ্ডল ।
উপনিষৎ কহে তাঁরে ব্রহ্ম সুনর্মল ॥ ১২ ॥

tāñhāra aṅgera śuddha kiraṇa-maṅḍala
upaniṣat kahe tāñre brahma sunirmala

SYNONYMS

tāñhāra—His; *aṅgera*—of the body; *śuddha*—pure; *kiraṇa*—of rays; *maṅḍala*—realm; *upaniṣat*—the *Upaniṣads*; *kahe*—say; *tāñre*—unto that; *brahma*—Brahman; *su-nirmala*—transcendental.

TRANSLATION

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

PURPORT

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

hiraṇmaye pare kośe
virajāṁ brahma niṣkalam
tac chubhram jyotiṣāṁ jyotis
tad yad ātma-vido viduḥ

na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto 'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti

*brahmaivedam amṛtaṁ purastād brahma
paścād brahma dakṣiṇataś cottareṇa
adhaś cordhvaṁ ca prasṛtaṁ brahmai-
vedarṁ viśvam idaṁ variṣṭham*

“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

চৰ্মচক্ৰে দেখে যৈছে সূৰ্য নিৰ্বিশেষ ।
জ্ঞানমার্গে লৈতে নারে কৃষ্ণের বিশেষ ॥ ১৩ ॥

*carma-cakṣe dekhe yaiche sūrya nirviśeṣa
jñāna-mārge laite nāre kṛṣṇera viśeṣa*

SYNONYMS

carma-cakṣe—by the naked eye; *dekhe*—one sees; *yaiche*—just as; *sūrya*—the sun; *nirviśeṣa*—without variegatedness; *jñāna-mārge*—by the path of philosophical speculation; *laite*—to accept; *nāre*—not able; *kṛṣṇera*—of Lord Kṛṣṇa; *viśeṣa*—the variety.

TRANSLATION

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

TEXT 14

যস্য প্রভা প্রভবতো জগদণ্ডকোটি-
কোটিষশেষবসুধাদিবিভূতিভিন্নম্ ।
তদ্ব্রহ্ম নিষ্কলমনস্তমশেষভূতং
গোবিন্দমাদিপুরুষং তমহং ভজ্যামি ॥ ১৪ ॥

*yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

yasya—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṅḡa*—of universes; *koṭi-koṭīṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets, etc; *vibhūti*—with opulences; *bhinnam*—becoming variegated; *tat*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtam*—being complete; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhājāmi*—worship.

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-saṁhitā* (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

কোটি কোটি ব্রহ্মাণ্ডে যে ব্রহ্মের বিভূতি ।
সেই ব্রহ্ম গোবিন্দের হয় অজকান্তি ॥ ১৫ ॥

koṭī koṭī brahmāṅḡe ye brahmera vibhūti
sei brahma govindera haya aṅḡa-kānti

SYNONYMS

koṭī—tens of millions; *koṭī*—tens of millions; *brahma-aṅḡe*—in universes; *ye*—which; *brahmera*—of Brahman; *vibhūti*—opulences; *sei*—that; *brahma*—Brahman; *govindera*—of Lord Govinda; *haya*—is; *aṅḡa-kānti*—bodily effulgence.

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

সেই গোবিন্দ ভজি আমি, তেহেঁ মোর পতি ।
তাঁহার প্রসাদে মোর হয় নৃষ্টিশক্তি ॥ ১৬ ॥

*sei govinda bhaji āmi, tehoṅ mora pati
tāñhāra prasāde mora haya sṛṣṭi-śakti*

SYNONYMS

sei—that; *govinda*—Lord Govinda; *bhaji*—worship; *āmi*—I; *tehoṅ*—He; *mora*—my; *pati*—Lord; *tāñhāra*—His; *prasāde*—by the mercy; *mora*—my; *haya*—becomes; *sṛṣṭi*—of creation; *śakti*—power.

TRANSLATION

I [Brahmā] 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-gītā* clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

TEXT 17

মুনয়ো বাতবাসনা: ঈমণা উর্দ্ধমস্থিন: ।

ব্রহ্মাখ্যং ধাম তে যান্তি শাস্তা: সন্ন্যাসিনোহমলা: ॥ ১৭ ॥

*munayo vāta-vāsanāḥ
śramaṇā ūrddhva-manthinaḥ
brahmākhyam dhāma te yānti
śāntāḥ sannyāsino 'malāḥ*

SYNONYMS

munayaḥ—saints; *vāta-vāsanāḥ*—naked; *śramaṇāḥ*—who perform severe physical penances; *ūrddhva*—raised up; *manthinaḥ*—whose semina; *brahma-ākhyam*—known as Brahmaloka; *dhāma*—to the abode; *te*—they; *yānti*—go; *śāntāḥ*—equipoised in Brahman; *sannyāsinaḥ*—who are in the renounced order of life; *amalāḥ*—pure.

TRANSLATION

“Naked saints and sannyāsīs 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 Brahmaloka.”

PURPORT

In this verse from *Śrīmad-Bhāgavatam* (11.6.47), *vāta-vāsanāḥ* 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

আত্মান্তর্যামী যাঁরে যোগশাস্ত্রে কয় ।
সেহ গোবিন্দে অংশ বিভূতি যে হয় ॥ ১৮ ॥

*ātmāntaryāmī yāñre yoga-śāstre kaya
seha govindera aṁśa vibhūti ye haya*

SYNONYMS

ātmā antaryāmī—indwelling Supersoul; *yāñre*—who; *yoga-śāstre*—in the scriptures of *yoga*; *kaya*—is spoken; *seha*—that; *govindera*—of Govinda; *aṁśa*—plenary portion; *vibhūti*—expansion; *ye*—which; *haya*—is.

TRANSLATION

He who is described in the *yoga-śāstras* as the indwelling Supersoul [*ātmā antaryāmī*] 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 *puruṣa-avatāra*, who directs the aggregate material energy and all the conditioned souls. By understanding the three expansions of the *puruṣa*, a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Mahā-Viṣṇu is Kṣīrodakaśāyī Viṣṇu, the Supersoul within every living entity. As the Supersoul of the total living entities, or the second *puruṣa*, He is known as Garbhodakaśāyī Viṣṇu. As the creator or original

cause of innumerable universes, or the first *puruṣa*, who is lying on the Causal Ocean, He is called Mahā-Viṣṇu. The three *puruṣas* 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 *puruṣa* known as Paramātmā. One who has thoroughly studied the intricacies of creation can know very easily that this Paramātmā is the plenary portion of the Supreme Being, Śrī Kṛṣṇa.

TEXT 19

অনন্ত স্ফটিকে বৈছে এক সূর্য ভাসে ।
তৈছে জীবে গোবিন্দের অংশ প্রকাশে ॥ ১৯ ॥

*ananta sphaṭike yaiche eka sūrya bhāse
taiche jīve govindera aṁśa prakāśe*

SYNONYMS

ananta—unlimited; *sphaṭike*—in crystals; *yaiche*—just as; *eka*—one; *sūrya*—sun; *bhāse*—appears; *taiche*—just so; *jīve*—in the living entity; *govindera*—of Govinda; *aṁśa*—portion; *prakāśe*—manifests.

TRANSLATION

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as Paramātmā] 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 Vṛndāvana, is reflected in everyone’s heart as the Supersoul. In the *Upaniṣads* it is said that the *jīva* (living entity) and Paramātmā (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 Paramātmā 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 (Paramātmā), 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 Vaikuṅṭha.

The Supersoul (Paramātmā), 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 Paramātmā is an invincible answer to these fallacious arguments. The Paramātmā 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

অথবা বহনৈতেন কিং জ্ঞাতেন তবাজ্জুন ।
বিষ্টভ্যাহমিদং কৃৎস্নমেকাংশেন স্থিতো জগৎ ॥ ২০ ॥

*athavā bahunaitena
kim jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam
ekāṁśena sthito jagat*

SYNONYMS

athavā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-āṁśena*—with one portion; *sthitah*—situated; *jagat*—universe.

TRANSLATION

[The Personality of Godhead, Śrī Kṛṣṇa, 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 Śrī Kṛṣṇa spoke this verse of *Bhagavad-gītā* (Bg. 10.42).

TEXT 21

তমিমমহমজ্জং শরীরভাজাং
হৃদি হৃদি ধিষ্ঠিতমাস্তকল্লিতানাম্ ।
প্রতিদৃশমিব নৈকধার্কমেকং
সমধিগতোহস্মি বিধৃতভেদমোহঃ ॥ ২১ ॥

*tam imam aham ajam śarīra-bhājāṁ
 ḥṛdi ḥṛdi dhiṣṭhitam ātma-kalpitānām
 pratidṛśam iva naikadhārkam ekam
 samadhigato 'smi vidhūta-bheda-mohaḥ*

SYNONYMS

tam—Him; *imam*—this; *aham*—I; *ajam*—the unborn; *śarīra-bhājām*—of the conditioned souls endowed with bodies; *ḥṛdi ḥṛdi*—in each of the hearts; *dhiṣṭhitam*—situated; *ātma*—by themselves; *kalpitānām*—which are imagined; *pratidṛśam*—for every eye; *iva*—like; *na eka-dhā*—not in one way; *arkam*—the sun; *ekam*—one; *samadhigataḥ*—one who has obtained; *asmi*—I am; *vidhūta*—removed; *bheda-mohaḥ*—whose misconception of duality.

TRANSLATION

[Grandfather Bhīṣma said:] “As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as Paramātmā 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 Paramātmā to be only Your plenary portion.”

PURPORT

This verse from *Śrīmad-Bhāgavatam* (1.9.42) was spoken by Bhīṣmadeva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Kṛṣṇa and numberless friends, admirers, relatives and sages had gathered on the scene as Mahārāja Yudhiṣṭhira took moral and religious instructions from the dying Bhīṣma. Just as the final moment arrived for him, Bhīṣma spoke this verse while looking at Lord Kṛṣṇa.

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

TEXT 22

সেইত গোবিন্দ সাক্ষাচ্চৈতন্য গোসাঞি ।
 জীব নিস্তারিতে ঐছে দন্ডাৰু আর নাই ॥ ২২ ॥

*seita govinda sākṣāc caitanya gosāṅi
 jīva nistārite aiche dayālu āra nāi*

SYNONYMS

seita—that; *govinda*—Govinda; *sākṣāt*—personally; *caitanya*—Lord Caitanya; *gosāñi*—Gosāñi; *jīva*—the fallen living entities; *nistārite*—to deliver; *aiche*—such; *dayālu*—a merciful Lord; *āra*—another; *nāi*—there is not.

TRANSLATION

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

PURPORT

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

The author of *Śrī Caitanya-caritāmṛta* most emphatically stresses that Lord Caitanya Mahāprabhu is Śrī Kṛṣṇa Himself. He is not an expansion of the *prakāśa* or *vilāsa* forms of Śrī Kṛṣṇa; He is the *svayam-rūpa*, Govinda. Apart from the relevant scriptural evidence forwarded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, there are innumerable statements regarding Lord Caitanya’s being the Supreme Lord Himself. The following examples may be cited:

(1) From the *Caitanya Upaniṣad*: *gauraḥ sarvātmā mahā-puruṣo mahātmā mahā-yogī tri-guṇātītaḥ sattva-rūpo bhaktiṁ loke kāśyati*. “Lord Gaura, who is the all-pervading 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 *Śvetāśvatara Upaniṣad*:

*tam īśvarāṇāṁ paramaṁ maheśvaraṁ
taṁ devatānāṁ paramaṁ ca daivatam
patiṁ patīnāṁ paramaṁ parastād
vidāma devaṁ bhuvaneśam īḍyam*

“O Supreme Lord, You are the Supreme Maheśvara, 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.” (*Śvet. Up.* 6.7)

*mahān prabhur vai puruṣaḥ
sattvasyaīṣa pravartakaḥ
sunirmalām imām prāptim
īśāno jyotir avyayaḥ*

“The Supreme Personality of Godhead is Mahāprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible *brahmajyoti*.” (Śvet. Up. 3.12)

(3) From the *Muṇḍaka Upaniṣad* (3.1.3):

*yadā paśyaḥ paśyate rukma-varṇam
kartāram īśam puruṣam 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 *Śrīmad-Bhāgavatam*:

*dhyeyam sadā paribhava-ghnam abhīṣṭa-doham
tīrthāspadam śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-ham praṇata-pāla-bhavābdhi-potam
vande mahā-puruṣa te caraṇāravindam*

“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 Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death.” (Bhāg. 11.5.33)

*tyaktvā sudustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam*

“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.” (Bhāg. 11.5.34)

Prahlāda said:

*itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvātārair
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmam mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau 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, ṛṣis, aquatics and so on. Thus You illumi-

nate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three *yugas*].” (*Bhāg.* 7.9.38)

(5) From the *Kṛṣṇa-yāmala*. *Puṇya-kṣetre nava-dvīpe bhaviṣyāmi śacī-sutaḥ*. “I shall appear in the holy land of Navadvīpa as the son of Śacīdevī.”

(6) From the *Vāyu Purāṇa*. *Kalau saṅkīrtanārambhe bhaviṣyāmi śacī-sutaḥ*. “In the Age of Kali when the *saṅkīrtana* movement is inaugurated, I shall descend as the son of Śacīdevī.”

(7) From the *Brahma-yāmala*:

*athavāhaṁ dharādhāme
bhūtvā mad-bhakta-rūpa-dhṛk
māyāyāṁ ca bhaviṣyāmi
kalau saṅkīrtanāgame*

“Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Śacī in Kali-yuga to start the *saṅkīrtana* movement.”

(8) From the *Ananta-saṁhitā*:

*ya eva bhagavān kṛṣṇo
rādhikā-prāṇa-vallabhaḥ
sṛṣṭyādau sa jagan-nātho
gaura āsīn maheśvari*

“The Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrī Rādhārāṇī, and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Maheśvarī.”

TEXT 23

পরব্যোমেতে বৈসে নারায়ণ নাম ।
ষড়ৈশ্বর্যপূর্ণ লক্ষ্মীকান্ত ভগবান্ ॥ ২৩ ॥

*para-vyomete vaise nārāyaṇa nāma
ṣaḍ-aiśvarya-pūrṇa lakṣmī-kānta bhagavān*

SYNONYMS

para-vyomete—in the transcendental world; *vaise*—sits; *nārāyaṇa*—Lord Nārāyaṇa; *nāma*—of the name; *ṣaḍ-aiśvarya*—of six kinds of opulences; *pūrṇa*—full; *lakṣmī-kānta*—the husband of the goddess of opulence; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Lord Nārāyaṇa, 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

বেদ, ভাগবত, উপনিষৎ, আগম ।

‘পূর্ণতত্ত্ব’ যাঁরে কহে, নাহি যাঁর সম ॥ ২৪ ॥

veda, bhāgavata, upaniṣat, āgama

‘pūrṇa-tattva’ yāñre kahe, nāhi yāñra sama

SYNONYMS

veda—the Vedas; *bhāgavata*—Śrīmad-Bhāgavatam; *upaniṣat*—the Upaniṣads; *āgama*—other transcendental literatures; *pūrṇa-tattva*—full truth; *yāñre*—unto whom; *kahe*—they say; *nāhi*—there is not; *yāñra*—whose; *sama*—equal.

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads 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 *Ṛk-saṁhitā* (1.22.20):

*tad viṣṇoḥ paramaṁ padam
sadā paśyanti sūrayaḥ
divīva cakṣurātataṁ*

“The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes.”

(2) From the *Nārāyaṇātharva-śira Upaniṣad*: *nārāyaṇād eva samutpadyante nārāyaṇāt pravartante nārāyaṇe praliyante. atha nityo nārāyaṇaḥ. nārāyaṇa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam. śuddho deva eko nārāyaṇo na dviṭīyo 'sti kaścit.* “It is from Nārāyaṇa only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Nārāyaṇa is eternally existing. Everything that exists now or will be created in the future is nothing but Nārāyaṇa, who is the unadulterated Deity. There is only Nārāyaṇa and nothing else.”

(3) From the *Nārāyaṇa Upaniṣad*: *yataḥ prasūtā jagataḥ prasūtā.* “Nārāyaṇa is the source from whom all the universes emanate.”

(4) From the *Hayaśiṅga-pañcarātra*: *paramātmā harir devaḥ.* “Hari is the Supreme Lord.”

(5) From the *Bhāgavatam* (11.3.34-35):

*nārāyaṇābhīdhānasya
brahmaṇaḥ paramātmanaḥ*

*niṣṭhām arhatha no vakturṁ
yūyaṁ hi brahma-vittamāḥ*

“O best of the *brāhmaṇas*, please tell us of the position of Nārāyaṇa, who is also known as Brahman and Paramātmā.”

*sthity-udbhava-pralaya-hetur ahetur asya
yat svapna-jāgara-suṣuptiṣu sad bahiś ca
dehendriyāsu-hṛdayāni caranti yena
sañjīvitāni tad avehi paraṁ 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

ভক্তিবোগে ভক্ত পায় ষাঁহার দর্শন ।
সূর্য যেন সবিগ্রহ দেখে দেবগণ ॥ ২৫ ॥

*bhakti-yoge bhakta pāya yāñhāra darśana
sūrya yena savigraha dekhe deva-gaṇa*

SYNONYMS

bhakti-yoge—by devotional service; *bhakta*—the devotee; *pāya*—obtains; *yāñhāra*—whose; *darśana*—sight; *sūrya*—the sun-god; *yena*—like; *sa-vigraha*—with form; *dekhe*—they see; *deva-gaṇa*—the denizens of heaven.

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 sun-god 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 Paramātmā but not the Supreme Transcendental Personality.

TEXT 26

জ্ঞানযোগমার্গে তাঁরে ভজে যেই সব ।
ব্রহ্ম-আত্মরূপে তাঁরে করে অনুভব ॥ ২৬ ॥

*jñāna-yoga-mārgē tāñre bhaje yei saba
brahma-ātma-rūpe tāñre kare anubhava*

SYNONYMS

jñāna—of philosophical speculation; *yoga*—and of mystic *yoga*; *mārgē*—on the paths; *tāñre*—Him; *bhaje*—worship; *yei*—who; *saba*—all; *brahma*—of impersonal Brahman; *ātma*—and of the Supersoul, [Paramātmā]; *rūpe*—in the forms; *tāñre*—Him; *kare*—do; *anubhava*—perceive.

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 Paramātmā.

PURPORT

Those who are fond of mental speculation (*jñāna-mārga*) or want to meditate in mystic *yoga* 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

উপাসনা-ভেদে জানি ঈশ্বর-মহিমা ।
অতএব সূর্য তাঁর দিয়ৈত উপমা ॥ ২৭ ॥

*upāsana-bhede jāni īśvara-mahimā
ataeva sūrya tāñra diyeta upamā*

SYNONYMS

upāsanā-bhede—by the different paths of worship; *jāni*—I know; *īśvara*—of the Supreme Lord; *mahimā*—greatness; *ataeva*—therefore; *sūrya*—the sun; *tāhṛa*—of Him; *diyeta*—was given; *upamā*—simile.

TRANSLATION

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

TEXT 28

সেই নারায়ণ কৃষ্ণের স্বরূপ-অভেদ ।
একই বিগ্রহ, কিন্তু আকার-বিভেদ ॥ ২৮ ॥

sei nārāyaṇa kṛṣṇera svarūpa-abheda
eka-i vigraha, kintu ākāra-vibheda

SYNONYMS

sei—that; *nārāyaṇa*—Lord Nārāyaṇa; *kṛṣṇera*— of Lord Kṛṣṇa; *sva-rūpa*— original form; *abheda*—not different; *eka-i*—one; *vigraha*—identity; *kintu*—but; *ākāra*—of bodily features; *vibheda*—difference.

TRANSLATION

Nārāyaṇa and Śrī Kṛṣṇa are the same Personality of Godhead, but although They are identical, Their bodily features are different.

TEXT 29

ইহোত্ত্ব দ্বিভুজ, তিঁহো ধরে চারি হাথ ।
ইহো বেণু ধরে, তিঁহো চক্রাদিক সাথ ॥ ২৯ ॥

iṅhota dvi-bhuja, tiṅho dhare cāri hātha
iṅho veṇu dhare, tiṅho cakrādika sātha

SYNONYMS

iṅhota—this one; *dvi-bhuja*—two arms; *tiṅho*—He; *dhare*—manifests; *cāri*—four; *hātha*—hands; *iṅho*—this one; *veṇu*—flute; *dhare*—holds; *tiṅho*—He; *cakra-ādika*—the wheel, etc.; *sātha*—with.

TRANSLATION

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

PURPORT

Nārāyaṇa is identical to Śrī Kṛṣṇa. 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 Nārāyaṇa the Lord is manifested with four hands, but as Kṛṣṇa He is manifested with two hands.

TEXT 30

নারায়ণস্বং ন হি সর্বদেহিনা-
 মাত্মাত্মধীশাখিললোকসাক্ষী ।
 নারায়ণোহঙ্গং নরভূ-জলায়না-
 স্তুত্বাপি সত্যং ন তবৈব মায়া ॥ ৩০ ॥

*nārāyaṇas tvam na hi sarva-dehinām
 ātmāsy adhīśākhila-loka-sākṣī
 nārāyaṇo 'ṅgam nara-bhū-jalāyanāt
 tac cāpi satyaṁ na tavaiva māyā*

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tac*—that; *ca*—and; *api*—certainly; *satyaṁ*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

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, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara, and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā.”

PURPORT

This statement, which is from *Śrīmad-Bhāgavatam* (10.14.14), was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā 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 Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa, 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 Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣīrodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

TEXT 31

শিশু বৎস হরিত্ৰি' ব্রহ্মা করি অপরাধ ।
অপরাধ ক্ষমাইতে মাগেন প্রসাদ ॥ ৩১ ॥

*śiṣu vatsa hari' brahmā kari aparādha
aparādha kṣamāite māgena prasāda*

SYNONYMS

śiṣu—playmates; *vatsa*—calves; *hari'*—stealing; *brahmā*—Lord Brahmā; *kari*—making; *aparādha*—offense; *aparādha*—offense; *kṣamāite*—to pardon; *māgena*—begged; *prasāda*—mercy.

TRANSLATION

After Brahmā had offended Kṛṣṇa 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

ভোমার নাভিপদ্ম হৈতে আমার জন্মোদয় ।
তুমি পিতা-মাতা, আমি ভোমার তনয় ॥ ৩২ ॥

*tomāra nābhi-padma haite āmāra janmodaya
tumi pitā-mātā, āmi tomāra tanaya*

SYNONYMS

tomāra—Your; *nābhi-padma*—lotus of the navel; *haite*—from; *āmāra*—my; *janma-udaya*—birth; *tumi*—You; *pitā*—father; *mātā*—mother; *āmi*—I; *tomāra*—Your; *tanaya*—son.

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

পিতা মাতা বালকের না নয় অপরাধ ।
অপরাধ ক্ষম, মোরে করহ প্রসাদ ॥ ৩৩ ॥

*pitā mātā bālakera nā laya aparādha
aparādha kṣama, more karaha prasāda*

SYNONYMS

pitā—father; *mātā*—mother; *bālakera*—of the child; *nā*—not; *laya*—take seriously; *aparādha*—the offense; *aparādha*—the offense; *kṣama*—please pardon; *more*—unto me; *karaha*—please show; *prasāda*—mercy.

TRANSLATION

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

TEXT 34

কৃষ্ণ কহেন—ব্রহ্মা, তোমার পিতা নারায়ণ ।
আমি গোপ, তুমি কৈছে আমার নন্দন ॥ ৩৪ ॥

*kṛṣṇa kahena—brahmā, tomāra pitā nārāyaṇa
āmi gopa, tumi kaiche āmāra nandana*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kahena*—says; *brahmā*—O Lord Brahmā; *tomāra*—your; *pitā*—father; *nārāyaṇa*—Lord Nārāyaṇa; *āmi*—I (am); *gopa*—cowherd boy; *tumi*—you; *kaiche*—how; *āmāra*—My; *nandana*—son.

TRANSLATION

Śrī Kṛṣṇa said: “O Brahmā, your father is Nārāyaṇa. I am but a cowherd boy. How can you be My son?”

TEXT 35

ব্রহ্মা বলেন, তুমি কি না হও নারায়ণ ।
তুমি নারায়ণ—শুন তাহার কারণ ॥ ৩৫ ॥

*brahmā balena, tumi ki nā hao nārāyaṇa
tumi nārāyaṇa—śuna tāhāra kāraṇa*

SYNONYMS

brahmā—Lord Brahmā; *balena*—says; *tumi*—You; *ki nā hao*—are not; *nārāyaṇa*—Lord Nārāyaṇa; *tumi*—You; *nārāyaṇa*—Lord Nārāyaṇa; *śuna*—please hear; *tāhāra*—of that; *kāraṇa*—reason.

TRANSLATION

Brahmā replied, “Are You not Nārāyaṇa? You are certainly Nārāyaṇa. Please listen as I state the proofs.

TEXT 36

প্রাকৃতাপ্রাকৃত-সৃষ্টে যত জীবরূপ ।
তাহার যে আত্মা তুমি মূল-স্বরূপ ॥ ৩৬ ॥

*prākṛtāprākṛta-sṛṣṭye yata jīva-rūpa
tāhāra ye ātmā tumi mūla-svarūpa*

SYNONYMS

prākṛta—material; *aprākṛta*—and spiritual; *sṛṣṭye*—in the creations; *yata*—as many as there are; *jīva-rūpa*—the living beings; *tāhāra*—of them; *ye*—who; *ātmā*—the Supersoul; *tumi*—You; *mūla-svarūpa*—ultimate source.

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 Kṛṣṇa. 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.

Saṅkarṣaṇa 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 Saṅkarṣaṇa. All living beings exist under the control of the Supreme Lord, who is therefore called Nārāyaṇa.

TEXT 37

পৃথ্বী বৈছে ঘটকুলের কারণ আশ্রয় ।
জীবের নিদান তুমি, তুমি সর্বাশ্রয় ॥ ৩৭ ॥

*pr̥thvī yaiche ghaṭa-kulera kāraṇa āśraya
jīvera nidāna tumi, tumi sarvāśraya*

SYNONYMS

pr̥thvī—the earth; *yaiche*—just as; *ghaṭa*—of earthen pots; *kulera*—of the multitude; *kāraṇa*—the cause; *āśraya*—the shelter; *jīvera*—of the living beings; *nidāna*—root cause; *tumi*—You; *tumi*—You; *sarva-āśraya*—shelter of all.

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-gītā* (7.10), where the Lord says, *bījaṁ māṁ sarva-bhūtānām* (“I am the seed of all living entities”), and in the *Upaniṣads*, which say, *nityo nityānām cetanaś cetanānām* (“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 *viśiṣṭādvaita-vāda* philosophy explain the *Vedānta-sūtra* 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 Vaiṣṇavas following Lord Caitanya stress the doctrine of *acintya-bhedābheda-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

‘নার’-শব্দে কহে সর্বজীবের নিচয় ।

‘অয়ন’-শব্দে কহে তাহার আশ্রয় ॥ ৩৮ ॥

'nāra'-śabde kahe sarva-jīvera nicaya
'ayana'-śabdete kahe tāhāra āśraya

SYNONYMS

nāra-śabde—by the word *nāra*; *kahe*—one means; *sarva-jīvera*—of all living entities; *nicaya*—the assemblage; *ayana-śabdete*—by the word *ayana*; *kahe*—one means; *tāhāra*—of them; *āśraya*—the refuge.

TRANSLATION

“The word ‘nāra’ refers to the aggregate of all the living beings, and the word ‘ayana’ refers to the refuge of them all.

TEXT 39

অতএব তুমি হও মূল নারায়ণ ।
এই এক হেতু, শুন দ্বিতীয় কারণ ॥ ৩৯ ॥

ataeva tumi hao mūla nārāyaṇa
ei eka hetu, śuna dvitīya kāraṇa

SYNONYMS

ataeva—therefore; *tumi*—You; *hao*—are; *mūla*—original; *nārāyaṇa*—Nārāyaṇa; *ei*—this; *eka*—one; *hetu*—reason; *śuna*—please listen; *dvitīya*—second; *kāraṇa*—to the reason.

TRANSLATION

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

TEXT 40

জীবের ঈশ্বর—পুরুষাদি অবতার ।
তাহা সব হৈতে তোমার ঐশ্বর্য অপার ॥ ৪০ ॥

jīvera īśvara—puruṣādi avatāra
tāḥhā sabā haite tomāra aiśvarya apāra

SYNONYMS

jīvera—of the living beings; *īśvara*—the Supreme Lord; *puruṣa-ādi*—*puruṣa* incarnations, etc.; *avatāra*—incarnations; *tāḥhā*—them; *sabā*—all; *haite*—than; *tomāra*—Your; *aiśvarya*—opulences; *apāra*—boundless.

TRANSLATION

“The direct Lords of the living beings are the *puruṣa* incarnations. But Your opulence and power are more exalted than Theirs.

TEXT 41

অতএব অধীশ্বর তুমি সৰ্ব পিতা ।
তোমার শক্তিতে তাঁরা জগৎ-রক্ষিতা ॥ ৪১ ॥

*ataeva adhīśvara tumi sarva pitā
tomāra śaktite tāñrā jagat-rakṣitā*

SYNONYMS

ataeva—therefore; *adhīśvara*—primeval Lord; *tumi*—You; *sarva*—of all; *pitā*—father; *tomāra*—Your; *śaktite*—by the energy; *tāñrā*—They; *jagat*—of the cosmic creations; *rakṣitā*—protectors.

TRANSLATION

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

TEXT 42

মারের অন্নম যাতে করহ পালন ।
অতএব হও তুমি মূল মারায়ণ ॥ ৪২ ॥

*nāreṛa ayana yāte karaha pālana
ataeva hao tumi mūla nārāyaṇa*

SYNONYMS

nāreṛa—of the living beings; *ayana*—the shelters; *yāte*—those to whom; *karaha*—You give; *pālana*—protection; *ataeva*—therefore; *hao*—are; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

“Since You protect those who are the shelters of all living beings, You are the original Nārāyaṇa.

PURPORT

The controlling Deities of the living beings in the mundane worlds are the three *puruṣa-avatāras*. But the potent energy displayed by Śrī Kṛṣṇa is far more extensive than that of the *puruṣas*. Śrī Kṛṣṇa 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 Śrī Kṛṣṇa is the original Nārāyaṇa.

TEXT 43

তৃতীয় কারণ শুন শ্রীভগবান্ ।
অনন্ত ব্রহ্মাণ্ড বহু বৈকুণ্ঠাদি ধাম ॥ ৪৩ ॥

*tṛtīya kāraṇa śuna śrī-bhagavān
ananta brahmāṇḍa bahu vaikunṭhādi dhāma*

SYNONYMS

tṛtīya—third; *kāraṇa*—reason; *śuna*—please hear; *śrī-bhagavān*—O Supreme Personality of Godhead; *ananta*—unlimited; *brahma-aṇḍa*—universes; *bahu*—many; *vaikunṭha-ādi*—Vaikuṅṭha, etc.; *dhāma*—planets.

TRANSLATION

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

TEXT 44

ইথে যত জীব, তার ত্রৈকালিক কর্ম ।
তাহা দেখ, সাক্ষী তুমি, জান সব মর্ম ॥ ৪৪ ॥

*ithe yata jīva, tāra trai-kālika karma
tāhā dekha, sākṣī tumi, jāna saba marma*

SYNONYMS

ithe—in these; *yata*—as many; *jīva*—living beings; *tāra*—of them; *trai-kālika*—past, present, and future; *karma*—the activities; *tāhā*—that; *dekha*—You see; *sākṣī*—witness; *tumi*—You; *jāna*—You know; *saba*—of everything; *marma*—the essence.

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

তোমার দর্শনে সর্ব জগতের স্থিতি ।
তুমি না দেখিলে করে। নাহি স্থিতি গতি ॥ ৪৫ ॥

*tomāra darśane sarva jagatera sthiti
tumi nā dekhile karo nāhi sthiti gati*

SYNONYMS

tomāra—Your; *darśane*—by the seeing; *sarva*—all; *jagatera*—of the universe; *sthiti*—maintenance; *tumi*—You; *nā dekhile*—in not seeing; *kāro*—of anyone; *nāhi*—there is not; *sthiti*—staying; *gati*—moving.

TRANSLATION

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

TEXT 46

নারের অয়ন ষাতে কর দরশন ।

তাহাতেও হও তুমি মূল নারায়ণ ॥ ৪৬ ॥

nārera ayana yāte kara darśana
tāhāteo hao tumi mūla nārāyaṇa

SYNONYMS

nārera—of the living beings; *ayana*—the motion; *yāte*—since; *kara*—You do; *darśana*—seeing; *tāhāteo*—therefore; *hao*—are; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

“You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Nārāyaṇa.”

PURPORT

Śrī Kṛṣṇa, in His Paramātmā feature, lives in the hearts of all living beings in both the transcendental and mundane creations. As Paramātmā, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Śrī Kṛṣṇa 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-gītā*, 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 Nārāyaṇa.

TEXT 47

কৃষ্ণ কহেন—ব্রহ্মা, তোমার না বুঝি বচন ।

জীব-জন্দি, জলে বৈসে সেই নারায়ণ ॥ ৪৭ ॥

kṛṣṇa kahena—brahmā, tomāra nā bujhi vacana
jīva-jḥḍi, jale vaise sei nārāyaṇa

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kahe*—says; *brahmā*—O Brahmā; *tomāra*—your; *nā*—not; *bujhi*—I understand; *vacana*—speech; *jīva*—of the living entity; *hṛdi*—in the heart; *jale*—in the water; *vaise*—sits; *sei*—that; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

Kṛṣṇa said: “Brahmā, I cannot understand what you are saying. Lord Nārāyaṇa is He who sits in the hearts of all living beings and lies down in the waters of the Kāraṇa Ocean.”

TEXT 48

ব্রহ্মা কহে—জলে জীবে যেই নারায়ণ ।
সে সব ভোমার অংশ — এ সত্য বচন ॥ ৪৮ ॥

brahmā kahe—jale jīve yei nārāyaṇa
se saba tomāra aṁśa—e satya vacana

SYNONYMS

brahmā—Lord Brahmā; *kahe*—says; *jale*—in the water; *jīve*—in the living being; *yei*—who; *nārāyaṇa*—Nārāyaṇa; *se*—They; *saba*—all; *tomāra*—Your; *aṁśa*—plenary part; *e*—this; *satya*—truthful; *vacana*—word.

TRANSLATION

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

TEXT 49

কারণাব্ধি-গর্ভোদক-ক্షীরোদকশায়ী ।
মায়াদ্বারে সৃষ্টি করে, তাতে সব মায়ী ॥ ৪৯ ॥

kāraṇāb̄dhi-garbhodaka-kṣīrodaka-śāyī
māyā-dvāre sṛṣṭi kare, tāte saba māyī

SYNONYMS

kāraṇa-ab̄dhi—Kāraṇodakaśāyī Viṣṇu; *garbha-udaka*—Garbhodakaśāyī Viṣṇu; *kṣīra-udaka-śāyī*—Kṣīrodakaśāyī Viṣṇu; *māyā-dvāre*—with the material energy; *sṛṣṭi*—creation; *kare*—They do; *tāte*—therefore; *saba*—all; *māyī*—connected with *māyā*.

TRANSLATION

The Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī forms of Nārāyaṇa all create in cooperation with the material energy. In this way They are attached to māyā.

TEXT 50

সেই তিন জলশায়ী সর্ব-অন্তর্যামী ।
ব্রহ্মাণ্ডবৃন্দেয় আত্মা যে পুরুষ-নামী ॥ ৫০ ॥

*sei tina jala-śāyī sarva-antaryāmī
brahmāṇḍa-vṛndera ātmā ye puruṣa-nāmī*

SYNONYMS

sei—these; *tina*—three; *jala-śāyī*—lying in the water; *sarva*—of all; *antaryāmī*—the Supersoul; *brahma-aṇḍa*—of universes; *vṛndera*—of the multitude; *ātmā*—Supersoul; *ye*—who; *puruṣa-puruṣa*; *nāmī*—named.

TRANSLATION

These three Viṣṇus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first puruṣa.

TEXT 51

হিরণ্যগর্ভের আত্মা গর্ভোদকশায়ী ।
ব্যষ্টিজীব-অন্তর্যামী ক্షীরোদকশায়ী ॥ ৫১ ॥

*hiraṇya-garbhera ātmā garbhodaka-śāyī
vyaṣṭi-jīva-antaryāmī kṣīrodaka-śāyī*

SYNONYMS

hiraṇya-garbhera—of the total of the living entities; *ātmā*—the Supersoul; *garbha-udaka-śāyī*—Garbhodakaśāyī Viṣṇu; *vyaṣṭi*—the individual; *jīva*—of the living entity; *antaryāmī*—Supersoul; *kṣīra-udaka-śāyī*—Kṣīrodakaśāyī Viṣṇu.

TRANSLATION

Garbhodakaśāyī Viṣṇu is the Supersoul of the aggregate of living entities, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of each individual living being.

TEXT 52

এ সত্তার দর্শনেতে আছে মায়গন্ধ ।
তুরীয় ক্షণের নাহি মায়ার সম্বন্ধ ॥ ৫২ ॥

*e sabhāra darśanete āche māyā-gandha
turīya kṣṇera nāhi māyāra sambandha*

SYNONYMS

e—this; *sabhāra*—of the assembly; *darśanete*—in seeing; *āche*—there is; *māyā-gandha*—connection with *māyā*; *turīya*—the fourth; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *māyāra*—of the material energy; *sambandha*—connection.

TRANSLATION

Superficially we see that these *puruṣas* have a relationship with *māyā*, but above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with the material energy.

PURPORT

The three *puruṣas*—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—all have a relationship with the material energy, called *māyā*, because through *māyā* They create the material cosmos. These three *puruṣas*, who lie on the Kāraṇa, Garbha and Kṣīra waters, are the Supersoul of everything that be. Kāraṇodakaśāyī Viṣṇu is the Supersoul of the collective universes, Garbhodakaśāyī Viṣṇu is the Supersoul of the collective living beings, and Kṣīrodakaśāyī Viṣṇu 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 *māyā*. But the transcendental position of Śrī Kṛṣṇa Himself is not even slightly tinged by *māyā*. His transcendental state is called *turīya*, or the fourth-dimensional stage.

TEXT 53

বিরাড়্ হিরণ্যগর্ভশ্চ কারণং চেতু্যপাখম্ ।

ঈশশ্চ ত্রিভিহীনং তুরীয়ং তৎ প্রচক্ষতে ॥ ৫৩ ॥

virāḍ hiraṇya-garbhāś ca
kāraṇam cety upādhayaḥ
īśasya yat tribhir hīnam
turīyam tat pracakṣate

SYNONYMS

virāḍ—the *virāḍ* manifestation; *hiraṇya-garbhāś*—the *hiraṇyagarbha* manifestation; *kāraṇam*—the *kāraṇa* manifestation; *ca*—and; *iti*—thus; *upādhayaḥ*—particular designations; *īśasya*—of the Lord; *yat*—that which; *tribhir*—these three; *hīnam*—without; *turīyam*—the fourth; *tat*—that; *pracakṣate*—he considers.

TRANSLATION

“In the material world the Lord is designated as *virāḍ*, *hiraṇyagarbha* and *kāraṇa*. 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 *puruṣas*, 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 Śrīdhara Svāmī's commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of *Śrīmad-Bhāgavatam*.

TEXT 54

যত্বপি ভিনেয় মায়ী লইয়া ব্যবহার ।
তথাপি তৎস্পর্শ নাহি, সবে মায়ী-পার ॥ ৫৪ ॥

yadyapi tinera māyā la-iyā vyavahāra
tathāpi tat-sparśa nāhi, sabhe māyā-pāra

SYNONYMS

yadyapi—although; *tinera*—of these three; *māyā*—the material energy; *la-iyā*—taking; *vyavahāra*—the dealings; *tathāpi*—still; *tat*—of that; *sparśa*—the touch; *nāhi*—there is not; *sabhe*—all of them; *māyā-pāra*—beyond the material energy.

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

এতদীশনমীশস্য প্রকৃতিস্থোহপি তদগুণৈঃ ।
ন যুজ্যতে সদাঐত্বৈর্হর্ষথা বুদ্ধিতদাশ্রয়া ॥ ৫৫ ॥

etat īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadā-ītvaiḥ ṛṣṭha buddhitad-aśrayā

SYNONYMS

etat—this; *īśanam*—opulence; *īśasya*—of the Supreme Lord; *prakṛti-sthaḥ*—situated in the material nature; *api*—although; *tat*—of *māyā*; *guṇaiḥ*—by the qualities; *na*—not; *yujyate*—is affected; *sadā*—always; *ātma-sthaiḥ*—which are situated in His own energy; *yathā*—as also; *buddhiḥ*—the intelligence; *tat*—of Him; *aśrayā*—which has taken shelter.

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 *Śrīmad-Bhāgavatam* (1.11.38). 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 Kṛṣṇa 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

সেই তিন জন্মের তুমি পরম আশ্রয় ।
তুমি মূল নারায়ণ—ইথে কি সংশয় ॥ ৫৬ ॥

sei tina janera tumi parama āśraya
tumi mūla nārāyaṇa—ithe ki saṁśaya

SYNONYMS

sei—these; *tina*—three; *janera*—of the plenary portions; *tumi*—You; *parama*—ultimate; *āśraya*—shelter; *tumi*—You; *mūla*—primeval; *nārāyaṇa*—Nārāyaṇa; *ithe*—in this; *ki*—what; *saṁśaya*—doubt.

TRANSLATION

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

PURPORT

Brahmā has confirmed that Lord Kṛṣṇa is the Supreme, the source of the three manifestations known as Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu (Mahā-Viṣṇu). For His pastimes, Lord Kṛṣṇa has four original manifestations—namely, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The first *puruṣa-avatāra*, Mahā-Viṣṇu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of Saṅkarṣaṇa; the second *puruṣa*, Garbhodakaśāyī Viṣṇu, is an expansion of Pradyumna; and the third *puruṣa*, Kṣīrodakaśāyī Viṣṇu, is an expansion from Aniruddha. All these are within the category of manifestations of Nārāyaṇa, who is a manifestation of Śrī Kṛṣṇa.

TEXT 57

সেই তিনের অংশী পরব্যোম-নারায়ণ ।
 তেঁহ তোমার বিলাস, তুমি মূল-নারায়ণ ॥ ৫৭ ॥

sei tinera aṁśī paravyoma-nārāyaṇa
teṅha tomāra vilāsa, tumi mūla-nārāyaṇa

SYNONYMS

sei—these; *tinera*—of the three; *aṁśī*—source; *para-vyoma*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *teṅha*—He; *tomāra*—Your; *vilāsa*—pastime expansion; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

“The source of these three features is the Nārāyaṇa in the spiritual sky. He is Your vilāsa expansion. Therefore You are the ultimate Nārāyaṇa.”

TEXT 58

অতএব ব্রহ্মবাক্যে—পরব্যোম-নারায়ণ ।
 তেঁহো কৃষ্ণের বিলাস—এই ভব-বিবরণ ॥ ৫৮ ॥

ataeva brahma-vākya—paravyoma-nārāyaṇa
teṅho kṛṣṇera vilāsa—ei tattva-vivaraṇa

SYNONYMS

ataeva—therefore; *brahma*—of Lord Brahmā; *vākya*—in the speech; *para-vyoma*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *teṅho*—He; *kṛṣṇera*—of Lord Kṛṣṇa; *vilāsa*—pastime incarnation; *ei*—this; *tattva*—of the truth; *vivaraṇa*—description.

TRANSLATION

Therefore according to the authority of Brahmā, the Nārāyaṇa who is the pre-dominating Deity in the transcendental world is but the vilāsa feature of Kṛṣṇa. This has now been conclusively proved.

TEXT 59

এই শ্লোক ভব-লক্ষণ ভাগবত-সার ।
 পরিভাষা-রূপে ইহার সর্বত্রাধিকার ॥ ৫৯ ॥

ei śloka tattva-lakṣaṇa bhāgavata-sāra
paribhāṣā-rūpe ihāra sarvatrādhikāra

SYNONYMS

ei—this; *śloka*—verse; *tattva*—the truth; *lakṣaṇa*—indicating; *bhāgavata*—of Śrīmad-Bhāgavatam; *sāra*—the essence; *paribhāṣā*—of synonyms; *rūpe*—in the form; *ihāra*—of this (Śrīmad-Bhāgavatam); *sarvatra*—everywhere; *adhikāra*—jurisdiction.

TRANSLATION

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

TEXT 60

ব্রহ্ম, আত্মা, ভগবান্—কৃষ্ণের বিহার ।
এ অর্থ না জানি' মূর্খ অর্থ করে আর ॥ ৬০ ॥

brahma, ātmā, bhagavān—*kṛṣṇera vihāra*
e artha nā jāni' mūrkhā artha kare āra

SYNONYMS

brahma—impersonal Brahman; *ātmā*—Supersoul; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇera*—of Lord Kṛṣṇa; *vihāra*—manifestations; *e*—this; *artha*—meaning; *nā*—not; *jāni'*—knowing; *mūrkhā*—fools; *artha*—meaning; *kare*—make; *āra*—other.

TRANSLATION

Not knowing that Brahman, Paramātmā and Bhagavān are all features of Kṛṣṇa, foolish scholars speculate in various ways.

TEXT 61

অবতারী নারায়ণ, কৃষ্ণ অবতার ।
তেঁহ চতুর্ভুজ, ইঁহ মনুষ্য-আকার ॥ ৬১ ॥

avatārī nārāyaṇa, kṛṣṇa avatāra
teṅha catur-bhuja, iṅha manuṣya-ākāra

SYNONYMS

avatārī—source of incarnations; *nārāyaṇa*—Lord Nārāyaṇa; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *teṅha*—that; *catur-bhuja*—four arms; *iṅha*—this; *manuṣya*—like a man; *ākāra*—form.

TRANSLATION

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

PURPORT

Some scholars argue that Nārāyaṇa is the original Personality of Godhead of whom Kṛṣṇa is an incarnation because Śrī Kṛṣṇa has two hands whereas Nārāyaṇa has four. Such unintelligent scholars do not understand the features of the Absolute.

TEXT 62

এইমতে নানারূপ করে পূর্বপক্ষ ।
তাহারে নির্জিতে ভাগবত-পত্ত্ব দক্ষ ॥ ৬২ ॥

*ei-mate nānā-rūpa kare pūrva-pakṣa
tāhāre nirjite bhāgavata-padya dakṣa*

SYNONYMS

ei-mate—thus; *nānā*—many; *rūpa*—forms; *kare*—takes; *pūrva-pakṣa*—the objections; *tāhāre*—them; *nirjite*—overcoming; *bhāgavata*—of Śrīmad-Bhāgavatam; *padya*—poetry; *dakṣa*—expert.

TRANSLATION

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

TEXT 63

বদন্তি তত্ত্ববিদগুণং যজ্ঞ-জ্ঞানমব্যয়ম্ ।
ব্রহ্মেতি পরমায়েতি ভগবানিতি শব্দ্যতে ॥ ৬৩ ॥

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidas*—learned souls; *tattvam*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

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

PURPORT

This text is from *Śrīmad-Bhāgavatam* (1.2.11).

TEXT 64

শুন ভাই এই শ্লোক করহ বিচার ।
এক মুখ্যতত্ত্ব, তিন ভাহার প্রচার ॥ ৬৪ ॥

*śuna bhāi ei śloka karaha vicāra
eka mukhya-tattva, tina tāhāra pracāra*

SYNONYMS

śuna—please listen; *bhāi*—brothers; *ei*—this; *śloka*—verse; *karaha*—please give; *vicāra*—consideration; *eka*—one; *mukhya*—principle; *tattva*—truth; *tina*—three; *tāhāra*—of that; *pracāra*—manifestations.

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

অদ্বয়জ্ঞান ভববস্ত কৃষ্ণের স্বরূপ ।
ব্রহ্ম, আত্মা, ভগবান্—তিন তাঁর রূপ ॥ ৬৫ ॥

*advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān—tina tāhāra rūpa*

SYNONYMS

advaya-jñāna—knowledge without duality; *tattva-vastu*—the Absolute Truth; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—own nature; *brahma*—Brahman; *ātmā*—Paramātmā; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *tāhāra*—of Him; *rūpa*—forms.

TRANSLATION

Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features—as Brahman, Paramātmā and Bhagavān.

PURPORT

In the verse from *Śrīmad-Bhāgavatam* cited above (*Bhāg.* 1.2.11), the principal word, *bhagavān*, indicates the Personality of Godhead, and Brahman and Paramātmā 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 Śrī Kṛṣṇa (Bhagavān), is also known as Brahman and Paramātmā, although all these features are identical.

TEXT 66

এই শ্লোকের অর্থে তুমি হৈলা নিবচন ।
আম্ন এক সুন ভাগবতের বচন ॥ ৬৬ ॥

*ei ślokerā arthe tumi hailā nirvacana
āra eka śuna bhāgavatera vacana*

SYNONYMS

ei—this; *ślokerā*—of the verse; *arthe*—by the meaning; *tumi*—you; *hailā*—have become; *nirvacana*—speechless; *āra*—other; *eka*—one; *śuna*—please hear; *bhāgavatera*—of Śrīmad-Bhāgavatam; *vacana*—speech.

TRANSLATION

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

TEXT 67

এতে চাংশকলা: পুংস: কৃষ্ণস্ত ভগবান্ স্বয়ম্ ।
ইন্দ্রাবি-ব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে ॥ ৬৭ ॥

*ete cāṁśa-kalāḥ puṁśaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge*

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁśaḥ*—of the *puruṣa-avatāras*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokaṁ*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

“All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the *puruṣa-avatāras*. But Kṛṣṇa 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 *Śrīmad-Bhāgavatam* (1.3.28) definitely negates the concept that Śrī Kṛṣṇa is an *avatāra* of Viṣṇu or Nārāyaṇa. Lord Śrī Kṛṣṇa 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 Śrī Rāma, Nṛsiṃha and Varāha all undoubtedly belong to the Viṣṇu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 68

সব অবতারের করি সামান্য-লক্ষণ ।
তার মধ্যে কৃষ্ণচন্দ্রের করিল গণন ॥ ৬৮ ॥

saba avatāreṅga kari sāmānya-lakṣaṇa
tāra madhye kṛṣṇa-candrera karila gaṇana

SYNONYMS

saba—all; *avatāreṅga*—of the incarnations; *kari*—making; *sāmānya*—general; *lakṣaṇa*—symptoms; *tāra*—of them; *madhye*—in the middle; *kṛṣṇa-candrera*—of Lord Śrī Kṛṣṇa; *karila*—did; *gaṇana*—counting.

TRANSLATION

The *Bhāgavatam* describes the symptoms and deeds of the incarnations in general and counts Śrī Kṛṣṇa among them.

TEXT 69

তবে সূত গোসাঁঞি মনে পাঞা বড় ভয় ।
যার যে লক্ষণ তাহা করিল নিশ্চয় ॥ ৬৯ ॥

tabe sūta gosāṅgi mane pāṅga baḍa bhaya
yāra ye lakṣaṇa tāhā karila niścaya

SYNONYMS

tabe—then; *sūta gosāṅgi*—Sūta Gosvāmī; *mane*—in the mind; *pāṅga*—obtaining; *baḍa*—great; *bhaya*—fear; *yāra*—of whom; *ye*—which; *lakṣaṇa*—symptoms; *tāhā*—that; *karila*—he made; *niścaya*—certainly.

TRANSLATION

This made Sūta Gosvāmī greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

TEXT 70

অবতার সব—পুরুষের কলা, অংশ ।
স্বয়ং-ভগবাম্ কৃষ্ণ সর্ব-অবতংস ॥ ৭০ ॥

*avatāra saba—puruṣera kalā, aṁśa
svayaṁ-bhagavān kṛṣṇa sarva-avataṁsa*

SYNONYMS

avatāra—the incarnations; *saba*—all; *puruṣera*—of the *puruṣa-avatāras*; *kalā*—parts of plenary portions; *aṁśa*—plenary portions; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *sarva*—of all; *avataṁsa*—crest.

TRANSLATION

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the *puruṣa-avatāras*, but the primeval Lord is Śrī Kṛṣṇa. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

TEXT 71

পূর্বপক্ষ কহে—তোমার ভাল ভ' ব্যাখ্যান ।
পরব্যোম-নারায়ণ স্বয়ং-ভগবাম্ ॥ ৭১ ॥

*pūrva-pakṣa kahe—tomāra bhāla ta' vyākhyāna
paravyoma-nārāyaṇa svayaṁ-bhagavān*

SYNONYMS

pūrva-pakṣa—opposing side; *kahe*—says; *tomāra*—your; *bhāla*—nice; *ta'*—certainly; *vyākhyāna*—exposition; *para-vyoma*—situated in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

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

TEXT 72

তঁহ আসি' কৃষ্ণরূপে করেন অবতার ।
এই অর্থ শ্লোকে দেখি কি আর বিচার ॥ ৭২ ॥

*teṅha āsi' kṛṣṇa-rūpe karen avatāra
ei artha śloke dekhi ki āra vicāra*

SYNONYMS

teṅha—He (Nārāyaṇa); *āsi'*—coming; *kṛṣṇa-rūpe*—in the form of Lord Kṛṣṇa; *karena*—makes; *avatāra*—incarnation; *ei*—this; *artha*—meaning; *śloke*—in the verse; *dekhi*—I see; *ki*—what; *āra*—other; *vicāra*—consideration.

TRANSLATION

“He [Nārāyaṇa] incarnates as Lord Kṛṣṇa. This is the meaning of the verse as I see it. There is no need for further consideration.”

TEXT 73

ভায়ে কহে—কেমে কর কুতর্কানুমান ।
শাস্ত্রবিরুদ্ধার্থ কভু না হয় প্রমাণ ॥ ৭৩ ॥

tāre kahe—*kene kara kutarkānumāna*
śāstra-viruddhārtha kabhu nā haya pramāṇa

SYNONYMS

tāre—to him; *kahe*—one says; *kene*—why; *kara*—you make; *ku-tarka*—of a fallacious argument; *anumāna*—conjecture; *śāstra-viruddha*—contrary to scripture; *artha*—a meaning; *kabhu*—at any time; *nā*—not; *haya*—is; *pramāṇa*—evidence.

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

অনুবাদমত্ৰু। তু ন বিধেয়মুদীরয়েৎ ।
ন হ্যলভ্ধাস্পাদং কিঞ্চিৎ কুত্রচিৎ প্রতিষ্ঠতি ॥ ৭৪ ॥

anuvādam anuktvā tu
na vidheyam udīrayet
na hy alabdha-āspadam kiñcit
kutracit pratitiṣṭhati

SYNONYMS

anuvādam—the subject; *anuktvā*—not stating; *tu*—but; *na*—not; *vidheyam*—the predicate; *udīrayet*—one should speak; *na*—not; *hi*—certainly; *alabdha-āspadam*—without a secure position; *kiñcit*—something; *kutracit*—anywhere; *pratitiṣṭhati*—stands.

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 *Ekādaśī-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

অনুবাদ না কহিয়া না কহি বিধেয় ।
আগে অনুবাদ কহি, পশ্চাৎবিধেয় ॥ ৭৫ ॥

anuvāda nā kahiyā nā kahi vidheya
āge anuvāda kahi, paścād vidheya

SYNONYMS

anuvāda—the subject; *nā kahiyā*—not saying; *nā*—not; *kahi*—I say; *vidheya*—the predicate; *āge*—first; *anuvāda*—the subject; *kahi*—I say; *paścāt*—afterwards; *vidheya*—the predicate.

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

‘বিধেয়’ কহিয়ে তারে, যে বস্তু অজ্ঞাত ।
‘অনুবাদ’ কহি তারে, যেই হয় জ্ঞাত ॥ ৭৬ ॥

‘vidheya’ kahiye tāre, ye vastu ajñāta
‘anuvāda’ kahi tāre, yei haya jñāta

SYNONYMS

vidheya—the predicate; *kahiye*—I say; *tāre*—to him; *ye*—that; *vastu*—thing; *ajñāta*—unknown; *anuvāda*—the subject; *kahi*—I say; *tāre*—to him; *yei*—that which; *haya*—is; *jñāta*—known.

TRANSLATION

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

TEXT 77

যৈছে কহি,—এই বিপ্র পরম পাণ্ডিত ।
বিপ্র—অনুবাদ, ইহার বিধেয়—পাণ্ডিত্য ॥ ৭৭ ॥

yaiche kahi,—ei vipra parama paṇḍita
vipra—anuvāda, ihāra vidheya—pāṇḍitya

SYNONYMS

yaiche—just as; *kahi*—I say; *ei*—this; *vipra*—*brāhmaṇa*; *parama*—great; *paṇḍita*—learned man; *vipra*—the *brāhmaṇa*; *anuvāda*—subject; *ihāra*—of this; *vidheya*—predicate; *pāṇḍitya*—erudition.

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

বিপ্রই বিখ্যাত তার পাণ্ডিত্য অজ্ঞাত ।
অতএব বিপ্র আগে, পাণ্ডিত্য পশ্চাত ॥ ৭৮ ॥

vipratva vikhyāta tāra pāṇḍitya ajñāta
ataeva vipra āge, pāṇḍitya paścāta

SYNONYMS

vipratva—the quality of being a *vipra*; *vikhyāta*—well known; *tāra*—his; *pāṇḍitya*—erudition; *ajñāta*—unknown; *ataeva*—therefore; *vipra*—the word *vipra*; *āge*—first; *pāṇḍitya*—erudition; *paścāta*—afterwards.

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

তৈছে ইঁহ অবতার সব হৈল জ্ঞাত ।
কর অবতার ?—এই বস্তু অবিজ্ঞাত ॥ ৭৯ ॥

taiche iṅha avatāra saba haila jñāta
kāra avatāra?—ei vastu avijñāta

SYNONYMS

taiche—in the same way; *iṅha*—these; *avatāra*—incarnations; *saba*—all; *haila*—were; *jñāta*—known; *kāra*—whose; *avatāra*—incarnations; *ei*—this; *vastu*—thing; *avijñāta*—unknown.

TRANSLATION

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

TEXT 80

‘এতে’-শব্দে অবতারের আগে অনুবাদ ।
‘পুরুষের অংশ’ পাছে বিধেয়-সংবাদ ॥ ৮০ ॥

‘ete’-śabde avatārera āge anuvāda
‘puruṣera aṅśa’ pāche vidheya-saṁvāda

SYNONYMS

ete-śabde—in the word *ete* (these); *avatārera*—of the incarnations; *āge*—first; *anuvāda*—the subject; *puruṣera*—of the *puruṣa-avatāras*; *aṅśa*—plenary portions; *pāche*—afterwards; *vidheya*—of the predicate; *saṁvāda*—message.

TRANSLATION

First the word “ete” [“these”] establishes the subject [the incarnations]. Then “plenary portions of the *puruṣa-avatāras*” follows as the predicate.

TEXT 81

তৈছে কৃষ্ণ অবতার-ভিতরে হৈল জ্ঞাত ।
তাহার বিশেষ-জ্ঞান সেই অবিজ্ঞাত ॥ ৮১ ॥

taiche kṛṣṇa avatāra-bhitare haila jñāta
tāṅhāra viśeṣa-jñāna sei avijñāta

SYNONYMS

taiche—in the same way; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra-bhitare*—among the incarnations; *haila*—was; *jñāta*—known; *tāṅhāra*—of Him; *viśeṣa-jñāna*—specific knowledge; *sei*—that; *avijñāta*—unknown.

TRANSLATION

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

TEXT 82

অতএব ‘কৃষ্ণ’-শব্দ আগে অনুবাদ ।
 ‘স্বয়ং-ভগবত্তা’ পিছে বিধেয়-সংবাদ ॥ ৮২ ॥

ataeva 'kṛṣṇa'-śabda āge anuvāda
'svayaṁ-bhagavattā' piche vidheya-saṁvāda

SYNONYMS

ataeva—therefore; *kṛṣṇa-śabda*—the word *kṛṣṇa*; *āge*—first; *anuvāda*—the subject; *svayaṁ-bhagavattā*—being Himself the Supreme Personality of Godhead; *piche*—afterwards; *vidheya*—of the predicate; *saṁvāda*—the message.

TRANSLATION

Therefore first the word “*kṛṣṇa*” appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

TEXT 83

কৃষ্ণের স্বয়ং-ভগবত্তা—ইহা হৈল সাধ্য ।
 স্বয়ং-ভগবানের কৃষ্ণত্ব হৈল বাধ্য ॥ ৮৩ ॥

kṛṣṇera svayaṁ-bhagavattā—ihā haila sādhyā
svayaṁ-bhagavānera kṛṣṇatva haila bādhyā

SYNONYMS

kṛṣṇera—of Lord *Kṛṣṇa*; *svayaṁ-bhagavattā*—the quality of being Himself the Supreme Personality of Godhead; *ihā*—this; *haila*—was; *sādhyā*—to be established; *svayaṁ-bhagavānera*—of the Supreme Personality of Godhead; *kṛṣṇatva*—the quality of being Lord *Kṛṣṇa*; *haila*—was; *bādhyā*—obligatory.

TRANSLATION

This establishes that Śrī *Kṛṣṇa* is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily *Kṛṣṇa*.

TEXT 84

কৃষ্ণ যদি অংশ হৈত, অংশী নারায়ণ ।
 তবে বিপরীত হৈত সূতের বচন ॥ ৮৪ ॥

kṛṣṇa yadi aṁśa haita, aṁśī nārāyaṇa
tabe viparīta haita sūtera vacana

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *aṁśa*—plenary portion; *haita*—were; *aṁśī*—the source of all expansions; *nārāyaṇa*—Lord Nārāyaṇa; *tabe*—then; *viparīta*—the reverse; *haita*—would have been; *sūtera*—of Sūta Gosvāmī; *vacana*—the statement.

TRANSLATION

Had Kṛṣṇa been the plenary portion and Nārāyaṇa the primeval Lord, the statement of Sūta Gosvāmī would have been reversed.

TEXT 85

নারায়ণ অংশী যেই স্বয়ং-ভগবান্ ।
 তেঁহে শ্রীকৃষ্ণ—এঁহে করিত ব্যাখ্যান ॥ ৮৫ ॥

nārāyaṇa aṁśī yei svayam-bhagavān
teṅha śrī-kṛṣṇa—*aiche karita vyākhyāna*

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; *aṁśī*—the source of all incarnations; *yei*—who; *svayam-bhagavān*—Himself the Supreme Personality of Godhead; *teṅha*—He; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *aiche*—in such a way; *karita*—would have made; *vyākhyāna*—explanation.

TRANSLATION

Thus he would have said: “Nārāyaṇa, the source of all incarnations, is the original Personality of Godhead. He has appeared as Śrī Kṛṣṇa.”

TEXT 86

ভ্রম, প্রমাদ, বিপ্রলিপ্সা, করণাপাটব ।
 আর্ষ-বিজ্ঞবাক্যে নাহি দোষ এই সব ॥ ৮৬ ॥

bhrama, pramāda, vipra-lipsā, karaṇāpāṭava
ārṣa-vijñā-vākye nāhi doṣa ei saba

SYNONYMS

bhrama—mistakes; *pramāda*—illusion; *vipra-lipsā*—cheating; *karaṇa-apāṭava*—imperfection of the senses; *ārṣa*—of the authoritative sages; *vijñā-vākye*—in the wise speech; *nāhi*—not; *doṣa*—faults; *ei*—these; *saba*—all.

TRANSLATION

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

PURPORT

Śrīmad-Bhāgavatam has listed the *avatāras*, the plenary expansions of the *puruṣa*, and Lord Kṛṣṇa appears among them. But the *Bhāgavatam* further explains Lord Kṛṣṇa's specific position as the Supreme Personality of Godhead. Since Lord Kṛṣṇa is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Kṛṣṇa been a plenary expansion of Nārāyaṇa, 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 Kṛṣṇa is the Supreme Personality of Godhead. The Sanskrit statements of *Śrīmad-Bhāgavatam* are all transcendental sounds. Śrīla Vyāsadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyāsadeva 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. *Pramāda* refers to inattention or misunderstanding of reality, and *vipra-lipsā* is the cheating propensity. *Karaṇāpāṭava* refers to imperfection 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

বিরুদ্ধার্থ কহ তুমি, কহিতে কর রোষ ।
তোমার অর্থে অবিশুদ্ধবিশেষাংশ-দোষ ॥ ৮-৭ ॥

viruddhārtha kaha tumi, kahite kara roṣa
tomāra arthe avimṣṭa-vidheyārṁśa-doṣa

SYNONYMS

viruddha-artha—contrary meaning; *kaha*—say; *tumi*—you; *kahite*—putting out; *kara*—you do; *roṣa*—anger; *tomāra*—your; *arthe*—in the meaning; *avimṣṭa-vidheya-ārṁśa*—of the unconsidered predicate portion; *doṣa*—the fault.

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

যাঁর ভগবত্তা হৈতে অন্ত্রয় ভগবত্তা ।
 'স্বয়ং-ভগবান'-শব্দের তাহাতেই সত্তা ॥ ৮৮ ॥

yāñra bhagavattā haite anyera bhagavattā
'svayam-bhagavān'-śabdera tāhātei sattā

SYNONYMS

yāñra—of whom; *bhagavattā*—the quality of being the Supreme Personality of Godhead; *haite*—from; *anyera*—of others; *bhagavattā*—the quality of being the Supreme Personality of Godhead; *svayam-bhagavān-śabdera*—of the word *svayam-bhagavān*; *tāhātei*—in that; *sattā*—the presence.

TRANSLATION

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

TEXT 89

দীপ হৈতে যৈছে বহু দীপের জ্বলন ।
 মূল এক দীপ তাহা করিয়ে গণন ॥ ৮৯ ॥

dīpa haite yaiche bahu dīpera jvalana
mūla eka dīpa tāhā kariye gaṇana

SYNONYMS

dīpa—a lamp; *haite*—from; *yaiche*—just as; *bahu*—many; *dīpera*—of lamps; *jvalana*—lighting; *mūla*—the original; *eka*—one; *dīpa*—lamp; *tāhā*—that; *kariye*—I make; *gaṇana*—consideration.

TRANSLATION

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

PURPORT

The *Brahma-saṁhitā*, Chapter Five, verse 46, states that the *viṣṇu-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 *viṣṇu-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 Śiva and Lord Brahmā. According to Śrīla Jīva Gosvāmī, *śambho tu tamo-dhiṣṭhānavāt kajjalamaya-sūkṣma-dīpa-śikhā-sthānīyasya na tathā sāmyam*. “The *śambhu-tattva*, or the principle of Lord Śiva, 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 Śiva cannot compare to that of the Viṣṇu principle.”

TEXT 90

ভেছে সব অবতারের কৃষ্ণ সে কারণ ।

আর এক শ্লোক শুন, কুব্যাখ্যা-খণ্ডন ॥ ৯০ ॥

*taiche saba avatāra kṛṣṇa se kāraṇa
āra eka śloka śuna, kuvyākhyā-khaṇḍana*

SYNONYMS

taiche—in a similar way; *saba*—all; *avatāra*—of the incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *se*—He; *kāraṇa*—the cause; *āra*—another; *eka*—one; *śloka*—verse; *śuna*—please hear; *ku-vyākhyā*—fallacious explanations; *khaṇḍana*—refuting.

TRANSLATION

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

TEXTS 91-92

অত্র সর্গো বিসর্গশ্চ স্থানং গোষণমৃতম্ ।

মহন্তরেশামুকথা নিরোধো মুক্তিরাপ্রম্ ॥ ৯১ ॥

দশমস্য বিস্বদ্ব্যর্থং নবানামিহ লক্ষণম্ ।

বর্ণয়ন্তি মহাত্মানঃ শ্রুতেনার্থেন চাঙ্গসা ॥ ৯২ ॥

*atra sargo visargaś ca
sthānaṁ goṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ*

*daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā*

SYNONYMS

atra—in the *Śrīmad-Bhāgavatam*; *sargaḥ*—the creation of the ingredients of the universe; *visargaḥ*—the creations of Brahmā; *ca*—and; *sthānam*—the maintenance of the creation; *poṣaṇam*—the favoring of the Lord’s devotees; *ūtayaḥ*—impetuses for activity; *manu-antara*—prescribed duties given by the Manus; *īsa-anukathāḥ*—a description of the incarnations of the Lord; *nirodhaḥ*—the winding up of creation; *muktiḥ*—liberation; *āśrayaḥ*—the ultimate shelter, the Supreme Personality of Godhead; *daśamasya*—of the tenth (the *āśraya*); *viśuddhi-artham*—for the purpose of perfect knowledge; *navānām*—of the nine; *iha*—here; *lakṣaṇam*—the nature; *varṇayanti*—describe; *mahātmānaḥ*—the great souls; *śrutena*—by prayer; *arthena*—by explanation; *ca*—and; *añjasā*—direct.

TRANSLATION

“Here [in *Śrīmad-Bhāgavatam*] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahmā, (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 mahājanas have described these nine, directly or indirectly, through prayers or direct explanations.”

PURPORT

This verse from *Śrīmad-Bhāgavatam* (2.10.1) lists the ten subject matters dealt with in the text of the *Bhāgavatam*. 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 Viṣṇu, 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 Brahmā in producing the moving and unmoving bodies in the universe (*brahmāṇḍa*).

(3) *Sthāna*: the maintenance of the universe by the Personality of Godhead, Viṣṇu. Viṣṇu’s function is more important and His glory greater than Brahmā’s and Lord Śiva’s, for although Brahmā is the creator and Lord Śiva the destroyer, Viṣṇu is the maintainer.

(4) *Poṣaṇa*: 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) *Ūti*: 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-saṁhitā*, guide the way to such perfection.

(7) *Īsānukathā*: 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 Kāraṇa Ocean. The cosmic creations, manifested with His breath, are again dissolved in due course.

(9) *Mukti*: liberation of the conditioned souls encaged 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 *Vaikuṅṭhaloka* or *Kṛṣṇaloka*. 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 *jīvan-mukta*, a liberated soul, even while in the material body.

(10) *Āśraya*: 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 *āśraya* is also called the Supreme Brahman, as in the *Vedānta-sūtra* (*athāto brahma-jijñāsā, janmādy asya yataḥ*). *Śrīmad-Bhāgavatam* especially describes this Supreme Brahman as the *āśraya*. Śrī Kṛṣṇa is this *āśraya*, and therefore the greatest necessity of life is to study the science of Kṛṣṇa.

Śrīmad-Bhāgavatam accepts Śrī Kṛṣṇa as the shelter of all manifestations because Lord Kṛṣṇa, 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, *āśraya*, the object providing shelter, and *āśrita*, the dependents requiring shelter. The *āśrita* exist under the original principle, the *āśraya*. The first nine categories, described in the first nine cantos of *Śrīmad-Bhāgavatam*, from creation to liberation, including the *puruṣa-avatāras*, the incarnations, the marginal energy or living entities, and the external energy or material world, are all *āśrita*. The prayers of *Śrīmad-Bhāgavatam*, however, aim for the *āśraya-tattva*, the Supreme Personality of Godhead, Śrī Kṛṣṇa. The great souls expert in describing *Śrīmad-Bhāgavatam* 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, Śrī Kṛṣṇa, for the entire creation, both material and spiritual, rests on the body of Śrī Kṛṣṇa.

TEXT 93

আশ্রয় জানিতে কহি এ নব পদার্থ ।

এ নবের উৎপত্তি-হেতু সেই আশ্রয়ার্থ ॥ ৯৩ ॥

*āśraya jānite kahi e nava padārtha
e navera utpatti-hetu sei āśrayārtha*

SYNONYMS

āśraya—the ultimate shelter; *jānite*—to know; *kahi*—I discuss; *e*—these; *nava*—nine; *pada-artha*—categories; *e*—these; *navera*—of the nine; *utpatti*—of the origin; *hetu*—cause; *sei*—that; *āśraya*—of the shelter; *artha*—the meaning.

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

কৃষ্ণ এক সর্বাশ্রয়, কৃষ্ণ সর্বশাম ।
কৃষ্ণের শরীরে সর্ব-বিশ্বের বিশ্রাম ॥ ৯৪ ॥

*kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma
kṛṣṇera śarīre sarva-viśvera viśrāma*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *eka*—one; *sarva-āśraya*—shelter of all; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-dhāma*—the abode of all; *kṛṣṇera*—of Lord Kṛṣṇa; *śarīre*—in the body; *sarva-viśvera*—of all the universes; *viśrāma*—resting place.

TRANSLATION

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

TEXT 95

দশমে দশমং লক্ষ্যমাত্রিতাশ্রয়বিগ্রহম্ ।
শ্রীকৃষ্ণাখ্যং পরং ধাম জগদ্ধাম নমামি তৎ ॥ ৯৫ ॥

*daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyam paraṁ dhāma
jagad-dhāma namāmi tat*

SYNONYMS

daśame—in the Tenth Canto; *daśamam*—the tenth subject matter; *lakṣyam*—to be seen; *āśrita*—of the sheltered; *āśraya*—of the shelter; *vigraham*—who is the form;

śrī-kṛṣṇa-ākhyam—known as Lord Śrī Kṛṣṇa; *param*—supreme; *dhāma*—abode; *jagat-dhāma*—the abode of the universes; *namāmi*—I offer my obeisances; *tat*—to Him.

TRANSLATION

“The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.”

PURPORT

This quotation comes from Śrīdhara Svāmī's commentary on the first verse of the Tenth Canto, Chapter One, of *Śrīmad-Bhāgavatam*.

TEXT 96

কৃষ্ণের স্বরূপ, আর শক্তিত্রয়-জ্ঞান ।
যাঁর হয়, তাঁর নাহি কৃষ্ণেতে অজ্ঞান ॥ ৯৬ ॥

kṛṣṇera svarūpa, āra śaktitraya-jñāna
yāhṛa haya, tāhṛa nāhi kṛṣṇete ajñāna

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *sva-rūpa*—the real nature; *āra*—and; *śakti-traya*—of the three energies; *jñāna*—knowledge; *yāhṛa*—whose; *haya*—there is; *tāhṛa*—of him; *nāhi*—there is not; *kṛṣṇete*—in Lord Kṛṣṇa; *ajñāna*—ignorance.

TRANSLATION

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

PURPORT

Śrīla Jīva Gosvāmī 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 *Vaikuṅṭhalokas*, 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 *Vaikuṅṭha* nature.

These three energies of the Absolute Truth are also described in the *Viṣṇu Purāṇa*, 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. *Māyā*, the illusory energy, misleads a living being as fog misleads a pedestrian by blocking off the light of the sun. Although the potency of *māyā* 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 *Brahmā*, the constructor of the cosmos. The *pradhāna*, 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

কৃষ্ণের স্বরূপের হয় ষড়্‌বিধ বিলাস ।

প্রাভব-বৈভব-রূপে দ্বিবিধ প্রকাশ ॥ ৯৭ ॥

*kṛṣṇera svarūpera haya ṣaḍ-vidha vilāsa
prābhava-vaibhava-rūpe dvi-vidha prakāśa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *sva-rūpera*—of the form; *haya*—there are; *ṣaṭ-vidha*—six kinds; *vilāsa*—pastime forms; *prābhava-vaibhava-rūpe*—in the divisions of *prābhava* and *vaibhava*; *dvi-vidha*—two kinds; *prakāśa*—manifestations.

TRANSLATION

The Personality of Godhead Śrī Kṛṣṇa enjoys Himself in six primary expansions. His two manifestations are *prābhava* and *vaibhava*.

PURPORT

Now the author of *Śrī Caitanya-caritāmṛta* turns to a description of the Personality of Godhead Kṛṣṇa in His innumerable expansions. The Lord primarily expands Himself in two categories, namely *prābhava* and *vaibhava*. The *prābhava* forms are fully potent like Śrī Kṛṣṇa, and the *vaibhava* forms are partially potent. The *prābhava* forms are manifested in relation with potencies, but the *vaibhava* forms are manifested in relation with excellences. The potent *prābhava* manifestations are also of two varieties: temporary and eternal. The Mohinī, Haṁsa and Śukla forms are manifested only temporarily, in terms of a particular age. Among the other *prābhavas*, who are not very famous according to the material estimation, are Dhanvantarī, Ṛṣabha, Vyāsa, Dattātreya and Kapila. Among the *vaibhava-prakāśa* forms are Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva, Pṛṣṇigarbha, Baladeva, Yajña, Vibhu, Satyasena, Hari, Vaikuṅṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu.

TEXT 98

অংশ-শক্ত্যাবেশরূপে বিবিধবতায় ।
বাল্য পৌগণ্ড বর্ষ দুই ত' প্রকার ॥ ৯৮ ॥

aṁśa-śaktyāveśa-rūpe dvi-vidhāvātāra
bālya paugaṅḍa dharma dui ta' prakāra

SYNONYMS

aṁśa—of the plenary expansion; *śakti-āveśa*—of the empowered; *rūpe*—in the forms; *dvi-vidha*—two kinds; *avatāra*—incarnations; *bālya*—childhood; *paugaṅḍa*—boyhood; *dharma*—characteristics of age; *dui*—two; *ta'*—certainly; *prakāra*—kinds.

TRANSLATION

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

PURPORT

The *vilāsa* forms are six in number. Incarnations are of two varieties, namely *śaktyāveśa* (empowered) and *aṁśāveśa* (partial). These incarnations also come within the category of *prābhava* and *vaibhava* manifestations. Childhood and boyhood are two special features of the Personality of Godhead Śrī Kṛṣṇa, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Śrī Kṛṣṇa is always worshiped in this eternal adolescent form.

TEXT 99

কিশোরস্বরূপ কৃষ্ণ স্বয়ং অবতாரী ।
ক্রীড়া করে এই ছয়-রূপে বিশ্ব ভারী ॥ ৯৯ ॥

kiśora-svarūpa kṛṣṇa svayaṁ avatārī
krīḍā kare ei chaya-rūpe viśva bhari'

SYNONYMS

kiśora-svarūpa—whose real nature is that of an adolescent; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—Himself; *avatārī*—the source of all incarnations; *krīḍā kare*—He plays; *ei*—these; *chaya-rūpe*—in six forms; *viśva*—the universes; *bhari'*—maintaining.

TRANSLATION

The Personality of Godhead, Śrī Kṛṣṇa, 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

এই ছয়-রূপে হয় অনন্ত বিভেদ ।
অনন্তরূপে একরূপ, নাহি কিছু ভেদ ॥ ১০০ ॥

ei chaya-rūpe haya ananta vibheda
ananta-rūpe eka-rūpa, nāhi kichu bheda

SYNONYMS

ei—these; *chaya-rūpe*—in six forms; *haya*—there are; *ananta*—unlimited; *vibheda*—varieties; *ananta-rūpe*—in unlimited forms; *eka-rūpa*—one form; *nāhi*—there is not; *kichu*—any; *bheda*—difference.

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) *prābhava*, (2) *vaibhava*, (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Śrī Kṛṣṇa, 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 *jīvas*, 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

চিহ্নশক্তি, স্বরূপশক্তি, অন্তরঙ্গা নাম ।
তাহার বৈভব অনন্ত বৈকুণ্ঠাদি ধাম ॥ ১০১ ॥

cic-chakti, svarūpa-śakti, antaraṅgā nāma
tāhāra vaibhava ananta vaikuṅṭhādi dhāma

SYNONYMS

cit-śakti—spiritual energy; *svarūpa-śakti*—personal energy; *antaraṅgā*—internal; *nāma*—named; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *vaikuṅṭha-ādi*—Vaikuṅṭha, etc.; *dhāma*—abodes.

TRANSLATION

The *cit-śakti*, which is also called *svarūpa-śakti* or *antaraṅga-śakti*, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

TEXT 102

মায়ীশক্তি, বাহিরঙ্গা, জগৎকারণ ।
তাহার বৈভব অনন্ত ব্রহ্মাণ্ডের গণ ॥ ১০২ ॥

māyā-śakti, bahiraṅgā, jagat-kāraṇa
tāhāra vaibhava ananta brahmāṇḍera gaṇa

SYNONYMS

māyā-śakti—the illusory energy; *bahiraṅgā*—external; *jagat-kāraṇa*—the cause of the universe; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *brahma-ṇḍera*—of universes; *gaṇa*—multitudes.

TRANSLATION

The external energy, called *māyā-śakti*, is the cause of innumerable universes with varied material potencies.

TEXT 103

জীবশক্তি তটস্থাত্মা, নাহি যার অন্ত ।
মুখ্য তিন শক্তি, তার বিভেদ অনন্ত ॥ ১০৩ ॥

*jīva-śakti taṭasthākhyā, nāhi yāra anta
mukhya tina śakti, tāra vibheda ananta*

SYNONYMS

jīva-śakti—the energy of the living entity; *taṭastha-ākhyā*—known as marginal; *nāhi*—there is not; *yāra*—of which; *anta*—end; *mukhya*—principal; *tina*—three; *śakti*—energies; *tāra*—of them; *vibheda*—varieties; *ananta*—unlimited.

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-śakti* or *antaraṅga-śakti*, exhibits variegatedness in the transcendental Vaikuṅṭha 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 *Śvetāśvatara Upaniṣad* (6.8) informs us:

*na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyaadhikaś ca dṛśyate
parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā 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

এমত স্বরূপগণ, আর তিন শক্তি ।
সভার আশ্রয় কৃষ্ণ, কৃষ্ণে সভার স্থিতি ॥ ১০৪ ॥

*e-mata svarūpa-gaṇa, āra tina śakti
sabhāra āśraya kṛṣṇa, kṛṣṇe sabhāra sthiti*

SYNONYMS

e-mata—in this way; *svarūpa-gaṇa*—personal forms; *āra*—and; *tina*—three; *śakti*—energies; *sabhāra*—of the whole assembly; *āśraya*—the shelter; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇe*—in Lord Kṛṣṇa; *sabhāra*—of the whole assembly; *sthiti*—the existence.

TRANSLATION

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

TEXT 105

যত্বেপি ব্রহ্মাণ্ডগণের পুরুষ আশ্রয় ।
সেই পুরুষাদি সত্তার কৃষ্ণ মূলাশ্রয় ॥ ১০৫ ॥

yadyapi brahmāṇḍa-gaṇera puruṣa āśraya
sei puruṣādi sabhāra kṛṣṇa mūlāśraya

SYNONYMS

yadyapi—although; *brahma-aṇḍa-gaṇera*—of the multitude of universes; *puruṣa*—the *puruṣa-avatāra*; *āśraya*—the shelter; *sei*—that; *puruṣa-ādi*—of the *puruṣa-avatāras*, etc.; *sabhāra*—of the assembly; *kṛṣṇa*—Lord Kṛṣṇa; *mūla-āśraya*—original source.

TRANSLATION

Although the three *puruṣas* are the shelter of all the universes, Lord Kṛṣṇa is the original source of the *puruṣas*.

TEXT 106

স্বয়ং ভগবান্ কৃষ্ণ, কৃষ্ণ সর্বাশ্রয় ।
পরম ঈশ্বর কৃষ্ণ সর্বশাস্ত্রে কয় ॥ ১০৬ ॥

svayaṁ bhagavān kṛṣṇa, kṛṣṇa sarvāśraya
parama īśvara kṛṣṇa sarva-śāstre kaya

SYNONYMS

svayaṁ—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-āśraya*—the shelter of all; *parama*—Supreme; *īśvara*—Lord; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-śāstre*—all scriptures; *kaya*—say.

TRANSLATION

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

TEXT 107

ঐশ্বরঃ পরমঃ কৃষ্ণঃ সচ্চিদানন্দবিগ্রহঃ ।

অনাদিরাদির্গোবিন্দঃ সর্বকারণকারণম্ ॥ ১০৭ ॥

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādir*—without beginning; *ādir*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

“Kṛṣṇa, 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-saṁhitā*.

TEXT 108

এ সব সিদ্ধান্ত তুমি জান ভাষ্যতে ।

তবু পূর্বপক্ষ কর আশা চালাইতে ॥ ১০৮ ॥

e saba siddhānta tumi jāna bhāla-mate
tabu pūrva-pakṣa kara āmā cālāite

SYNONYMS

e—these; *saba*—all; *siddhānta*—conclusions; *tumi*—you; *jāna*—know; *bhāla-mate*—in a good way; *tabu*—still; *pūrva-pakṣa*—objection; *kara*—you make; *āmā*—to me; *cālāite*—to give useless anxiety.

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 Śrī Kṛṣṇa 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

সেই কৃষ্ণ অবতারী ব্রহ্মেশ্বরকুমার ।
আপনে চৈতন্যরূপে কৈল অবতার ॥ ১০৯ ॥

*sei kṛṣṇa avatārī vrajendra-kumāra
āpane caitanya-rūpe kaila avatāra*

SYNONYMS

sei—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatārī*—the source of all incarnations; *vrajendra-kumāra*—the son of the King of Vraja; *āpane*—personally; *caitanya-rūpe*—in the form of Lord Caitanya Mahāprabhu; *kaila*—made; *avatāra*—incarnation.

TRANSLATION

That same Lord Kṛṣṇa, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Śrī Caitanya Mahāprabhu.

TEXT 110

অতএব চৈতন্য গোসাঁঞি পরতত্ত্ব-সীমা ।
তঁারে কীরোদকাশ্যী কহি, কি তঁার মহিমা ॥ ১১০ ॥

*ataeva caitanya gosāñi paratattva-sīmā
tāñre kṣīroda-śāyī kahi, ki tāñra mahimā*

SYNONYMS

ataeva—therefore; *caitanya gosāñi*—Lord Caitanya Mahāprabhu; *para-tattva-sīmā*—the highest limit of the Absolute Truth; *tāñre*—Him; *kṣīroda-śāyī*—Kṣīrodakaśāyī Viṣṇu; *kahi*—if I say; *ki*—what; *tāñra*—of Him; *mahimā*—glory.

TRANSLATION

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

TEXT 111

সেই ত' ভক্তের বাক্য নাহে ব্যভিচারী ।
সকল সম্বন্ধে তঁাতে, যাতে অবতারী ॥ ১১১ ॥

*sei ta' bhaktera vākya nahe vyabhicārī
sakala sambhabe tāñte, yāte avatārī*

SYNONYMS

sei—that; *ta'*—certainly; *bhaktera*—of a devotee; *vākya*—speech; *nahe*—is not; *vyabhicārī*—deviation; *sakala*—all; *sambhave*—possibilities; *tāñte*—in Him; *yāte*—since; *avatārī*—the source of all incarnations.

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

অবতারীর দেহে সব অবতারের স্থিতি ।
কেহো কোনমতে কহে, যেমন ষার মতি ॥ ১১২ ॥

avatārīra dehe saba avatāreṣu sthiti
keho kona-mate kahe, yemana yāra mati

SYNONYMS

avatārīra—of the source; *dehe*—in the body; *saba*—all; *avatāreṣu*—of the incarnations; *sthiti*—existence; *keho*—someone; *kona-mate*—in some way; *kahe*—says; *yemana*—as in the manner; *yāra*—of whom; *mati*—the opinion.

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 *Śrī Caitanya-bhāgavata* (*Madhya* 6.95) Lord Caitanya says, "I was lying asleep in the ocean of milk, but I was awakened by the call of Nāḍā, Śrī Advaita Prabhu." Here the Lord refers to His form as Kṣīrodakaśāyī Viṣṇu.

TEXT 113

কৃষ্ণকে কহয়ে কেহ—নর-নারায়ণ ।
কেহো কহে, কৃষ্ণ হয় সাক্ষাৎ বামন ॥ ১১৩ ॥

kṛṣṇake kahaye keha—nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana

SYNONYMS

kṛṣṇake—Lord Kṛṣṇa; *kahaye*—says; *keha*—someone; *nara-nārāyaṇa*—Nara-Nārāyaṇa; *keho*—someone; *kahe*—says; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *sākṣāt*—directly; *vāmana*—Lord Vāmana.

TRANSLATION

Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa. Others say that He is directly Vāmana.

TEXT 114

কেহো কহে, কৃষ্ণ কীরোদশায়ী অবতার ।

অসম্ভব নহে, সত্য বচন সবার ॥ ১১৪ ॥

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
asambhava nahe, satya vacana sabāra

SYNONYMS

keho—someone; *kahe*—says; *kṛṣṇa*—Lord Kṛṣṇa; *kṣīroda-śāyī*—Kṣīrodakaśāyī Viṣṇu; *avatāra*—incarnation; *asambhava*—impossible; *nahe*—is not; *satya*—true; *vacana*—speeches; *sabāra*—of all.

TRANSLATION

Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

PURPORT

The *Laghu-bhāgavatāmṛta* states:

ataeva purāṇādau kecin nara-sakhātmatām
mahendrānujatām kecit kecit kṣīrābdhi-śāyitām
sahasra-śīrṣatām kecit kecid vaikuṅṭha-nāthatām
brūyuh kṛṣṇasya munayas tat-tad-ṛṭty-anugāmiṇaḥ
(*Laghu-bhāgavatāmṛta* 5.383)

“According to the intimate relationships between Śrī Kṛṣṇa, the primeval Lord, and His devotees, the *Purāṇas* describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousandhooded Śeṣa Nāga and sometimes the Lord of Vaikuṅṭha.”

TEXT 115

কেহো কহে, পরব্যোমে নারায়ণ হরি ।

সকল সম্ভবে কৃষ্ণে, যাতে অবতারী ॥ ১১৫ ॥

*keho kahe, para-vyome nārāyaṇa hari
sakala sambhave kṛṣṇe, yāte avatārī*

SYNONYMS

keho—someone; *kahe*—says; *para-vyome*—in the transcendental world; *nārāyaṇa*—Lord Nārāyaṇa; *hari*—the Supreme Personality of Godhead; *sakala sambhave*—all possibilities; *kṛṣṇe*—in Lord Kṛṣṇa; *yāte*—since; *avatārī*—the source of all incarnations.

TRANSLATION

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

TEXT 116

সব শ্রোতাগণের করি চরণ বন্দন ।
এ সব সিদ্ধান্ত শুন, করি' এক মন ॥ ১১৬ ॥

*saba śrotā-gaṇera kari caraṇa vandana
e saba siddhānta śuna, kari' eka mana*

SYNONYMS

saba—all; *śrotā-gaṇera*—of the hearers; *kari*—I do; *caraṇa*—to the lotus feet; *vandana*—praying; *e*—these; *saba*—all; *siddhānta*—conclusions; *śuna*—please hear; *kari'*—making; *eka*—one; *mana*—mind.

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 *Śrī Caitanya-caritāmṛta* 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

সিদ্ধান্ত বলিয়া চিন্তে না কর অলস ।
ইহা হইতে কৃষ্ণে লাগে সুদৃঢ় মানস ॥ ১১৭ ॥

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

SYNONYMS

siddhānta—conclusion; *baliyā*—considering; *citte*—in the mind; *nā kara*—do not be; *alasa*—lazy; *ihā*—this; *ha-ite*—from; *kṛṣṇe*—in Lord Kṛṣṇa; *lāge*—becomes fixed; *su-dṛḍha*—very firm; *mānasa*—the mind.

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 Śrī Kṛṣṇa.

PURPORT

There are many students who, in spite of reading *Bhagavad-gītā*, misunderstand Kṛṣṇa 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 Kṛṣṇa. If because of laziness one does not come to know Kṛṣṇa 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 Kṛṣṇa through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Śrī Kṛṣṇa from such authorities, one cannot make advancement in devotion to Śrī Kṛṣṇa. 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 Brahmā 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 *mahā-bhāgavata*. From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī we learn:

sāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāñra
'uttama-adhikārī' sei tāraye saṁsāra

(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.” Śrīla Rūpa Gosvāmī, in his *Upadeśāmṛta*, 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 Vaiṣṇavas and who therefore imitate the previous *ācāryas* but do not follow them in principle, are condemned in the words of *Śrīmad-Bhāgavatam* as stone-hearted. Śrīla Viśvanātha Cakravartī Ṭhākura has commented on their stone-hearted condition as follows: *bahir aśru-pulakayoḥ sator api yad dhṛdayaṁ na vikriyeta tad aśma-sāram iti kaniṣṭhādhikāriṇām eva aśru-pulakādi-mattve 'pi aśma-sāra-hṛdayatayā nindaiṣā*. “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 Śrī Kṛṣṇa 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 *ācāryas* is unadvisable, like studying dry empiric philosophies. But Śrīla Jīva Gosvāmī, following the previous *ācāryas*, has inculcated the conclusions of the scriptures in the six theses called the *Ṣaṭ-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

চৈতন্য-মহিমা জানি এ সব সিদ্ধান্তে ।

চিত্ত দৃঢ় হঞা লাগে মহিমা-জ্ঞান হৈতে ॥ ১১৮ ॥

caitanya-mahimā jāni e saba siddhānte
citta dṛḍha hañā lāge mahimā-jñāna haite

SYNONYMS

caitanya-mahimā—the glory of Lord Caitanya Mahāprabhu; *jāni*—I know; *e*—these; *saba*—all; *siddhānte*—by the conclusions; *citta*—the mind; *dṛḍha*—firm; *hañā*—becoming; *lāge*—becomes fixed; *mahimā-jñāna*—knowledge of the greatness; *haite*—from.

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 Śrī Caitanya Mahāprabhu only by reaching, in knowledge, a conclusive decision about Śrī Kṛṣṇa, strengthened by bona fide study of the conclusions of the *ācāryas*.

TEXT 119

চৈতন্যপ্রভুর মহিমা কহিবার তরে ।
কৃষ্ণের মহিমা কহি করিয়া বিস্তারে ॥ ১১৯ ॥

caitanya-prabhura mahimā kahibāra tare
kṛṣṇera mahimā kahi kariyā vistāre

SYNONYMS

caitanya-prabhura—of Lord Caitanya Mahāprabhu; *mahimā*—the glories; *kahibāra tare*—for the purpose of speaking; *kṛṣṇera*—of Lord Kṛṣṇa; *mahimā*—the glories; *kahi*—I speak; *kariyā*—doing; *vistāre*—in expansion.

TRANSLATION

Just to enunciate the glories of Śrī Caitanya Mahāprabhu, I have tried to describe the glories of Śrī Kṛṣṇa in detail.

TEXT 120

চৈতন্য-গোসাঁঞর এই তত্ত্ব-নিরূপণ ।
স্বয়ং-ভগবান্ কৃষ্ণ ব্রজেশ্বনন্দন ॥ ১২০ ॥

caitanya-gosāñira ei tattva-nirūpaṇa
svayaṁ-bhagavān kṛṣṇa vrajendra-nandana

SYNONYMS

caitanya-gosāñira—of Lord Caitanya Mahāprabhu; *ei*—this; *tattva*—of the truth; *nirūpaṇa*—settling; *svayam-bhagavān*—Himself the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *vrajendra-nandana*—the son of the King of Vraja.

TRANSLATION

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

TEXT 121

শ্রীকৃষ্ণ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১২১ ॥

*śrī-rūpa-ṛāghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *ṛāghunātha*—Śrīla Rāghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Rāghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Second Chapter, describing Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead.

CHAPTER 3

In this chapter the author has fully discussed the reason for the descent of Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, after displaying His pastimes as Lord Kṛṣṇa, 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 fiancées. According to the Vedic literature, the foremost occupational duty for humanity in this age of Kali is *nāma-saṅkīrtana*, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, only for that purpose did Lord Kṛṣṇa appear personally in Navadvīpa in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Kṛṣṇadāsa Kavirāja has herein presented much authentic evidence from *Śrīmad-Bhāgavatam* and other scriptures to substantiate the identity of Lord Caitanya with Śrī Kṛṣṇa 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 Śrī Nityānanda, Advaita, Gadādhara, Śrīvāsa and other devotees to preach the special significance of chanting Hare Kṛṣṇa. 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 *Purāṇas* foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Ācārya was a contemporary of Lord Caitanya's father. He felt sorry for the condition of the world because even after Lord Kṛṣṇa's appearance, no one had interest in devotional service to Kṛṣṇa. This forgetfulness was so overwhelming that Advaita Prabhu was convinced that no one but Lord Kṛṣṇa Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Kṛṣṇa to appear as Lord Caitanya. Offering *tulasī* 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 Ācārya, Lord Caitanya appeared.

TEXT 1

শ্রীচৈতন্যপ্রভুং বন্দে যৎপাদাশ্রয়বীৰ্ষভ: ।
সংগৃহ্যত্যাକস্মব্রাতাঘণ্ট সিদ্ধান্তসম্বন্ধী ॥ ১ ॥

*śrī-caitanya-prabhuṁ vande yat-pādāśraya-vīryataḥ
saṅgrhṇāty ākara-vrātād ajñāḥ siddhānta-san-mañīn*

SYNONYMS

śrī-caitanya-prabhum—to Lord Caitanya Mahāprabhu; *vande*—I offer my respectful obeisances; *yat*—of whom; *pāda-āśraya*—of the shelter of the lotus feet; *vīryataḥ*—from the power; *saṅgrhṇāti*—collects; *ākara-vrātāt*—from the multitude of mines in the form of scriptures; *ajñāḥ*—a fool; *siddhānta*—of conclusion; *sat-mañīn*—the best jewels.

TRANSLATION

I offer my respectful obeisances to Śrī Caitanya Mahāprabhu. 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

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়ৈবৈতচন্দ্র জয় গৌরভক্তাবন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya jaya nityānanda
jyādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

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

TEXT 3

তৃতীয় শ্লোকের অর্থ কৈল বিবরণ ।
চতুর্থ শ্লোকের অর্থ শুভ ভক্তগণ ॥ ৩ ॥

tṛtīya ślokerā artha kaila vivaraṇa
caturtha ślokerā artha śuna bhakta-gaṇa

SYNONYMS

tṛtīya—third; *ślokerā*—of the verse; *artha*—meaning; *kaila*—there was; *vivaraṇa*—description; *caturtha*—fourth; *ślokerā*—of the verse; *artha*—meaning; *śuna*—please hear; *bhakta-gaṇa*—O devotees.

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

অনপিতচরীং চিরাং করুণয়াবতীর্ণঃ কলৌ
সমর্পয়িতুম্মতোজ্জলরসাং স্বভক্তিশ্রিয়ম্ ।
হরিঃ পুরটম্বন্দরদ্যতিকদম্বসম্ভীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বঃ শচীনন্দনঃ ॥ ৪ ॥

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—illuminated; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanah*—the son of mother Śacī.

TRANSLATION

“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

PURPORT

This is a quotation from the *Vidagdha-mādhava*, a drama compiled and edited by Śrīla Rūpa Gosvāmī.

TEXT 5

পূর্ণ ভগবান্ কৃষ্ণ ব্রজেশ্বরকুমার ।
গোলোকে ব্রজের সহ নিত্য বিহার ॥ ৫ ॥

pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera saha nitya vihāra

SYNONYMS

pūrṇa—full; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *vrajendra-kumāra*—the son of the King of Vraja; *goloke*—in Goloka; *vrajera saha*—along with Vrajadhāma; *nitya*—eternal; *vihāra*—pastimes.

TRANSLATION

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

PURPORT

In the previous chapter it has been established that Kṛṣṇa, 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 Kṛṣṇaloka are called *aprakāṣa*, or unmanifested pastimes, because they are beyond the purview of the conditioned souls. Lord Kṛṣṇa is always present everywhere, but when He is not present before our eyes, He is said to be *aprakāṣa*, or unmanifested.

TEXT 6

ব্রহ্মার এক দিনে তিহো একবার ।
অবতীর্ণ হঞ করেন প্রকট বিহার ॥ ৬ ॥

brahmāra eka dine tiṅho eka-bāra
avatīrṇa hañā karena prakāṣa vihāra

SYNONYMS

brahmāra—of Lord Brahmā; *eka*—one; *dine*—in the day; *tiṅho*—He; *eka-bāra*—one time; *avatīrṇa*—descended; *hañā*—being; *karena*—performs; *prakāṣa*—manifest; *vihāra*—pastimes.

TRANSLATION

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

TEXT 7

সত্য, ত্রেতা, দ্বাপর, কলি, চারিযুগ জানি ।
সেই চারিযুগে দিব্য একযুগ মানি ॥ ৭ ॥

satya, tretā, dvāpara, kali, cāri-yuga jāni
sei cāri-yuge divya eka-yuga māni

SYNONYMS

satya—Satya; *tretā*—Tretā; *dvāpara*—Dvāpara; *kali*—Kali; *cāri-yuga*—four ages; *jāni*—we know; *sei*—these; *cāri-yuge*—in the four ages; *divya*—divine; *eka-yuga*—one age; *māni*—we consider.

TRANSLATION

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

TEXT 8

একাত্তর চতুষুগে এক মন্বন্তর ।
চৌদ্দ মন্বন্তর ব্রহ্মার দিবস ভিতর ॥ ৮ ॥

ekāttara catur-yuge eka manvantara
caudda manvantara brahmāra divasa bhitara

SYNONYMS

ekāttara—seventy-one; *catuḥ-yuge*—in cycles of four ages; *eka*—one; *manu-antara*—period of a Manu; *caudda*—fourteen; *manu-antara*—periods of Manu; *brahmāra*—of Lord Brahmā; *divasa*—a day; *bhitara*—within.

TRANSLATION

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

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 Brahmā, and the night of Brahmā is of the same duration. These calculations are given in the authentic astronomy book known as the *Sūrya-siddhānta*. This book was compiled by the great professor of astronomy and mathematics Bimal Prasād Datta, later known as Bhaktisiddhānta Sarasvatī Gosvāmī, who was our merciful spiritual master. He was honored with the title Siddhānta Sarasvatī for writing the *Sūrya-siddhānta*, and the title Gosvāmī Mahārāja was added when he accepted *sannyāsa*, the renounced order of life.

TEXT 9

‘দৈববসন্ত’-নাম এই সপ্তম মন্বন্তর ।
সাতাইশ চতুর্যুগ তাহার অন্তর ॥ ৯ ॥

*'vaivasvata'-nāma ei saptama manvantara
sātāiśa catur-yuga tāhāra antara*

SYNONYMS

vaivasvata-nāma—named Vaivasvata; *ei*—this; *saptama*—seventh; *manu-antara*—period of Manu; *sātāiśa*—twenty-seven; *catuḥ-yuga*—cycles of four ages; *tāhāra*—of that; *antara*—period.

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvān]. 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) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣa-sāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudraputra (Rudra-sāvarṇi), (13) Raucya, or Deva-sāvarṇi, (14) and Bhautyaka, or Indra-sāvarṇi.

TEXT 10

অষ্টাবিংশ চতুর্যুগে ছাপরের শেষে ।
ব্রজের সহিতে হয় কৃষ্ণের প্রকাশে ॥ ১০ ॥

*aṣṭāviṁśa catur-yuge dvāparera śeṣe
vrajera sahite haya kṛṣṇera prakāṣe*

SYNONYMS

aṣṭāviṁśa—twenty-eighth; *catuḥ-yuge*—in the cycle of four ages; *dvāparera*—of the Dvāpara-yuga; *śeṣe*—at the end; *vrajera sahite*—along with Vraja; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *prakāṣe*—manifestation.

TRANSLATION

At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vrajadhāma.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Kṛṣṇa appears at the close of the Dvāpara-yuga of the twenty-eighth *divya-yuga*,

and then Lord Caitanya appears in the Kali-yuga of the same *divya-yuga*. Lord Kṛṣṇa and Lord Caitanya appear once in each day of Brahmā, or once in fourteen *manvantaras*, each of seventy-one *divya-yugas* in duration.

From the beginning of Brahmā's day of 4,320,000,000 years, six Manus appear and disappear before Lord Kṛṣṇa appears. Thus 1,975,320,000 years of the day of Brahmā elapse before the appearance of Lord Kṛṣṇa. This is an astronomical calculation according to solar years.

TEXT 11

দাস্য, সখ্য, বাৎসল্য, শৃঙ্গার—চারি রস ।
চারি ভাবেই ভক্ত যত কৃষ্ণ তার বশ ॥ ১১ ॥

dāsyā, sakhyā, vātsalyā, śṅgāra—*cāri rasa*
cāri bhāvera bhakta yata kṛṣṇa tāra vaśa

SYNONYMS

dāsyā—servitude; *sakhyā*—friendship; *vātsalyā*—parental affection; *śṅgāra*—conjugal love; *cāri*—four; *rasa*—mellows; *cāri*—four; *bhāvera*—of the sentiments; *bhakta*—devotees; *yata*—as many as there are; *kṛṣṇa*—Lord Kṛṣṇa; *tāra*—by them; *vaśa*—subdued.

TRANSLATION

Servitude [dāsyā], friendship [sakhyā], parental affection [vātsalyā] and conjugal love [śṅgāra] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Kṛṣṇa is subdued.

PURPORT

Dāsyā, sakhyā, vātsalyā and *śṅgāra* are the transcendental modes of loving service to the Lord. *Śānta-rasa*, or the neutral stage, is not mentioned in this verse because although in *śānta-rasa* one considers the Absolute Truth the sublime great, one does not go beyond that conception. *Śānta-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. *Śānta-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. *Dāsyā-rasa* is the basic relationship between Kṛṣṇa and His devotees; therefore this verse considers *dāsyā* the first stage of transcendental devotional service.

TEXT 12

দাস-সখা-পিতামাতা-কান্তাগণ লঞা ।
ব্রজে ক্রীড়া করে কৃষ্ণ প্রেমাবিষ্ট হঞা ॥ ১২ ॥

*dāsa-sakhā-pitā-mātā-kāntā-gaṇa lañā
vraje kṛīḍā kare kṛṣṇa premāviṣṭa hañā*

SYNONYMS

dāsa—servants; *sakhā*—friends; *pitā-mātā*—father and mother; *kāntā-gaṇa*—lovers; *lañā*—taking; *vraje*—in Vraja; *kṛīḍā kare*—plays; *kṛṣṇa*—Lord Kṛṣṇa; *prema-āviṣṭa*—absorbed in love; *hañā*—being.

TRANSLATION

Absorbed in such transcendental love, Lord Śrī Kṛṣṇa enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

PURPORT

The descent of Śrī Kṛṣṇa, the Absolute Personality of Godhead, is very purposeful. In *Bhagavad-gītā* it is said that one who knows the truth about Śrī Kṛṣṇa'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 Kṛṣṇa 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, Śrī Kṛṣṇa, 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

যথেষ্টে বিহরি' কৃষ্ণ করে অন্তর্ধান ।
অন্তর্ধান করি' মনে করে অনুমান ॥ ১৩ ॥

*yatheṣṭa vihari' kṛṣṇa kare antardhāna
antardhāna kari' mane kare anumāna*

SYNONYMS

yathā-iṣṭa—as much as He wishes; *vihari'*—enjoying; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—makes; *antardhāna*—disappearance; *antardhāna kari'*—disappearing; *mane*—in the mind; *kare*—He makes; *anumāna*—consideration.

TRANSLATION

Lord Kṛṣṇa enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

TEXT 14

চিরকাল নাহি করি প্রেমভক্তি দান ।
ভক্তি বিনা জগতের নাহি অবস্থান ॥ ১৪ ॥

*cira-kāla nāhi kari prema-bhakti dāna
bhakti vinā jagatera nāhi avasthāna*

SYNONYMS

cira-kāla—for a long time; *nāhi kari*—I have not done; *prema-bhakti*—loving devotional service; *dāna*—giving; *bhakti*—devotional service; *vinā*—without; *jagatera*—of the universe; *nāhi*—not; *avasthāna*—existence.

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

সকল জগতে মোরে করে বিধি-ভক্তি ।
বিধি-ভক্ত্যে ব্রজভাব পাইতে নাহি শক্তি ॥ ১৫ ॥

*sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti*

SYNONYMS

sakala—all; *jagate*—in the universe; *more*—to Me; *kare*—they do; *vidhi-bhakti*—regulative devotional service; *vidhi-bhaktye*—by regulative devotional service; *vraja-bhāva*—the feelings of those in Vraja; *pāite*—to obtain; *nāhi*—not; *śakti*—the power.

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 Vrajabhūmi.

TEXT 16

ঐশ্বর্যজ্ঞানেতে সব জগৎ মিশ্রিত ।

ঐশ্বর্য-শিথিল-প্রেমে নাহি মোর ক্রীত ॥ ১৬ ॥

aiśvarya-jñānete saba jagat miśrita

aiśvarya-śithila-preme nāhi mora prīta

SYNONYMS

aiśvarya-jñānete—with knowledge of the opulences; *saba*—all; *jagat*—the world; *miśrita*—mixed; *aiśvarya-śithila-preme*—to love enfeebled by opulence; *nāhi*—there is not; *mora*—My; *prīta*—attraction.

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 Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. 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 Kṛṣṇa is served by the residents of Vrajabhūmi. One cannot understand the dealings of the Lord in Vṛndāvana 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

ঐশ্বর্যজ্ঞানে বিধি-ভজন করিয়া ।

বৈকুণ্ঠকে যায় চতুর্বিধ মুক্তি পাঞা ॥ ১৭ ॥

aiśvarya-jñāne vidhi-bhajana kariyā

vaikuṅṭhake yāya catur-vidha mukti pāñā

SYNONYMS

aiśvarya-jñāne—in knowledge of the opulences; *vidhi*—according to rules and regulations; *bhajana*—worship; *kariyā*—doing; *vaikuṅṭhake*—to Vaikuṅṭha; *yāya*—they go; *catur-vidha*—four kinds; *mukti*—liberation; *pāñā*—achieving.

TRANSLATION

“By performing such regulated devotional service in awe and veneration, one may go to Vaikuṅṭha and attain the four kinds of liberation.

TEXT 18

সার্শ্টি, সারূপ্য, আর সামীপ্য, সালোক্য ।
সায়ুজ্য না লয় ভক্ত যাতে ব্রহ্ম-ঐক্য ॥ ১৮ ॥

sārṣṭi, sārūpya, āra sāmīpya, sālokyā
sāyujya nā laya bhakta yāte brahma-aikeya

SYNONYMS

sārṣṭi—equal opulences with the Lord; *sārūpya*—the same form as the Lord; *āra*—and; *sāmīpya*—personal association with the Lord; *sālokyā*—residence on a Vaikuṅṭha planet; *sāyujya*—oneness with the Lord; *nā laya*—they do not accept; *bhakta*—devotees; *yāte*—since; *brahma-aikeya*—oneness with Brahman.

TRANSLATION

“These liberations are *sārṣṭi* [achieving opulences equal to those of the Lord], *sārūpya* [having a form the same as the Lord’s], *sāmīpya* [living as a personal associate of the Lord] and *sālokyā* [living on a Vaikuṅṭha planet]. Devotees never accept *sāyujya*, 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 *sārṣṭi*, *sārūpya*, *sāmīpya* and *sālokyā*, 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, *sāyujya*, is never accepted even by devotees who perform only ritualistic worship. To attain *sāyujya*, or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for *sāyujya* liberation.

TEXT 19

যুগধর্ম প্রবর্তাইমু নাম-সংকীর্তন ।
চারি ভাব-ভক্তি দিয়া নাচামু ভুবন ॥ ১৯ ॥

yuga-dharma pravartāimu nāma-saṅkīrtana
cāri bhāva-bhakti diyā nācāmu bhuvana

SYNONYMS

yuga-dharma—the religion of the age; *pravartāmu*—I shall inaugurate; *nāma-saṅkīrtana*—chanting of the holy name; *cāri*—four; *bhāva*—of the moods; *bhakti*—devotion; *diyā*—giving; *nācāmu*—I shall cause to dance; *bhuvana*—the world.

TRANSLATION

“I shall personally inaugurate the religion of the age—*nāma-saṅkīrtana*, 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

আপনি করিমু ভক্তভাব অঙ্গীকারে ।
আপনি আচরি' ভক্তি শিখাইমু সবারে ॥ ২০ ॥

āpani karimu bhakta-bhāva aṅgīkāre
āpani ācari' bhakti śikhāimu sabāre

SYNONYMS

āpani—personally; *karimu*—I shall make; *bhakta-bhāva*—the position of a devotee; *aṅgīkāre*—acceptance; *āpani*—personally; *ācari'*—practicing; *bhakti*—devotional service; *śikhāimu*—I shall teach; *sabāre*—to all.

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 *sārṣṭi*, *sārūpya*, *sāmīpya* or *sālokyā*, 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 Kṛṣṇa—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

আপনে না কৈলে ধর্ম শিখান না যায় ।
এই ত' সিদ্ধান্ত গীতা-ভাগবতে গায় ॥ ২১ ॥

*āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya*

SYNONYMS

āpane—personally; *nā kaile*—if not practiced; *dharma*—religion; *śikhāna*—the teaching; *nā yāya*—does not advance; *ei*—this; *ta'*—certainly; *siddhānta*—conclusion; *gītā*—in *Bhagavad-gītā*; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *gāya*—they sing.

TRANSLATION

“Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the *Gītā* and *Bhāgavatam*.

TEXT 22

যদা যদা হি ধর্মস্য মানির্ভবতি ভারত ।
অভ্যুত্থানমধর্মস্য তদাত্মানং সৃজাম্যহম্ ॥ ২২ ॥

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham*

SYNONYMS

yadā yadā—whenever; *hi*—certainly; *dharmasya*—of religious principles; *glāniḥ*—decrease; *bhavati*—there is; *bhārata*—O descendant of Bharata; *abhyutthānam*—increase; *adharmasya*—of irreligion; *tadā*—then; *ātmanam*—Myself; *sṛjāmi*—manifest; *aham*—I.

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

পরিত্রাণায় সাধুনাং বিনাশায় চ দুষ্কৃতাম্ ।
ধর্মসংস্থাপনার্থায় সন্তুভামি যুগে যুগে ॥ ২৩ ॥

*paritrāṇāya sādhunāṁ
vināśāya ca duṣkṛtām*

*dharmasamsthāpanārthāya
sambhavāmi yuge yuge*

SYNONYMS

paritrāṇāya—for the deliverance; *sādhūnām*—of the devotees; *vināśāya*—for the destruction; *ca*—and; *duṣkṛtām*—of the miscreants; *dharmā*—religious principles; *samsthāpana-arthāya*—for the purpose of establishing; *sambhavāmi*—I appear; *yuge yuge*—in every age.

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

Texts 22 and 23 were spoken by Lord Kṛṣṇa in *Bhagavad-gītā* (4.7-8). Texts 24 and 25, which follow, are also from *Bhagavad-gītā* (3.24, 21).

TEXT 24

উৎসীদেয়ুর্নিমে লোকা ন কুর্বাৎ কর্ম চেদহম্ ।
সকরন্ত চ কর্তা স্তামুপহৃত্যমিমাঃ প্রজাঃ ॥ ২৪ ॥

*utsīdeyur ime lokā
na kuryāṅ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ*

SYNONYMS

utsīdeyuh—would fall into ruin; *ime*—these; *lokāḥ*—worlds; *na kuryām*—did not perform; *karma*—action; *cet*—if; *aham*—I; *saṅkarasya*—of unwanted population; *ca*—and; *kartā*—a creator; *syām*—would become; *upahanyām*—would spoil; *imāḥ*—these; *prajāḥ*—living entities.

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

যদ্বদাচরতি শ্রেষ্ঠস্তদেবেতরো জনঃ ।
স যৎ প্রমাণং কুরুতে লোকস্তদনুবর্ততে ॥ ২৫ ॥

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

SYNONYMS

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

TRANSLATION

“Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues.”

TEXT 26

যুগধর্ম-প্রবর্তন হয় অংশ হৈতে ।
আমা বিনা অন্তে নারে ব্রজপ্রেম দিতে ॥ ২৬ ॥

*yuga-dharma-pravartana haya aṁśa haite
āmā vinā anye nāre vraja-prema dite*

SYNONYMS

yuga-dharma—of the religion of the age; *pravartana*—the inauguration; *haya*—is; *aṁśa*—the plenary portion; *haite*—from; *āmā*—for Me; *vinā*—except; *anye*—another; *nāre*—is not able; *vraja-prema*—love like that of the residents of Vraja; *dite*—to bestow.

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

সম্বতারা বহব: পঙ্কজনাভস্ত সর্বতোভদ্রা: ।
কৃষ্ণাদন্ত: কো বা লতাঋপি প্রেমদো ভবতি ॥ ২৭ ॥

*santv avatārā bahavaḥ
paṅkaja-nābhasya sarvato bhadrāḥ
kṛṣṇād anyāḥ ko vā latāsv
api premado bhavati*

SYNONYMS

santu—let there be; *avatārāḥ*—incarnations; *bahavaḥ*—many; *pañkaja-nābhasya*—of the Lord, from whose navel grows a lotus flower; *sarvataḥ bhadrāḥ*—completely auspicious; *kṛṣṇāt*—than Lord Kṛṣṇa; *anyaḥ*—other; *kaḥ vā*—who possibly; *latāsu*—on the surrendered souls; *api*—also; *prema-daḥ*—the bestower of love; *bhavati*—is.

TRANSLATION

“There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?”

PURPORT

This quotation from Bilvamaṅgala Ṭhākura is found in the *Laghu-bhāgavatāmṛta* (1.5.37).

TEXT 28

ভাহাতে আপন ভক্তগণ করি' সঙ্গে ।
পৃথিবীতে অবতরি' করিমু নামা রঙ্গে ॥ ২৮ ॥

tāhāte āpana bhakta-gaṇa kari' saṅge
pṛthivīte avatari' karimu nānā raṅge

SYNONYMS

tāhāte—in that; *āpana*—My own; *bhakta-gaṇa*—with devotees; *kari'*—doing; *saṅge*—in association; *pṛthivīte*—on the earth; *avatari'*—descending; *karimu*—I shall perform; *nānā*—various; *raṅge*—colorful pastimes.

TRANSLATION

“Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes.”

TEXT 29

এত ভাবি' কলিকালে প্রথম সন্ধ্যায় ।
অবতীর্ণ হৈলা কৃষ্ণ আপনি নদীয়ায় ॥ ২৯ ॥

eta bhāvi' kali-kāle prathama sandhyāya
avatīrṇa hailā kṛṣṇa āpani nadīyāya

SYNONYMS

eta—thus; *bhāvi'*—thinking; *kali-kāle*—in the age of Kali; *prathama*—first; *sandhyāya*—in the junction; *avatīrṇa hailā*—descended; *kṛṣṇa*—Lord Kṛṣṇa; *āpani*—Himself; *nadīyāya*—in Nadia.

TRANSLATION

Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the age of Kali.

PURPORT

The *prathama-sandhyā* 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-sandhyā*. The *prathama-sandhyā* and *śeṣa-sandhyā*, the last division of the preceding age, form the junction of the two ages. According to the *Sūrya-siddhānta*, the *prathama-sandhyā* of the Kali-yuga lasts 36,000 solar years. Lord Caitanya appeared in the *prathama-sandhyā* after 4,586 solar years of Kali-yuga had passed.

TEXT 30

চৈতন্যসিংহের মবদীপে অবতার ।
সিংহগ্রীব, সিংহবীর্য, সিংহের হুঙ্কার ॥ ৩০ ॥

caitanya-siṁhera nava-dvīpe avatāra
siṁha-grīva, siṁha-vīrya, siṁhera huṅkāra

SYNONYMS

caitanya-siṁhera—of the lionlike Lord Caitanya Mahāprabhu; *nava-dvīpe*—at Navadvīpa; *avatāra*—the incarnation; *siṁha-grīva*—having the neck of a lion; *siṁha-vīrya*—the strength of a lion; *siṁhera huṅkāra*—the roar of a lion.

TRANSLATION

Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

TEXT 31

সেই সিংহ বসুক জীবের হৃদয়-কন্দারে ।
কল্মষ-দ্বিরাদ মাশে যাঁহার হুঙ্কারে ॥ ৩১ ॥

sei siṁha vasuk jīvera hṛdaya-kandare
kalmaṣa-dvirada nāṣe yāñhāra huṅkāre

SYNONYMS

sei—that; *siṁha*—lion; *vasuk*—let Him sit; *jīvera*—of the living entities; *hṛdaya*—of the heart; *kandare*—in the cavern; *kalmaṣa*—of sins; *dvi-rada*—the elephant; *nāṣe*—destroys; *yāñhāra*—of whom; *huṅkāre*—the roar.

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

প্রথম লীলায় তাঁর 'বিষম্বর' নাম ।
ভক্তিস্নেহে ভরিল, ধরিল ছুভগ্রাম ॥ ৩২ ॥

*prathama līlaya tāhṛa 'viśvambhara' nāma
bhakti-rase bharila, dharila bhūta-grāma*

SYNONYMS

prathama—first; *līlaya*—in the pastimes; *tāhṛa*—of Him; *viśvambhara nāma*—the name Viśvambhara; *bhakti-rase*—with the mellow of devotional service; *bharila*—He filled; *dharila*—saved; *bhūta-grāma*—all the living entities.

TRANSLATION

In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

TEXT 33

ডুভৃঞ্ ধাতুর অর্থ—পোষণ, ধারণ ।
পুষিল, ধরিল প্রেম দিয়া ত্রিভুবন ॥ ৩৩ ॥

*ḍubhṛñ dhātura artha—poṣaṇa, dhāraṇa
puṣila, dharila prema diyā tri-bhuvana*

SYNONYMS

ḍubhṛñ—known as *ḍubhṛñ*; *dhātura*—of the verbal root; *artha*—the meaning; *poṣaṇa*—nourishing; *dhāraṇa*—maintaining; *puṣila*—nourished; *dharila*—maintained; *prema diyā*—distributing love of God; *tri-bhuvana*—in the three worlds.

TRANSLATION

The verbal root “ḍubhṛñ” [which is the root of the word “viśvambhara”] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

TEXT 34

শেবলীলায় ধরে নাম 'ত্রিককচেভস্ত' ।
ত্রিকক জানায়ে সব বিশ্ব কৈল ধস্ত ॥ ৩৪ ॥

*śeṣa-līlāya dhare nāma 'śrī-kṛṣṇa-caitanya'
śrī-kṛṣṇa jānāye saba viśva kaila dhanya*

SYNONYMS

śeṣa-līlāya—in His final pastimes; *dhare*—He held; *nāma*—the name; *śrī-kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *śrī-kṛṣṇa*—about Lord Kṛṣṇa; *jānāye*—He taught; *saba*—all; *viśva*—the world; *kaila*—made; *dhanya*—fortunate.

TRANSLATION

In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching about the name and fame of Lord Śrī Kṛṣṇa.

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 *śeṣa-līlā*, or the final portion of His activities, lasted twenty-four years.

Some so-called Vaiṣṇavas say that the renounced order of life is not accepted in the Vaiṣṇava *sampradāya*, or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Śrī Caitanya Mahāprabhu took the *sannyāsa* order from Śrīpāda Keśava Bhāratī, who belonged to the Śāṅkara sect, which approves of only ten names for *sannyāsīs*. Long before the advent of Śrīpāda Śāṅkarācārya, however, the *sannyāsa* order existed in the Vaiṣṇava line of Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava *sampradāya*, there are ten different kinds of *sannyāsa* names and 108 different names for *sannyāsīs* who accept the *tri-daṇḍa*, the triple staff of *sannyāsa*. This is approved by the Vedic rules. Therefore Vaiṣṇava *sannyāsa* was existent even before the appearance of Śāṅkarācārya, although those who know nothing about Vaiṣṇava *sannyāsa* unnecessarily declare that there is no *sannyāsa* in the Vaiṣṇava *sampradāya*.

During the time of Lord Caitanya, the influence of Śāṅkarācārya in society was very strong. People thought that one could accept *sannyāsa* only in the disciplic succession of Śāṅkarācārya. 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, *sannyāsa*. Since His acceptance of *sannyāsa* was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a *sannyāsī* in the disciplic succession of Śāṅkarācārya, although *sannyāsa* was also sanctioned in the Vaiṣṇava *sampradāya*.

In the Śāṅkara-*sampradāya* there are ten different names awarded to *sannyāsīs*: (1) Tīrtha, (2) Āśrama, (3) Vana, (4) Araṇya, (5) Giri, (6) Parvata, (7) Sāgara, (8) Sarasvatī, (9) Bhāratī and (10) Purī. Before one enters *sannyāsa*, he has one of the various names for a *brahmacārī*, the assistant to a *sannyāsī*. *Sannyāsīs* with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their *brahmacārī* name is Svarūpa. Those known by the names Vana and Araṇya stay at Puruṣottama, or Jagannātha Purī, and their *brahmacārī* name is Prakāśa. Those with the names Giri, Parvata and

Sāgara generally stay at Badarikāśrama, and their *brahmacārī* name is Ānanda. Those with the titles Sarasvatī, Bhāratī and Purī usually live at Śṛṅgerī in South India, and their *brahmacārī* name is Caitanya.

Śrīpāda Śaṅkarācārya established four monasteries in India, in the four directions north, south, east and west, and he entrusted them to four *sannyāsīs* 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 Ānandavāra, Bhogavāra, Kīṭavāra and Bhūmivāra, 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 Śaṅkara's sect must first be trained as a *brahmacārī* under a bona fide *sannyāsī*. The *brahmacārī*'s name is ascertained according to the group to which the *sannyāsī* belongs. Lord Caitanya accepted *sannyāsa* from Keśava Bhāratī. When He first approached Keśava Bhāratī, He was accepted as a *brahmacārī*, with the name Śrī Kṛṣṇa Caitanya Brahmacārī. After He took *sannyāsa*, He preferred to keep the name Kṛṣṇa Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bhāratī after He took *sannyāsa* from a Bhāratī, until Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja volunteered the explanation that because a *sannyāsī* in the Śaṅkara-sampradāya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Śrī Kṛṣṇa Caitanya, placing Himself as an eternal servitor. A *brahmacārī* 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 *daṇḍa* (rod) and begging pot, symbolic of the *sannyāsa* order, at the time He took *sannyāsa*.

TEXT 35

তঁার যুগাবতার জানি' গর্গ মহাশয় ।
কৃষ্ণের নামকরণে করিয়াছে নির্ণয় ॥ ৩৫ ॥

tāhṛa yugāvatāra jāni' garga mahāśaya
kṛṣṇera nāma-karaṇe kariyāche nirṇaya

SYNONYMS

tāhṛa—of Him; *yuga-avatāra*—incarnation for the age; *jāni'*—knowing; *garga*—Gargamuni; *mahāśaya*—the great personality; *kṛṣṇera*—of Lord Kṛṣṇa; *nāma-karaṇe*—in the name-giving ceremony; *kariyāche*—made; *nirṇaya*—ascertainment.

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for the Kali-yuga, Gargamuni, during the naming ceremony of Kṛṣṇa, predicted His appearance.

TEXT 36

আসন্ বর্ণান্নয়ো হস্ত গৃহ্নতোহম্ময়ুগং তনুঃ ।
 শুক্লো রক্তস্তথা পীত ইদানীং কৃষ্ণতাং গতঃ ॥ ৩৬ ॥

*āsan varṇās trayo hy asya
 gṛhṇato 'nuyugaṁ tanūḥ
 śuklo raktas tathā pīta
 idānīm kṛṣṇatām gataḥ*

SYNONYMS

āsan—were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—certainly; *asya*—of this one; *gṛhṇataḥ*—who is manifesting; *anuyugam*—according to the age; *tanūḥ*—bodies; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—thus; *pītaḥ*—yellow; *idānīm*—now; *kṛṣṇatām*—blackness; *gataḥ*—obtained.

TRANSLATION

“This boy [Kṛṣṇa] 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 *Śrīmad-Bhāgavatam* (10.8.13).

TEXT 37

শুক্ল, রক্ত, পীতবর্ণ—এই তিন দ্ব্যুতি ।
 সত্য-ত্রৈতা-কলিকালে ধরেন শ্রীপতি ॥ ৩৭ ॥

śukla, rakta, pīta-varṇa—*ei tina dyuti*
satya-tretā-kali-kāle dharena śrī-pati

SYNONYMS

śukla—white; *rakta*—red; *pīta-varṇa*—the color yellow; *ei*—these; *tina*—three; *dyuti*—lusters; *satya*—in Satya-yuga; *tretā*—in Tretā-yuga; *kali-kāle*—in the age of Kali; *dharena*—manifests; *śrī-pati*—the husband of the goddess of fortune.

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, Tretā and Kali respectively.

TEXT 38

ইদানীং দ্বাপরে তিঁহো হৈলা কৃষ্ণবর্ণ ।
 এই সব শাস্ত্রাগম-পুরাণের মর্ম ॥ ৩৮ ॥

idānīm dvāpare tiṅho hailā kṛṣṇa-varṇa
ei saba śāstrāgama-purāṇera marma

SYNONYMS

idānīm—now; *dvāpare*—in the Dvāpara-yuga; *tiṅho*—He; *hailā*—was; *kṛṣṇa-varṇa*—blackish color; *ei*—these; *saba*—all; *śāstra-āgama*—and Vedic literatures; *purāṇera*—of the *Purāṇas*; *marma*—the core.

TRANSLATION

Now, in the Dvāpara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Purāṇas and other Vedic literatures with reference to the context.

TEXT 39

দ্বাপরে ভগবান্ শ্রামঃ পীতবাসা নিজায়ুধঃ ।
শ্রীবৎসাদিভিরকৈশ্চ লক্ষণৈরুপলক্ষিতঃ ॥ ৩৯ ॥

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiḥ ca
lakṣaṇair upalakṣitaḥ

SYNONYMS

dvāpare—in the Dvāpara-yuga; *bhagavān*—the Supreme Personality of Godhead; *śyāmaḥ*—blackish; *pīta-vāsāḥ*—having yellow clothes; *nija*—own; *āyudhaḥ*—having weapons; *śrī-vatsa-ādibhiḥ*—such as Śrīvatsa; *aṅkaiḥ*—by bodily markings; *ca*—and; *lakṣaṇaiḥ*—by external characteristics such as the Kaustubha jewel; *upalakṣitaḥ*—characterized.

TRANSLATION

“In the Dvāpara-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 Śrīvatsa. This is how His symptoms are described.”

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (11.5.27), spoken by Saint Karabhājana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

TEXT 40

কলিযুগে যুগধর্ম—নামের প্রচার ।
তথি লাগি' পীতবর্ণ চৈতন্যাবতার ॥ ৪০ ॥

kali-yuge yuga-dharma—*nāmera pracāra*
tathi lāgi' pīta-varṇa caitanyāvātāra

SYNONYMS

kali-yuge—in the age of Kali; *yuga-dharma*—the religious practice for the age; *nāmera*—of the holy name; *pracāra*—propagation; *tathi*—this; *lāgi*—for; *pīta-varṇa*—having a yellow color; *caitanya-avatāra*—the incarnation of Lord Caitanya.

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 Madhvācārya in his commentary on the *Muṇḍaka Upaniṣad*. He quotes this verse from the *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

“In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the *Nārada-pañcarātra* and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead.” The Hare Kṛṣṇa *mantra* is specifically mentioned in many *Upaniṣads*, such as the *Kali-santaraṇa Upaniṣad*, where it is said:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍaśakarṁ nāmnāṁ kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ sarva-vedeṣu dṛśyate*

“After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa.”

TEXT 41

উত্তপ্তহেম-সমকান্তি, প্রকাণ্ড শরীর ।

নবমেঘ জিনি কর্ণধ্বনি যে গম্ভীর ॥ ৪১ ॥

*tapta-hema-sama-kānti, prakāṇḍa śarīra
nava-megha jini kaṇṭha-dhvani ye gambhīra*

SYNONYMS

tapta-hema—as molten gold; *sama-kānti*—same luster; *prakāṇḍa*—enormous; *śarīra*—body; *nava-megha*—new clouds; *jini*—conquering; *kaṇṭha-dhvani*—the sound of the voice; *ye*—that; *gambhīra*—deep.

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

দৈর্ঘ্য-বিস্তারে বেই আপনার হাত ।
চারি হস্ত হয় ‘মহাপুরুষ’ বিখ্যাত ॥ ৪২ ॥

dairghya-vistāre yei āpanāra hāta
cāri hasta haya ‘mahā-puruṣa’ vikhyāta

SYNONYMS

dairghya—in length; *vistāre*—and in breadth; *yei*—who; *āpanāra*—of his own; *hāta*—hand; *cāri*—four; *hasta*—cubits; *haya*—is; *mahā-puruṣa*—as a great personality; *vikhyāta*—celebrated.

TRANSLATION

One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

TEXT 43

‘স্ত্রোগোপরিমণ্ডল’ হয় তাঁর নাম ।
স্ত্রোগোপরিমণ্ডল-তনু চৈতন্য গুণধাম ॥ ৪৩ ॥

‘nyagrodha-parimaṇḍala’ haya tāra nāma
nyagrodha-parimaṇḍala-tanu caitanya guṇa-dhāma

SYNONYMS

nyagrodha-parimaṇḍala—*nyagrodha-parimaṇḍala*; *haya*—is; *tāra*—of him; *nāma*—the name; *nyagrodha-parimaṇḍala*—*nyagrodha-parimaṇḍala*; *tanu*—having such a body; *caitanya*—Lord Caitanya Mahāprabhu; *guṇa-dhāma*—the abode of good qualities.

TRANSLATION

Such a person is called “*nyagrodha-parimaṇḍala*.” Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a *nyagrodha-parimaṇḍala*.

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 Viṣṇu and no one else.

TEXT 44

আজাম্বলম্বিভুজ কমললোচন ।
ভিলফুল-জিনি-নাসা, সুধাংশু-বদন ॥ ৪৪ ॥

ājānulambita-bhuja kamala-locana
tilaphula-jini-nāsā, sudhāṁśu-vadana

SYNONYMS

ājānulambita-bhuja—arms that reach the knees; *kamala-locana*—with lotus eyes; *tila-phula*—the blossom of the sesame plant; *jini*—conquering; *nāsā*—whose nose; *sudhāṁśu-vadana*—whose face is like the moon.

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

শান্ত, দান্ত, কৃষ্ণভক্তি-নিষ্ঠাপরায়ণ ।
ভক্তবৎসল, সুশীল, সর্বভূতে সম ॥ ৪৫ ॥

śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa
bhakta-vatsala, suśīla, sarva-bhūte sama

SYNONYMS

śānta—peaceful; *dānta*—controlled; *kṛṣṇa-bhakti*—to the service of Lord Kṛṣṇa; *niṣṭhā-parāyaṇa*—fully devoted; *bhakta-vatsala*—affectionate toward the devotees; *su-śīla*—good character; *sarva-bhūte*—to all living beings; *sama*—equal.

TRANSLATION

He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Śrī Kṛṣṇa. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

TEXT 46

চন্দনের অঙ্গদ-বালা, চন্দন-কুম্বল ।
মৃত্যুকালে পরি' করেন কৃষ্ণসংকীর্তন ॥ ৪৬ ॥

candanera aṅgada-bālā, candana-bhūṣaṇa
nṛtya-kāle pari' karena kṛṣṇa-saṅkīrtana

SYNONYMS

candanera—of sandalwood; *aṅgada*—and armlets; *bālā*—bangles; *candana*—of sandalwood pulp; *bhūṣaṇa*—decorations; *nṛtya-kāle*—at the time of dancing; *pari*—putting on; *karena*—does; *kṛṣṇa-saṅkīrtana*—congregational chanting of the name of Kṛṣṇa.

TRANSLATION

He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in Śrī Kṛṣṇa saṅkīrtana.

TEXT 47

এই সব গুণ লঞা মুনি বৈশম্পায়ন ।
সহস্রনামে কৈল তাঁর নাম-গণন ॥ ৪৭ ॥

ei saba guṇa lañā muni vaiśampāyana
sahasra-nāme kaila tāhṛa nāma-gaṇana

SYNONYMS

ei—these; *saba*—all; *guṇa*—qualities; *lañā*—taking; *muni*—the sage; *vaiśampāyana*—named Vaiśampāyana; *sahasra-nāme*—in the *Viṣṇu-sahasra-nāma*; *kaila*—did; *tāhṛa*—of Him; *nāma-gaṇana*—counting of the name.

TRANSLATION

Recording all these qualities of Lord Caitanya, the sage Vaiśampāyana included His name in the *Viṣṇu-sahasra-nāma*.

TEXT 48

দুই লীলা চৈভক্তের—আদি আর শেষ ।
দুই লীলায় চারি চারি নাম বিশেষ ॥ ৪৮ ॥

dui līlā caitanyera—ādi āra śeṣa
dui līlāya cāri cāri nāma viśeṣa

SYNONYMS

dui—two; *līlā*—pastimes; *caitanyera*—of Lord Caitanya Mahāprabhu; *ādi*—first; *āra*—and; *śeṣa*—final; *dui*—two; *līlāya*—in pastimes; *cāri*—four; *cāri*—and four; *nāma*—names; *viśeṣa*—specific.

TRANSLATION

The pastimes of Lord Caitanya have two divisions—the early pastimes [ādi-līlā] and later pastimes [śeṣa-līlā]. He has four names in each of these two līlās.

TEXT 49

সুবর্ণবর্ণো হেমাঙ্গো বরাহশ্চন্দনাঙ্গনী ।

সন্ন্যাসকৃচ্ছমঃ শান্তো নিষ্ঠাপ্রাপ্তিপরায়ণঃ ॥ ৪৯ ॥

*suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-sānti-parāyaṇaḥ*

SYNONYMS

suvarṇa—of gold; *varṇaḥ*—having the color; *hema-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamaḥ*—equipoised; *śāntaḥ*—peaceful; *niṣṭhā*—devotion; *sānti*—and of peace; *parāyaṇaḥ*—the highest resort.

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 *sannyāsa* 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 *Mahābhārata* (*Dāna-dharma*, *Viṣṇu-sahasra-nāma-stotra*). In his commentary on the *Viṣṇu-sahasra-nāma* called the *Nāmārtha-sudhābhīḍha*, Śrīla Baladeva Vidyābhūṣaṇa, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the *Upaniṣads*. He explains that *suvarṇa-varṇaḥ* means a golden complexion. He also quotes the Vedic injunction *yadā paśyaḥ paśyate rukma-varṇaṁ kartāram īśaṁ puruṣaṁ brahma-yonim*. *Rukma-varṇaṁ kartāram īśam* refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. *Puruṣam* 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 Kṛṣṇa. 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. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word *varāṅga* means “exquisitely beautiful.”

Lord Caitanya accepted *sannyāsa*, 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 Kṛṣṇa. He is peaceful because He renounces all topics not related to the service of Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has explained that

the word *niṣṭhā* indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa. 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

ব্যক্ত করি' ভাগবতে কহে বার বার ।
কলিযুগে ধর্ম—নামসংকীর্তন সার ॥ ৫০ ॥

vyakta kari' bhāgavate kahe bāra bāra
kali-yuge dharmā—nāma-saṅkīrtana sāra

SYNONYMS

vyakta—evident; *kari*²—making; *bhāgavate*—in the *Śrīmad-Bhāgavatam*; *kahe*—they say; *bāra bāra*—time and time again; *kali-yuge*—in the age of Kali; *dharmā*—the religion; *nāma-saṅkīrtana*—congregational chanting of the holy name; *sāra*—the essence.

TRANSLATION

In *Śrīmad-Bhāgavatam* it is repeatedly and clearly said that the essence of religion in the age of Kali is the chanting of the holy name of Kṛṣṇa.

TEXT 51

ইতি ষাপর উবীশ স্তবন্তি জগদীশ্বরম্ ।
নানাতন্ত্রবিধানেন কলাবপি যথা শৃণু ॥ ৫১ ॥

iti dvāpara urvīṣa
stuvanti jagat-īśvaram
nānā-tantra-vidhānena
kalāv api yathā śṛṇu

SYNONYMS

iti—thus; *dvāpare*—in the Dvāpara Age; *urvīṣa*—O King; *stuvanti*—they praise; *jagat-īśvaram*—the Lord of the universe; *nānā*—various; *tantra*—of scriptures; *vidhānena*—by the regulations; *kalau*—in the age of Kali; *api*—also; *yathā*—in which manner; *śṛṇu*—please hear.

TRANSLATION

“O King, in this way people in Dvāpara-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 Karabhājana in *Śrīmad-Bhāgavatam* (11.5.31).

TEXT 52

কৃষ্ণবর্ণং ত্রিষাংকৃষ্ণং সাকোপাকান্তপার্বদম্ ।
 যজৈঃ সংকীৰ্ত্তনপ্রায়ৈৰ্বজন্তি হি স্মমেধসঃ ॥ ৫২ ॥

kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-āṅga*—along with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyair*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

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

PURPORT

This text is from *Śrīmad-Bhāgavatam* (11.5.32). Śrīla Jīva Gosvāmī has explained this verse in his commentary on the *Bhāgavatam* known as the *Krama-sandarbha*, wherein he says that Lord Kṛṣṇa also appears with a golden complexion. That golden Lord Kṛṣṇa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in *Śrīmad-Bhāgavatam* by Gargamuni, who said that although the child Kṛṣṇa was blackish, He also appears in three other colors—red, white and yellow. He exhibited His white and red complexions in the Satya and Tretā ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaurahari.

Śrīla Jīva Gosvāmī explains that *kṛṣṇa-varṇam* means Śrī Kṛṣṇa Caitanya. *Kṛṣṇa-varṇa* and Kṛṣṇa Caitanya are equivalent. The name Kṛṣṇa appears with both Lord Kṛṣṇa and Lord Caitanya Kṛṣṇa. Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kṛṣṇa and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Kṛṣṇa Himself appears as Lord Caitanya to preach the highest gospel.

Varṇayati means “utters” or “describes.” Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also, and because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Kṛṣṇa and later describe it to others. He injects one with transcendental Kṛṣṇa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kṛṣṇa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kṛṣṇa. One may therefore accept Him as *viṣṇu-tattva*. In other words, Lord Caitanya is Lord Kṛṣṇa Himself.

Sāṅgopāṅgāstra-pārṣadam further indicates that Lord Caitanya is Lord Kṛṣṇa. 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 Mahāprabhu. Śrīla Jīva Gosvāmī 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 *sāṅkīrtana* movement, He attracted many great scholars and *ācāryas*, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Śrīvāsa.

Śrīla Jīva Gosvāmī 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 Kṛṣṇa to worship Lord Caitanya. *Kṛṣṇa-varṇam̐ tviṣākṛṣṇam* indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, 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 Kṛṣṇa. Thus worshipping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrīla Sārvabhauma Bhaṭṭācārya, a famous disciple of Lord Caitanya, said: “The principle of transcendental devotional service having been lost, Śrī Kṛṣṇa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kṛṣṇa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower.”

TEXT 53

শুভ, তাই, এই সব চৈতন্য-মহিমা ।

এই শ্লোকে কহে তাঁর মহিমার সীমা ॥ ৫৩ ॥

*śuna, bhāi, ei saba caitanya-mahimā
ei śloke kahe tāñra mahimāra sīmā*

SYNONYMS

śuna—please hear; *bhāi*—O brothers; *ei*—this; *saba*—all; *caitanya*—of Lord Caitanya Mahāprabhu; *mahimā*—the glories; *ei*—this; *śloke*—verse; *kahe*—says; *tāñra*—of Him; *mahimāra*—of the glories; *sīmā*—the limit.

TRANSLATION

My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

TEXT 54

‘কৃষ্ণ’ এই দুই বর্ণ সদা যাঁর মুখে ।
অথবা, কৃষ্ণকে তিঁহো বর্ণে নিজ মুখে ॥ ৫৪ ॥

*‘kṛṣṇa’ ei dui varṇa sadā yāñra mukhe
athavā, kṛṣṇake tiñho varṇe nija sukhe*

SYNONYMS

kṛṣṇa—Kṛṣṇa; *ei*—these; *dui*—two; *varṇa*—syllables; *sadā*—always; *yāñra*—of whom; *mukhe*—in the mouth; *athavā*—or else; *kṛṣṇake*—Lord Kṛṣṇa; *tiñho*—He; *varṇe*—describes; *nija*—His own; *sukhe*—in happiness.

TRANSLATION

The two syllables “kṛṣṇa” are always in His mouth; or, He constantly describes Kṛṣṇa with great pleasure.

TEXT 55

কৃষ্ণবর্ণ-শব্দের অর্থ দুই ভ প্রমাণ ।
কৃষ্ণ বিনু তাঁর মুখে নাহি আইসে অন্য ॥ ৫৫ ॥

*kṛṣṇa-varṇa-śabdera artha dui ta pramāṇa
kṛṣṇa vinu tāñra mukhe nāhi āise āna*

SYNONYMS

kṛṣṇa-varṇa-śabdera—of the word *kṛṣṇa-varṇa*; *artha*—the meaning; *dui*—two; *ta*—certainly; *pramāṇa*—examples; *kṛṣṇa*—Kṛṣṇa; *vinu*—except for; *tāñra*—of Him; *mukhe*—in the mouth; *nāhi āise*—does not come; *āna*—anything else.

TRANSLATION

These are two meanings of the word “kṛṣṇa-varṇa.” Indeed, nothing else but Kṛṣṇa issues from His mouth.

TEXT 56

কেহ তাঁরে বলে যদি কৃষ্ণ-বরণ ।
আর বিশেষণে তার করে নিবারণ ॥ ৫৬ ॥

*keha tāñre bale yadi kṛṣṇa-varaṇa
āra viśeṣaṇe tāra kare nivāraṇa*

SYNONYMS

keha—someone; *tāñre*—to Him; *bale*—ascribes; *yadi*—if; *kṛṣṇa*—black; *varaṇa*—the color; *āra*—another; *viśeṣaṇe*—in the adjective; *tāra*—of that; *kare*—does; *nivāraṇa*—prevention.

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tviṣā akṛṣṇam] immediately restricts him.

TEXT 57

দেহকান্ত্যে হয় তেঁহো অকৃষ্ণবরণ ।
অকৃষ্ণবরণে কহে পীতবরণ ॥ ৫৭ ॥

*deha-kāntyē haya teñho akṛṣṇa-varaṇa
akṛṣṇa-varaṇe kahe pīta-varaṇa*

SYNONYMS

deha-kāntyē—in the luster of the body; *haya*—is; *teñho*—He; *akṛṣṇa*—not black; *varaṇa*—the color; *akṛṣṇa-varaṇe*—by a color that is not blackish; *kahe*—one means; *pīta*—yellow; *varaṇa*—the color.

TRANSLATION

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

TEXT 58

কলৌ যৎ বিদ্বাংসঃ স্মৃটমভিযজন্তে দ্যুতিভরা-
দকৃষ্ণাঙ্কং কৃষ্ণং মথবিধিভিরুৎকীৰ্তনময়ৈঃ ।

উপাস্তক প্রাহ্বমখিলচতুর্থাশ্রমজুবাং

স দেবশ্চৈশ্চতস্তাক্তিষ্ণতিতত্তরাং নঃ কৃপয়তু ॥ ৫৮ ॥

*kalau yaṁ vidvāṁsaḥ sphuṣṭam abhiyajante dyuti-bharād
akṛṣṇāṅgaṁ kṛṣṇaṁ makha-vidhibhir utkīrtanamayaḥ
upāsyam ca prāhur yaṁ akhila-caturthāśrama-juṣām
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu*

SYNONYMS

kalau—in the age of Kali; *yaṁ*—Him whom; *vidvāṁsaḥ*—the learned men; *sphuṣṭam*—clearly manifested; *abhiyajante*—worship; *dyuti-bharāt*—due to an abundance of bodily luster; *akṛṣṇa-āṅgaṁ*—whose body is not blackish; *kṛṣṇam*—Lord Kṛṣṇa; *makha-vidhibhiḥ*—by the performances of sacrifice; *utkīrtana-mayaḥ*—consisting of loud chanting of the holy name; *upāsyam*—worshipable object; *ca*—and; *prāhuḥ*—they said; *yaṁ*—whom; *akhila*—all; *caturtha-āśrama-juṣām*—of those who are in the fourth order of life (*sannyāsa*); *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarāṁ*—excessively; *naḥ*—unto us; *kṛpayatu*—let Him show His mercy.

TRANSLATION

“By performing the sacrifice of congregational chanting of the holy name, learned scholars in the age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of the feelings of Śrīmatī Rādhārāṇī. He is the only worshipable Deity for the paramahamsas, who have attained the highest stage of the fourth order [*sannyāsa*]. 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-mālā* of Śrīla Rūpa Gosvāmī.

TEXT 59

প্রত্যক তাঁহার তপ্তকাকমের দ্ব্যতি ।

যাঁহার ছটায় মানে অজ্ঞান-ভ্রমভতি ॥ ৫৯ ॥

*pratyakṣa tāñhāra tapta-kāñcanera dyuti
yāñhāra chaṭāya nāṣe ajñāna-tamastati*

SYNONYMS

pratyakṣa—vivid; *tāñhāra*—of Him; *tapta*—molten; *kāñcanera*—of gold; *dyuti*—effulgence; *yāñhāra*—of whom; *chaṭāya*—by the luster; *nāṣe*—destroys; *ajñāna*—of ignorance; *tamastati*—the extent of the darkness.

TRANSLATION

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

TEXT 60

জীবের কল্মষ-তমো নাশ করিবারে ॥
অঙ্গ-উপাঙ্গ-নাম নানা অস্ত্র ধরে ॥ ৬০ ॥

jīvera kalmaṣa-tamo nāśa karibāre
aṅga-upāṅga-nāma nānā astra dhare

SYNONYMS

jīvera—of the living entity; *kalmaṣa*—of sinful activities; *tamaḥ*—the darkness; *nāśa karibāre*—for destroying; *aṅga*—associates; *upāṅga*—devotees; *nāma*—holy names; *nānā*—various; *astra*—weapons; *dhare*—He holds.

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

ভক্তির বিরোধী কর্ম-ধর্ম বা অধর্ম ।
তাহার ‘কল্মষ’ নাম, সেই মহাতমঃ ॥ ৬১ ॥

bhaktira virodhī karma-dharma vā adharma
tāhāra ‘kalmaṣa’ nāma, sei mahā-tamaḥ

SYNONYMS

bhaktira—to devotional service; *virodhī*—averse; *karma*—activity; *dharma*—religious; *vā*—or; *adharma*—irreligious; *tāhāra*—of that; *kalmaṣa*—sin; *nāma*—the name; *sei*—this; *mahā-tamaḥ*—great darkness.

TRANSLATION

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmaṣa].

TEXT 62

বাছ তুলি’ হরি বলি’ প্রেমদৃষ্টো চায় ।
করিয়া কল্মষ নাশ প্রেমভেদে ভাসায় ॥ ৬২ ॥

*bāhu tuli' hari bali' prema-dṛṣṭye cāya
kariyā kalmaṣa nāṣa premete bhāsāya*

SYNONYMS

bāhu tuli'—raising the arms; *hari bali'*—chanting the holy name; *prema-dṛṣṭye*—with His glance of deep love; *cāya*—He looks; *kariyā*—causing; *kalmaṣa*—to sins; *nāṣa*—destruction; *premete*—in love of God; *bhāsāya*—He floods.

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

স্মিতালোকঃ শোকং হরতি জগতাং যস্ত পরিতো
গিরাম্ভ প্রারম্ভঃ কুশলপটলীং পল্লবয়তি ।
পদালম্ভঃ কং বা প্রণয়তি ন হি প্রেমনিবহং
স দেবশ্চৈতল্লাঙ্কতিরতিতরাং নঃ কৃপয়তু ॥ ৬৩ ॥

*smitālokaḥ śokaṁ harati jagatāṁ yasya parito
girām tu prārambhaḥ kuśala-paṭalīṁ pallavayati
padāmbhaḥ kaṁ vā praṇayati na hi prema-nivahaṁ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu*

SYNONYMS

smita—smiling; *ālokaḥ*—glance; *śokaṁ*—the bereavement; *harati*—takes away; *jagatām*—of the world; *yasya*—whose; *paritaḥ*—all around; *girām*—of the speech; *tu*—also; *prārambhaḥ*—the beginning; *kuśala*—of auspiciousness; *paṭalīm*—the mass; *pallavayati*—causes to blossom; *pada-āmbhaḥ*—the taking hold of the lotus feet; *kaṁ vā*—what possibly; *praṇayati*—leads to; *na*—not; *hi*—certainly; *prema-nivahaṁ*—quantity of love of Godhead; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—excessively; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

“May the Supreme Personality of Godhead in the form of Lord Śrī 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

শ্রীঅঙ্গ, শ্রীমুখ য়েই করে দরশন ।

ভায় পাপক্ষয় হয়, পায় প্রেমধন ॥ ৬৪ ॥

*śrī-aṅga, śrī-mukha yei kare daraśana
tāra pāpa-kṣaya haya, pāya prema-dhana*

SYNONYMS

śrī-aṅga—His body; *śrī-mukha*—His face; *yei*—anyone who; *kare*—does; *daraśana*—seeing; *tāra*—of him; *pāpa-kṣaya*—destruction of sins; *haya*—there is; *pāya*—obtains; *prema-dhana*—the wealth of love of Godhead.

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

অন্য অবতারে সব সৈন্য-শস্ত্র সঙ্গে ।

চৈতন্য-কৃষ্ণের সৈন্য অঙ্গ-উপাঙ্গে ॥ ৬৫ ॥

*anya avatāre saba sainya-śastra saṅge
caitanya-kṛṣṇera sainya aṅga-upāṅge*

SYNONYMS

anya—other; *avatāre*—in incarnations; *saba*—all; *sainya*—soldiers; *śastra*—and weapons; *saṅge*—along with; *caitanya-kṛṣṇera*—of Lord Kṛṣṇa as Lord Caitanya; *sainya*—soldiers; *aṅga*—plenary parts; *upāṅge*—and associates.

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

সদোপাস্তঃ শ্রীমান্ ধৃতমহাজকাঠৈঃ প্রণয়িতাং

বহুস্তিগীর্বাঠৈর্গিরিশ-পরমেষ্ঠি-প্রভৃতিভিঃ ।

স্বভক্তেভ্যঃ শুদ্ধাং নিজভজনমুদ্রামুপদিশন্

স চৈতন্যঃ কিং মে পুনরপি দৃশোবাশ্চতি পদম্ ॥ ৬৬ ॥

*sadopāsyah śrīmān dhṛta-manuja-kāyaiḥ praṇayitām
vadbhir gīr-vāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ suddhām nija-bhajana-mudrām upadiśan
sa caitanyaḥ kim me punar api dṛṣor yāsyati padam*

SYNONYMS

sadā—always; *upāsyah*—worshipable; *śrīmān*—beautiful; *dhṛta*—who accepted; *manuja-kāyaiḥ*—the bodies of men; *praṇayitām*—love; *vadbhiḥ*—who were bearing; *gīr-vāṇaiḥ*—by the demigods; *giriśa*—Lord Śiva; *parameṣṭhi*—Lord Brahmā; *prabhṛtibhiḥ*—headed by; *sva-bhaktebhyaḥ*—unto His own devotees; *suddhām*—pure; *nija-bhajana*—of His own worship; *mudrām*—the mark; *upadiśan*—instructing; *saḥ*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punar*—again; *api*—certainly; *dṛṣoḥ*—of the two eyes; *yāsyati*—He will go; *padam*—to the abode.

TRANSLATION

“Lord Śrī Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, 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

আনোপাঙ্গ অস্ত্র করে স্বকାର্যসাধন ।

‘অঙ্গ’-শব্দের অর্থ আর শুন দিগ্না মন ॥ ৬৭ ॥

*āṅgapāṅga astra kare sva-kārya-sādhana
'āṅga'-śabdera artha āra śuna diyā mana*

SYNONYMS

āṅga-upāṅga—plenary parts and associates; *astra*—weapons; *kare*—do; *sva-kārya*—of their own business; *sādhana*—as the accomplishment; *āṅga-śabdera*—of the word *āṅga*; *artha*—the meaning; *āra*—another; *śuna*—please hear; *diyā*—giving; *mana*—the mind.

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 “āṅga.”

TEXT 68

‘অঙ্গ’-শব্দে অংশ কহে শাস্ত্র-পরিমাণ ।

অঙ্গের অবয়ব ‘উপাঙ্গ’-ব্যাখ্যান ॥ ৬৮ ॥

*'aṅga'-śabde aṁśa kahe śāstra-paramāṇa
aṅgera avayava 'upāṅga'-vyākhyāna*

SYNONYMS

aṅga-śabde—by the word *aṅga*, or limb; *aṁśa*—part; *kahe*—says; *śāstra*—of the scriptures; *paramāṇa*—the evidence; *aṅgera*—of the limb; *avayava*—the constituent part; *upāṅga-vyākhyāna*—the exposition of the word *upāṅga*.

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb [aṅga] is also called a part [aṁśa], and a part of a limb is called a partial part [upāṅga].

TEXT 69

নারায়ণস্বং ন হি সৰ্বদেহিনা-
মাশ্বাস্যধীশাখিললোকসাক্ষী ।
নারায়ণোহঙ্গং নরভূজলায়না-
ভ্রূক্ষাপি সত্যং ন ভবৈব ময়া ॥ ৬৯ ॥

*nārāyaṇas tvam̐ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tat cāpi satyaṁ na tavaiva māyā*

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tat*—that; *ca*—and; *api*—certainly; *satyam*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

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, Nārāyaṇa? ‘Nārāyaṇa’ refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā.”

PURPORT

This text was spoken to Lord Kṛṣṇa by Brahmā in the *Śrīmad-Bhāgavatam* (10.14.14).

TEXT 70

ଜଳନୀନୀ ଅନ୍ତର୍ଯ୍ୟାମୀ ସେହି ନାରାୟଣ ।

ସେହୋ ଭୋମାର ଅଂଶ, ତୁମି ମୂଳ ନାରାୟଣ ॥ ୧୦ ॥

jala-śāyī antaryāmī yei nārāyaṇa
seho tomāra aṁśa, tumi mūla nārāyaṇa

SYNONYMS

jala-śāyī—lying in the water; *antaryāmī*—indwelling Supersoul; *yei*—He who; *nārāyaṇa*—Lord Nārāyaṇa; *seho*—He; *tomāra*—Your; *aṁśa*—plenary portion; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

The manifestation of the Nārāyaṇa who predominates in everyone’s heart, as well as the Nārāyaṇa who lives in the waters [Kāraṇa, Garbha and Kṣīra], is Your plenary portion. You are therefore the original Nārāyaṇa.

TEXT 71

‘ଅଂଗ’-ଶବ୍ଦେ ଅଂଶ କହେ, ସେହୋ ସତ୍ୟ ହୟ ।

ସାର୍ବକାର୍ଯ୍ୟ ନହେ—ସବ ଚିଦାନନ୍ଦମୟ ॥ ୧୧ ॥

‘aṅga’-śabde aṁśa kahe, seho satya haya
māyā-kārya nahe—saba cid-ānanda-maya

SYNONYMS

aṅga-śabde—by the word *aṅga*; *aṁśa*—plenary portion; *kahe*—one means; *seho*—that; *satya*—the truth; *haya*—is; *māyā*—of the material energy; *kārya*—the work; *nahe*—is not; *saba*—all; *cid-ānanda-maya*—full of knowledge and bliss.

TRANSLATION

The word “aṅga” 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 *māyā*. The *Īsopaniṣad* says:

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate

*pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate*

“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 balance.” (*Śrī Īsopaniṣad*, 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-gītā* 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 Kṛṣṇa 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, *māyā*. In the spiritual world the material energy is conspicuous only by its absence.

In the category of *viṣṇu-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 *viṣṇu-tattvas*, from Kṛṣṇa and Lord Caitanya to Rāma, Nṛsimha, Varāha and so on, appear with different features in different ages, all are equally invested with supreme potency.

Demigods such as Lord Brahmā and Lord Śiva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Viṣṇu, however, are equal in potency, for the influence of *māyā* cannot even approach them.

TEXT 72

অদ্বৈত, নিত্যানন্দ—চৈতন্যের দুই অঙ্গ ।
অঙ্গের অবয়বগণ কহিয়ে উপাঙ্গ ॥ ৭২ ॥

*advaita, nityānanda—caitanya dui aṅga
aṅgera avayava-gaṇa kahiye upāṅga*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *caitanya*—of Lord Caitanya Mahāprabhu; *dui*—two; *aṅga*—limbs; *aṅgera*—of the limbs; *avayava-gaṇa*—the constituent parts; *kahiye*—I say; *upāṅga*—parts.

TRANSLATION

Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [aṅgas] of His body. The parts of these two limbs are called the upāṅgas.

TEXT 73

অদ্বৈতাদ তীক্ষ্ণ অস্ত্র প্রকুর সহিতে ।
সেই সব অস্ত্র হয় পাষণ্ড দলিতে ॥ ৭৩ ॥

*aṅgopāṅga tīkṣṇa astra prabhura sahite
sei saba astra haya pāṣaṅḍa dalite*

SYNONYMS

aṅga-upāṅga—plenary portions and parts; *tīkṣṇa*—sharp; *astra*—weapons; *prabhura sahite*—along with Lord Caitanya Mahāprabhu; *sei*—these; *saba*—all; *astra*—weapons; *haya*—are; *pāṣaṅḍa*—the atheists; *dalite*—to trample.

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 *pāṣaṅḍa* is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a *pāṣaṅḍa*. *Pāṣaṅḍas* 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 Kṛṣṇa 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 *pāṣaṅḍas*.

Pāṣaṅḍas, 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-gītā* (4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*), 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

মিত্যানন্দ গোসাঞি সাক্ষাৎ হলধর ।
অবৈত আচার্য গোসাঞি সাক্ষাৎ ঈশ্বর ॥ ৭৪ ॥

*nityānanda gosāñi sākṣāt hala-dhara
advaita ācārya gosāñi sākṣāt īśvara*

SYNONYMS

nityānanda gosāñi—Lord Nityānanda Gosāñi; *sākṣāt*—directly; *hala-dhara*— Lord Balarāma, the holder of the plough; *advaita ācārya gosāñi*—Śrī Advaita Ācārya Gosāñi; *sākṣāt*—directly; *īśvara*—the Personality of Godhead.

TRANSLATION

Śrī Nityānanda Gosāñi is directly Haladhara [Lord Balarāma], and Advaita Ācārya is the Personality of Godhead Himself.

TEXT 75

শ্রীবাসাদি পারিষদ সৈন্য সহজে লঞা ।
দুই সেনাপতি বলে কীর্তন করিয়া ॥ ৭৫ ॥

*śrīvāsādi pāriṣada sainya saṅge lañā
dui senā-pati bule kīrtana kariyā*

SYNONYMS

śrī-vāsa-ādi—Śrīvāsa and others; *pāriṣada*- associates; *sainya*—soldiers; *saṅge*—along with; *lañā*—taking; *dui*—two; *senā-pati*—captains; *bule*—travel; *kīrtana kariyā*—chanting the holy name.

TRANSLATION

These two captains, with Their soldiers such as Śrīvāsa Ṭhākura, travel everywhere, chanting the holy name of the Lord.

TEXT 76

পাষণ্ডদলনবানি মিত্যানন্দ রায় ।
আচার্য-হুক্মারে পাপ-পাষণ্ডী পলায় ॥ ৭৬ ॥

*pāṣaṅḍa-dalana-vānā nityānanda rāya
ācārya-huñkāre pāpa-pāṣaṅḍī palāya*

SYNONYMS

pāṣaṅḍa-dalana—of trampling the atheists; *vānā*—having the feature; *nityānanda*—Lord Nityānanda; *rāya*—the honorable; *ācārya*—of Advaita Ācārya; *huṅkāre*—by the war cry; *pāpa*—sins; *pāṣaṅḍī*—and atheists; *palāya*—run away.

TRANSLATION

Lord Nityānanda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Ācārya.

TEXT 77

সংকীৰ্তন-প্রবর্তক শ্রীকৃষ্ণচৈতন্য ।
সংকীৰ্তন-যজ্ঞে তাঁরে ভজে, সেই ধন্য ॥ ৭৭ ॥

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya
saṅkīrtana-yajñe tāñre bhaje, sei dhanya

SYNONYMS

saṅkīrtana-pravartaka—the initiator of congregational chanting; *śrī-kṛṣṇa-caitanya*—Lord Caitanya Mahāprabhu; *saṅkīrtana*—of congregational chanting; *yajñe*—by the sacrifice; *tāñre*—Him; *bhaje*—worships; *sei*—he; *dhanya*—fortunate.

TRANSLATION

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

TEXT 78

সেই তা' স্মমেধা, আর কুবুদ্ধি সংসার ।
সর্ব-যজ্ঞ হৈতে কৃষ্ণনামযজ্ঞ সার ॥ ৭৮ ॥

sei ta' sumedhā, āra kubuddhi saṁsāra
sarva-yajña haite kṛṣṇa-nāma-yajña sāra

SYNONYMS

sei—he; *ta'*—certainly; *su-medhā*—intelligent; *āra*—others; *ku-buddhi*—poor understanding; *saṁsāra*—in the material world; *sarva-yajña haite*—than all other sacrifices; *kṛṣṇa-nāma*—of chanting the name of Lord Kṛṣṇa; *yajña*—the sacrifice; *sāra*—the best.

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 Śrī Caitanya Mahāprabhu is the father and inaugurator of the *saṅkīrtana* movement. One who worships Him by sacrificing his life, money, intelligence and words for the *saṅkīrtana* 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 *saṅkīrtana* movement is the most glorious.

TEXT 79

কোটি অশ্বমেধ এক কৃষ্ণ নাম সম ।
যেই কহে, সে পাষণ্ডী, দণ্ডে তারে যম ॥ ৭৯ ॥

*koṭi aśva-medha eka kṛṣṇa nāma sama
yei kahe, se pāṣaṅḍī, daṅḍe tāre yama*

SYNONYMS

koṭi—ten million; *aśva-medha*—horse sacrifices; *eka*—one; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—name; *sama*—equal to; *yei*—one who; *kahe*—says; *se*—he; *pāṣaṅḍī*—atheist; *daṅḍe*—punishes; *tāre*—him; *yama*—Yamarāja.

TRANSLATION

One who says that ten million *aśvamedha* sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

PURPORT

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to *brāhmaṇas* 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 Kṛṣṇa.

The Vedic scriptures say:

*go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrter na samaṁ śatāṁśaiḥ*

“Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamunā for millions of years, or gives a mountain of gold in sacrifice to the *brāhmaṇas*, he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa.” In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa 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 Kṛṣṇa is completely on the spiritual plane. Therefore, although *pāṣaṇḍīs* do not understand this, pious activity can never compare to the chanting of the holy name.

TEXT 80

‘ভাগবতসন্দর্ভ’-গ্রন্থের মঙ্গলাচরণে ।

এল্লোক জীবগোসাঞি করিয়াছেন ব্যাখ্যানে ॥৮০॥

*'bhāgavata-sandarbha'-granthera maṅgalācaraṇe
e-śloka jīva-gosāṇi kariyāchena vyākhyāne*

SYNONYMS

bhāgavata-sandarbha-granthera—of the book called *Bhāgavata-sandarbha*; *maṅgalācaraṇe*—in the auspicious introduction; *e-śloka*—this verse; *jīva-gosāṇi*—Jīva Gosvāmī; *kariyāchena*—has made; *vyākhyāne*—in explaining.

TRANSLATION

In the auspicious introduction of *Bhāgavata-sandarbha*, Śrīla Jīva Gosvāmī has given the following verse as an explanation.

TEXT 81

অন্তঃকৃষ্ণং বহির্গৌরং দর্শিতাঙ্গাদিবৈভবম্ ।

কালৌ সংকীর্তনাত্মৈঃ স্ন কৃষ্ণচৈতন্যমাত্রিতাঃ ॥ ৮১ ॥

*antaḥ kṛṣṇaṁ bahir gauram
darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma
kṛṣṇa-caitanyam āśritāḥ*

SYNONYMS

antaḥ—internally; *kṛṣṇam*—Lord Kṛṣṇa; *bahiḥ*—externally; *gauram*—fair-colored; *darśita*—displayed; *aṅga*—limbs; *ādi*—beginning with; *vaibhavam*—expansions; *kalau*—in the age of Kali; *saṅkīrtana-ādyaiḥ*—by congregational chanting, etc.; *sma*—certainly; *kṛṣṇa-caitanyam*—unto Lord Caitanya Mahāprabhu; *āśritāḥ*—sheltered.

TRANSLATION

“I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a fair complexion but is inwardly Kṛṣṇa Himself. In this age of Kali He displays His expansions [His aṅgas and upāṅgas] by performing congregational chanting of the holy name of the Lord.”

PURPORT

Śrīla Jīva Gosvāmī has placed the verse from *Śrīmad-Bhāgavatam* quoted in text 52 (*kṛṣṇa-varṇaṁ tvīṣākṛṣṇam. . .*) as the auspicious introduction to his *Bhāgavata-sandarbha* or *Ṣaṭ-sandarbha*. He has composed this text (81), which is, in effect, an explanation of the *Bhāgavatam* verse, as the second verse of the same work. The verse from *Śrīmad-Bhāgavatam* was enunciated by Karabhājana, one of the nine great sages, and it is elaborately explained by the *Sarva-sarṁvādīnī*, Jīva Gosvāmī’s commentary on his own *Ṣaṭ-sandarbha*.

Antaḥ kṛṣṇa refers to one who is always thinking of Kṛṣṇa. This attitude is a predominant feature of Śrīmatī Rādhārāṇī. Even though many devotees always think of Kṛṣṇa, none can surpass the *gopīs*, among whom Rādhārāṇī is the leader in thinking of Kṛṣṇa. Rādhārāṇī’s Kṛṣṇa consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Śrīmatī Rādhārāṇī to understand Kṛṣṇa; therefore He was always thinking of Kṛṣṇa in the same way as Rādhārāṇī. By thinking of Lord Kṛṣṇa, He always overlapped Kṛṣṇa.

Śrī Kṛṣṇa 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 Kṛṣṇa, and those who are under His lotus feet are glorious.

TEXT 82

উপপুরাণেহ শুনি শ্রীকৃষ্ণবচন ।

কৃপা করি ব্যাস প্রতি করিয়াছেন কথন ॥ ৮২ ॥

upa-purāṇeḥa śuni śrī-kṛṣṇa-vacana

kṛpā kari vyāsa prati kariyāchena kathana

SYNONYMS

upa-purāṇeḥa—in the *Upa-purāṇas*; *śuni*—we hear; *śrī-kṛṣṇa-vacana*—the words of Lord Kṛṣṇa; *kṛpā kari*—having mercy; *vyāsa prati*—toward Vyāsadeva; *kariyāchena*—He did; *kathana*—speaking.

TRANSLATION

In the *Upa-purāṇas* we hear Śrī Kṛṣṇa showing His mercy to Vyāsadeva by speaking to him as follows.

TEXT 83

অহমেব কচিৎত্রক্ষন্ সন্ন্যাসাশ্রমমাত্রিতঃ ।
হরিভক্তিং গ্রাহয়ামি কলৌ পাপহতান্নরান্ ॥ ৮৩ ॥

*aham eva kvacid brahman
sannyāsāśramam āśritaḥ
hari-bhaktim grāhayāmi
kalau pāpa-hatān narān*

SYNONYMS

aham—I; *eva*—certainly; *kvacid*—somewhere; *brahman*—O *brāhmaṇa*; *sannyāsa-āśramam*—the renounced order of life; *āśritaḥ*—taking recourse to; *hari-bhaktim*—devotional service to the Supreme Personality of Godhead; *grāhayāmi*—I shall give; *kalau*—in the age of Kali; *pāpa-hatān*—sinful; *narān*—to men.

TRANSLATION

“O learned *brāhmaṇa*, 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

ভাগবত, ভারতশাস্ত্র, আগম, পুরাণ ।
চেতন-কৃষ্ণ-অবতारे প্রকট প্রমাণ ॥ ৮৪ ॥

*bhāgavata, bhārata-śāstra, āgama, purāṇa
caitanya-kṛṣṇa-avatāre prakāṣa pramāṇa*

SYNONYMS

bhāgavata—*Śrīmad-Bhāgavatam*; *bhārata-śāstra*—*Mahābhārata*; *āgama*—Vedic literatures; *purāṇa*—the *Purāṇas*; *caitanya*—as Lord Caitanya Mahāprabhu; *kṛṣṇa*—of Lord Kṛṣṇa; *avatāre*—in the incarnation; *prakāṣa*—displayed; *pramāṇa*—evidence.

TRANSLATION

Śrīmad-Bhāgavatam, *Mahābhārata*, the *Purāṇas* and other Vedic literatures all give evidence to prove that Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the incarnation of Kṛṣṇa.

TEXT 85

প্রত্যকে দেখহ নামা প্রকট প্রভাব ।
অলৌকিক কর্ম, অলৌকিক অনুভাব ॥ ৮৫ ॥

*pratyakṣe dekhaha nānā prakāṣa prabhāva
alaukika karma, alaukika anubhāva*

SYNONYMS

pratyakṣe—directly; *dekhaha*—just see; *nānā*—various; *prakāṣa*—manifested; *prabhāva*—influence; *alaukika*—uncommon; *karma*—activities; *alaukika*—uncommon; *anubhāva*—realizations in Kṛṣṇa consciousness.

TRANSLATION

One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.

TEXT 86

দেখিয়া না দেখে যত অভক্তের গণ ।
উলুকে না দেখে যেন সূর্যের কিরণ ॥ ৮৬ ॥

*dekhiyā nā dekhe yata abhaktera gaṇa
ulūke nā dekhe yena sūryera kiraṇa*

SYNONYMS

dekhiyā—seeing; *nā dekhe*—they do not see; *yata*—all; *abhaktera*—of nondevotees; *gaṇa*—crowds; *ulūke*—the owl; *nā dekhe*—does not see; *yena*—just as; *sūryera*—of the sun; *kiraṇa*—rays.

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

TEXT 87

হাং শীলরূপচরিতৈঃ পরমপ্রকৃষ্টৈঃ
সৎসেন সাত্ত্বিকতয়া প্রবলৈশ্চ শাস্ত্রৈঃ ।
প্রখ্যাতেদৈবপরমার্থবিদাং মতেশ্চ
নৈবাস্বরপ্রকৃতয়ঃ প্রভবন্তি বোদ্ধুম্ ॥ ৮৭ ॥

*tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sātṭvikatayā prabalaiś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidān mataiś ca
naivāsura-prakṛtayāḥ prabhavanti boddhum*

SYNONYMS

tvām—You; *śīla*—character; *rūpa*—forms; *caritaiḥ*—by acts; *parama*—most; *prakṛṣṭaiḥ*—eminent; *sattvena*—by uncommon power; *sātṭvikatayā*—with the quality

of predominant goodness; *prabalaīḥ*—great; *ca*—and; *śāstraiḥ*—by the scriptures; *prakhyāta*—renowned; *daiva*—divine; *parama-artha-vidām*—of those who know the highest goal; *mataiḥ*—by the opinions; *ca*—and; *na*—not; *eva*—certainly; *āsura-prakṛtayaḥ*—those whose disposition is demoniac; *prabhavanti*—are able; *boddhum*—to know.

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 Yāmunācārya, the spiritual master of Rāmānujācārya. The authentic scriptures describe the transcendental activities, features, form and qualities of Kṛṣṇa, and Kṛṣṇa explains Himself in *Bhagavad-gītā*, the most authentic scripture in the world. He is further explained in *Śrīmad-Bhāgavatam*, which is considered the explanation of *Vedānta-sūtra*. Lord Kṛṣṇa 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-gītā* the Lord says that only fools deride Him, thinking that anyone can speak like Kṛṣṇa.

Even according to historical references, Kṛṣṇa’s activities are most uncommon. Kṛṣṇa has affirmed, “I am God,” and He has acted accordingly. Māyāvādīs think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Kṛṣṇa. When He was a child on the lap of His mother, He killed the demon Pūtanā. Then He killed the demons Tṛṇāvarta, Vatsāsura and Baka. When He was a little more grown up, He killed the demons Aghāsura and Ṛṣabhāsura. 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 Vyāsadeva, Nārada, Asita and Parāśara, 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-gītā*, 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 *ulūkas*, 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

আপনা লুকাইতে কৃষ্ণ নানা যত্ন করে ।
তথাপি তাঁহার শুদ্ধ জানয়ে তাঁহারে ॥ ৮৮ ॥

*āpanā lukāite kṛṣṇa nānā yatna kare
tathāpi tāñhāra bhakta jānaye tāñhāre*

SYNONYMS

āpanā—Himself; *lukāite*—to hide; *kṛṣṇa*—Lord Kṛṣṇa; *nānā*—various; *yatna*—efforts; *kare*—makes; *tathāpi*—still; *tāñhāra*—His; *bhakta*—devotee; *jānaye*—knows; *tāñhāre*—Him.

TRANSLATION

Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

TEXT 89

উল্লংঘিতত্রিবিধসীমসমাতিশায়ি-
সম্ভাবনং তব পরিব্রাঢ়িম-স্বভাবম্ ।
মায়াবলেন ভবতাপি নিগুহ্যমানং
পশ্যন্তি কেচিদনিশং ত্বদনন্তভাবাঃ ॥ ৮৯ ॥

*ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanam tava parivraḍhima-svabhāvam
māyā-balena bhavatāpi niguhyamānam
paśyanti kecid aniśam tvad-ananya-bhāvāḥ*

SYNONYMS

ullaṅghita—passed over; *tri-vidha*—three kinds; *sīma*—the limitations; *sama*—of equal; *atiśāyi*—and of excelling; *sambhāvanam*—by which the adequacy; *tava*—Your; *parivraḍhima*—of supremacy; *sva-bhāvam*—the real nature; *māyā-balena*—by the strength of the illusory energy; *bhavatā*—Your; *api*—although; *niguhyamānam*—being hidden; *paśyanti*—they see; *kecit*—some; *aniśam*—always; *tvat*—to You; *ananya-bhāvāḥ*—those who are exclusively devoted.

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 Yāmūnācārya. Everything covered by the influence of *māyā* 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 *ullaṅghita*. 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 *māyā* is very strong, Lord Kṛṣṇa says in *Bhagavad-gītā*:

*daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ 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 *māyā*. 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

অল্পবয়সে কৃষ্ণে কভু নাহি জানে ।

ভূকাইতে পারে কৃষ্ণ ভক্তজন-স্থানে ॥ ৯০ ॥

*asura-svabhāve kṛṣṇe kabhu nāhi jāne
lukāite nāre kṛṣṇa bhakta-jana-sthāne*

SYNONYMS

asura-svabhāve—those whose nature is demoniac; *kṛṣṇe*—Lord Kṛṣṇa; *kabhu*—at any time; *nāhi*—not; *jāne*—know; *lukāite*—to hide; *nāre*—is not able; *kṛṣṇa*—Lord Kṛṣṇa; *bhakta-jana*—of pure devotees; *sthāne*—in a place.

TRANSLATION

Those whose nature is demoniac cannot know Kṛṣṇa at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of *asuras* like Rāvaṇa and Hiraṇyakaśipu can never know Kṛṣṇa, the Personality of Godhead, by challenging the authority of Godhead. But Śrī Kṛṣṇa cannot hide Himself from His pure devotees.

TEXT 91

যৌ ভূতসর্গৌ লোকেহস্মিন্ দৈব আশ্রয় এব চ ।
বিষ্ণুভক্তঃ শ্বভো দৈব আশ্রয়ন্তুদ্বিপর্ষয়ঃ ॥ ৯১ ॥

*dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛtaḥ daiva
āsuras tad-viparyayaḥ*

SYNONYMS

dvau—two; *bhūta*—of the living beings; *sargau*—dispositions; *loke*—in the world; *asmin*—in this; *daivaḥ*—godly; *āsuraḥ*—demoniac; *eva*—certainly; *ca*—and; *viṣṇu-bhaktaḥ*—a devotee of Lord Viṣṇu; *smṛtaḥ*—remembered; *daivaḥ*—godly; *āsuraḥ*—demoniac; *tad-viparyayaḥ*—the opposite of that.

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 Viṣṇu are the godly, whereas those who are just the opposite are called demons.”

PURPORT

This is a verse from the *Padma Purāṇa*. *Viṣṇu-bhaktas*, or devotees in Kṛṣṇa 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 *viṣṇu-bhaktas*, Kṛṣṇa 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 Kṛṣṇa consciousness movement is meant for *devas*, or devotees. Demons cannot take part in Kṛṣṇa conscious activities, nor can devotees in Kṛṣṇa consciousness take part in demonic activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Kṛṣṇa consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Kṛṣṇa consciousness. The balance of their energy is used for developing Kṛṣṇa consciousness, through which one can be transferred to the abode of Kṛṣṇa by always thinking of Him, even at the point of death.

TEXT 92

আচার্য গোসাঞি প্রভুর ভক্ত-অবতার ।
কৃষ্ণ-অবতার-হেতু বাঁহার হুঁকার ॥ ৯২ ॥

ācārya gosāṅi prabhura bhakta-avatāra
kṛṣṇa-avatāra-hetu yāñhāra huñkāra

SYNONYMS

ācārya gosāṅi—Advaita Ācārya Gosāṅi; *prabhura*—of the Lord; *bhakta-avatāra*—incarnation of a devotee; *kṛṣṇa*—of Lord Kṛṣṇa; *avatāra*—of the incarnation; *hetu*—the cause; *yāñhāra*—whose; *huñkāra*—loud calls.

TRANSLATION

Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation.

TEXT 93

কৃষ্ণ যদি পৃথিবীতে করেন অবতার ।
প্রথমে করেন গুরুবর্গের সঞ্চার ॥ ৯৩ ॥

kṛṣṇa yadi pṛthivīte karena avatāra
prathame karena guru-vargera sañcāra

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *pr̥thivīte*—on the earth; *karena*—makes; *avatāra*—incarnation; *prathame*—first; *karena*—makes; *guru-vargera*—of the group of respectable predecessors; *sañcāra*—the advent.

TRANSLATION

Whenever Śrī Kṛṣṇa desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

TEXT 94

পিতা মাতা গুরু আদি যত মান্নগণ ।
প্রথমে করেন সবার পৃথিবীতে জনম ॥ ৯৪ ॥

pitā mātā guru ādi yata mānya-gaṇa
prathame karena sabāra pr̥thivīte janama

SYNONYMS

pitā—father; *mātā*—mother; *guru*—spiritual master; *ādi*—headed by; *yata*—all; *mānya-gaṇa*—respectable members; *prathame*—first; *karena*—He makes; *sabāra*—of all of them; *pr̥thivīte*—on earth; *janama*—the births.

TRANSLATION

Thus respectable personalities such as His father, mother, and spiritual master all take birth on earth first.

TEXT 95

মাধব-ঈশ্বর-পুরী, শচী, জগন্নাথ ।
অদ্বৈত আচার্য প্রকট হৈলা সেই সাথ ॥ ৯৫ ॥

mādhava-īśvara-purī, śacī, jagannātha
advaita ācārya prakṛṣṭa hailā sei sātha

SYNONYMS

mādhava—Mādhavendra Purī; *īśvara-purī*—Īśvara Purī; *śacī*—Śacīmātā; *jagannātha*—Jagannātha Miśra; *advaita ācārya*—Advaita Ācārya; *prakṛṣṭa*—manifested; *hailā*—were; *sei*—this; *sātha*—with.

TRANSLATION

Mādhavendra Purī, Īśvara Purī, Śrīmatī Śacīmātā and Śrīla Jaggannātha Miśra all appeared with Śrī Advaita Ācārya.

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 Śrī Kṛṣṇa Caitanya Mahāprabhu, there appeared His devotees like Śrī Mādhavendra Purī; His spiritual master, Śrī Tīvara Purī; His mother, Śrīmatī Śacīdevī; His father, Śrī Jagannātha Miśra; and Śrī Advaita Ācārya.

TEXT 96

একটিয়া দেখে আচার্য সকল সংসার ।
কৃষ্ণভক্তিগন্ধহীন বিষয়-ব্যবহার ॥ ৯৬ ॥

*prakaṣṭiyā dekhe ācārya sakala saṁsāra
kṛṣṇa-bhakti-gandha-hīna viṣaya-vyavahāra*

SYNONYMS

prakaṣṭiyā—manifesting; *dekhe*—He saw; *ācārya*—Advaita Ācārya; *sakala*—all; *saṁsāra*—material existence; *kṛṣṇa-bhakti*—of devotion to Lord Kṛṣṇa; *gandha-hīna*—without a trace; *viṣaya*—of the sense objects; *vyavahāra*—affairs.

TRANSLATION

Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs.

TEXT 97

কেহ পাপে, কেহ পুণ্যে করে বিষয়-ভোগ ।
ভক্তিগন্ধ নাহি, যাতে যায় ভবরোগ ॥ ৯৭ ॥

*keha pāpe, keha puṇye kare viṣaya-bhoga
bhakti-gandha nāhi, yāte yāya bhava-roga*

SYNONYMS

keha—someone; *pāpe*—in sinful activities; *keha*—someone; *puṇye*—in pious activities; *kare*—do; *viṣaya*—of the sense objects; *bhoga*—enjoyment; *bhakti-gandha*—a trace of devotional service; *nāhi*—there is not; *yāte*—by which; *yāya*—goes away; *bhava-roga*—the disease of material existence.

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 Ācārya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service or Kṛṣṇa consciousness anywhere. The fact is that in this material world there is no scarcity of anything except Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa consciousness. Therefore Kṛṣṇa consciousness is the greatest benediction for human society.

TEXT 98

লোকগতি দেখি' আচার্য করুণ-হৃদয় ।
বিচার করেন, লোকের কৈছে হিত হয় ॥ ৯৮ ॥

loka-gati dekhi' ācārya karuṇa-hṛdaya
vicāra karena, lokera kaiche hita haya

SYNONYMS

loka-gati—the course of the world; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *karuṇa-hṛdaya*—compassionate heart; *vicāra karena*—considers; *lokera*—of the world; *kaiche*—how; *hita*—welfare; *haya*—there is.

TRANSLATION

Seeing the activities of the world, the Ācārya 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 *ācārya*. An *ācārya* does not exploit his followers. Since the *ācārya* 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 *ācārya*. Although Śrī 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 *māyā*, 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 *māyā*. People held in the grip of *māyā* 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 *ācārya*, 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-gītā* 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 *ācāryas* of the age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but Śrī Advaita Prabhu, as an ideal *ācārya*, was concerned with improving the condition of the world situation.

TEXT 99

আপনি শ্রীকৃষ্ণ যদি করেন অবতার ।

আপনে আচারি' ভক্তি করেন প্রচার ॥ ৯৯ ॥

āpani śrī-kṛṣṇa yadi kareṇa avatāra
āpane ācari' bhakti kareṇa pracāra

SYNONYMS

āpani—Himself; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *kareṇa*—He makes; *avatāra*—incarnation; *āpane*—Himself; *ācari'*—practicing; *bhakti*—devotional service; *kareṇa*—does; *pracāra*—propagation.

TRANSLATION

“If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example.

TEXT 100

নাম বিনু কলিকালে ধর্ম নাহি আর ।
কলিকালে কৈছে হবে কৃষ্ণ অবতার ॥ ১০০ ॥

*nāma vinu kali-kāle dharma nāhi āra
kali-kāle kaiche habe kṛṣṇa avatāra*

SYNONYMS

nāma vinu—except for the holy name; *kali-kāle*—in the age of Kali; *dharma*—religion; *nāhi*—there is not; *āra*—another; *kali-kāle*—in the age of Kali; *kaiche*—how; *habe*—there will be; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation.

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

সুদৃঢ়ভাবে করিব কৃষ্ণের আরাধন ।
নিরন্তর সর্দৈন্তে করিব নিবেদন ॥ ১০১ ॥

*suddha-bhāve kariba kṛṣṇera ārādhana
nirantara sadainye kariba nivedana*

SYNONYMS

suddha-bhāve—in a purified state of mind; *kariba*—I shall do; *kṛṣṇera*—of Lord Kṛṣṇa; *ārādhana*—worship; *nirantara*—constantly; *sa-dainye*—in humility; *kariba*—I shall make; *nivedana*—request.

TRANSLATION

“I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness.

TEXT 102

আনিয়া কৃষ্ণেরে করোঁ কীর্তন সঙ্কার ।
তবে সে ‘অদ্বৈত’ নাম সফল আমার ॥ ১০২ ॥

*āṇiyā kṛṣṇere karoṅ kīrtana sañcāra
tabe se 'advaita' nāma sa-phala āmāra*

SYNONYMS

āṇiyā—bringing; *kṛṣṇere*—Lord Kṛṣṇa; *karoṅ*—I make; *kīrtana*—chanting of the holy name; *sañcāra*—advent; *tabe*—then; *se*—this; *advaita*—nondual; *nāma*—name; *sa-phala*—fulfilled; *āmāra*—My.

TRANSLATION

“My name, ‘Advaita,’ will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name.”

PURPORT

The nondualist Māyāvādī 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 Māyāvādīs 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.

Śrī Caitanya Mahāprabhu 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 Śrī Advaita Prabhu, however, give tangible proof of inconceivable nondualism. One who therefore surrenders unto Śrī Advaita Prabhu can easily follow the philosophy of inconceivable simultaneous dualism and monism.

TEXT 103

কৃষ্ণ বশ করিবেন কোন্ আরাধনে ।
বিচারিতে এক শ্লোক আইল তাঁর মনে ॥ ১০৩ ॥

*kṛṣṇa vaśa karibena kon ārādhane
vicārite eka śloka āila tāhṛa mane*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *vaśa karibena*—shall propitiate; *kon ārādhane*—by what worship; *vicārite*—while considering; *eka*—one; *śloka*—verse; *āila*—came; *tāhṛa*—of Him; *mane*—in the mind.

TRANSLATION

While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse came to his mind.

TEXT 104

তুলসীদলমাত্রােণ জলস্য চুলুকেন বা ।
বিক্রীণীতে স্বমাত্মানং ভক্তেভ্যো ভক্তবৎসলঃ ॥ ১০৪ ॥

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

SYNONYMS

tulasī—of *tulasī*; *dala*—a leaf; *mātreṇa*—by only; *jalasya*—of water; *culukena*—by a palmful; *vā*—and; *vikrīṇīte*—sells; *svam*—His own; *ātmānam*—self; *bhaktebhyo*—unto the devotees; *bhakta-vatsalaḥ*—Lord Kṛṣṇa, who is affectionate to His devotees.

TRANSLATION

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

PURPORT

This is a verse from the *Gautamīya-tantra*.

TEXTS 105-106

এই শ্লোকার্থ আচার্য করেন বিচারণ ।
কৃষ্ণকে তুলসীজল দেয় যেই জন ॥ ১০৫ ॥
তার ঋণ শোধিতে কৃষ্ণ করেন চিন্তন—
‘জল-তুলসীর সম কিছু ঘরে নাহি ধন’ ॥ ১০৬ ॥

*ei ślokārtha ācārya kareṇa vicāraṇa
kṛṣṇake tulasī-jala deya yei jana*

*tāra ṛṇa śodhite kṛṣṇa kareṇa cintana—
'jala-tulasīra sama kichu ghare nāhi dhana'*

SYNONYMS

ei—this; *śloka*—of the verse; *artha*—the meaning; *ācārya*—Advaita Ācārya; *kareṇa*—does; *vicāraṇa*—considering; *kṛṣṇake*—to Lord Kṛṣṇa; *tulasī-jala*—*tulasī* and water;

deya—gives; *yei jana*—that person who; *tāra*—to Him; *ṛṇa*—the debt; *śodhite*—to pay; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *cintana*—thinking; *jala-tulasīra sama*—equal to water and *tulasī*; *kichu*—any; *ghare*—in the house; *nāhi*—there is not; *dhana*—wealth.

TRANSLATION

Advaita Ācārya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a *tulasī* leaf and water, Lord Kṛṣṇa thinks, “There is no wealth in My possession that is equal to a *tulasī* leaf and water.”

TEXT 107

তবে আত্মা বেচি' করে ঋণের শোধন ।
এত ভাবি' আচার্য করেন আরাধন ॥ ১০৭ ॥

tabe ātmā veci' kare ṛṇera śodhana
eta bhāvi' ācārya karena ārādhana

SYNONYMS

tabe—then; *ātmā*—Himself; *veci'*—selling; *kare*—does; *ṛṇera*—of the debt; *śodhana*—payment; *eta*—thus; *bhāvi'*—thinking; *ācārya*—Advaita Ācārya; *karena*—does; *ārādhana*—worshipping.

TRANSLATION

Thus the Lord liquidates the debt by offering His own self to the devotee. Considering this, the Ācārya began worshipping the Lord.

PURPORT

Through devotional service one can easily please Lord Kṛṣṇa with a leaf of the *tulasī* plant and a little water. As the Lord says in *Bhagavad-gītā* (9.26), a leaf, a flower, a fruit or some water (*patraṁ puṣpaṁ phalaṁ 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 *tulasī* leaves and Ganges water, are offered to Kṛṣṇa with devotion, He is very satisfied. It is said that Kṛṣṇa is so pleased by such devotional service that He offers Himself to His devotee in exchange for it. Śrīla Advaita Ācārya knew this fact, and therefore He decided to call for the Personality of Godhead Kṛṣṇa to descend by worshipping the Lord with *tulasī* leaves and the water of the Ganges.

TEXT 108

গঙ্গাজল, তুলসীমঞ্জরী অনুক্ষণ ।
কৃষ্ণপাদপদ্ম ভাবি' করে সমর্পণ ॥ ১০৮ ॥

gaṅgā-jala, tulasī-mañjarī anukṣaṇa
kṛṣṇa-pāda-padma bhāvi' kare samarpaṇa

SYNONYMS

gaṅgā-jala—the water of the Ganges; *tulasī-mañjarī*—buds of the *tulasī*; *anukṣaṇa*—constantly; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda-padma*—lotus feet; *bhāvi'*—thinking of; *kare*—does; *samarpaṇa*—offering.

TRANSLATION

Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered *tulasī* buds in water from the Ganges.

TEXT 109

কৃষ্ণের আস্থান করে করিয়া ছড়ার ।
 এমতে কৃষ্ণেরে করাইল অবতার ॥ ১০৯ ॥

kṛṣṇera āhvāna kare kariyā huṅkāra
e-mate kṛṣṇere karāila avatāra

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *āhvāna*—invitation; *kare*—makes; *kariyā*—making; *huṅkāra*—loud shouts; *e-mate*—in this way; *kṛṣṇere*—Lord Kṛṣṇa; *karāila*—caused to make; *avatāra*—incarnation.

TRANSLATION

He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear.

TEXT 110

চৈতন্যের অবতারে এই মুখ্য হেতু ।
 ভক্তের ইচ্ছায় অবতারে ধর্মসেতু ॥ ১১০ ॥

caitanyaera avatāre ei mukhya hetu
bhaktera icchāya avatare dharma-setu

SYNONYMS

caitanyaera—of Lord Caitanya Mahāprabhu; *avatāre*—in the incarnation; *ei*—this; *mukhya*—principal; *hetu*—cause; *bhaktera*—of the devotee; *icchāya*—by the desire; *avatare*—He descends; *dharma-setu*—protector of religion.

TRANSLATION

Therefore the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.

TEXT 111

ত্বং ভক্তিয়োগপরিভাবিত-হৃৎসরোজ
 আসসে ঞ্জতেক্ষিতপথো নহু নাথ পুংসাম্ ।
 যদৃষঙ্খিয়া ত উৰুগায় বিভাবয়ন্তি
 তত্ত্বপুঃ প্রণয়সে সদহুগ্রহায় ॥ ১১১ ॥

*tvam bhakti-yoga-paribhāvita-hṛt-saroja
 āsse śrutekṣita-patho nanu nātha puṁsām
 yad yad dhīyā ta urugāya vibhāvayanti
 tat tad' vapuḥ praṇayase sad-anugrahāya*

SYNONYMS

tvam—You; *bhakti-yoga*—by devotional service; *paribhāvita*—saturated; *hṛt*—of the heart; *saroje*—on the lotus; *āsse*—dwell; *śruta*—heard; *īkṣita*—seen; *pathaḥ*—whose path; *nanu*—certainly; *nātha*—O Lord; *puṁsām*—by the devotees; *yat yat*—whatever; *dhīyā*—by the mind; *te*—they; *uru-gāyā*—O Lord, who are glorified in excellent ways; *vibhāvayanti*—contemplate upon; *tat tat*—that; *vapuḥ*—form; *praṇayase*—You manifest; *sat*—to Your devotees; *anugrahāya*—to show favor.

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 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 *Śrīmad-Bhāgavatam* (3.9.11) is a prayer by Lord Brahmā to the Supreme Personality of Godhead Kṛṣṇa 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-saṁhitā* describes that in the abode of Lord Kṛṣṇa, which is made of *cintāmaṇi* (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Māyāvādīs think that the devotees have imagined the form of Kṛṣṇa, but the authentic Vedic scriptures have actually described Kṛṣṇa and His various transcendental forms.

The word *śruta* in *śrutekṣita-pathaḥ* refers to the *Vedas*, and *īkṣita* 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 Brahmā says that one can know Kṛṣṇa 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 transcendently 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-gītā* confirms in the Sixth Chapter, stating that anyone absorbed in such thought is the best of all *yogīs*. Such transcendental absorption is known as *samādhi*. 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 Urugāya (the Lord, who is glorified by sublime prayers) unless one is transcendently elevated. The Lord has innumerable forms, as the *Brahma-saṁhitā* confirms (*advaitam acyutam anādim ananta-rūpam*). The Lord expands Himself in innumerable *svāmśa* 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 Kṛṣṇa is especially pleasing to devotees for whom He is always present in the heart because of their highly elevated transcendental love.

TEXT 112

এই শ্লোকের অর্থ কহি সংক্ষেপের সার ।
ভক্তের ইচ্ছায় কৃষ্ণের সর্ব অবতার ॥ ১১২ ॥

*ei ślokerā artha kahi saṅkṣepera sāra
bhakterā icchāya kṛṣṇera sarva avatāra*

SYNONYMS

ei—this; *ślokerā*—of the verse; *artha*—the meaning; *kahi*—I relate; *saṅkṣepera*—of conciseness; *sāra*—the pith; *bhakterā*—of the devotee; *icchāya*—by the desire; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva*—all; *avatāra*—incarnations.

TRANSLATION

The essence of the meaning to this verse is that Lord Kṛṣṇa appears in all His innumerable eternal forms because of the desires of His pure devotees.

TEXT 113

চতুর্থ শ্লোকের অর্থ হৈল সুনিস্চিত্তে ।
অবতীর্ণ হৈলা গৌর প্রেম প্রকাশিত্তে ॥ ১১৩ ॥

*caturtha ślokerā artha haila suniścite
avatīrṇa hailā gaura prema prakāṣite*

SYNONYMS

caturtha—fourth; *śloka*—of the verse; *artha*—the meaning; *haila*—was; *su-niścite*—very surely; *avatīrṇa hailā*—incarnated; *gaura*—Lord Caitanya Mahāprabhu; *prema*—love of God; *prakāśite*—to manifest.

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gaurāṅga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

TEXT 114

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
 চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১১৪ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet of; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, describing the causes for the descent of Lord Caitanya Mahāprabhu.

CHAPTER 4

In this chapter of the epic *Caitanya-caritāmṛta*, 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 Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī 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 Śrīmatī 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 Śrīmatī 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 Śrīmatī 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 Prabhu. These were secondary reasons.

Śrī Svarūpa 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 Śrīla 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

ঐচ্ছৈভক্তপ্রসঙ্গেন ভক্তপশু বিনির্গম্ ।

বালোহপি কুরুতে শাস্ত্রং দৃষ্ট্বে । ভজবিলাসিনঃ ॥ ১ ॥

*śrī-caitanya-prasādena
tad-rūpasya vinirṇayam
bālo 'pi kurute śāstram
dṛṣṭvā vraja-vilāsinaḥ*

SYNONYMS

śrī-caitanya-prasādena—by the mercy of Lord Caitanya Mahāprabhu; *tad*—of Him; *rūpasya*—of the form; *vinirṇayam*—complete determination; *bālaḥ*—a child; *api*—even; *kurute*—makes; *śāstram*—the revealed scriptures; *dṛṣṭvā*—having seen; *vraja-vilāsinaḥ*—who enjoys the pastimes of Vraja.

TRANSLATION

By the mercy of Lord Caitanya Mahāprabhu, even a foolish child can fully describe the real nature of Lord Kṛṣṇa, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

PURPORT

One can ascertain the meaning of this Sanskrit *śloka* only when one is endowed with the causeless mercy of Lord Caitanya. Lord Śrī Kṛṣṇa, 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 Śrī Kṛṣṇa and His transcendental pastimes in the land of Vṛndāvana by the grace of Lord Caitanya Mahāprabhu.

TEXT 2

जय जय श्रीचैतन्य जय नित्यानन्द ।

जयद्वैतचन्द्र जय गौरभक्तवृन्द ॥ २ ॥

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glory; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya*—all glory; *advaita-candra*—to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu. All glory to Lord Nityānanda. All glory to Śrī Advaita Ācārya. And all glory to all the devotees of Lord Caitanya.

TEXT 3

চতুৰ্থ শ্লোকের অৰ্থ কৈল বিবরণ ।
পঞ্চম শ্লোকের অৰ্থ শুন ভক্তগণ ॥ ৩ ॥

caturtha ślokerā artha kaila vivaraṇa
pañcama ślokerā artha śuna bhakta-gaṇa

SYNONYMS

caturtha—fourth; *ślokerā*—of the verse; *artha*—the meaning; *kaila*—made; *vivaraṇa*—description; *pañcama*—fifth; *ślokerā*—of the verse; *artha*—the meaning; *śuna*—please hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

TEXT 4

মূল-শ্লোকের অৰ্থ কৰিতে প্রকাশ ।
অৰ্থ লানাইতে আগে কহিয়ে আভাস ॥ ৪ ॥

mūla-ślokerā artha karite prakāśa
artha lāgāite āge kahiye ābhāsa

SYNONYMS

mūla—original; *ślokerā*—of the verse; *artha*—the meaning; *karite*—to make; *prakāśa*—revelation; *artha*—the meaning; *lāgāite*—to touch; *āge*—first; *kahiye*—I shall speak; *ābhāsa*—hint.

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

TEXT 5

চতুৰ্থ শ্লোকের অৰ্থ এই কৈল সার ।
প্ৰেম-নাম প্রচারিতে এই অবতার ॥ ৫ ॥

caturtha ślokerā artha ei kaila sāra
prema-nāma pracārite ei avatāra

SYNONYMS

caturtha—fourth; *ślokerā*—of the verse; *artha*—the meaning; *ei*—this; *kaila*—gave; *sāra*—essence; *prema*—love of Godhead; *nāma*—the holy name; *pracārite*—to propagate; *ei*—this; *avatāra*—incarnation.

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

সত্য এই হেতু, কিন্তু এহো বহিরাঙ্গ ।
আর এক হেতু, শুন, আছে অন্তরাঙ্গ ॥ ৬ ॥

*satya ei hetu, kintu eho bahiraṅga
āra eka hetu, śuna, āche antaraṅga*

SYNONYMS

satya—true; *ei*—this; *hetu*—reason; *kintu*—but; *eho*—this; *bahiraṅga*—external; *āra*—another; *eka*—one; *hetu*—reason; *śuna*—please hear; *āche*—is; *antaraṅga*—internal.

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 Kṛṣṇa and the chanting of His transcendental holy name, Hare Kṛṣṇa. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

TEXT 7

পূর্বে যেন পৃথিবীর ভার হরিবারে ।
কৃষ্ণ অবতীর্ণ হৈলা শাস্ত্রেতে প্রচারে ॥ ৭ ॥

*pūrve yena pṛthivīra bhāra haribāre
kṛṣṇa avatīrṇa hailā śāstrete pracāre*

SYNONYMS

pūrve—previously; *yena*—as; *pṛthivīra*—of the earth; *bhāra*—burden; *haribāre*—to take away; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*—incarnated; *hailā*—was; *śāstrete*—the scriptures; *pracāre*—proclaim.

TRANSLATION

The scriptures proclaim that Lord Kṛṣṇa previously descended to take away the burden of the earth.

TEXT 8

স্বয়ং-ভগবানের কর্ম নহে ভারহরণ ।
স্থিতিকর্তা বিষ্ণু করেন জগৎপালন ॥ ৮ ॥

*svayaṁ-bhagavānera karma nahe bhāra-haraṇa
sthiti-kartā viṣṇu karena jagat-pālana*

SYNONYMS

svayam-bhagavānera—of the original Supreme Personality of Godhead; *karma*—the business; *nahe*—is not; *bhāra-haraṇa*—taking away the burden; *sthiti-kartā*—the maintainer; *viṣṇu*—Lord Viṣṇu; *karena*—does; *jagat-pālana*—protection of the universe.

TRANSLATION

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Viṣṇu, is the one who protects the universe.

TEXT 9

কিন্তু কৃষ্ণের যেই হয় অবতার-কাল ।
ভারহরণ-কাল তাতে হইল মিশাল ॥ ৯ ॥

*kintu kṛṣṇera yei haya avatāra-kāla
bhāra-haraṇa-kāla tāte ha-ila miśāla*

SYNONYMS

kintu—but; *kṛṣṇera*—of Lord Kṛṣṇa; *yei*—that which; *haya*—is; *avatāra*—of incarnation; *kāla*—the time; *bhāra-haraṇa*—of taking away the burden; *kāla*—the time; *tāte*—in that; *ha-ila*—there was; *miśāla*—mixture.

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord Kṛṣṇa's incarnation.

PURPORT

We have information from *Bhagavad-gītā* that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Śrī Kṛṣṇa appeared at the end of Dvāpara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Viṣṇu 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. Śrī Kṛṣṇa 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 Śrī Kṛṣṇa's appearance coincided at the end of the last Dvāpara-yuga. Therefore when

Śrī Kṛṣṇa appeared, Viṣṇu, 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

পূৰ্ণ ভগবান্ অবতরে যেই কালে ।
আর সব অবতার তাঁতে আসি' মিলে ॥ ১০ ॥

*pūrṇa bhagavān avatare yei kāle
āra saba avatāra tāṅte āsi' mile*

SYNONYMS

pūrṇa—full; *bhagavān*—the Supreme Personality of Godhead; *avatare*—incarnates; *yei*—that; *kāle*—at the time; *āra*—other; *saba*—all; *avatāra*—incarnations; *tāṅte*—in Him; *āsi'*—coming; *mile*—meet.

TRANSLATION

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

TEXTS 11-12

নারায়ণ, চতুবুঁহ, মৎস্যাত্তবতার ।
যুগ-মবন্তরাবতার, যত আছে আর ॥ ১১ ॥
সবে আসি' কৃষ্ণ-অঙ্গে হয় অবতীর্ণ ।
ঐছে অবতরে কৃষ্ণ ভগবান্ পূৰ্ণ ॥ ১২ ॥

*nārāyaṇa, catur-vyūha, matsyādy avatāra
yuga-manvantarāvatāra, yata āche āra*

*sabe āsi' kṛṣṇa-aṅge haya avatīrṇa
aiche avatare kṛṣṇa bhagavān pūrṇa*

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; *catur-vyūha*—the four expansions; *matsya-ādi*—beginning with Matsya; *avatāra*—the incarnations; *yuga-manvantara-avatāra*—the *yuga* and *manvantara* incarnations; *yata*—as many as; *āche*—there are; *āra*—other; *sabe*—all; *āsi'*—coming; *kṛṣṇa-aṅge*—in the body of Lord Kṛṣṇa; *haya*—are; *avatīrṇa*—incarnated; *aiche*—in this way; *avatare*—incarnates; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *pūrṇa*—full.

TRANSLATION

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yuga-avatāras and the manvantara incarnations—and as many other incarnations as there are—all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

TEXT 13

অতএব বিষ্ণু তখন কৃষ্ণের শরীরে ।
বিষ্ণুদ্বারে করে কৃষ্ণ অসুর-সংহারে ॥ ১৩ ॥

ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre

SYNONYMS

ataeva—therefore; *viṣṇu*—Lord Viṣṇu; *takhana*—at that time; *kṛṣṇera*—of Lord Kṛṣṇa; *śarīre*—in the body; *viṣṇu-dvāre*—by Lord Viṣṇu; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *asura-saṁhāre*—killing the demons.

TRANSLATION

At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.

TEXT 14

আনুষঙ্গ-কর্ম এই অসুর-মারণ ।
যে লাগি' অবতার, কহি সে মূল কারণ ॥ ১৪ ॥

ānuṣaṅga-karma ei asura-māraṇa
ye lāgi' avatāra, kahi se mūla kāraṇa

SYNONYMS

ānuṣaṅga-karma—secondary work; *ei*—this; *asura*—of the demons; *māraṇa*—killing; *ye*—that; *lāgi'*—for; *avatāra*—the incarnation; *kahi*—I shall speak; *se*—the; *mūla*—root; *kāraṇa*—cause.

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

TEXTS 15-16

প্রেমরস-নির্ধাস করিতে আশ্বাদন ।
রাগমার্গ ভক্তি লোকে করিতে প্রচারণ ॥ ১৫ ॥

রসিক-শেখর কৃষ্ণ পরমকরণ ।

এই দুই হেতু হৈতে ইচ্ছার উদগম ॥ ১৬ ॥

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa*

*rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama*

SYNONYMS

prema-rasa—of the mellow of love of God; *niryāsa*—the essence; *karite*—to do; *āsvādana*—tasting; *rāga-mārga*—the path of spontaneous attraction; *bhakti*—devotional service; *loke*—in the world; *karite*—to do; *pracāraṇa*—propagation; *rasika-śekhara*—the supremely jubilant; *kṛṣṇa*—Lord Kṛṣṇa; *parama-karuṇa*—the most merciful; *ei*—these; *dui*—two; *hetu*—reasons; *haite*—from; *icchāra*—of desire; *udgama*—the birth.

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 Kṛṣṇa's appearance the killing of *asuras* or nonbelievers such as Kaṁsa and Jarāsandha was done by Viṣṇu, who was within the person of Śrī Kṛṣṇa. Such apparent killing by Lord Śrī Kṛṣṇa was a matter of course as an incidental activity, but the real purpose of Lord Kṛṣṇa's appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhūmi, 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 *rāga-bhakti*, or devotional service to the Lord in transcendental rapture. Lord Śrī Kṛṣṇa wants to make known to all the conditioned souls that He is more attracted by *rāga-bhakti* than *vidhi-bhakti*, or devotional service under scheduled regulations. It is said in the *Vedas, raso vai saḥ*: 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 *rāga-bhakti*. Thus He appeared as His own internal energy. He was not forced to appear by any extraneous force.

TEXT 17

ঐশ্বর্য-জ্ঞানেতে সব জগৎ মিশ্রিত ।

ঐশ্বর্য-শিখিল-প্রেমে নাহি মোর প্রীত ॥ ১৭ ॥

*aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nāhi mora prīta*

SYNONYMS

aiśvarya-jñānete—with knowledge of majesty; *saba*—all; *jagat*—the universe; *miśrita*—mixed; *aiśvarya-śithila*—weakened by majesty; *preme*—in love; *nāhi*—there is not; *mora*—My; *prīta*—pleasure.

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

আমারে ঈশ্বর মানে, আপনাকে হীন ।
তার প্রেমে বশ আমি না হই অধীন ॥ ১৮ ॥

*āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna*

SYNONYMS

āmāre—Me; *īśvara*—the Lord; *māne*—regards; *āpanāke*—himself; *hīna*—low; *tāra*—of him; *preme*—by the love; *vaśa*—controlled; *āmi*—I; *nā ha-i*—am not; *adhīna*—subservient.

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

আমাকে ত' যে যে ভক্ত ভজে যেই ভাবে ।
তারে সে সে ভাবে ভজি,—এ মোর স্বভাবে ॥১৯॥

*āmāke ta' ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji,—e mora svabhāve*

SYNONYMS

āmāke—Me; *ta'*—certainly; *ye ye*—whatever; *bhakta*—devotee; *bhaje*—worships; *yei*—which; *bhāve*—in the mood; *tāre*—him; *se se*—that; *bhāve*—in the mood; *bhaji*—I reciprocate; *e*—this; *mora*—My; *sva-bhāve*—in the nature.

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 Vṛndāvana 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 fiancé 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

যে যথা মাং প্রপদ্যন্তে তাংস্তথৈব ভজাম্যহম্ ।
মম বর্জ্যাহুবর্তন্তে মনুষ্যাঃ পার্থ সর্বশঃ ॥ ২০

*ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

SYNONYMS

ye—those who; *yathā*—as; *mām*—to Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—follow; *manuṣyāḥ*—men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

TRANSLATION

“In whatever way My devotees surrender unto Me, I reward him accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

PURPORT

In the Fourth Chapter of *Bhagavad-gītā* Lord Kṛṣṇa affirms that formerly (some 120 million years before the Battle of Kurukṣetra) He explained the mystic philosophy of the *Gītā* 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 Śrī Kṛṣṇa appeared again and taught Arjuna the truths of *Bhagavad-gītā*. At that time the Lord spoke this verse (Bg. 4.11) to His friend Arjuna.

TEXTS 21-22

মোর পুত্র, মোর সখা, মোর প্রাণপতি ।
 এইভাবে যেই মোরে করে শুদ্ধভক্তি ॥ ২১ ॥
 আপনাকে বড় মানে, আমারে সম-হীন ।
 সেই ভাবে হই আমি তাহার অধীন ॥ ২২ ॥

mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti

āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna

SYNONYMS

mora—my; *putra*—son; *mora*—my; *sakhā*—friend; *mora*—my; *prāṇa-pati*—lord of life; *ei-bhāve*—in this way; *yei*—those who; *more*—unto Me; *kare*—do; *śuddha-bhakti*—pure devotion; *āpanāke*—himself; *baḍa*—great; *māne*—he regards; *āmāre*—Me; *sama*—equal; *hīna*—or lower; *sei bhāve*—in that way; *ha-i*—am; *āmi*—I; *tāhāra*—to him; *adhīna*—subordinate.

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-caritāmṛta* three kinds of devotional service are described—namely, *bhakti* (ordinary devotional service), *śuddha-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-gītā* also describes *karma-yoga*, *jñāna-yoga* and *dhyāna-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*, *jñāna-yoga* and *dhyāna-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 *jñāna-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 Kṛṣṇa 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 (*śuddha-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 Kṛṣṇa 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 Vaikuṅṭha planets. By strictly executing these principles one can be elevated to the Vaikuṅṭha planets. But spontaneous pure loving service is found in Kṛṣṇaloka alone.

TEXT 23

ময়ি ভক্তিহি ভূতানামমৃতত্বায় কল্পতে ।

দৃষ্ট্যা যদাসীন্নস্নেহো ভবতীনাং মদাপনঃ ॥ ২৩ ॥

*mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
dṛṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ*

SYNONYMS

mayi—to Me; *bhaktiḥ*—devotional service; *hi*—certainly; *bhūtānām*—of the living beings; *amṛtatvāya*—the eternal life; *kalpate*—brings about; *dṛṣṭyā*—by good fortune; *yat*—which; *āsīt*—was; *mat*—for Me; *snehaḥ*—the affection; *bhavatīnām*—of all of you; *mat*—of Me; *āpanaḥ*—the obtaining.

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 Vraja-bhūmi (Vṛndāvana). During a solar eclipse, the Lord came from Dvārakā and met the inhabitants of Vṛndāvana at Samanta-pāñcaka. The meeting was intensely painful for the damsels of Vrajabhūmi because Lord Kṛṣṇa apparently left them to

reside at Dvārakā. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (*Bhāg.* 10.82.45).

TEXT 24

মাতা মোরে পুত্রভাবে করেন বন্ধন ।
অতিহীন-জ্ঞানে করে লালন পালন ॥ ২৪ ॥

*mātā more putra-bhāve kareṇa bandhana
atihīna-jñāne kare lālana pālana*

SYNONYMS

mātā—mother; *more*—Me; *putra-bhāve*—in the position of a son; *kareṇa*—does; *bandhana*—binding; *atihīna-jñāne*—in thinking very poor; *kare*—does; *lālana*—nourishing; *pālana*—protecting.

TRANSLATION

“Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

TEXT 25

সখা শুদ্ধসখ্যে করে, স্কন্ধে আরোহণ ।
তুমি কোন্ বড় লোক,—তুমি আমি সম ॥ ২৫ ॥

*sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka,—tumi āmi sama*

SYNONYMS

sakhā—the friend; *śuddha-sakhye*—in pure friendship; *kare*—does; *skandhe*—on the shoulders; *ārohaṇa*—mounting; *tumi*—You; *kon*—what; *baḍa*—big; *loka*—person; *tumi*—You; *āmi*—I; *sama*—the same.

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

প্রিয়া যদি মান করি’ করয়ে ভৎসন ।
বেদস্ততি হৈতে হরে সেই মোর মন ॥ ২৬ ॥

*priyā yadi māna kari’ karaye bhartsana
veda-stuti haite hare sei mora mana*

SYNONYMS

priyā—the lover; *yadi*—if; *māna kari'*—sulking; *karaye*—does; *bhartsana*—rebuking; *veda-stuti*—the Vedic prayers; *haite*—from; *hare*—takes away; *sei*—that; *mora*—My; *mana*—mind.

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 *Upaniṣads*, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said, *nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān*: 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.

TEXTS 27-28

এই শুদ্ধভক্ত লঞা করিমু অবতার ।
করিব বিবিধবিধ অদ্ভুত বিহার ॥ ২৭ ॥
বৈকুণ্ঠান্তে নাহি যে যে লীলার প্রচার ।
সে সে লীলা করিব, যাতে মোর চমৎকার ॥ ২৮ ॥

*ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra*

*vaikuṅṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra*

SYNONYMS

ei—these; *śuddha-bhakta*—pure devotees; *lañā*—taking; *karimu*—I shall make; *avatāra*—incarnation; *kariba*—I shall do; *vividha-vidha*—various kinds; *adbhuta*—wonderful; *vihāra*—pastimes; *vaikuṅṭha-ādye*—in the Vaikuṅṭha planets, etc.; *nāhi*—not; *ye ye*—whatever; *līlāra*—of the pastimes; *pracāra*—broadcasting; *se se*—those; *līlā*—pastimes; *kariba*—I shall perform; *yāte*—in which; *mora*—My; *camatkāra*—wonder.

TRANSLATION

“Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuṅṭha. I shall broadcast such pastimes by which even I am amazed.

PURPORT

Lord Kṛṣṇa 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 Vaikuṅṭha 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 Śrī Kṛṣṇa 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

মো-বিষয়ে গোপীগণের উপপতি-ভাবে ।
যোগযায়ী করিবেক আপন্নপ্রভাবে ॥ ২৯ ॥

*mo-viṣaye gopī-gaṇera upapati-bhāve
yoga-māyā karibeka āpana-prabhāve*

SYNONYMS

mo-viṣaye—on the subject of Me; *gopī-gaṇera*—of the *gopīs*; *upapati*—of a paramour; *bhāve*—in the position; *yoga-māyā*—*yogamāyā*, Lord Kṛṣṇa’s internal potency; *karibeka*—will make; *āpana*—her own; *prabhāve*—by the influence.

TRANSLATION

“The influence of *yogamāyā* will inspire the *gopīs* with the sentiment that I am their paramour.

PURPORT

Yogamāyā 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 *yogamāyā* potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they think of Lord Kṛṣṇa 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

আমিহ না জানি তাহা, না জানে গৌপীগণ ।
 দুঁহার রূপগুণে দুঁহার নিত্য হরে মন ॥ ৩০ ॥

āmiha nā jāni tāhā, nā jāne gopī-gaṇa
duñhāra rūpa-guṇe duñhāra nitya hare mana

SYNONYMS

āmiha—I; *nā-jāni*—shall not know; *tāhā*—that; *nā jāne*—will not know; *gopī-gaṇa*—the *gopīs*; *duñhāra*—of the two; *rūpa-guṇe*—the beauty and qualities; *duñhāra*—of the two; *nitya*—always; *hare*—carry away; *mana*—the minds.

TRANSLATION

“Neither the *gopīs* nor I shall notice this, for our minds will always be entranced by one another’s beauty and qualities.

PURPORT

In the spiritual sky the *Vaikuṅṭha* planets are predominated by *Nārāyaṇa*. His devotees have the same features He does, and the exchange of devotion there is on the platform of reverence. But above all these *Vaikuṅṭha* planets is *Goloka*, or

Kṛṣṇaloka, where the original Personality of Godhead, Kṛṣṇa, 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 Vṛndāvana there is an exchange of love known as *parakīya-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 *parakīya-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 *yogamāyā*. *Bhagavad-gītā* states that devotees of the highest grade are under the care of *daiva-māyā*, or *yogamāyā*. *Mahātmānas tu mām pārtha daivīḥ prakṛtim āśritāḥ* (Bg. 9.13). Those who are actually great souls (*mahātmās*) are fully absorbed in Kṛṣṇa consciousness, always engaged in the service of the Lord. They are under the care of *daivī prakṛti*, or *yogamāyā*. *Yogamāyā* creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Kṛṣṇa. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of *yogamāyā* 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 *yogamāyā*, 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 *yogamāyā*.

In the spiritual loving sentiment induced by the *yogamāyā* potency, both Lord Śrī Kṛṣṇa and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the *gopīs* 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 *gopīs* superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore *yogamāyā* acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in *Bhagavad-gītā*, where the Lord says that He reserves the right of not being exposed to everyone.

The acts of *yogamāyā* make it possible for the Lord and the *gopīs*, 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 *rāsa-līlā* 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 *rāsa-līlā* is will certainly hate to indulge in mundane sex life. For the realized soul,

hearing the Lord's *rāsa-līlā* through the proper channel will result in complete abstinence from material sexual pleasure.

TEXT 31

ধর্ম ছাড়ি' রাগে দু'হে করয়ে মিলন ।

কভু মিলে, কভু না মিলে,—দৈবের ঘটন ॥ ৩১ ॥

dharma chāḍi' rāge duñhe karaye milana
kabhu mile, kabhu nā mile,—daivera ghaṭana

SYNONYMS

dharma chāḍi'—giving up religious customs; *rāge*—in love; *duñhe*—both; *karaye*—do; *milana*—meeting; *kabhu*—sometimes; *mile*—they meet; *kabhu*—sometimes; *nā mile*—they do not meet; *daivera*—of destiny; *ghaṭana*—the happening.

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 *gopīs* came out to meet Kṛṣṇa in the dead of night when they heard the sound of Kṛṣṇa's flute. Śrīla Rūpa Gosvāmī has accordingly composed a nice verse that describes the beautiful boy called Govinda standing by the bank of the Yamunā 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 Yamunā to see the form of Govinda. The sound of Lord Kṛṣṇa's flute is so sweet that it has made the *gopīs* forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night.

By leaving home in that way, the *gopīs* have transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa 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 Kṛṣṇa is awakened, then the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the *gopīs* 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

এই সব রসনির্ধাস করিব আশ্বাদ ।

এই দ্বারে করিব সব ভক্তেরে প্রসাদ ॥ ৩২ ॥

ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktere prasāda

SYNONYMS

ei—these; *saba*—all; *rasa-niryāsa*—essence of mellows; *kariba*—I shall do; *āsvāda*—tasting; *ei dvāre*—by this; *kariba*—I shall do; *saba*—all; *bhaktere*—to the devotees; *prasāda*—favor.

TRANSLATION

“I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

TEXT 33

ব্রজের নির্মল রাগ শুনি' ভক্তগণ ।

রাগমার্গে ভজে যেন ছাড়ি' ধর্ম-কর্ম ॥ ৩৩ ॥

vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-mārgē bhaje yena chāḍi' dharma-karma

SYNONYMS

vrajera—of Vraja; *nirmala*—spotless; *rāga*—love; *śuni'*—hearing; *bhakta-gaṇa*—the devotees; *rāga-mārgē*—on the path of spontaneous love; *bhaje*—they worship; *yena*—so that; *chāḍi'*—giving up; *dharma*—religiosity; *karma*—fruitive activity.

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 Raghunātha dāsa Gosvāmī and King Kulaśekhara, 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. Śrī Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana, has written in his prayers called the *Manah-śikṣā* that one should simply worship

Rādhā and Kṛṣṇa with all attention. *Na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru*: one should not be much interested in performing Vedic rituals or simply following rules and regulations.

King Kulaśekhara has written similarly, in his book *Mukunda-mālā-stotra*:

*nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā 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

অনুগ্রহায় ভক্তানাং মাহুষণং দেহমাপ্তিত: ।

ভজতে তাদৃশী: ক্রীড়া যা: শ্রুত্বা তৎপরো ভবেৎ ॥ ৩৪ ॥

*anugrahāya bhaktānām
mānuṣaṁ deham āśritaḥ
bhajate tādṛśīḥ kṛīḍā
yāḥ śrutvā tat-paro bhavet*

SYNONYMS

anugrahāya—for showing favor; *bhaktānām*—to the devotees; *mānuṣam*—humanlike; *deham*—body; *āśritaḥ*—accepting; *bhajate*—He enjoys; *tādṛśīḥ*—such; *kṛīḍāḥ*—pastimes; *yāḥ*—which; *śrutvā*—having heard; *tat-paro*—fully intent upon Him; *bhavet*—one must become.

TRANSLATION

“Kṛṣṇa 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 *Śrīmad-Bhāgavatam* (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 Kṛṣṇa. 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 Paraśurāma, Lord Rāma, Buddha and so on—to reciprocate the different appreciations of living entities in different stages of evolution. The conjugal relationship of amorous love called *parakīya-rasa* is the unparalleled perfection of love exhibited by Lord Kṛṣṇa and His devotees.

A class of so-called devotees known as *sahajiyās* 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 *sahajiyās* simply lower one deeper into the material contamination of the senses and mind. Kṛṣṇa's transcendental pastimes display eternal servitorship to Adhokṣaja, 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 Rādhā and Kṛṣṇa to be ordinary affairs. The *rāsa* dance is arranged by Kṛṣṇa's internal potency *yogamāyā*, and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the *sahajiyās* misinterpret the sayings *tat-paratvena nirmalam* and *tat-paro bhavet*. By misinterpreting *tādṛśīḥ krīḍāḥ*, they want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one must actually understand the imports of the words through the intelligence of the authorized *gosvāmīs*. Śrīla Narottama dāsa Ṭhākura, in his prayers to the Gosvāmīs, has explained his inability to understand such spiritual affairs.

*rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti*

“When I shall be eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental love affairs of Rādhā and Kṛṣṇa.” In other words, unless one is trained under the disciplic succession of the Gosvāmīs, one cannot understand Rādhā and Kṛṣṇa. 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 *sahajiyās*.

TEXT 35

‘ভবেৎ’ ক্রিয়া বিধিলিঙ, সেই ইহা কয় ।
কর্তব্য অবশ্য এই, অন্যথা প্রত্যবায় ॥ ৩৫ ॥

*'bhavet' kriyā vidhiliṅ, sei ihā kaya
kartavya avaśya ei, anyathā pratyavāya*

SYNONYMS

bhavet—bhavet; *kriyā*—the verb; *vidhi-liṅ*—an injunction of the imperative mood; *sei*—that; *ihā*—here; *kaya*—says; *kartavya*—to be done; *avaśya*—certainly; *ei*—this; *anyathā*—otherwise; *pratyavāya*—detrimment.

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 Rādhā and Kṛṣṇa.

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 Rādhā and Kṛṣṇa 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 Yaśodā for Kṛṣṇa, he will be saved from being dragged into material parental affection. If one accepts Kṛṣṇa 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 Kṛṣṇa, 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 Kṛṣṇa 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 Kṛṣṇa, 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 Kṛṣṇa consciousness can one achieve the highest perfection of life.

TEXTS 36-37

এই বাঞ্ছা যৈছে কৃষ্ণপ্রাকট্য-কারণ ।
 অসুরসংহার—আনুসঙ্গ প্রয়োজন ॥ ৩৬ ॥
 এই মত চৈতন্য-কৃষ্ণ পূর্ণ ভগবান্ ।
 যুগধর্মপ্রবর্তন নহে তাঁর কাম ॥ ৩৭ ॥

ei vāñchā yaiche kṛṣṇa-prākṛṣṭya-kāraṇa
asura-saṁhāra—ānuṣaṅga prayojana

ei mata caitanya-kṛṣṇa pūrṇa bhagavān
yuga-dharma-pravartana nahe tāra kāma

SYNONYMS

ei—this; *vāñchā*—desire; *yaiche*—just as; *kṛṣṇa*—of Lord Kṛṣṇa; *prākṛṣṭya*—for the manifestation; *kāraṇa*—reason; *asura-saṁhāra*—the killing of demons; *ānuṣaṅga*—secondary; *prayojana*—reason; *ei mata*—like this; *caitanya*—as Lord Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa*—full; *bhagavān*—the Supreme Personality of Godhead; *yuga-dharma*—the religion of the age; *pravartana*—initiating; *nahe*—is not; *tāra*—of Him; *kāma*—the desire.

TRANSLATION

Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

TEXT 38

কোন কারণে যবে হৈল অবতারে মন ।
 যুগধর্ম-কাল হৈল সে কালে মিলন ॥ ৩৮ ॥

*kona kāraṇe yabe haila avatāre mana
yuga-dharma-kāla haila se kāle milana*

SYNONYMS

kona kāraṇe—by some reason; *yabe*—when; *haila*—there was; *avatāre*—in incarnation; *mana*—inclination; *yuga-dharma*—for the religion of the age; *kāla*—the time; *haila*—there was; *se kāle*—at that time; *milana*—conjunction.

TRANSLATION

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

TEXT 39

দুই হেতু অবতারি' লঞা ভক্তগণ ।
আপনে আশ্বাদে প্রেম-নামসংকীৰ্তন ॥ ৩৯ ॥

*dui hetu avatari' lañā bhakta-gaṇa
āpane āsvāde prema-nāma-saṅkīrtana*

SYNONYMS

dui—two; *hetu*—reasons; *avatari'*—incarnating; *lañā*—taking; *bhakta-gaṇa*—the devotees; *āpane*—Himself; *āsvāde*—tastes; *prema*—love of God; *nāma-saṅkīrtana*—and congregational chanting of the holy name.

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

সেই দ্বারে আচণ্ডালে কীর্তন সঞ্চারে ।
নাম-প্রেমমালা গাঁথি' পরাইল সংসারে ॥ ৪০ ॥

*sei dvāre ācaṅḍāle kīrtana saṅcāre
nāma-prema-mālā gāṅthi' parāila saṁsāre*

SYNONYMS

sei dvāre—by that; *ā-caṅḍāle*—even among the *caṅḍālas*; *kīrtana*—the chanting of the holy names; *saṅcāre*—He infuses; *nāma*—of the holy names; *prema*—and of love of God; *mālā*—a garland; *gāṅthi'*—stringing together; *parāila*—He put it on; *saṁsāre*—the whole material world.

TRANSLATION

Thus He spread kīrtana even among the untouchables. He wove a wreath of the holy name and prema with which He garlanded the entire material world.

TEXT 41

এইমত ভক্তভাব করি' অঙ্গীকার ।
আপনি আচরি' ভক্তি করিল প্রচার ॥ ৪১ ॥

ei-mata bhakta-bhāva kari' aṅgikāra
āpani ācari' bhakti karila pracāra

SYNONYMS

ei-mata—like this; *bhakta-bhāva*—the position of a devotee; *kari'*—making; *aṅgikāra*—acceptance; *āpani*—Himself; *ācari'*—practicing; *bhakti*—devotional service; *karila*—did; *pracāra*—propagation.

TRANSLATION

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rūpa Gosvāmī met Lord Śrī Caitanya Mahāprabhu at Prayāga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other *avatāra* of Kṛṣṇa because He was distributing love of Kṛṣṇa. 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 Śrī Caitanya Mahāprabhu'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 Kṛṣṇa and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Kṛṣṇa Himself. Therefore Lord Caitanya is Kṛṣṇa.

In *Bhagavad-gītā* Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa 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 Śrī Caitanya Mahāprabhu 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 Śrī Kṛṣṇa, in the form of Lord Gaurāṅga, has made it easy for everyone to approach Him.

Svarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī, or a combination of Rādhā and Kṛṣṇa. His intention is to taste Kṛṣṇa's sweetness in transcendental love. Lord Caitanya does not care to think of Himself as Kṛṣṇa, because He wants the position of Rādhārāṇī. We should remember this. A class of so-called devotees called the *nadīyā-nāgarī* or *gaura-nāgarī* pretend that they have the sentiment of *gopīs* toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Kṛṣṇa, but as the enjoyed, the devotee of Kṛṣṇa. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations such as those of the *gaura-nāgarī* are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Kṛṣṇa Himself, and He is always nondifferent from Śrīmatī Rādhārāṇī. But the emotion technically called *vipralambha-bhāva*, 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 Kṛṣṇa. As Śrīla Rūpa Gosvāmī has explained, devotional service is *ānukūlyena*, or favorable to Kṛṣṇa. Acting unfavorably toward Kṛṣṇa is not devotion. Kaṁsa was the enemy of Kṛṣṇa. He always thought of Kṛṣṇa, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Rādhārāṇī, and we should support that position, as Svarūpa Dāmodara did in the Gambhīrā (the house of Lord Caitanya Mahāprabhu at Purī). He always reminded Lord Caitanya of Rādhā's feelings of separation as they are described in the *Śrīmad-Bhāgavatam*, and Lord Caitanya appreciated his assistance. But the *gaura-nāgarīs*, 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 Śrī Caitanya Mahāprabhu. The doctrine of transcendental enjoyment by Kṛṣṇa cannot be mixed up with the doctrine of transcendental feeling of separation from Kṛṣṇa in the role of Rādhārāṇī.

TEXT 42

দাস্ত, সখ্য, বাৎসল্য, আর যে শৃঙ্গার ।
চারি প্রেম, চতুর্বিধ ভক্তই আধার ॥ ৪২ ॥

dāsyā, sakhya, vātsalya, āra ye śṛṅgāra
cāri prema, catur-vidha bhakta-i ādhāra

SYNONYMS

dāsya—servitude; *sakhya*—friendship; *vātsalya*—parental affection; *āra*—and; *ye*—that; *śṛṅgāra*—conjugal love; *cāri*—four types; *prema*—love of God; *catuḥ-vidha*—four kinds; *bhakta-i*—devotees; *ādhāra*—the containers.

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

নিজ নিজ ভাব সবে শ্রেষ্ঠ করি' মানে ।
নিজভাবে করে কৃষ্ণসুখ আশ্বাদনে ॥ ৪৩ ॥

nija nija bhāva sabe śreṣṭha kari' māne
nija-bhāve kare kṛṣṇa-sukha āsvādane

SYNONYMS

nija nija—each his own; *bhāva*—mood; *sabe*—all; *śreṣṭha kari'*—making the best; *māne*—accepts; *nija-bhāve*—in his own mood; *kare*—does; *kṛṣṇa-sukha*—happiness with Lord Kṛṣṇa; *āsvādane*—tasting.

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Kṛṣṇa.

TEXT 44

তটস্থ হইয়া মনে বিচার যদি করি ।
সব রস হৈতে শূদ্ধারে অধিক মাধুরী ॥ ৪৪ ॥

taṭastha ha-iyā mane vicāra yadi kari
saba rasa haite śṛṅgāre adhika mādhurī

SYNONYMS

taṭastha ha-iyā—becoming impartial; *mane*—in the mind; *vicāra*—consideration; *yadi*—if; *kari*—doing; *saba rasa*—all the mellows; *haite*—than; *śṛṅgāre*—in conjugal love; *adhika*—greater; *mādhurī*—sweetness.

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

যথোত্তরমসৌ স্বাদবিশেষোন্মাসমব্যপি ।
 রতির্বাসনয়া স্বাদী ভাসতে কাপি কশ্চিৎ ॥ ৪৫ ॥

*yathottaram asau svāda-
 viśeṣollāsamayy api
 ratir vāsanayā svādvī
 bhāsate kāpi kasyacit*

SYNONYMS

yathā-uttaram—one after another; *asau*—that; *svāda-viśeṣa*—of particular tastes; *ullāsa-mayī*—consisting of the increase; *api*—although; *ratih*—love; *vāsanayā*—by the different desire; *svādvī*—sweet; *bhāsate*—exists; *kā api*—any; *kasyacit*—of someone (the devotee).

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 Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* (2.5.38).

TEXT 46

অতএব মধুর রস কহি তার নাম ।
 স্বকীয়া-পরকীয়া-ভাবে দ্বিবিধ সংস্থান ॥ ৪৬ ॥

*ataeva madhura rasa kahi tāra nāma
 svakīyā-parakīyā-bhāve dvi-vidha saṁsthāna*

SYNONYMS

ataeva—therefore; *madhura*—sweet; *rasa*—mellow; *kahi*—I say; *tāra*—of that; *nāma*—the name; *svakīyā-svakīyā* (own); *parakīyā*—and named *parakīyā* (another's); *bhāve*—in the moods; *dvi-vidha*—two types; *saṁsthāna*—positions.

TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

TEXT 47

পরকীয়া-ভাবে অতি রসের উল্লাস ।
ব্রজ বিনা ইহার অন্ত্র নাহি বাস ॥ ৪৭ ॥

*parakīyā-bhāve ati rasera ullāsa
vraja vinā ihāra anyatra nāhi vāsa*

SYNONYMS

parakīyā-bhāve—in the mood of *parakīyā*, or conjugal relations outside of marriage; *ati*—very great; *rasera*—of mellow; *ullāsa*—increase; *vraja vinā*—except for Vraja; *ihāra*—of this; *anyatra*—anywhere else; *nāhi*—there is not; *vāsa*—residence.

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

TEXT 48

ব্রজবধুগণের এই ভাব নিরবধি ।
তার মধ্যে শ্রীরাধায় ভাবের অবধি ॥ ৪৮ ॥

*vraja-vadhū-gaṇera ei bhāva niravadhi
tāra madhye śrī-rādhāya bhāvera avadhi*

SYNONYMS

vraja-vadhū-gaṇera—of the young wives of Vraja; *ei*—this; *bhāva*—mood; *niravadhi*—unbounded; *tāra madhye*—among them; *śrī-rādhāya*—in Śrīmatī Rādhārāṇī; *bhāvera*—of the mood; *avadhi*—the highest limit.

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Śrī Rādhā.

TEXT 49

শ্রৌত নির্মলভাব প্রেম সর্বোত্তম ।
কৃষ্ণের মাধুর্যরস-আশ্বাদ-কারণ ॥ ৪৯ ॥

*prauḍha nirmala-bhāva prema sarvottama
kṛṣṇera mādhurya-rasa-āsvāda-kāraṇa*

SYNONYMS

prauḍha—matured; *nirmala-bhāva*—pure condition; *prema*—love; *sarva-uttama*—best of all; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya-rasa*—of the mellow of the conjugal relationship; *āsvāda*—of the tasting; *kāraṇa*—the cause.

TRANSLATION

Her pure, mature love surpasses that of all others. Her love is the cause of Lord Kṛṣṇa's tasting the sweetness of the conjugal relationship.

TEXT 50

অতএব সেই শাব অঙ্গীকার করি' ।
সাদ্বিলেন নিজ বাঞ্ছা গৌরাঙ্গ-শ্রীহরি ॥ ৫০ ॥

ataeva sei bhāva aṅgīkāra kari'
sādhilena nija vāñchā gaurāṅga-śrī-hari

SYNONYMS

ataeva—therefore; *sei bhāva*—that mood; *aṅgīkāra kari'*—accepting; *sādhilena*—fulfilled; *nija*—His own; *vāñchā*—desire; *gaurāṅga*—Lord Caitanya Mahāprabhu; *śrī-hari*—the Supreme Personality of Godhead.

TRANSLATION

Therefore Lord Gaurāṅga, who is Śrī Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires.

PURPORT

Of the four kinds of reciprocation of loving service—*dāsya*, *sakhya*, *vātsalya* and *mādhurya*—*mādhurya* is considered the fullest. But the conjugal relationship is further divided into two varieties, namely *svakīya* and *parakīya*. *Svakīya* is the relationship with Kṛṣṇa as a formally married husband, and *parakīya* is the relationship with Kṛṣṇa as a paramour. Expert analysts have decided that the transcendental ecstasy of the *parakīya* 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. *Svakīya* and *parakīya* conjugal love of Godhead have no existence in the material world, and *parakīya* is not exhibited anywhere in Vaikuṅṭha, but only in the portion of Goloka Vṛndāvana known as Vraja.

Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vṛndāvana but only sometimes comes to the platform of Vraja to enjoy *parakīya-rasa*. The six

Gosvāmīs of Vṛndāvana, however, have explained that Kṛṣṇa's pastimes in Vraja are eternal, like His other activities in Goloka Vṛndāvana. Vraja is a confidential part of Goloka Vṛndāvana. Kṛṣṇa exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vṛndāvana, where *parakīya-rasa* is ever existent.

In the Third Chapter of this epic, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has explicitly accepted the fact that Kṛṣṇa appears in this material world at the end of the Dvāpara age of the twenty-eighth *catur-yuga* of Vaivasvata Manu and brings with Him His Vrajadhāma, 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-caritāmṛta* that the *parakīya* 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 *gopīs* in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, 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 Śrīmatī Rādhārāṇī in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Rādhārāṇī in the form of Lord Śrī Gaurāṅga. He then relished the highest position of *parakīya-rasa*, as exhibited in the transcendental abode of Vraja.

TEXT 51

স্বরেশানাং দুর্গং গতিরতিশয়েনোপনিষদাং
 মুনীনাং সর্বস্বং প্রণতপটলীনাং মধুরিমা ।
 বিনির্ঘাসঃ প্রেম্ণো নিখিলপশুপালাম্বুজদৃশাং
 স চৈতত্ত্বঃ কিং মে পুনরপি দৃশোৰ্ষাস্ততি পদম্ ॥ ৫১ ॥

*sureśānāṁ durgam gatir atīśayenopaniṣadāṁ
 munīnāṁ sarvasvaṁ praṇata-paṭalīnāṁ madhurimā
 viniryāsaḥ preṁṇo nikhila-paśu-pālāmbuja-dṛśāṁ
 sa caitanyāḥ kiṁ me punar api dṛśor yāsyati padam*

SYNONYMS

sura-īśānām—of the kings of the demigods; *durgam*—fortress; *gatiḥ*—the goal; *atīśayena*—eminently; *upaniṣadām*—of the *Upaniṣads*; *munīnām*—of the sages; *sarvasvam*—the be-all and end-all; *praṇata-paṭalīnām*—of the groups of the devotees; *madhurimā*—the sweetness; *viniryāsaḥ*—the essence; *preṁṇaḥ*—of love; *nikhila*—all; *paśu-pālā*—of the cowherd women; *ambuja-dṛśām*—lotus-eyed; *saḥ*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punaḥ*—again; *api*—certainly; *dṛśoḥ*—of the two eyes; *yāsyati*—will come; *padam*—to the abode.

TRANSLATION

“Lord Caitanya is the shelter of the demigods, the goal of the Upaniṣads, 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 gopīs. Will He again be the object of my vision?”

TEXT 52

অপারং কশ্যাপি প্রণয়িজনবৃন্দশ্চ কুতুকী
 রসস্তোমং হৃৎ মাধুরমুপভোক্তুং কমপি যঃ ।
 রুচং স্বামাবব্রে দ্যুতিমিহ তদীয়াং প্রকটয়ন্
 স দেবশৈশ্চতশ্চাকৃতিরতিতরাং নঃ কৃপয়তু ॥ ৫২ ॥

*apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī
 rasa-stomaṁ hṛtvā madhuram upabhoktum kamapi yaḥ
 rucaṁ svām āvavre dyutim iha tadīyāṁ prakṛṣṭayan
 sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu*

SYNONYMS

apāraṁ—boundless; *kasyāpi*—of someone; *praṇayi-jana-vṛndasya*—of the multitude of lovers; *kutukī*—one who is curious; *rasa-stomaṁ*—the group of mellows; *hṛtvā*—stealing; *madhuram*—sweet; *upabhoktum*—to enjoy; *kamapi*—some; *yaḥ*—who; *rucaṁ*—luster; *svām*—own; *āvavre*—covered; *dyutim*—luster; *iha*—here; *tadīyāṁ*—related to Him; *prakṛṣṭayan*—manifesting; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarāṁ*—greatly; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

“Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], 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-mālā* of Śrīla Rūpa Gosvāmī.

TEXT 53

ভাবগ্রহণের হেতু কৈল মর্ম স্থাপন ।
 তার মুখ্য হেতু কহি, শুন সর্বজন ॥ ৫৩ ॥

*bhāva-grahaṇera hetu kaila dharma-sthāpana
 tāra mukhya hetu kahi, śuna sarva-jana*

SYNONYMS

bhāva-grahaṇera—of accepting the mood; *hetu*—the reason; *kaila*—did; *dharma*—religion; *sthāpana*—establishing; *tāra*—of that; *mukhya*—principal; *hetu*—reason; *kahi*—I say; *śuna*—please hear; *sarva-jana*—everyone.

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

মূল হেতু আগে শ্লোকের কৈল আভাস ।
এবে কহি সেই শ্লোকের অর্থ প্রকাশ ॥ ৫৪ ॥

mūla hetu āge ślokerā kaila ābhāsa
ebe kahi sei ślokerā artha prakāśa

SYNONYMS

mūla hetu—the root cause; *āge*—in the beginning; *ślokerā*—of the verse; *kaila*—gave; *ābhāsa*—hint; *ebe*—now; *kahi*—I shall speak; *sei*—that; *ślokerā*—of the verse; *artha*—meaning; *prakāśa*—manifestation.

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

রাধা কৃষ্ণপ্রণয়বিকৃতিহ্লাদিনীশক্তিরস্মা-
দেকাত্মানাবপি ভূবি পুরা দেহভেদং গতোঁ তোঁ ।
চৈতন্যাত্ম্যং প্রকটমধুনা তদ্বয়কৈক্যামাপ্তং
রাধাভাবদ্যুতিস্ববলিতং নৌমি কৃষ্ণস্বরূপম্ ॥ ৫৫ ॥

rādhā kṛṣṇa-praṇaya-vikṛtiḥ hlādinī śaktir asmād
ekātmānāv api bhūvi purā deha-bhedaṁ gatau tau
caitanya-ātmānam prakṛtam adhunā tad-dvayaṁ caikyam āptam
rādhā-bhāva-dyuti-svalitaṁ naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhūvi*—on earth; *purā*—from beginningless

time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—these two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakaṣam*—manifest; *adhunā*—now; *tat-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *suvalitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.”

PURPORT

This text is from the diary of Śrīla Svarūpa Dāmodara Gosvāmī. It appears as the fifth of the first fourteen verses of *Śrī Caitanya-caritāmṛta*.

TEXT 56

রাধাকৃষ্ণ এক আত্মা, দুই দেহ ধরি' ।
অন্যোন্মো বিলসে রস আশ্বাদন করি' ॥ ৫৬ ॥

rādhā-kṛṣṇa eka ātmā, dui deha dhari'
anyonye vilase rasa āsvādana kari'

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; *eka*—one; *ātmā*—self; *dui*—two; *deha*—bodies; *dhari'*—assuming; *anyonye*—one another; *vilase*—They enjoy; *rasa*—the mellows of love; *āsvādana kari'*—tasting.

TRANSLATION

Rādhā and Kṛṣṇa 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 Rādhā and Kṛṣṇa are a puzzle to materialists. The above description of Rādhā and Kṛṣṇa from the diary of Śrīla Svarūpa Dāmodara Gosvāmī is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Śrī Kṛṣṇa is the potent factor, and Śrīmatī Rādhārāṇī 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, Rādhārāṇī is the internal potency of Śrī Kṛṣṇa, and She eternally intensifies the pleasure of Śrī Kṛṣṇa. Impersonalists cannot understand this without the help of a *mahā-bhāgavata* devotee. The very name Rādhā suggests that She is eternally the topmost mistress of the comforts of Śrī Kṛṣṇa. As such, She is the medium transmitting the living entities' service to Śrī Kṛṣṇa. Devotees in Vṛndāvana therefore seek the mercy of Śrīmatī Rādhārāṇī in order to be recognized as loving servitors of Śrī Kṛṣṇa.

Lord Caitanya Mahāprabhu 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 pleasure-giving portion of His internal potency.

The absolute Personality of Godhead, Śrī Kṛṣṇa, 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 *hlādinī*, or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.

TEXT 57

সেই দুই এক এবে চৈতন্য গোসাঞি ।
রস আশ্বাদিতে দোঁহে হৈলা একঠাই ॥ ৫৭ ॥

sei dui eka ebe caitanya gosāṇi
rasa āśvādite doṅhe hailā eka-ṭhāi

SYNONYMS

sei—these; *dui*—two; *eka*—one; *ebe*—now; *caitanya gosāṇi*—Lord Caitanya Mahāprabhu; *rasa*—mellow; *āśvādite*—to taste; *doṅhe*—the two; *hailā*—have become; *eka-ṭhāi*—one body.

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahāprabhu.

TEXT 58

ইখি লাগি' আগে করি তার বিবরণ ।
ষাহা হৈতে হয় গৌরের মহিমা-কথন ॥ ৫৮ ॥

*ithi lāgi' āge kari tāra vivaraṇa
yāhā haite haya gaurera mahimā-kathana*

SYNONYMS

ithi lāgi'—for this; *āge*—first; *kari*—I shall do; *tāra*—of that; *vivaraṇa*—description; *yāhā haite*—from which; *haya*—there is; *gaurera*—of Lord Caitanya Mahāprabhu; *mahimā*—the glory; *kathana*—relating.

TRANSLATION

Therefore I shall first delineate the position of Rādhā and Kṛṣṇa. From that the glory of Lord Caitanya will be known.

TEXT 59

রাধিকা হইয়েন কৃষ্ণের প্রণয়-বিকার ।
স্বরূপশক্তি—‘হ্লাদিনী’ নাম যাঁহার ॥ ৫৯ ॥

*rādhikā hayena kṛṣṇera praṇaya-vikāra
svarūpa-śakti—'hlādinī' nāma yāñhāra*

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; *hayena*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *praṇaya-vikāra*—transformation of love; *svarūpa-śakti*—personal energy; *hlādinī*—*hlādinī*; *nāma*—name; *yāñhāra*—whose.

TRANSLATION

Śrīmatī Rādhikā is the transformation of Kṛṣṇa's love. She is His internal energy called hlādinī.

TEXT 60

হ্লাদিনী করায় কৃষ্ণে অনন্দাস্বাদন ।
হ্লাদিনীর দ্বারা করে ভক্তের পোষণ ॥ ৬০ ॥

*hlādinī karāya kṛṣṇe ānandāsvādana
hlādinīra dvārā kare bhaktera poṣaṇa*

SYNONYMS

hlādinī—the *hlādinī* energy; *karāya*—causes to do; *kṛṣṇe*—in Lord Kṛṣṇa; *ānanda-svādana*—the tasting of bliss; *hlādinīra dvārā*—by the pleasure potency; *kare*—does; *bhaktera*—of the devotee; *poṣaṇa*—nourishing.

TRANSLATION

That hlādinī energy gives Kṛṣṇa pleasure and nourishes His devotees.

PURPORT

Śrīla Jīva Gosvāmī has elaborately discussed the *hlādinī* potency in his *Prīti-sandarbhā*. 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 self-sufficient, and that *māyā*,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, *brahmānanda*, cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely the *hlādinī*, or pleasure potency, *sandhinī*, or existential potency, and *samvit*, or cognitive potency. In the *Viṣṇu Purāṇa* (1.12.69) the Lord is addressed as follows: “O Lord, You are the support of everything. The three attributes *hlādinī*, *sandhinī* 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.”

Hlādinī 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 Śāṅkarites 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 *hlādinī* potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.

TEXT 61

সচ্চিদানন্দ, পূর্ণ, কৃষ্ণের স্বরূপ ।
একই চিহ্নক্তি তাঁর ধরে তিন রূপ ॥ ৬১ ॥

sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa
eka-i cic-chakti tāṅra dhare tina rūpa

SYNONYMS

sat-cit-ānanda—eternity, knowledge and bliss; *pūrṇa*—full; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—own form; *eka-i*—one; *cit-śakti*—spiritual energy; *tāṅra*—of Him; *dhare*—manifests; *tina*—three; *rūpa*—forms.

TRANSLATION

Lord Kṛṣṇa's body is eternal [sat], full of knowledge [cit] and full of bliss [ānanda]. His one spiritual energy manifests three forms.

TEXT 62

আনন্দাংশে হ্লাদিনী, সদংশে সন্ধিনী ।
চিদংশে সম্বিত্—যারে জ্ঞান করি' মানি ॥ ৬২ ॥

ānandāṅṣe hlādinī, sad-aṅṣe sandhinī
cid-aṅṣe samvit—yāre jñāna kari' māni

SYNONYMS

ānanda-aṅṣe—in the bliss portion; *hlādinī*—the pleasure energy; *sat-aṅṣe*—in the eternal portion; *sandhinī*—the existence-expanding energy; *cit-aṅṣe*—in the cognizant portion; *samvit*—the full energy of knowledge; *yāre*—which; *jñāna kari'*—as knowledge; *māni*—I accept.

TRANSLATION

Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis *Bhagavat-sandarbha* (verse 102), Śrīla Jīva Gosvāmī 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 *sandhinī*. 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 *hlādinī*.

The total exhibition of these potencies is called *viśuddha-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-gītā* 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 *hlādinī* 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 *miśra-sattva*. But the transcendental variegatedness of *viśuddha-sattva* is completely free from all mundane qualities. *Viśuddha-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 *hlādinī* potency 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 Kṛṣṇa Himself says in the Eleventh Canto of *Śrīmad-Bhāgavatam*, *sattvaṁ rajas tama iti guṇā jīvasya 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 *Viṣṇu Purāṇa* confirms this as follows:

*sattvādayo na santīṣe
yatra na prākṛtā guṇāḥ
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu*

"The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities goodness, passion and ignorance. No material qualities exist in Him. May that original person, Nārāyaṇa, who is situated in a completely transcendental position, be pleased with us." In the Tenth Canto of *Śrīmad-Bhāgavatam*, Indra praised Kṛṣṇa as follows:

*viśuddha-sattvaṁ tava dhāma śāntaṁ
tapomayaṁ dhvasta-rajasa-tamaskam
māyāmayo 'yaṁ guṇa-sampravāho
na vidyate te 'grahaṇānubandhaḥ*

"My dear Lord, Your abode is *viśuddha-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." (*Bhāg.* 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 *viśuddha-sattva*. When it is predominated by *sandhinī*, 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 *hlādinī*, it is perceived as the most confidential love of Godhead. *Viśuddha-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 *svayaṁ-rūpa* and *vaibhava-prakāśa* 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 Brahmā 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 *sandhinī*, *samvit* and *hlādinī* 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

হ্লাদিনী সন্ধিনী সম্বিস্বয়োকা সর্বসংস্থিতৌ ।
হ্লাদতাপকরী মিশ্রা ত্বয়ি নো গুণবজ্জিতে ॥ ৬৩ ॥

hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpakarī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī—pleasure potency; *sandhinī*—existence potency; *samvit*—knowledge potency; *tvayi*—in You; *ekā*—one; *sarva-saṁsthitau*—who are the basis of all things;

hlāda—pleasure; *tāpa*—and misery; *karī*—causing; *miśrā*—a mixture of the two; *tvayi*—in You; *no*—not; *guṇa-varjite*—who are without the three modes of material nature.

TRANSLATION

“O Lord, You are the support of everything. The three attributes *hlādinī*, *sandhinī* 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 *Viṣṇu Purāṇa* (1.12.69).

TEXT 64

সন্ধিনীর সার অংশ—‘শুদ্ধসত্ত্ব’ নাম ।
ভগবানের সত্ত্ব হয় যাহাতে বিশ্রাম ॥ ৬৪ ॥

sandhinīra sāra aṁśa—‘*śuddha-sattva*’ *nāma*
bhagavānera sattā haya yāhāte viśrāma

SYNONYMS

sandhinīra—of the existence potency; *sāra*—essence; *aṁśa*—portion; *śuddha-sattva*—*śuddha-sattva* (pure existence); *nāma*—named; *bhagavānera*—of the Supreme Personality of Godhead; *sattā*—the existence; *haya*—is; *yāhāte*—in which; *viśrāma*—the resting place.

TRANSLATION

The essential portion of the *sandhinī* potency is *śuddha-sattva*. Lord Kṛṣṇa’s existence rests upon it.

TEXT 65

মাতা, পিতা, স্থান, গৃহ, শয্যাসন আর ।
এসব কৃষ্ণের শুদ্ধসত্ত্বের বিকার ॥ ৬৫ ॥

mātā, pitā, sthāna, gṛha, śayyāsana āra
e-saba kṛṣṇera śuddha-sattvera vikāra

SYNONYMS

mātā—mother; *pitā*—father; *sthāna*—place; *gṛha*—house; *śayya-āsana*—beds and seats; *āra*—and; *e-saba*—all these; *kṛṣṇera*—of Lord Kṛṣṇa; *śuddha-sattvera*—of the *śuddha-sattva*; *vikāra*—transformations.

TRANSLATION

Kṛṣṇa's mother, father, abode, house, bedding, seats and so on are all transformations of *suddha-sattva*.

PURPORT

Lord Kṛṣṇa's father, mother and household affairs are all displayed in the same *viśuddha-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. Kṛṣṇa consciousness begins on the platform of pure goodness. Although there is a faint realization of Kṛṣṇa at first, Kṛṣṇa is actually realized as Vāsudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in *viśuddha-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.

Kṛṣṇa 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 *sandhinī śakti*, or a transformation of *viśuddha-sattva*. To make this more clear, it may be said that this *sandhinī śakti* 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 *sandhinī śakti*. The existential *sandhinī śakti* 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

সত্ত্বং বিশুদ্ধং বসুদেবশব্দিতং
 ষদীয়তে তত্র পুমানপাবৃতঃ ।
 সত্ত্বে চ তস্মিন্ ভগবান্ বাসুদেবো
 হৃদোক্শজে মে মনসা বিধীয়তে ॥ ৬৬ ॥

*sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
 yad īyate tatra pumān apāvṛtaḥ
 sattve ca tasmīn bhagavān vāsudevo
 hy adhokṣajo me manasā vidhīyate*

SYNONYMS

sattvaṁ—existence; *viśuddham*—pure; *vasudeva-śabditaṁ*—named *vasudeva*; *yat*—from which; *īyate*—appears; *tatra*—in that; *pumān*—the Supreme Personality of Godhead; *apāvṛtaḥ*—without any covering; *sattve*—in goodness; *ca*—and; *tasmīn*—that; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—Vāsudeva; *hi*—certainly; *adhokṣajaḥ*—who is beyond the senses; *me*—my; *manasā*—by the mind; *vidhīyate*—is procured.

TRANSLATION

“The condition of pure goodness [śuddha-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 Vāsudeva, is perceived by my mind.”

PURPORT

This text from *Śrīmad-Bhāgavatam* (4.3.23), spoken by Lord Śiva when he condemned Dakṣa, the father of Satī, as an opponent of Viṣṇu, confirms beyond a doubt that Lord Kṛṣṇa, His name, His fame, His qualities and everything in connection with His paraphernalia exist in the *sandhinī śakti* of the Lord’s internal potency.

TEXT 67

কৃষ্ণে ভগবন্ত-জ্ঞান—সংবিত্তের সার ।
ব্রহ্মজ্ঞানাদিক সব তার পরিবার ॥ ৬৭ ॥

*kṛṣṇe bhagavattā-jñāna—samvitera sāra
brahma-jñānādika saba tāra parivāra*

SYNONYMS

kṛṣṇe—in Kṛṣṇa; *bhagavattā*—of the quality of being the original Supreme Personality of Godhead; *jñāna*—knowledge; *samvitera*—of the knowledge potency; *sāra*—the essence; *brahma-jñāna*—knowledge of Brahman; *ādika*—and so on; *saba*—all; *tāra*—of that; *parivāra*—dependents.

TRANSLATION

The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

PURPORT

The activities of the *samvit-śakti* produce the effect of cognition. Both the Lord and the living entities are cognizant. Śrī Kṛṣṇa, 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-śakti* 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 *hlādinī* potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The *samvit-śakti* should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the *samvit-śakti*.

TEXT 68

হ্লাদিনীর সার ‘প্রেম’, প্রেমসার ‘ভাব’ ।
ভাবের পরমকাঁঠা, নাম—‘মহাভাব’ ॥ ৬৮ ॥

hlādinīra sāra ‘prema’, prema-sāra ‘bhāva’
bhāvera parama-kāṣṭhā, nāma—‘mahā-bhāva’

SYNONYMS

hlādinīra—of the pleasure potency; *sāra*—the essence; *prema*—love for God; *prema-sāra*—the essence of such love; *bhāva*—emotion; *bhāvera*—of emotion; *parama-kāṣṭhā*—the highest limit; *nāma*—named; *mahā-bhāva*—mahābhāva.

TRANSLATION

The essence of the *hlādinī* potency is love of God, the essence of love of God is emotion [bhāva], and the ultimate development of emotion is mahābhāva.

PURPORT

The product of the *hlādinī śakti* is love of Godhead, which has two divisions—namely, pure love of Godhead and adulterated love of Godhead. Only when the *hlādinī śakti* emanates from Śrī Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same *hlādinī śakti* is adulterated by the external material energy and emanates from the living being, it does not attract Kṛṣṇa; 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

মহাভাবস্বরূপা শ্রীরাধা-ঠাকুরাণী ।
সর্বগুণখনি কৃষ্ণকান্তাশিরোমণি ॥ ৬৯ ॥

mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

SYNONYMS

mahā-bhāva—of *mahābhāva*; *sva-rūpā*—the form; *śrī-rādhā-ṭhākuraṇī*—Śrīmatī Rādhārāṇī; *sarva-guṇa*—of all good qualities; *khani*—mine; *kṛṣṇa-kāntā*—of the lovers of Lord Kṛṣṇa; *śiromaṇi*—crown jewel.

TRANSLATION

Śrī Rādhā Ṭhākuraṇī is the embodiment of mahābhāva. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

PURPORT

The unadulterated action of the *hlādinī śakti* is displayed in the dealings of the damsels of Vraja and Śrīmatī Rādhārāṇī, who is the topmost participant in that transcendental group. The essence of the *hlādinī śakti* is love of Godhead, the essence of love of Godhead is *bhāva*, or transcendental sentiment, and the highest pitch of that *bhāva* is called *mahābhāva*. Śrīmatī Rādhārāṇī 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 Śrī Kṛṣṇa.

TEXT 70

তয়োরপ্যুভয়োৰ্মধ্যে রাধিকা সৰ্বথাধিকা ।
মহাভাবস্বৰূপেয়ং গুণৈরতিবৰীযসী ॥ ৭০ ॥

tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī

SYNONYMS

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—in the middle; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpa*—the form of *mahābhāva*; *iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyasī*—the best of all.

TRANSLATION

“Of these two gopīs [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of mahābhāva, and She surpasses all in good qualities.”

PURPORT

This text is verse 2 of the *Ujjvala-nīlamanī* of Śrīla Rūpa Gosvāmī.

TEXT 71

কৃষ্ণপ্রেম-ভাবিত যাঁর চিত্তেন্দ্রিয়-কায় ।

কৃষ্ণ-নিজশক্তি রাখা ক্রীড়ার সহায় ॥ ৭১ ॥

kṛṣṇa-prema-bhāvita yāñra cittendriya-kāya
kṛṣṇa-nīja-śakti rādhā krīḍāra sahāya

SYNONYMS

kṛṣṇa-prema—love for Lord Kṛṣṇa; *bhāvita*—steeped in; *yāñra*—whose; *citta*—mind; *indriya*—senses; *kāya*—body; *kṛṣṇa*—of Lord Kṛṣṇa; *nīja-śakti*—the own energy; *rādhā*—Śrīmatī Rādhārāṇī; *krīḍāra*—of pastimes; *sahāya*—companion.

TRANSLATION

Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa's own energy, and She helps Him in His pastimes.

PURPORT

Śrīmatī Rādhārāṇī is as fully spiritual as Kṛṣṇa. 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 Kṛṣṇa. She is the personified *hlādinī śakti* (the pleasure-giving energy of the Lord's internal potency), and therefore She is the only source of enjoyment for Śrī Kṛṣṇa.

Śrī Kṛṣṇa cannot enjoy anything that is internally different from Him. Therefore Rādhā and Śrī Kṛṣṇa are identical. The *sandhinī* portion of Śrī Kṛṣṇa's internal potency has manifested the all-attractive form of Śrī Kṛṣṇa, and the same internal potency, in the *hlādinī* feature, has presented Śrīmatī Rādhārāṇī, who is the attraction for the all-attractive. No one can match Śrīmatī Rādhārāṇī in the transcendental pastimes of Śrī Kṛṣṇa.

TEXT 72

আনন্দচিন্ময়রসপ্রতিভাবিতাভি-

স্তাভির্ষ এব নিজরূপতয়া কলাভিঃ ।

গোলোক এব নিবসত্যখিলাস্তুভূতো

গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৭২ ॥

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nīja-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

ānanda—bliss; *cit*—and knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—every second; *bhāvitābhiḥ*—who are engrossed with; *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are parts of portions of His pleasure potency; *goloke*—in Goloka Vṛndāvana; *eva*—certainly; *nivasati*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who exists; *govindam*—Lord Govinda; *ādi-puruṣam*—the original personality; *tam*—Him; *aḥam*—I; *bhajāmi*—worship.

TRANSLATION

“I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. 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-saṁhitā* (5.37).

TEXT 73

কৃষ্ণেরে করায় যৈছে রস আশ্বাদন ।
ক্ৰীড়ার সহায় যৈছে, শুন বিবরণ ॥ ৭৩ ॥

kṛṣṇere karāya yaiche rasa āsvādana
krīḍāra sahāya yaiche, śuna vivaraṇa

SYNONYMS

kṛṣṇere—unto Lord Kṛṣṇa; *karāya*—causes to do; *yaiche*—how; *rasa*—the mellows; *āsvādana*—tasting; *krīḍāra*—of pastimes; *sahāya*—helper; *yaiche*—how; *śuna*—please hear; *vivaraṇa*—the description.

TRANSLATION

Now please listen to how Lord Kṛṣṇa’s consorts help Him taste rasa and how they help in His pastimes.

TEXTS 74-75

কৃষ্ণকান্তাগণ দেখি ত্রিবিধ প্রকার ।
এক লক্ষ্মীগণ, পুরে মহিষীগণ আর ॥ ৭৪ ॥
ব্রজাঙ্গনা-রূপ, আর কান্তাগণ-সার ।
শ্রীরাধিকা হৈতে কান্তাগণের বিস্তার ॥ ৭৫ ॥

kṛṣṇa-kāntā-gaṇa dekhi tri-vidha prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra

vrajāṅganā-rūpa, āra kāntā-gaṇa-sāra
śrī-rādhikā haite kāntā-gaṇera vistāra

SYNONYMS

kṛṣṇa-kāntā-gaṇa—the lovers of Lord Kṛṣṇa; *dekhi*—I see; *tri-vidha*—three; *prakāra*—kinds; *eka*—one; *lakṣmī-gaṇa*—the goddesses of fortune; *pure*—in the city; *mahiṣī-gaṇa*—the queens; *āra*—and; *vraja-aṅganā*—of the beautiful women of Vraja; *rūpa*—having the form; *āra*—another type; *kāntā-gaṇa*—of the lovers; *sāra*—the essence; *śrī-rādhikā haite*—from Śrīmatī Rādhārāṇī; *kāntā-gaṇera*—of the lovers of Kṛṣṇa; *vistāra*—the expansion.

TRANSLATION

The beloved consorts of Lord Kṛṣṇa 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 Rādhikā.

TEXT 76

অবতারী কৃষ্ণ যৈছে করে অবতার ।
অংশিনী রাধা হৈতে তিন গণের বিস্তার ॥ ৭৬ ॥

avatārī kṛṣṇa yaiche kare avatāra
aṅśinī rādhā haite tina gaṇera vistāra

SYNONYMS

avatārī—the source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *yaiche*—just as; *kare*—makes; *avatāra*—incarnation; *aṅśinī*—the source of all portions; *rādhā*—Śrīmatī Rādhārāṇī; *haite*—from; *tina*—three; *gaṇera*—of the groups; *vistāra*—expansion.

TRANSLATION

Just as the fountainhead, Lord Kṛṣṇa, is the cause of all incarnations, so Śrī Rādhā is the cause of all these consorts.

TEXT 77

বৈভবগণ যেন তাঁর অন্ত-বিভূতি ।
বিষ-প্রতিবিষ-রূপ মহিষীর ততি ॥ ৭৭ ॥

vaibhava-gaṇa yena tāra aṅga-vibhūti
bimba-pratibimba-rūpa mahiṣīra tati

SYNONYMS

vaibhava-gaṇa—the expansions; *yena*—as it were; *tāra*—of Her; *aṅga*—of the body; *vibhūti*—powerful expansions; *bimba*—reflections; *pratibimba*—counter-reflections; *rūpa*—having the form; *mahiṣīra*—of the queens; *tati*—the expansion.

TRANSLATION

The goddesses of fortune are partial manifestations of Śrīmatī Rādhikā, and the queens are reflections of Her image.

TEXT 78

লক্ষ্মীগণ তাঁর বৈশ্ব-বিলাসাংশরূপ ।
মহিষীগণ বৈশ্ব-প্রকাশস্বরূপ ॥ ৭৮ ॥

lakṣmī-gaṇa tāñra vaibhava-vilāsa-rūpa
mahiṣī-gaṇa vaibhava-prakāśa-svarūpa

SYNONYMS

lakṣmī-gaṇa—the goddesses of fortune; *tāñra*—Her; *vaibhava-vilāsa*—as *vaibhava-vilāsa*; *aṅśa*—of plenary portions; *rūpa*—having the form; *mahiṣī-gaṇa*—the queens; *vaibhava-prakāśa*—of *vaibhava-prakāśa*; *sva-rūpa*—having the nature.

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of *vaibhava-vilāsa*. The queens are of the nature of Her *vaibhava-prakāśa*.

TEXT 79

আকার স্বভাব-ভেদে ব্রজদেবীগণ ।
কায়ব্যূহরূপ তাঁর রসের কারণ ॥ ৭৯ ॥

ākāra svabhāva-bhede vraja-devī-gaṇa
kāya-vyūha-rūpa tāñra rasera kāraṇa

SYNONYMS

ākāra—of features; *svabhāva*—of natures; *bhede*—with differences; *vraja-devī-gaṇa*—the *gopīs*; *kāya*—of Her body; *vyūha*—of expansions; *rūpa*—having the form; *tāñra*—of Her; *rasera*—of mellows; *kāraṇa*—instruments.

TRANSLATION

The *Vraja-devīs* have diverse bodily features. They are Her expansions and are the instruments for expanding *rasa*.

TEXT 80

বহু কান্তা বিনা নহে রসের উল্লাস ।
লীলার সহায় লাগি' বহুত প্রকাশ ॥ ৮০ ॥

*bahu kāntā vinā nahe rasera ullāsa
līlāra sahāya lāgi' bahuta prakāśa*

SYNONYMS

bahu—many; *kāntā*—lovers; *vinā*—without; *nahe*—there is not; *rasera*—of mellow; *ullāsa*—exultation; *līlāra*—of pastimes; *sahāya*—helper; *lāgi'*—for the purpose of being; *bahuta*—many; *prakāśa*—manifestations.

TRANSLATION

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Śrīmatī Rādhārāṇī to assist in the Lord's pastimes.

TEXT 81

ভার মধ্যে ব্রজে নানা ভাব-রস-ভেদে ।
কৃষ্ণকে করায় রাসাদিক-লীলাস্বাদে ॥ ৮১ ॥

*tāra madhye vraje nānā bhāva-rasa-bhede
kṛṣṇake karāya rāsādika-līlāsvāde*

SYNONYMS

tāra madhye—among them; *vraje*—in Vraja; *nānā*—various; *bhāva*—of moods; *rasa*—and of mellows; *bhede*—by differences; *kṛṣṇake*—Lord Kṛṣṇa; *karāya*—cause to do; *rāsa-ādika*—beginning with the *rāsa* dance; *līlā*—of the pastimes; *āsvāde*—tasting.

TRANSLATION

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Kṛṣṇa taste all the sweetness of the *rāsa* dance and other pastimes.

PURPORT

As already explained, Kṛṣṇa and Rādhā are one in two. They are identical. Kṛṣṇa expands Himself in multi-incarnations and plenary portions like the *puruṣas*. Similarly, Śrīmatī Rādhārāṇī expands Herself in multi-forms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Śrīmatī Rādhārāṇī are all Her plenary portions. All these womanly forms of Kṛṣṇa are expansions corresponding to His plenary expansions of Viṣṇu 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 Kṛṣṇa's pleasure potency are as good as Kṛṣṇa Himself.

The plenary expansions of Kṛṣṇa's personality are called *vaibhava-vilāsa* and *vaibhava-prakāśa*, and Rādhā's expansions are similarly described. The goddesses of fortune are *vaibhava-vilāsa*, and the queens are *vaibhava-prakāśa* of Rādhārāṇī. The

personal associates of Rādhārāṇī, 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 Kṛṣṇa, under the supreme direction of Śrīmatī Rādhārāṇī. 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 Rādhārāṇī, who are also known as *gopīs* or *sakhīs*. The variety of innumerable mistresses is a source of relish for Śrī Kṛṣṇa, and therefore these expansions from Śrīmatī Rādhārāṇī are necessary for enhancing the pleasure potency of Śrī Kṛṣṇa. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vṛndāvana. By these expansions of Śrīmatī Rādhārāṇī's personal body, She helps Lord Kṛṣṇa taste the *rāsa* dance and similar other activities. Śrīmatī Rādhārāṇī, being the central petal of the *rāsa-līlā* flower, is also known by the names found in the following verses.

TEXT 82

গোবিন্দানন্দিনী, রাধা, গোবিন্দমোহিনী ।
গোবিন্দসর্বস্ব, সর্বকান্তা-শিরোমণি ॥ ৮২ ॥

govindānandinī, rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śiromaṇi

SYNONYMS

govinda-ānandinī—who gives pleasure to Govinda; *rādhā*—Śrīmatī Rādhārāṇī; *govinda-mohinī*—who mystifies Govinda; *govinda-sarvasva*—the all-and-all of Lord Govinda; *sarva-kāntā*—of all the Lord's lovers; *śiromaṇi*—the crown jewel.

TRANSLATION

Rādhā 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

দেবী কৃষ্ণময়ী প্রোক্তা রাধিকা পরদেবতা ।
সর্বলক্ষ্মীময়ী সর্বকান্তিঃ সম্মোহিনী পরা ॥ ৮৩ ॥

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntiḥ sanmohinī parā

SYNONYMS

devī—who shines brilliantly; *kṛṣṇa-mayī*—nondifferent from Lord Kṛṣṇa; *proktā*—called; *rādhikā*—Śrīmatī Rādhārāṇī; *para-devatā*—most worshipable; *sarva-lakṣmī-*

mayī—presiding over all the goddesses of fortune; *sarva-kāntiḥ*—in whom all splendor exists; *sanmohinī*—whose character completely bewilders Lord Kṛṣṇa; *parā*—the superior energy.

TRANSLATION

“The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. 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 *Bṛhad-gautamīya-tantra*.

TEXT 84

‘দেবী’ কহি দ্যোতমানা, পরমা সুন্দরী ।
কিম্বা, কৃষ্ণপূজা-ক্রীড়ার বসতি নগরী ॥ ৮৪ ॥

*‘devī’ kahi dyotamānā, paramā sundarī
kimvā, kṛṣṇa-pūjā-kṛīḍāra vasati nagarī*

SYNONYMS

devī—the word *devī*; *kahi*—I say; *dyotamānā*—shining; *paramā*—most; *sundarī*—beautiful; *kimvā*—or; *kṛṣṇa-pūjā*—of the worship of Lord Kṛṣṇa; *kṛīḍāra*—and of sports; *vasati*—the abode; *nagarī*—the town..

TRANSLATION

“Devī” means “resplendent and most beautiful.” Or else it means “the lovely abode of the worship and love sports of Lord Kṛṣṇa.”

TEXT 85

কৃষ্ণময়ী—কৃষ্ণ যার ভিতরে বাহিরে ।
যাঁহা যাঁহা নেত্র পড়ে তাঁহা কৃষ্ণ স্ফুরে ॥ ৮৫ ॥

*kṛṣṇamayī—kṛṣṇa yāra bhitare bāhire
yāñhā yāñhā netra paḍe tāñhā kṛṣṇa sphure*

SYNONYMS

kṛṣṇa-mayī—the word *kṛṣṇamayī*; *kṛṣṇa*—Lord Kṛṣṇa; *yāra*—of whom; *bhitare*—the within; *bāhire*—the without; *yāñhā yāñhā*—wherever; *netra*—the eyes; *paḍe*—fall; *tāñhā*—there; *kṛṣṇa*—Lord Kṛṣṇa; *sphure*—manifests.

TRANSLATION

“Kṛṣṇamayī” means “one whose within and without are Lord Kṛṣṇa.” She sees Lord Kṛṣṇa wherever She casts Her glance.

TEXT 86

কিম্বা, প্রেমরসময় কৃষ্ণের স্বরূপ ।
তাঁর শক্তি তাঁর সহ হয় একরূপ ॥ ৮৬ ॥

*kimvā, prema-rasamaya kṛṣṇera svarūpa
tāṅra śakti tāṅra saha haya eka-rūpa*

SYNONYMS

kimvā—or; *prema-rasa*—the mellows of love; *maya*—made of; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—the real nature; *tāṅra*—of Him; *śakti*—the energy; *tāṅra saha*—with Him; *haya*—there is; *eka-rūpa*—oneness.

TRANSLATION

Or, She is identical with Lord Kṛṣṇa, for She embodies the mellows of love. The energy of Lord Kṛṣṇa is identical with Him.

PURPORT

Kṛṣṇamayī has two different imports. First, a person who always thinks of Kṛṣṇa both within and without and who always remembers only Kṛṣṇa, wherever he goes or whatever he sees, is called *kṛṣṇamayī*. Also, since Kṛṣṇa’s personality is full of love, His loving potency, Rādhārāṇī, being nondifferent from Him, is called *kṛṣṇamayī*.

TEXT 87

কৃষ্ণাঙ্গা-পূর্তিরূপ করে আরাদনে ।
অতএব ‘রাধিকা’ নাম পুরাণে বাখানে ॥ ৮৭ ॥

*kṛṣṇa-vāñchā-pūrti-rūpa kare ārādhane
ataeva ‘rādhikā’ nāma purāṇe vākhāne*

SYNONYMS

kṛṣṇa-vāñchā—of the desire of Lord Kṛṣṇa; *pūrti-rūpa*—of the nature of fulfillment; *kare*—does; *ārādhane*—worship; *ataeva*—therefore; *rādhikā*—Śrīmatī Rādhikā; *nāma*—named; *purāṇe*—in the *Purāṇas*; *vākhāne*—in the description.

TRANSLATION

Her worship [ārādhana] consists of fulfilling the desires of Lord Kṛṣṇa. Therefore the *Purāṇas* call Her Rādhikā.

PURPORT

The name Rādhā is derived from the root word *ārādhana*, which means “worship.” The personality who excels all in worshipping Kṛṣṇa may therefore be called Rādhikā, the greatest servitor.

TEXT 88

অনয়ারাধিতো নুনং ভগবান্ হরিরীশ্বরঃ ।
যম্মো বিহায় গোবিন্দঃ প্রীতো যামনয়ত্রহঃ ॥ ৮৮ ॥

*anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yaṁ no vihāya govindaḥ
prīto yām anayat rahaḥ*

SYNONYMS

anayā—by this one; *ārādhitaḥ*—worshiped; *nūnam*—certainly; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Kṛṣṇa; *īśvaraḥ*—the Supreme Lord; *yat*—from which; *naḥ*—us; *vihāya*—leaving aside; *govindaḥ*—Govinda; *prītaḥ*—pleased; *yām*—whom; *anayat*—lead; *rahaḥ*—to a lonely place.

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 *Śrīmad-Bhāgavatam* (10.30.28).

TEXT 89

অতএব সর্বপূজ্যা, পরম-দেবতা ।
সর্বপালিকা, সর্ব-জগতের মাতা ॥ ৮৯ ॥

*ataeva sarva-pūjyā, parama-devatā
sarva-pālikā, sarva-jagatera mātā*

SYNONYMS

ataeva—therefore; *sarva-pūjyā*—worshipable by all; *parama*—supreme; *devatā*—goddess; *sarva-pālikā*—the protectress of all; *sarva-jagatera*—of all the universes; *mātā*—the mother.

TRANSLATION

Therefore Rādhā is parama-devatā, 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

‘সর্বলক্ষ্মী’-শব্দ পূর্বে করিয়াছি ব্যাখ্যান ।
সর্বলক্ষ্মীগণের তিঁহো হন অধিষ্ঠান ॥ ৯০ ॥

‘sarva-lakṣmī’-śabda pūrve kariyāchi vyākhyāna
sarva-lakṣmī-gaṇera tiñho hana adhiṣṭhāna

SYNONYMS

sarva-lakṣmī-śabda—the word *sarva-lakṣmī*; *pūrve*—previously; *kariyāchi*—I have done; *vyākhyāna*—explanation; *sarva-lakṣmī-gaṇera*—of all the goddesses of fortune; *tiñho*—She; *hana*—is; *adhiṣṭhāna*—abode.

TRANSLATIONS

I have already explained the meaning of “sarva-lakṣmī.” Rādhā is the original source of all the goddesses of fortune.

TEXT 91

কিন্বা, ‘সর্বলক্ষ্মী’—কৃষ্ণের ষড়্‌বিধ ঐশ্বর্য ।
তাঁর অধিষ্ঠাত্রী শক্তি—সর্বশক্তিঃবর্ষ ॥ ৯১ ॥

kimvā, ‘sarva-lakṣmī’—kṛṣṇera ṣaḍ-vidha aiśvarya
tānra adhiṣṭhātrī śakti—sarva-śakti-varya

SYNONYMS

kimvā—or; *sarva-lakṣmī*—the word *sarva-lakṣmī*; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaḍ-vidha*—six kinds; *aiśvarya*—opulences; *tānra*—of Him; *adhiṣṭhātrī*—chief; *śakti*—energy; *sarva-śakti*—of all energies; *varya*—the best.

TRANSLATION

Or “sarva-lakṣmī” indicates that She fully represents the six opulences of Kṛṣṇa. Therefore She is the supreme energy of Lord Kṛṣṇa.

TEXT 92

সর্ব-সৌন্দর্য-কান্তি বৈসয়ে যাঁহাতে ।
সর্বলক্ষ্মীগণের শোভা হয় যাঁহা হৈতে ॥ ৯২ ॥

sarva-saundarya-kānti vaisaye yāñhāte
sarva-lakṣmī-gaṇera śobhā haya yāñhā haite

SYNONYMS

sarva-saundarya—of all beauty; *kānti*—the splendor; *vaisaye*—sits; *yāñhāte*—in whom; *sarva-lakṣmī-gaṇera*—of all the goddesses of fortune; *śobhā*—the splendor; *haya*—is; *yāñhā haite*—from whom.

TRANSLATION

The word “sarva-kānti” indicates that all beauty and luster rest in Her body. All the lakṣmīs derive their beauty from Her.

TEXT 93

কিংবা ‘কান্তি’-শব্দে কৃষ্ণের সব ইচ্ছা কহে ।
কৃষ্ণের সকল বাঞ্ছা রাধাতেই রহে ॥ ৯৩ ॥

kimvā ‘kānti’-śabde kṛṣṇera saba icchā kahe
kṛṣṇera sakala vāñchā rādhātei rahe

SYNONYMS

kimvā—or; *kānti-śabde*—by the word *kānti*; *kṛṣṇera*—of Lord Kṛṣṇa; *saba*—all; *icchā*—desires; *kahe*—says; *kṛṣṇera*—of Lord Kṛṣṇa; *sakala*—all; *vāñchā*—desires; *rādhātei*—in Śrīmatī Rādhārāṇī; *rahe*—remain.

TRANSLATION

“Kānti” may also mean “all the desires of Lord Kṛṣṇa.” All the desires of Lord Kṛṣṇa rest in Śrīmatī Rādhārāṇī.

TEXT 94

রাধিকা করেন কৃষ্ণের বাঞ্ছিত পূরণ ।
‘সর্বকান্তি’-শব্দের এই অর্থ বিবরণ ॥ ৯৪ ॥

rādhikā karena kṛṣṇera vāñchita pūraṇa
‘sarva-kānti’-śabdera ei artha vivaraṇa

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; *karena*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *vāñchita*—desired object; *pūraṇa*—fulfilling; *sarva-kānti-śabdera*—of the word *sarva-kānti*; *ei*—this; *artha*—meaning; *vivaraṇa*—the description.

TRANSLATION

Śrīmatī Rādhikā fulfills all the desires of Lord Kṛṣṇa. This is the meaning of “sarva-kānti.”

TEXT 95

ଜଗତ୍‌ମୋହନ କୃଷ୍ଣ, ତୀହାର ମୋହିନୀ ।
ଅତଏବ ସମସ୍ତେର ପରା ଠାକୁରାଣୀ ॥ ୯୫ ॥

*jagat-mohana kṛṣṇa, tāñhāra mohinī
ataeva samastera parā ṭhākurāṇī*

SYNONYMS

jagat-mohana—enchanting the universe; *kṛṣṇa*—Lord Kṛṣṇa; *tāñhāra*—of Him; *mohinī*—the enchantress; *ataeva*—therefore; *samastera*—of all; *parā*—foremost; *ṭhākurāṇī*—goddess.

TRANSLATION

Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore She is the supreme goddess of all.

TEXT 96

ରାଧା—ପୂର୍ଣ୍ଣଶକ୍ତି, କୃଷ୍ଣ - ପୂର୍ଣ୍ଣଶକ୍ତିମାମ୍ ।
ଦୁଇ ବସ୍ତୁ ଭେଦ ନାହିଁ, ଶାସ୍ତ୍ର-ପରମାଣ ॥ ୯୬ ॥

*rādhā—pūrṇa-śakti, kṛṣṇa—pūrṇa-śaktimām
dui vastu bheda nāi, śāstra-paramāṇa*

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *pūrṇa-śakti*—the complete energy; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa-śaktimām*—the complete possessor of energy; *dui*—two; *vastu*—things; *bheda*—difference; *nai*—there is not; *śāstra-paramāṇa*—the evidence of revealed scripture.

TRANSLATION

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

TEXT 97

ସ୍ତ୍ରୁଗମଦ, ତାର ଗନ୍ଧ—ସୈଚ୍ଛେ ଅବିଚ୍ଛେଦ ।
ଅଗ୍ନି, ଜ୍ୱାଳାତେ—ସୈଚ୍ଛେ କଭୁ ନାହିଁ ଭେଦ ॥ ୯୭ ॥

*mṛgamada, tāra gandha—yaiche aviccheda
agni, jvālāte—yaiche kabhu nāhi bheda*

SYNONYMS

mṛgamada—musk; *tāra*—of that; *gandha*—fragrance; *yaiche*—just as; *aviccheda*—inseparable; *agni*—the fire; *javālāte*—temperature; *yaiche*—just as; *kabhu*—any; *nāhi*—there is not; *bheda*—difference.

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

TEXT 98

রাধাকৃষ্ণ ঐছে সদা একই স্বরূপ ।
লীলারস আশ্বাদিতে ধরে দুইরূপ ॥ ৯৮ ॥

rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui-rūpa

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; *aiche*—in this way; *sadā*—always; *eka-i*—one; *sva-rūpa*—nature; *līlā-rasa*—the mellows of a pastime; *āsvādite*—to taste; *dhare*—manifest; *dui-rūpa*—two forms.

TRANSLATION

Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes.

TEXTS 99-100

প্রেমভক্তি শিখাইতে আপনে অবতারি ।
রাধা-ভাব-কান্তি দুই অঙ্গীকার করি' ॥ ৯৯ ॥
শ্রীকৃষ্ণচৈতন্যরূপে কৈল অবতার ।
এই ত' পঞ্চম শ্লোকের অর্থ পরচার ॥ ১০০ ॥

prema-bhakti sikhāite āpane avatari
rādhā-bhāva-kānti dui aṅgikāra kari'

śrī-kṛṣṇa-caitanya-rūpe kaila avatāra
ei ta' pañcama ślokera artha paracāra

SYNONYMS

prema-bhakti—devotional service in love of Godhead; *sikhāite*—to teach; *āpane*—Himself; *avatari*—descending; *rādhā-bhāva*—the mood of Śrīmatī Rādhārānī; *kānti*—and luster; *dui*—two; *aṅgikāra kari'*—accepting; *śrī-kṛṣṇa-caitanya*—of Lord Caitanya

Mahāprabhu; *rūpe*—in the form; *kaila*—made; *avatāra*—incarnation; *ei*—this; *ta'*—certainly; *pañcama*—fifth; *ślokerā*—of the verse; *artha*—meaning; *paracāra*—proclamation.

TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā. Thus I have explained the meaning of the fifth verse.

TEXT 101

ষষ্ঠ শ্লোকের অর্থ করিতে প্রকাশ ।
প্রথমে কহিয়ে সেই শ্লোকের আভাস ॥ ১০১ ॥

ṣaṣṭha ślokerā artha karite prakāśa
prathame kahiye sei ślokerā ābhāsa

SYNONYMS

ṣaṣṭha—sixth; *ślokerā*—of the verse; *artha*—meaning; *karite*—to do; *prakāśa*—manifestation; *prathame*—first; *kahiye*—I shall speak; *sei*—that; *ślokerā*—of the verse; *ābhāsa*—hint.

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

TEXT 102

অবতারি' প্রভু প্রচারিল সংকীৰ্তন ।
এহো বাহ্য হেতু, পূর্বে করিয়াছি সূচন ॥ ১০২ ॥

avatari' prabhu pracārila saṅkīrtana
eho bāhya hetu, pūrve kariyāchi sūcana

SYNONYMS

avatari'—incarnating; *prabhu*—the Lord; *pracārila*—propagated; *saṅkīrtana*—the congregational chanting of the holy name; *eho*—this; *bāhya*—external; *hetu*—reason; *pūrve*—previously; *kariyāchi*—I have given; *sūcana*—indication.

TRANSLATION

The Lord came to propagate saṅkīrtana. That is an external purpose, as I have already indicated.

TEXT 103

অবতারের আর এক আছে মুখ্যবীজ ।
রসিকশেখর কৃষ্ণের সেই কার্য নিজ ॥ ১০৩ ॥

*avatārera āra eka āche mukhya-bīja
rasika-śekhara kṛṣṇera sei kārya nija*

SYNONYMS

avatārera—of the incarnation; *āra*—another; *eka*—one; *āche*—there is; *mukhya-bīja*—principal seed; *rasika-śekhara*—the foremost enjoyer of the mellows of love; *kṛṣṇera*—of Lord Kṛṣṇa; *sei*—that; *kārya*—business; *nija*—own.

TRANSLATION

There is a principal cause for Lord Kṛṣṇa's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

TEXT 104

অতি গূঢ় হেতু সেই ত্রিবিধ প্রকার ।
দামোদরস্বরূপ হৈতে যাহার প্রচার ॥ ১০৪ ॥

*ati gūḍha hetu sei tri-vidha prakāra
dāmodara-svarūpa haite yāhāra pracāra*

SYNONYMS

ati—very; *gūḍha*—esoteric; *hetu*—reason; *sei*—that; *tri-vidha*—three; *prakāra*—kinds; *dāmodara-svarūpa haite*—from Svarūpa Dāmodara; *yāhāra*—of which; *pracāra*—the proclamation.

TRANSLATION

That most confidential cause is threefold. Svarūpa Dāmodara has revealed it.

TEXT 105

স্বরূপ-গোসাঁঞি—প্রভুর অতি অন্তরঙ্গ ।
তাহাতে জানেন প্রভুর এসব প্রসঙ্গ ॥ ১০৫ ॥

*svarūpa-gosāñi—prabhura ati antaraṅga
tāhāte jānena prabhura e-saba prasaṅga*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhura*—of Lord Caitanya Mahāprabhu; *ati*—very; *antaraṅga*—confidential associate; *tāhāte*—by that; *jānena*—he knows; *prabhura*—of Lord Caitanya Mahāprabhu; *e-saba*—all these; *prasaṅga*—topics.

TRANSLATION

Svarūpa Gosāṇi 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, Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, 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 Māyāvādī *sannyāsī*. When he became a *brahmacārī*, he was given the name Śrī Dāmodara Svarūpa. He left Benares shortly after, without taking *sannyāsa*, and he came to Nīlācala, Jagannātha Purī, where Lord Caitanya was staying. He met Caitanya Mahāprabhu 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. Svarūpa Dāmodara 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.

Svarūpa Dāmodara has been identified as Lalitādevī, the second expansion of Rādhārāṇī. However, the authoritative *Gaura-gaṇoddeśa-dīpikā* of Kavi-karṇapūra describes Svarūpa Dāmodara as the same Viśākhādevī who serves the Lord in Goloka Vṛndāvana. Therefore it is to be understood that Śrī Svarūpa Dāmodara is a direct expansion of Rādhārāṇī who helps the Lord experience the attitude of Rādhārāṇī.

TEXT 106

রাধিকার ভাব-মূর্তি প্রভুর অন্তর ।

সেই ভাবে সুখ-দুঃখ উঠে নিরন্তর ॥ ১০৬ ॥

*rādhikāra bhāva-mūrti prabhura antara
sei bhāve sukha-duḥkha uṭhe nirantara*

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-mūrti*—the form of the emotions; *prabhura*—of Lord Caitanya Mahāprabhu; *antara*—the heart; *sei*—that; *bhāve*—in the condition; *sukha-duḥkha*—happiness and distress; *uṭhe*—arise; *nirantara*—constantly.

TRANSLATION

The heart of Lord Caitanya is the image of Śrī Rādhikā's emotions. Thus feelings of pleasure and pain arise constantly therein.

PURPORT

Lord Caitanya's heart was full of the feelings of Śrīmatī Rādhārāṇī, and His appearance resembled Hers. Svarūpa Dāmodara has explained His attitude as *rādha-*

bhāva-mūrti, the attitude of Rādhārāṇī. One who engages in sense gratification on the material platform can hardly understand *rādhā-bhāva*, but one who is freed from the demands of sense gratification can understand it. *Rādhā-bhāva* must be understood from the Gosvāmīs, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Śrīmatī Rādhārāṇī 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 Kṛṣṇa.

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 Dvārakā are the elevated form. The super-elevated position is reached in the manifestations of the pastimes of Vṛndāvana. The attitude of Lord Caitanya is certainly super-elevated.

From the life of Śrī Caitanya Mahāprabhu, an intelligent person engaged in pure devotional service can understand that He always felt separation from Kṛṣṇa within Himself. In that separation He sometimes felt that He had found Kṛṣṇa 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 *nāgara*, or the enjoyer of the damsels of Vraja, thus committing the mistake of *rasābhāsa*, or overlapping understanding.

TEXT 107

শেষলীলায় প্রভুর কৃষ্ণবিরহ-উন্মাদ ।
ভ্রমময় চেষ্টা, আর প্রলাপময় বাদ ॥ ১০৭ ॥

*śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda
bhrama-maya ceṣṭā, āra pralāpa-maya vāda*

SYNONYMS

śeṣa-līlāya—in the final pastimes; *prabhura*—of Lord Caitanya Mahāprabhu; *kṛṣṇa-viraha*—from separation from Lord Kṛṣṇa; *unmāda*—the madness; *bhrama-maya*—erroneous; *ceṣṭā*—efforts; *āra*—and; *pralāpa-maya*—delirious; *vāda*—talk.

TRANSLATION

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

PURPORT

Lord Śrī 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 Gosvāmīs, headed by Svarūpa Dāmodara. Doctrines like those of the *nāḍīyā-nāgarīs*, a class of so-called devotees, are never presented by authorized persons like Svarūpa Dāmodara or the six Gosvāmīs. The ideas of the *gaurāṅga-nāgarīs* are simply a mental concoction, and they are completely on the mental platform.

TEXT 108

রাধিকার ভাব যৈছে উদ্ধবদর্শনে ।
সেই ভাবে মত্ত প্রভু রহে রাত্রিদিনে ॥ ১০৮ ॥

*rādhikāra bhāva yaiche uddhava-darśane
sei bhāve matta prabhu rahe rātri-dine*

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva*—emotion; *yaiche*—just as; *uddhava-darśane*—in seeing Śrī Uddhava; *sei*—that; *bhāve*—in the state; *matta*—maddened; *prabhu*—Lord Caitanya Mahāprabhu; *rahe*—remains; *rātri-dine*—day and night.

TRANSLATION

Just as Rādhikā 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 Śrī Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Śrī Kṛṣṇa.

So-called devotees like the *sahajiyās* cheaply imagine they are meeting Kṛṣṇa in Vṛndāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Śrī Caitanya Mahāprabhu.

TEXT 109

রাত্রে প্রলাপ করে স্বরূপের কণ্ঠ ধরি' ।
আবেশে আপন ভাব কহয়ে উঘাড়ি' ॥ ১০৯ ॥

*rātre pralāpa kare svarūpera kaṅṭha dhari'
āveśe āpana bhāva kahaye ughāḍi'*

SYNONYMS

rātre—at night; *pralāpa*—delirium; *kare*—does; *svarūpera*—of Svarūpa Dāmodara; *kaṅṭha dhari*—embracing the neck; *āveśe*—in ecstasy; *āpana*—His own; *bhāva*—mood; *kahaye*—speaks; *ughāḍi*—exuberantly.

TRANSLATION

At night He talked incoherently in grief with His arms around Svarūpa Dāmodara's neck. He spoke out His heart in ecstatic inspiration.

TEXT 110

যবে যেই ভাব উঠে প্রভুর অন্তর ।
সেই গীতি-শ্লোকে সুখ দেন দামোদর ॥ ১১০ ॥

yabe yei bhāva uṭhe prabhura antara
sei gīti-śloke sukha dena dāmodara

SYNONYMS

yabe—when; *yei*—that; *bhāva*—mood; *uṭhe*—arises; *prabhura*—of Lord Caitanya Mahāprabhu; *antara*—in the heart; *sei*—that; *gīti*—by the song; *śloke*—or verse; *sukha*—happiness; *dena*—gives; *dāmodara*—Svarūpa Dāmodara.

TRANSLATION

Whenever a particular sentiment arose in His heart, Svarūpa Dāmodara satisfied Him by singing songs or reciting verses of the same nature.

TEXT 111

এবে কার্য নাহি কিছু এসব বিচারে ।
আগে ইহা বিবরিব করিয়া বিস্তারে ॥ ১১১ ॥

ebe kārya nāhi kichu e-saba vicāre
āge ihā vivariba kariyā vistāre

SYNONYMS

ebe—now; *kārya*—business; *nāhi*—there is not; *kichu*—any; *e-saba*—all these; *vicāre*—in the considerations; *āge*—ahead; *ihā*—this; *vivariba*—I shall describe; *kariyā*—doing; *vistāre*—in expanded detail.

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.

TEXT 112

পূর্বে ব্রজে কৃষ্ণের ত্রিবিধ বয়োধর্ম ।
কৌমার, পৌগণ্ড, আর কৈশোর অতিমর্ম ॥ ১১২ ॥

*pūrve vraje kṛṣṇera tri-vidha vayo-dharma
kaumāra, paugaṇḍa, āra kaiśora atimarma*

SYNONYMS

pūrve—previously; *vraje*—in Vraja; *kṛṣṇera*—of Lord Kṛṣṇa; *tri-vidha*—three sorts; *vayaḥ-dharma*—characteristics of age; *kaumāra*—childhood; *paugaṇḍa*—boyhood; *āra*—and; *kaiśora*—adolescence; *ati-marma*—the very core.

TRANSLATION

Formerly in Vraja Lord Kṛṣṇa displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

TEXT 113

বাৎসল্য-আবেশে কৈল কৌমার সফল ।
পৌগণ্ড সফল কৈল লঞা সখাবল ॥ ১১৩ ॥

*vātsalya-āveśe kaila kaumāra saphala
paugaṇḍa saphala kaila lañā sakhāvala*

SYNONYMS

vātsalya—of parental love; *āveśe*—in the attachment; *kaila*—made; *kaumāra*—childhood; *sa-phala*—fruitful; *paugaṇḍa*—boyhood; *sa-phala*—fruitful; *kaila*—made; *lañā*—taking along; *sakhā-āvala*—friends.

TRANSLATION

Parental affection made His childhood fruitful. His boyhood was successful with His friends.

TEXT 114

রাধিকাদি লঞা কৈল রাসাদি-বিলাস ।
বাঞ্ছা ভরি' আশ্বাদিল রসের নির্যাস ॥ ১১৪ ॥

*rādhikādi lañā kaila rāsādi-vilāsa
vāñchā bhari' āśvādila rasera niryāsa*

SYNONYMS

rādhikā-ādi—Śrīmatī Rādhārāṇī and the other *gopīs*; *lañā*—taking along; *kaila*—did; *rāsa-ādi*—beginning with the *rāsa* dance; *vilāsa*—pastimes; *vāñchā bhari*—fulfilling desires; *āsvādila*—He tasted; *rasera*—of mellow; *niryāsa*—the essence.

TRANSLATION

In youth He tasted the essence of *rasa*, fulfilling His desires in pastimes like the *rāsa* dance with Śrīmatī Rādhikā and the other *gopīs*.

TEXT 115

কৈশোর-বয়সে কাম, জগৎসকল ।
রাসাদি-লীলায় তিন করিল সফল ॥ ১১৫ ॥

kaiśora-vayase kāma, jagat-sakala
rāsādi-līlaya tina karila saphala

SYNONYMS

kaiśora-vayase—in the adolescent age; *kāma*—amorous love; *jagat-sakala*—the entire universe; *rāsa-ādi*—such as the *rāsa* dance; *līlaya*—by pastimes; *tina*—three; *karila*—made; *sa-phala*—successful.

TRANSLATION

In His youth Lord Kṛṣṇa made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the *rāsa* dance.

TEXT 116

সোহপি কৈশোরক-বয়সে মানয়নধুহৃদনঃ ।
রেমে স্ত্রীরত্নকুটস্থঃ ক্ষপাসু ক্ষপিতাহিতঃ ॥ ১১৬ ॥

so 'pi kaiśoraka-vayaḥ
mānayan madhu-sūdanaḥ
reme strī-ratna-kūṭasthaḥ
kṣapāsu kṣapitāhitaḥ

SYNONYMS

saḥ—He; *api*—especially; *kaiśoraka-vayaḥ*—the age of adolescence; *mānayan*—honoring; *madhu-sūdanaḥ*—the killer of the Madhu demon; *reme*—enjoyed; *strī-ratna*—of the *gopīs*; *kūṭa*—in multitudes; *sthaḥ*—situated; *kṣapāsu*—in the autumn nights; *kṣapita-ahitaḥ*—who destroys misfortune.

TRANSLATION

“Lord Madhusūdāna 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 *Viṣṇu Purāṇa* (5.13.60).

TEXT 117

বাচা হৃচিতশৰ্বরীৰতিকলাশ্ৰাগল্ভয়্যা রাধিকাং
 ত্ৰীড়াকুঞ্চিতলোচনাং বিৰচয়ন্নগ্ৰে সখীনাংমসৌ ।
 তদ্বক্ষোৰ্হচিত্ৰকেলিমকরীপাণ্ডিত্যপারং গতঃ
 কৈশোরং সফলীকরোতি কলয়ন্ কুঞ্জে বিহারং হরিঃ ॥১১৭॥

*vācā sūcita-sarvarī-rati-kalā-prāgalbhyayā rādhikāṁ
 vṛiḍā-kuñcita-locanāṁ viracayann agre sakhīnām asau
 tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāraṁ gataḥ
 kaiśoraṁ saphalī-karoti kalayan kuñje vihāraṁ hariḥ*

SYNONYMS

vācā—by speech; *sūcita*—revealing; *sarvarī*—of the night; *rati*—in amorous pastimes; *kalā*—of the portion; *prāgalbhyayā*—the importance; *rādhikāṁ*—Śrīmatī Rādhārāṇī; *vṛiḍā*—from shame; *kuñcita-locanām*—having Her eyes closed; *viracayan*—making; *agre*—before; *sakhīnām*—Her friends; *asau*—that one; *tad*—of Her; *vakṣaḥ-ruha*—on the breasts; *citra-keli*—with variegated pastimes; *makarī*—in drawing dolphins; *pāṇḍitya*—of cleverness; *pāraṁ*—the limit; *gataḥ*—who reached; *kaiśoraṁ*—adulthood; *saphalī-karoti*—makes successful; *kalayan*—performing; *kuñje*—in the bushes; *vihāraṁ*—pastimes; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“Lord Kṛṣṇa made Śrīmatī Rādhārāṇī 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 Śrī Rādhā and Her friends.”

PURPORT

This is a verse from the *Bhakti-rasāmṛta-sindhu* (2.1.231) of Śrīla Rūpa Gosvāmī.

TEXT 118

হরিরেষ ন চেদবাতরিশ্চন্থথুনায়াং মধুরাঙ্কি রাধিকা চ ।
 অভবিশ্চদিয়ং বৃথা বিসৃষ্টির্গকরাঙ্কন্ত বিশেষতস্তদাত্ৰ ॥১১৮॥

*harir eṣa na ced avātarīṣyan
mathurāyām madhurākṣi rādhikā ca
abhaviṣyad iyaṁ vṛthā viṣṣṭir
makarāṅkas tu viśeṣatas tadātra*

SYNONYMS

hariḥ—Lord Kṛṣṇa; *eṣaḥ*—this; *na*—not; *cet*—if; *avātarīṣyat*—would have descended; *mathurāyām*—in Mathurā; *madhura-akṣi*—O lovely-eyed (Paurṇamāsī); *rādhikā*—Śrīmatī Rādhikā; *ca*—and; *abhaviṣyat*—would have been; *iyam*—this; *vṛthā*—useless; *viṣṣṭiḥ*—the whole creation; *makara-aṅkaḥ*—the demigod of love, Cupid; *tu*—then; *viśeṣataḥ*—above all; *tadā*—then; *atra*—in this.

TRANSLATION

“O Paurṇamāsī, if Lord Hari had not descended in Mathurā with Śrīmatī Rādhārāṇī, this entire creation—and especially Cupid, the demigod of love—would have been useless.”

PURPORT

This verse is spoken by Śrī Vṛndādevī in the *Vidagdha-mādhava* (7.3) of Śrīla Rūpa Gosvāmī.

TEXTS 119-120

এই মত পূর্বে কৃষ্ণ রসের সদন ।
যত্নপি করিল রস-নির্ধাস-চর্ষণ ॥ ১১৯ ॥
তথাপি নহিল তিন বাঞ্ছিত পূরণ ।
তাছা আশ্বাদিতে যদি করিল যতন ॥ ১২০ ॥

*ei mata pūrve kṛṣṇa rasera sadana
yadyapi karila rasa-niryāsa-carvaṇa*

*tathāpi nahila tina vāñchita pūraṇa
tāhā āśvādite yadi karila yatana*

SYNONYMS

ei mata—like this; *pūrve*—previously; *kṛṣṇa*—Lord Kṛṣṇa; *rasera*—of mellows; *sadana*—the reservoir; *yadyapi*—even though; *karila*—did; *rasa*—of the mellows; *niryāsa*—the essence; *carvaṇa*—chewing; *tathāpi*—still; *nahila*—was not; *tina*—three; *vāñchita*—desired objects; *pūraṇa*—fulfilling; *tāhā*—that; *āśvādite*—to taste; *yadi*—though; *karila*—were made; *yatana*—efforts.

TRANSLATION

Even though Lord Kṛṣṇa, 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

ঠাহার প্রথম বাঞ্ছা করিয়ে ব্যাখ্যান ।
কৃষ্ণ কহে,—‘আমি হই রসের নিদান ॥ ১২১ ॥

tānhāra prathama vāñchā kariye vyākhyāna
kṛṣṇa kahe, — ‘āmi ha-i rasera nidāna

SYNONYMS

tānhāra—His; *prathama*—first; *vāñchā*—desire; *kariye*—I do; *vyākhyāna*—explanation; *kṛṣṇa*—Lord Kṛṣṇa; *kahe*—says; *āmi*—I; *ha-i*—am; *rasera*—of mellow; *nidāna*—primary cause.

TRANSLATION

I shall explain His first desire. Kṛṣṇa says: “I am the primary cause of all rasas.

TEXT 122

পূর্ণানন্দময় আমি চিন্ময় পূর্ণতত্ত্ব ।
রাধিকার প্রেমে আমা করায় উন্মত্ত ॥ ১২২ ॥

pūrṇānanda-maya āmi cinmaya pūrṇa-tattva
rādhikāra preme āmā karāya unmatta

SYNONYMS

pūrṇa-ānanda-maya—made of full joy; *āmi*—I; *cin-maya*—spiritual; *pūrṇa-tattva*—full of truth; *rādhikāra*—of Śrīmatī Rādhārāṇī; *preme*—the love; *āmā*—Me; *karāya*—makes; *unmatta*—maddened.

TRANSLATION

“I am the full spiritual truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad.

TEXT 123

না জানি রাখার প্রেমে আছে কত বল ।
যে বলে আমারে করে সর্বদা বিহ্বল ॥ ১২৩ ॥

nā jāni rādhāra preme āche kata bala
ye bale āmāre kare sarvadā vihvala

SYNONYMS

nā jāni—I do not know; *rādhāra*—of Śrīmatī Rādhārāṇī; *preme*—in the love; *āche*—there is; *kata*—how much; *bala*—strength; *ye*—which; *bale*—strength; *āmāre*—Me; *kare*—makes; *sarvadā*—always; *vihvala*—overwhelmed.

TRANSLATION

“I do not know the strength of Rādhā’s love, with which She always overwhelms Me.”

TEXT 124

রাধিকার প্রেম—গুরু, আমি—শিষ্য নট ।
সদা আমা নানা নৃত্যে নাচায় উদ্ভট ॥ ১২৪ ॥

*rādhikāra prema—guru, āmi—śiṣya naṭa
sadā āmā nānā nṛtye nācāya udbhaṭa*

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *prema*—the love; *guru*—teacher; *āmi*—I; *śiṣya*—disciple; *naṭa*—dancer; *sadā*—always; *āmā*—Me; *nānā*—various; *nṛtye*—in dances; *nācāya*—causes to dance; *udbhaṭa*—novel.

TRANSLATION

“The love of Rādhikā is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances.”

TEXT 125

কস্মাদবুন্দে প্রিয়সখি হরেঃ পাদমূলাৎ কুতোহসৌ
কুণ্ডারণ্যে কিমিহ কুরুতে নৃত্যশিক্ষাং গুরুঃ কঃ ।
তং ভবুর্ভিঃ প্রতিতরুলাতং দিগ্বিদিক্ষু স্ফুরন্তী
শৈলুশীব ভ্রমতি পরিতো নর্তয়ন্তী স্ব-পাশ্চাৎ ॥ ১২৫ ॥

*kasmād vṛnde priya-sakhi hareḥ pāda-mūlāt kuto 'sau
kuṇḍāraṇye kim iha kurute nṛtya-sikṣām guruḥ kaḥ
taṁ tvan-mūrṭiḥ prati-taru-lataṁ dig-vidikṣu sphurantī
śailūśīva bhramati parito nartayantī sva-pāścāt*

SYNONYMS

kasmāt—from where; *vṛnde*—O Vṛndā; *priya-sakhi*—O dear friend; *hareḥ*—of Lord Hari; *pāda-mūlāt*—from the lotus feet; *kutaḥ*—where; *asau*—that one (Lord Kṛṣṇa); *kuṇḍāraṇye*—in the forest on the bank of Rādhākuṇḍa; *kim*—what; *iha*—here; *kurute*—He does; *nṛtya-sikṣām*—dancing practice; *guruḥ*—teacher; *kaḥ*—who; *taṁ*—Him; *tvat-mūrṭiḥ*—Your form; *prati-taru-lataṁ*—on every tree and vine; *dig-vidikṣu*—in all directions; *sphurantī*—appearing; *śailūśī*—expert dancer; *iva*—like; *bhramati*—wanders; *paritaḥ*—all around; *nartayantī*—causing to dance; *sva-pāścāt*—behind.

TRANSLATION

“O my beloved friend Vṛndā, where are you coming from?”

“I am coming from the feet of Śrī Hari.”

“Where is He?”

“In the forest on the bank of Rādhākuṇḍa.”

“What is He doing there?”

“He is learning dancing.”

“Who is His master?”

“Your image, Rādhā, 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-līlāmṛta* (8.77) of Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 126

নিজ-প্রেমাস্বাদে মোর হয় যে আহ্লাদ ।

তাহা হ’তে কোটিগুণ রাধা-প্রেমাস্বাদ ॥ ১২৬ ॥

*nija-premāsvāde mora haya ye āhlāda
tāhā ha'te koṭi-guṇa rādhā-premāsvāda*

SYNONYMS

nija—own; *prema*—love; *āsvāde*—in tasting; *mora*—My; *haya*—there is; *ye*—whatever; *āhlāda*—pleasure; *tāhā ha'te*—than that; *koṭi-guṇa*—ten million times greater; *rādhā*—of Śrīmatī Rādhārāṇī; *prema-āsvāda*—the tasting of love.

TRANSLATION

“Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love.

TEXT 127

আমি যেহে পরস্পর বিরুদ্ধধর্মাশ্রয় ।

রাধাপ্রেম ভৈছে সদা বিরুদ্ধধর্মায় ॥ ১২৭ ॥

*āmi yaiche paraspara viruddha-dharmāśraya
rādhā-prema taiche sadā viruddha-dharma-maya*

SYNONYMS

āmi—I; *yaiche*—just as; *paraspara*—mutually; *viruddha-dharma*—of conflicting characteristics; *āśraya*—the abode; *rādhā-prema*—the love of Śrīmatī Rādhārāṇī; *taiche*—just so; *sadā*—always; *viruddha-dharma-maya*—consists of conflicting characteristics.

TRANSLATION

“Just as I am the abode of all mutually contradictory characteristics, so Rādhā’s love is always full of similar contradictions.

TEXT 128

রাধা-প্রেমা বিভু—যার বাড়িতে নাহি ঠাণ্ডা ।
তথাপি সে ক্রমে ক্রমে বাড়য়ে সদাই ॥ ১২৮ ॥

*rādhā-premā vibhu—yāra bāḍite nāhi ṭhāṇi
tathāpi se kṣaṇe kṣaṇe bāḍaye sadāi*

SYNONYMS

rādhā-premā—the love of Śrīmatī Rādhārāṇī; *vibhu*—all-pervading; *yāra*—of which; *bāḍite*—to increase; *nāhi*—there is not; *ṭhāṇi*—space; *tathāpi*—still; *se*—that; *kṣaṇe kṣaṇe*—every second; *bāḍaye*—increases; *sadāi*—always.

TRANSLATION

“Rādhā’s love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

TEXT 129

যাহা বই গুরু বস্তু নাহি স্ননিশ্চিত ।
তথাপি গুরুর ধর্ম গৌরব-বর্জিত ॥ ১২৯ ॥

*yāhā vai guru vastu nāhi suniścita
tathāpi gurura dharma gaurava-varjita*

SYNONYMS

yāhā—which; *vai*—besides; *guru*—great; *vastu*—thing; *nāhi*—there is not; *sunīścita*—quite certainly; *tathāpi*—still; *gurura*—of greatness; *dharma*—characteristics; *gaurava-varjita*—devoid of pride.

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

যাহা হৈতে স্ননির্মল দ্বিতীয় নাহি আর ।
তথাপি সর্বদা বাম্য-বক্র-ব্যবহার ॥ ১৩০ ॥

*yāhā haite sunirmala dvitīya nāhi āra
tathāpi sarvadā vāmya-vakra-vyavahāra*

SYNONYMS

yāhā haite—than which; *su-nirmala*—very pure; *dvitīya*—second; *nāhi*—there is not; *āra*—another; *tathāpi*—still; *sarvadā*—always; *vāmya*—perverse; *vakra*—crooked; *vyavahāra*—behavior.

TRANSLATION

“Nothing is purer than Her love. But its behavior is always perverse and crooked.”

TEXT 131

বিভূরপি কলয়ন্ সদাভির্দ্বিধিং
গুরুরপি গৌরবচর্ষয়া বিহীনঃ ।
মূহুরপচিতবক্রিমাপি শুদ্ধো
জয়তি মুরদ্বিষি রাধিকানুরাগঃ ॥ ১৩১ ॥

*vibhur api kalayan sadābhivṛddhiṁ
gurur api gaurava-caryayā vihīnaḥ
muhur upacita-vakrimāpi śuddho
jayati mura-dviṣi rādhikānurāgaḥ*

SYNONYMS

vibhuḥ—all-pervading; *api*—although; *kalayan*—making; *sadā*—always; *abhivṛddhim*—increase; *guruḥ*—important; *api*—although; *gaurava-caryayā vihīnaḥ*—without proud behavior; *muhuḥ*—again and again; *upacita*—increased; *vakrimā*—duplicity; *api*—although; *śuddhaḥ*—pure; *jayati*—all glories to; *mura-dviṣi*—for Kṛṣṇa, the enemy of the demon Mura; *rādhikā*—of Śrīmatī Rādhārāṇī; *anurāgaḥ*—the love.

TRANSLATION

“All glories to Rādhā’s love for Kṛṣṇa, 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 *Dāna-keli-kaumudī* (2) of Śrīla Rūpa Gosvāmī.

TEXT 132

সেই প্রেমার শ্রীরাধিকা পরম ‘আশ্রয়’ ।
সেই প্রেমার আমি হই কেবল ‘বিষয়’ ॥ ১৩২ ॥

sei premāra śrī-rādhikā parama 'āśraya'
sei premāra āmi ha-i kevala 'viṣaya'

SYNONYMS

sei—that; *premāra*—of the love; *śrī-rādhikā*—Śrīmatī Rādhārāṇī; *parama*—highest; *āśraya*—abode; *sei*—that; *premāra*—of the love; *āmi*—I; *ha-i*—am; *kevala*—only; *viṣaya*—object.

TRANSLATION

“Śrī Rādhikā is the highest abode of that love, and I am its only object.

TEXT 133

বিষয়জাতীয় সুখ আমার আশ্বাদ ।
 আমা হৈতে কোটিগুণ আশ্রয়ের আহ্লাদ ॥ ১৩৩ ॥

viṣaya-jātīya sukha āmāra āsvāda
āmā haite koṭi-guṇa āśrayera āhlāda

SYNONYMS

viṣaya-jātīya—relating to the object; *sukha*—happiness; *āmāra*—My; *āsvāda*—tasting; *āmā haite*—than Me; *koṭi-guṇa*—ten million times more; *āśrayera*—of the abode; *āhlāda*—pleasure.

TRANSLATION

“I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater.

TEXT 134

আশ্রয়জাতীয় সুখ পাইতে মন ধায় ।
 যত্নে আশ্বাদিতে নারি, কি করি উপায় ॥ ১৩৪ ॥

āśraya-jātīya sukha pāite mana dhāya
yatne āsvādite nāri, ki kari upāya

SYNONYMS

āśraya-jātīya—relating to the abode; *sukha*—happiness; *pāite*—to obtain; *mana*—the mind; *dhāya*—chases; *yatne*—by effort; *āsvādite*—to taste; *nāri*—I am unable; *ki*—what; *kari*—I do; *upāya*—way.

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

কভু যদি এই প্রেমার হইয়ে আশ্রয় ।
তবে এই প্রেমানন্দের অনুভব হয় ॥ ১৩৫ ॥

*kabhu yadi ei premāra ha-iye āśraya
tabe ei premānandera anubhava haya*

SYNONYMS

kabhu—sometime; *yadi*—if; *ei*—this; *premāra*—of the love; *ha-iye*—I become; *āśraya*—the abode; *tabe*—then; *ei*—this; *prema-ānandera*—of the joy of love; *anubhava*—experience; *haya*—there is.

TRANSLATION

“If sometime I can be the abode of that love, only then may I taste its joy.”

PURPORT

Viṣaya and *āśraya* are two very significant words relating to the reciprocation between Kṛṣṇa and His devotee. The devotee is called the *āśraya*, and his beloved, Kṛṣṇa, is the *viṣaya*. Different ingredients are involved in the exchange of love between the *āśraya* and *viṣaya*, which are known as *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicārī*. *Vibhāva* is divided into the two categories *ālabhana* and *uddīpana*. *Ālabhana* may be further divided into *āśraya* and *viṣaya*. In the loving affairs of Rādhā and Kṛṣṇa, Rādhārāṇī is the *āśraya* feature and Kṛṣṇa the *viṣaya*. The transcendental consciousness of the Lord tells Him, “I am Kṛṣṇa, and I experience pleasure as the *viṣaya*. The pleasure enjoyed by Rādhārāṇī, the *āśraya*, is many times greater than the pleasure I feel.” Therefore, to feel the pleasure of the *āśraya* category, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 136

এত চিন্তি' রহে কৃষ্ণ পরমকৌতুকী ।
হৃদয়ে বাড়িয়ে প্রেম-লোভ ধক্ধকি ॥ ১৩৬ ॥

*eta cinti' rahe kṛṣṇa parama-kautukī
hṛdaye bāḍaye prema-lobha dhakdhaki*

SYNONYMS

eta cinti'—thinking this; *rahe*—remains; *kṛṣṇa*—Lord Kṛṣṇa; *parama-kautukī*—the supremely curious; *hṛdaye*—in the heart; *bāḍaye*—increases; *prema-lobha*—eager desire for love; *dhakdhaki*—blazing.

TRANSLATION

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

TEXT 137

এই এক, শুন আর লোভের প্রকার ।
 অমার্ঘ্য দেখি' কৃষ্ণ করেন বিচার ॥ ১৩৭ ॥

*ei eka, śuna āra lobhera prakāra
 sva-mādhurya dekhi' kṛṣṇa karena vicāra*

SYNONYMS

ei—this; *eka*—one; *śuna*—please hear; *āra*—another; *lobhera*—of eager desire; *prakāra*—type; *sva-mādhurya*—own sweetness; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *vicāra*—consideration.

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Kṛṣṇa began to consider.

TEXT 138

অদ্ভুত, অনন্ত, পূর্ণ মোর মধুরিমা ।
 ত্রিজগতে ইহার কেহ নাহি পায় সীমা ॥ ১৩৮ ॥

*adbhuta, ananta, pūrṇa mora madhurimā
 tri-jagate ihāra keha nāhi pāya sīmā*

SYNONYMS

adbhuta—wonderful; *ananta*—unlimited; *pūrṇa*—full; *mora*—My; *madhurimā*—sweetness; *tri-jagate*—in the three worlds; *ihāra*—of this; *keha*—someone; *nāhi*—not; *pāya*—obtains; *sīmā*—limit.

TRANSLATION

“My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

TEXT 139

এই প্রেমদ্বারে নিত্য রাধিকা একলি ।
 আমার মার্ঘ্যামৃত আশ্বাদে সকলি ॥ ১৩৯ ॥

*ei prema-dvāre nitya rādhikā ekali
 āmāra mādhyāmṛta āsvāde sakali*

SYNONYMS

ei—this; *prema-dvāre*—by means of the love; *nitya*—always; *rādhikā*—Śrīmatī Rādhārāṇī; *ekali*—only; *āmāra*—of Me; *mādhyāmṛta*—the nectar of the sweetness; *āsvāde*—tastes; *sakali*—all.

TRANSLATION

“Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness.

TEXT 140

যত্বপি নির্মল রাধার সৎপ্রেমদর্পণ ।
তথাপি স্বচ্ছতা ভার বাঢ়ে ক্ষণে ক্ষণ ॥ ১৪০ ॥

yadyapi nirmala rādhāra sat-prema-darpaṇa
tathāpi svacchatā tāra bāḍhe kṣaṇe kṣaṇa

SYNONYMS

yadyapi—although; *nirmala*—pure; *rādhāra*—of Śrīmatī Rādhārāṇī; *sat-prema*—of real love; *darpaṇa*—the mirror; *tathāpi*—still; *svacchatā*—transparency; *tāra*—of that; *bāḍhe*—increases; *kṣaṇe kṣaṇa*—every moment.

TRANSLATION

“Although Rādhā’s love is pure like a mirror, its purity increases at every moment.

TEXT 141

আমার মাধুর্য নাহি বাঢ়িতে অবকাশে ।
এ-দর্পণের আগে নব নব রূপে ভাসে ॥ ১৪১ ॥

āmāra mādhyura nāhi bāḍhite avakāṣe
e-darpaṇera āge nava nava rūpe bhāse

SYNONYMS

āmāra—of Me; *mādhyura*—sweetness; *nāhi*—not; *bāḍhite*—to increase; *avakāṣe*—opportunity; *e-darpaṇera āge*—in front of this mirror; *nava nava*—newer and newer; *rūpe*—in beauty; *bhāse*—shines.

TRANSLATION

“My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

TEXT 142

মনমাধুর্য রাধার প্রেম - দৌঁছে হোড় করি’ ।
ক্ষণে ক্ষণে বাড়ে দৌঁছে, কেহ নাহি হারি ॥ ১৪২ ॥

man-mādhyura rādhāra prema—doñhe hoḍa kari’
kṣaṇe kṣaṇe bāḍe doñhe, keha nāhi hāri

SYNONYMS

mat-mādhurya—My sweetness; *rādhāra*—of Śrīmatī Rādhārāṇī; *prema*—the love; *doñhe*—both together; *hoḍa kari'*—challenging; *kṣaṇe kṣaṇe*—every second; *bāḍe*—increase; *doñhe*—both; *keha nāhi*—no one; *hāri*—defeated.

TRANSLATION

“There is constant competition between My sweetness and the mirror of Rādhā’s love. They both go on increasing, but neither knows defeat.

TEXT 143

আমার মাধুর্য নিত্য নব নব হয় ।
স্ব-স্ব-প্রেম-অনুরূপ ভুক্তে আশ্বাদয় ॥ ১৪৩ ॥

āmāra mādhurya nitya nava nava haya
sva-sva-prema-anurūpa bhakte āsvādaya

SYNONYMS

āmāra—of Me; *mādhurya*—the sweetness; *nitya*—always; *nava nava*—newer and newer; *haya*—is; *sva-sva-prema-anurūpa*—according to one’s own love; *bhakte*—the devotee; *āsvādaya*—tastes.

TRANSLATION

“My sweetness is always newer and newer. Devotees taste it according to their own respective love.

TEXT 144

দর্পণাত্তে দেখি' যদি আপন মাধুরী ।
আশ্বাদিতে হয় লোভ, আশ্বাদিতে নারি ॥ ১৪৪ ॥

darpaṇādye dekhi' yadi āpana mādhurī
āsvādite haya lobha, āsvādite nāri

SYNONYMS

darpaṇa-ādye—beginning in ‘a mirror; *dekhi'*—seeing; *yadi*—if; *āpana*—own; *mādhurī*—sweetness; *āsvādite*—to taste; *haya*—there is; *lobha*—desire; *āsvādite*—to taste; *nāri*—I am not able.

TRANSLATION

“If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

TEXT 145

বিচার করিয়ে যদি আশ্বাদ-উপায় ।
রাধিকাস্বরূপ হইতে তবে মন ধায় ॥ ১৪৫ ॥

*vicāra kariye yadi āsvāda-upāya
rādhikā-svarūpa ha-ite tabe mana dhāya*

SYNONYMS

vicāra—consideration; *kariye*—I do; *yadi*—if; *āsvāda*—to taste; *upāya*—way; *rādhikā-svarūpa*—the nature of Śrīmatī Rādhārāṇī; *ha-ite*—to become; *tabe*—then; *mana*—mind; *dhāya*—chases.

TRANSLATION

“If I deliberate on a way to taste it, I find that I hanker for the position of Rādhikā.”

PURPORT

Kṛṣṇa’s attractiveness is wonderful and unlimited. No one can know the end of it. Śrīmatī Rādhārāṇī alone can relish such extensiveness from Her position in the *āśraya* category. The mirror of Śrīmatī Rādhārāṇī’s transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Kṛṣṇa. In the mirror of Rādhārāṇī’s heart, the transcendental features of Kṛṣṇa appear increasingly new and fresh. In other words, the attraction of Kṛṣṇa increases in proportion to the understanding of Śrīmatī Rādhārāṇī. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Rādhārāṇī’s attitude of increasing love, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 146

অপরিকলিতপূর্বঃ কশ্চমংকারকারী
স্ফুরতি মম গরীয়ানেষ মাধুর্ষপূর্বঃ ।
অমমহমপি হস্ত প্রেক্ষ্য যং লুব্ধচেতাঃ
সরভসম্পভোক্তুং কাময়ে রাধিকেব ॥ ১৪৬ ॥

*aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyāṇ eṣa mādhyā-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktūṁ kāmaye rādhikeva*

SYNONYMS

aparikalita—not experienced; *pūrvaḥ*—previously; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphurati*—manifests; *mama*—My; *garīyāṇ*—more great; *eṣaḥ*—this;

mādhurya-pūraḥ—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

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 Śrīmatī Rādhārāṇī.”

PURPORT

This text is from the *Lalita-mādhava* (8.34) of Śrīla Rūpa Gosvāmī. It was spoken by Lord Kṛṣṇa when He saw the beauty of His own reflection in a jeweled fountain in Dvārakā.

TEXT 147

কৃষ্ণমাধুর্যের এক স্বাভাবিক বল ।
কৃষ্ণআদি নরনারী করয়ে চঞ্চল ॥ ১৪৭ ॥

kṛṣṇa-mādhuryera eka svābhāvika bala
kṛṣṇa-ādi nara-nārī karaye cañcala

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *mādhuryera*—of the sweetness; *eka*—one; *svābhāvika*—natural; *bala*—strength; *kṛṣṇa*—Lord Kṛṣṇa; *ādi*—beginning with; *nara-nārī*—men and women; *karaye*—makes; *cañcala*—perturbed.

TRANSLATION

The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.

TEXT 148

শ্রবণে, দর্শনে আকর্ষয়ে সর্বমন ।
আপনা আশ্বাদিতে কৃষ্ণ করেন যতন ॥ ১৪৮ ॥

śravaṇe, darśane ākarṣaye sarva-mana
āpanā āsvādite kṛṣṇa karena yatana

SYNONYMS

śravaṇe—in hearing; *darśane*—in seeing; *ākarṣaye*—attracts; *sarva-mana*—all minds; *āpanā*—Himself; *āsvādite*—to taste; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—makes; *yatana*—efforts.

TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness.

TEXT 149

এ মাধুর্যামৃত পান সদা যেই করে ।
ভৃষ্ণাশান্তি নহে, ভৃষ্ণা বাঢ়ে নিরন্তরে ॥ ১৪৯ ॥

*e mādhuryāmṛta pāna sadā yei kare
tṛṣṇā-śānti nahe, tṛṣṇā bāḍhe nirantare*

SYNONYMS

e—this; *mādhurya-amṛta*—nectar of sweetness; *pāna*—drinks; *sadā*—always; *yei*—that person who; *kare*—does; *tṛṣṇā-śānti*—satisfaction of thirst; *nahe*—there is not; *tṛṣṇā*—thirst; *bāḍhe*—increases; *nirantare*—constantly.

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

TEXT 150

অতৃপ্ত হইয়া করে বিধির নিন্দন ।
অবিদগ্ধ বিধি ভাল না জানে সৃজন ॥ ১৫০ ॥

*atṛpta ha-iyā kare vidhira nindana
avidagdha vidhi bhāla nā jāne sṛjana*

SYNONYMS

atṛpta—unsatisfied; *ha-iyā*—being; *kare*—do; *vidhira*—of Lord Brahmā; *nindana*—blaspheming; *avidagdha*—inexperienced; *vidhi*—Lord Brahmā; *bhāla*—well; *nā jāne*—does not know; *sṛjana*—creating.

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahmā, saying that he does not know the art of creating well and is simply inexperienced.

TEXT 151

কোটি নেত্র নাহি দিল, সবে দিল দুই ।
তাহাতে নিমেষ,—কৃষ্ণ কি দেখিব মুঞি ॥ ১৫১ ॥

*koṭi netra nāhi dila, sabe dila dui
tāhāte nimeṣa, — kṛṣṇa ki dekhiba muñi*

SYNONYMS

koṭi—ten million; *netra*—eyes; *nāhi dila*—did not give; *sabe*—to all; *dila*—gave; *dui*—two; *tāhāte*—in that; *nimeṣa*—a blink; *kṛṣṇa*—Lord Kṛṣṇa; *ki*—how; *dekhiba*—shall see; *muñi*—I.

TRANSLATION

He has not given millions of eyes to see the beauty of Kṛṣṇa. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Kṛṣṇa?

TEXT 152

অটতি যদ্ভবানহি কাননং, ক্ৰটিযুগায়তে ত্বামপশ্যতাম্ ।
কুটিলকুন্তলং শ্ৰীমুখঞ্চ তে, জড় উদীক্ষতাং পক্ষকৃদশাম্ ॥ ১৫২ ॥

*aṭati yad bhavān ahni kānanam
truṭir yugāyate tvām apaśyatām
kuṭīla-kuntalam śrī-mukhaṁ ca te
jaḍa udīkṣatām pakṣma-kṛd dṛśām*

SYNONYMS

aṭati—goes; *yat*—when; *bhavān*—Your Lordship; *ahni*—in the day; *kānanam*—to the forest; *truṭiḥ*—half a second; *yugāyate*—appears like a *yuga*; *tvām*—You; *apaśyatām*—of those not seeing; *kuṭīla-kuntalam*—adorned with curled hair; *śrī-mukham*—beautiful face; *ca*—and; *te*—Your; *jaḍaḥ*—stupid; *udīkṣatām*—looking at; *pakṣma-kṛt*—the maker of eyelashes; *dṛśām*—of the eyes.

TRANSLATION

[The *gopīs* say:] “O Kṛṣṇa, 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 *gopīs* in *Śrīmad-Bhāgavatam* (10.31.15).

TEXT 153

গোপ্যশ্চ কৃষ্ণমুপলভ্য চিরাদভীষ্টং
যৎপ্রেক্ষণে দৃশিষু পক্ষকৃতং শপস্তু ।
দৃগ্ভির্হৃদিকৃতমলং পরিবৃত্য সর্বা-
স্তম্ভাবমাপুরপি নিত্যযুজাং ছুরাপম্ ॥ ১৫৩ ॥

*gopyaś ca kṛṣṇam upalabhya cirāt abhīṣṭarṅ
yat-prekṣaṇe dṛśīṣu pakṣma-kṛtarṅ śapanti
dṛgbhir hṛdi-kṛtam alarṅ parirabhya sarvās
tat-bhāvam āpur api nitya-yujāṅ durāpam*

SYNONYMS

gopyaḥ—the *gopīs*; *ca*—and; *kṛṣṇam*—Lord Kṛṣṇa; *upalabhya*—seeing; *cirāt*—after a long time; *abhīṣṭam*—desired object; *yat-prekṣaṇe*—in the seeing of whom; *dṛśīṣu*—in the eyes; *pakṣma-kṛtam*—the maker of eyelashes; *śapanti*—curse; *dṛgbhiḥ*—with the eyes; *hṛdi-kṛtam*—who entered the heart; *alam*—enough; *parirabhya*—embracing; *sarvāḥ*—all; *tat-bhāvam*—that highest stage of joy; *āpuḥ*—obtained; *api*—although; *nitya-yujām*—by perfected *yogīs*; *durāpam*—difficult to obtain.

TRANSLATION

“The *gopīs* saw their beloved Kṛṣṇa at Kurukṣetra 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 *yogīs* can attain it. The *gopīs* cursed the creator for creating eyelids that interfered with their vision.”

PURPORT

This text is from *Śrīmad-Bhāgavatam* (10.82.40).

TEXT 154

কৃষ্ণাবলোকন বিনা নেত্র ফল নাহি আন ।
যেই জন কৃষ্ণ দেখে, সেই ভাগ্যবান্ ॥ ১৫৪ ॥

*kṛṣṇāvalokana vinā netra phala nāhi āna
yei jana kṛṣṇa dekhe, sei bhāgyavān*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avalokana*—looking at; *vinā*—without; *netra*—the eyes; *phala*—fruit; *nāhi*—not; *āna*—other; *yei*—who; *jana*—the person; *kṛṣṇa*—Lord Kṛṣṇa; *dekhe*—sees; *sei*—he; *bhāgyavān*—very fortunate.

TRANSLATION

There is no other consummation for the eyes than the sight of Kṛṣṇa. Whoever sees Him is most fortunate indeed.

TEXT 155

অক্ষত্যাং ফলমিদং ন পরং বিদ্যামঃ
সখ্যঃ পশুনহুবিবেশয়তোর্বয়শ্চৈঃ ।

বক্তুং ব্রজেশম্ভয়োরম্ভবেগুজ্জুষ্টং
 যৈৰ্বা নিপীতমহুরক্তকটাক্ৰমোক্ৰম্ ॥ ১৫৫ ॥

*akṣaṇvatām phalam idam na param vidāmaḥ
 sakhyaḥ paśūn anuviveśayator vayasyaiḥ
 vaktram vrajeśa-sutayor anuveṇu-juṣṭam
 yair vā nipītam anurakta-kaṭākṣa-mokṣam*

SYNONYMS

akṣaṇ-vatām—of those who have eyes; *phalam*—the fruit; *idam*—this; *na*—not; *param*—other; *vidāmaḥ*—we know; *sakhyaḥ*—O friends; *paśūn*—the cows; *anuviveśayatoḥ*—causing to enter one forest from another; *vayasyaiḥ*—with Their friends of the same age; *vaktram*—the faces; *vraja-iśa*—of Mahārāja Nanda; *sutayoḥ*—of the two sons; *anuveṇu-juṣṭam*—possessed of flutes; *yaiḥ*—by which; *vā*—or; *nipītam*—imbibed; *anurakta*—loving; *kaṭa-akṣa*—glances; *mokṣam*—giving off.

TRANSLATION

[The *gopīs* say:] “O friends, those eyes that see the beautiful faces of the sons of Mahārāja 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 Vṛndāvana. For those who have eyes, we think there is no greater object of vision.”

PURPORT

Like the *gopīs*, one can see Kṛṣṇa continuously if one is fortunate enough. In the *Brahma-saṁhitā* it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Śyāmasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from *Śrīmad-Bhāgavatam* (10.21.7) was sung by the *gopīs* on the advent of the *śarat* season.

TEXT 156

গোপ্যাস্তপঃ কিমচরন্ যদমুশ্চ রূপং
 লাবণ্যসারমসমোক্ষমনন্তসিদ্ধম্ ।
 দৃগ্ভিঃ পিবন্ত্যনুসবান্নিনবং ছুরাপ-
 মেকান্তধাম যশসঃ শ্ৰিয় ঐশ্বর্য ॥ ১৫৬ ॥

*gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
 lāvaṇya-sāram asamordhvaṁ ananya-siddham
 dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
 ekānta-dhāma yaśasaḥ śriya aiśvarasya*

SYNONYMS

gopyaḥ—the *gopīs*; *tapāḥ*—austerities; *kim*—what; *acaran*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpam*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *aiśvarasya*—of opulence.

TRANSLATION

[The women of Mathurā say:] “What austerities must the *gopīs* have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, 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 *Śrīmad-Bhāgavatam* (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa and Balarāma in the arena with King Kaṁsa’s great wrestlers Muṣṭika and Cāṇūra.

TEXT 157

অপূর্ব মাধুরী কৃষ্ণের, অপূর্ব ভার বল ।
যাহার শ্রবণে মন হয় টলমল ॥ ১৫৭ ॥

apūrva mādhuri kṛṣṇera, apūrva tāra bala
yāhāra śravaṇe mana haya ṭalamala

SYNONYMS

apūrva—unprecedented; *mādhuri*—sweetness; *kṛṣṇera*—of Lord Kṛṣṇa; *apūrva*—unprecedented; *tāra*—of that; *bala*—the strength; *yāhāra*—of which; *śravaṇe*—in hearing; *mana*—the mind; *haya*—becomes; *ṭalamala*—unsteady.

TRANSLATION

The sweetness of Lord Kṛṣṇa is unprecedented, and its strength is also unprecedented. Simply by hearing of such beauty, the mind becomes unsteady.

TEXT 158

কৃষ্ণের মাধুর্যে কৃষ্ণে উপজয় লোভ ।
সম্যক্ আশ্বাদিতে নারে, মনে রহে ক্ৰোভ ॥ ১৫৮ ॥

kṛṣṇera mādhye kṛṣṇe upajaya lobha
samyak āśvādite nāre, mane rahe kṛsobha

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *mādhurye*—in the sweetness; *kṛṣṇe*—in Lord Kṛṣṇa; *upajaya*—arises; *lobha*—eager desire; *samyak*—fully; *āsvādite*—to taste; *nāre*—is not able; *mane*—in the mind; *rahe*—remains; *kṣobha*—sorrow.

TRANSLATION

Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

TEXT 159

এই ত' দ্বিতীয় হেতুর কহিল বিবরণ ।
তৃতীয় হেতুর এবে শুনহ লক্ষণ ॥ ১৫৯ ॥

ei ta' dvitīya hetura kahila vivaraṇa
tṛtīya hetura ebe śunaha lakṣaṇa

SYNONYMS

ei—this; *ta'*—certainly; *dvitīya*—second; *hetura*—of the reason; *kahila*—has been said; *vivaraṇa*—description; *tṛtīya*—the third; *hetura*—of the reason; *ebe*—now; *śunaha*—please hear; *lakṣaṇa*—the characteristic.

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

TEXT 160

অত্যন্তনিগূঢ় এই রসের সিদ্ধান্ত ।
স্বরূপগোসাঁঞি মাত্র জানেন একান্ত ॥ ১৬০ ॥

atyanta-nigūḍha ei rasera siddhānta
svarūpa-gosāṅgi mātra jānena ekānta

SYNONYMS

atyanta—extremely; *nigūḍha*—deep; *ei*—this; *rasera*—of mellow; *siddhānta*—conclusion; *svarūpa-gosāṅgi*—Svarūpa Dāmodara Gosvāmī; *mātra*—only; *jānena*—knows; *ekānta*—much.

TRANSLATION

This conclusion of rasa is extremely deep. Only Svarūpa Dāmodara knows much about it.

TEXT 161

ষেবা কেহ অন্য জানে, সেহো তাঁহা হৈতে ।
চৈতন্যগোসাঁঞির তেঁহ অত্যন্ত মর্ম যাতে ॥ ১৬১ ॥

yebā keha anya jāne, seho tāñhā haite
caitanya-gosāñira teñha atyanta marma yāte

SYNONYMS

yebā—whoever; *keha*—someone; *anya*—other; *jāne*—knows; *seho*—he; *tāñhā haite*—from him (Svarūpa Dāmodara); *caitanya-gosāñira*—of Lord Caitanya Mahāprabhu; *teñha*—he; *atyanta*—extremely; *marma*—secret core; *yāte*—since.

TRANSLATION

Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahāprabhu.

TEXT 162

গোপীগণের প্রেমের ‘রূঢ়ভাব’ নাম ।
বিশুদ্ধ নির্মল প্রেম, কভু নহে কাম ॥ ১৬২ ॥

gopī-gaṇera premera ‘rūḍha-bhāva’ nāma
viśuddha nirmala prema, kabhu nahe kāma

SYNONYMS

gopī-gaṇera—of the *gopīs*; *premera*—of the love; *rūḍha-bhāva*—*rūḍha-bhāva*; *nāma*—named; *viśuddha*—pure; *nirmala*—spotless; *prema*—love; *kabhu*—at any time; *nahe*—is not; *kāma*—lust.

TRANSLATION

The love of the *gopīs* is called *rūḍha-bhāva*. It is pure and spotless. It is not at any time lust.

PURPORT

As already explained, the position of the *gopīs* in their loving dealings with Kṛṣṇa is transcendental. Their emotion is called *rūḍha-bhāva*. 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

‘প্রেমৈব গোপরমাণং কাম ইত্যগমং প্রথাম্ ।’
ইত্যাঙ্কবাদয়োহপ্যেতং বাঙ্কন্তি ভগবৎপ্রিয়াঃ ॥ ১৬৩ ॥

*premaiva gopa-rāmāṇāṁ
kāma ity agamat prathām
ity uddhavādayo 'py etam
vāñchanti bhagavat-priyāḥ*

SYNONYMS

premā—love; *eva*—only; *gopa-rāmāṇām*—of the women of Vraja; *kāmaḥ*—lust; *iti*—as; *agamat*—went to; *prathām*—fame; *iti*—thus; *uddhava-ādayaḥ*—headed by Śrī Uddhava; *api*—even; *etam*—this; *vāñchanti*—desire; *bhagavat-priyāḥ*—dear devotees of the Supreme Personality of Godhead.

TRANSLATION

“The pure love of the gopīs has become celebrated by the name ‘lust’. The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love.”

PURPORT

This is a verse from *Bhakti-rasāmṛta-sindhu* (1.2.285,286).

TEXT 164

কাম, প্রেম,—দৌহাকার বিভিন্ন লক্ষণ ।
লৌহ আর হেম যৈছে স্বরূপে বিলক্ষণ ॥ ১৬৪ ॥

*kāma, prema,—doḥhākāra vibhinna lakṣaṇa
lauha āra hema yaiche svarūpe vilakṣaṇa*

SYNONYMS

kāma—lust; *prema*—love; *doḥhākāra*—of the two; *vibhinna*—separate; *lakṣaṇa*—symptoms; *lauha*—iron; *āra*—and; *hema*—gold; *yaiche*—just as; *svarūpe*—in nature; *vilakṣaṇa*—different.

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

আক্সেসিয়প্রীতি-বাঙ্গা—ভারে বলি ‘কাম’ ।
কুক্সেসিয়প্রীতি-ইচ্ছা ধরে ‘প্রেম’ নাম ॥ ১৬৫ ॥

*ātmendriya-prīti-vāñchā—tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma*

SYNONYMS

ātmā-indriya-prīti—for the pleasure of one's own senses; *vāñchā*—desires; *tāre*—to that; *bali*—I say; *kāma*—lust; *kṛṣṇa-indriya-prīti*—for the pleasure of Lord Kṛṣṇa's senses; *icchā*—desire; *dhare*—holds; *prema*—love; *nāma*—the name.

TRANSLATION

The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love].

PURPORT

The revealed scriptures describe pure love as follows:

*sarvathā dhvaṁsa-rahitaṁ
saty api dhvaṁsa-kāraṇe
yad bhāva-bandhanaṁ yūnoḥ
sa premā parikīrtaḥ*

“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 *gopīs* were bound to Kṛṣṇa 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 Kṛṣṇa happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Śrī Kṛṣṇa. There was not the slightest tinge of sexual love between the *gopīs* and Kṛṣṇa.

The author of *Śrī Caitanya-caritāmṛta* 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 Kṛṣṇa, 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 Śrī Kṛṣṇa. 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

কামের তাৎপর্য—নিজসম্ভোগ কেবল ।
কৃষ্ণসুখতাৎপর্য-মাত্র প্রেম তা' প্রবল ॥ ১৬৬ ॥

*kāmera tātparya—nija-sambhoga kevala
kṛṣṇa-sukha-tātparya-mātra prema ta' prabala*

SYNONYMS

kāmera—of lust; *tātparya*—the intent; *nija*—own; *sambhoga*—enjoyment; *kevala*—only; *kṛṣṇa-sukha*—for Lord Kṛṣṇa's happiness; *tātparya*—the intent; *mātra*—only; *prema*—love; *ta'*—certainly; *prabala*—powerful.

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Kṛṣṇa, and thus it is very powerful.

TEXTS 167-169

লোকধর্ম, বেদধর্ম, দেহধর্ম, কর্ম ।
লজ্জা, ধৈর্য, দেহসুখ, আত্মসুখ-মর্ম ॥ ১৬৭ ॥
দুস্ত্যজ আর্ষপথ, নিজ পরিজন ।
স্বজনে করয়ে যত তাড়ন-ভৎসন ॥ ১৬৮ ॥
সর্বভ্যাগ করি' করে কৃষ্ণের ভজন ।
কৃষ্ণসুখহেতু করে প্রেম-সেবন ॥ ১৬৯ ॥

*loka-dharma, veda-dharma, deha-dharma, karma
lajjā, dhairya, deha-sukha, ātma-sukha-marma*

*dustyaja ārya-patha, nija parijana
sva-jane karaye yata tāḍana-bhartsana*

*sarva-tyāga kari' kare kṛṣṇera bhajana
kṛṣṇa-sukha-hetu kare prema-sevana*

SYNONYMS

loka-dharma—customs of the people; *veda-dharma*—Vedic injunctions; *deha-dharma*—necessities of the body; *karma*—fruitive work; *lajjā*—bashfulness; *dhairya*—patience; *deha-sukha*—the happiness of the body; *ātma-sukha*—the happiness of the self; *marma*—the essence; *dustyaja*—difficult to give up; *ārya-patha*—the path of *varṇāśrama*; *nija*—own; *parijana*—family members; *sva-jane*—one's own family; *karaye*—do; *yata*—all; *tāḍana*—punishment; *bhartsana*—scolding; *sarva-tyāga kari'*—

giving up everything; *kare*—do; *kṛṣṇera*—of Lord Kṛṣṇa; *bhajana*—worship; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *kare*—do; *prema*—out of love; *sevana*—service.

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varṇāśrama dharma, which is difficult to give up—the gopīs have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

TEXT 170

ইহাকে কহিয়ে কৃষ্ণে দৃঢ় অনুরাগ ।
স্বচ্ছ ধৌতবস্ত্রে যৈছে নাহি কোন দাগ ॥ ১৭০ ॥

ihāke kahiye kṛṣṇe dṛḍha anurāga
svaccha dhauta-vastre yaiche nāhi kona dāga

SYNONYMS

ihāke—this; *kahiye*—I say; *kṛṣṇe*—in Lord Kṛṣṇa; *dṛḍha*—strong; *anurāga*—love; *svaccha*—pure; *dhauta*—clean; *vastre*—in cloth; *yaiche*—just as; *nāhi*—not; *kona*—some; *dāga*—mark.

TRANSLATION

That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain.

PURPORT

The author of *Śrī Caitanya-caritāmṛta* advises everyone to give up all engagements of sense gratification and, like the *gopīs*, dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Kṛṣṇa in *Bhagavad-gītā*. 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. Śrīla Bhaktivinoda Ṭhākura 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 Kṛṣṇa.

TEXT 171

অভাব কাম-শ্লেমে বহুত অন্তর ।
কাম—অক্লান্তমঃ, শ্লেম—নির্মল ভাস্কর ॥ ১৭১ ॥

*ataeva kāma-preme bahuta antara
kāma—andha-tamaḥ, prema—nirmala bhāskara*

SYNONYMS

ataeva—therefore; *kāma-preme*—in lust and love; *bahuta*—much; *antara*—space between; *kāma*—lust; *andha-tamaḥ*—blind darkness; *prema*—love; *nirmala*—pure; *bhāskara*—sun.

TRANSLATION

Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

TEXT 172

অতএব গোপীগণের নাহি কামগন্ধ ।
কৃষ্ণসুখ লাগি মাত্র, কৃষ্ণ সে সম্বন্ধ ॥ ১৭২ ॥

*ataeva gopī-gaṇera nāhi kāma-gandha
kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha*

SYNONYMS

ataeva—therefore; *gopī-gaṇera*—of the *gopīs*; *nāhi*—not; *kāma-gandha*—the slightest bit of lust; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *lāgi*—for; *mātra*—only; *kṛṣṇa*—Lord Kṛṣṇa; *se*—that; *sambandha*—the relationship.

TRANSLATION

Thus there is not the slightest taint of lust in the *gopīs*' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

TEXT 173

যতে স্জাতচরণাম্বুরুহং স্তনেষু
ভীতাঃ শনৈঃ প্রিয় দধীমহি কর্কশেষু ।
তেনাটবীমটসি তদ্ব্যথতে ন কিং স্বিং
কূর্পাদিভিভ্রমতি ধীর্ভবদায়ুষাং নঃ ॥ ১৭৩ ॥

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm ṭasi tad vyathate na kiṁ svīṅ
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

SYNONYMS

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaṣeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavat-āyusām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

“O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. 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 *Śrīmad-Bhāgavatam* (10.31.19) was spoken by the *gopīs* when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

TEXT 174

আত্ম-সুখ-দুঃখে গোপীর নাহিক বিচার ।
কৃষ্ণসুখহেতু চেষ্টা মনোব্যবহার ॥ ১৭৪ ॥

ātma-sukha-duḥkhe gopīra nāhika vicāra
kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra

SYNONYMS

ātma-sukha-duḥkhe—in personal happiness or distress; *gopīra*—of the *gopīs*; *nāhika*—not; *vicāra*—consideration; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa’s happiness; *ceṣṭā*—activity; *manaḥ*—of the mind; *vyavahāra*—the business.

TRANSLATION

The *gopīs* do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa.

TEXT 175

কৃষ্ণ লাগি’ আর সব করে পরিত্যাগ ।
কৃষ্ণসুখহেতু করে শুদ্ধ অনুরাগ ॥ ১৭৫ ॥

kṛṣṇa lāgi’ āra saba kare parityāga
kṛṣṇa-sukha-hetu kare śuddha anurāga

SYNONYMS

kṛṣṇa lāgi'—for Lord Kṛṣṇa; *āra*—other; *saba*—all; *kare*—do; *parityāga*—give up; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *kare*—do; *śuddha*—pure; *anurāga*—attachments.

TRANSLATION

They renounced everything for Kṛṣṇa. They have pure attachment to giving Kṛṣṇa pleasure.

TEXT 176

এবং মদর্থোজ্জ্বিতলোকবেদ-
 স্বানাং হি বো ময্যনুভূতয়েঃবলাঃ ।
 ময়া পরোক্শং ভজতা তিরোহিতং
 মাসুয়িতুং মার্হথ তং প্রিয়ং প্রিয়াঃ ॥ ১৭৬ ॥

*evaṁ mad-arthojjhita-loka-veda-
 svānāṁ hi vo mayy anuvṛttaye 'balāḥ
 mayā paroḥṣaṁ bhajatā tirohitam
 māsūyituṁ mārthata tat priyaṁ priyāḥ*

SYNONYMS

evam—thus; *mat-artha*—for Me; *ujjhita*—rejected; *loka*—popular customs; *veda*—Vedic injunctions; *svānām*—own families; *hi*—certainly; *vaḥ*—of you; *mayi*—Me; *anuvṛttaye*—to increase regard for; *abalāḥ*—O women; *mayā*—by Me; *paroḥṣam*—invisible; *bhajatā*—favoring; *tirohitam*—withdrawn from sight; *mā*—Me; *asūyitum*—to be displeased with; *mā arthata*—you do not deserve; *tat*—therefore; *priyam*—who is dear; *priyāḥ*—O dear ones.

TRANSLATION

“O My beloved gopīs, 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 *Śrīmad-Bhāgavatam* (10.32.21) was spoken by Lord Kṛṣṇa when He returned to the arena of the *rāsa-līlā*.

TEXT 177

কৃষ্ণের প্রতিজ্ঞা এক আছে পূর্ব হৈতে ।
 যে ঘৈছে ভজে, কৃষ্ণ তারে ভজে তৈছে ॥ ১৭৭ ॥

*kṛṣṇera pratijñā eka āche pūrva haite
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *pratijñā*—promise; *eka*—one; *āche*—there is; *pūrva haite*—from before; *ye*—whoever; *yaiche*—just as; *bhaje*—he worships; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—to him; *bhaje*—reciprocates; *taiche*—just so.

TRANSLATION

Lord Kṛṣṇa has a promise from before to reciprocate with His devotees according to the way they worship Him.

TEXT 178

যে যথা মাং প্রপত্ত্বন্তে তাংস্তথৈব ভজাম্যহম্ ।
মম বর্জাম্ববর্তন্তে মনুষ্যাঃ পার্থ সর্বশঃ ॥ ১৭৮ ॥

*ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

SYNONYMS

ye—those who; *yathā*—as; *mām*—to Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—follow; *manuṣyāḥ*—men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

TRANSLATION

“In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

PURPORT

Kṛṣṇa was never ungrateful to the *gopīs*, for as He declares to Arjuna in this verse from *Bhagavad-gītā* (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 *gopīs* attained the highest goal, and Lord Caitanya affirmed that there is no higher method of worshipping God than that followed by the *gopīs*.

TEXT 179

সে প্রতিজ্ঞা ভঙ্গ হৈল গোপীর ভজনে ।
তাহাতে প্রমাণ কৃষ্ণ-শ্রীমুখবচনে ॥ ১৭৯ ॥

*se pratijñā bhaṅga haila gopīra bhajane
tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane*

SYNONYMS

se—that; *pratijñā*—promise; *bhaṅga haila*—was broken; *gopīra*—of the *gopīs*; *bhajane*—by the worship; *tāhāte*—in that; *pramāṇa*—the proof; *kṛṣṇa*—of Lord Kṛṣṇa; *śrī-mukha-vacane*—by the words from the mouth.

TRANSLATION

That promise has been broken by the worship of the *gopīs*, as Lord Kṛṣṇa Himself admits.

TEXT 180

ন পারয়েহং নিরবদ্যসংযুজ্যং
স্বাস্থ্যকৃত্যং বিবুধ্যুযাপি বঃ ।
যা মাহভজন্ দুর্জয়গেহশৃঙ্খলাঃ
সংবৃশ্য তদ্বঃ প্রতিযাতু সাধুনা ॥ ১৮০ ॥

*na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyusaṁpi vaḥ
yā mābhajan durjaya-geha-śṛṅghalāḥ
saṁvṛśya tad vaḥ pratiyātu sādhunā*

SYNONYMS

na—not; *pāraye*—am able to make; *aham*—I; *niravadya-saṁyujām*—to those who are completely free from deceit; *sva-sādhu-kṛtyam*—proper compensation; *vibudhāyusā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yāḥ*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya-geha-śṛṅghalāḥ*—the chains of household life, which are difficult to overcome; *saṁvṛśya*—cutting; *tad*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

TRANSLATION

“O *gopīs*, I am not able to repay My debt for your spotless service, even within a lifetime of *Brahmā*. 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 *Śrīmad-Bhāgavatam* (10.32.22) was spoken by Śrī Kṛṣṇa Himself when He returned to the *gopīs* upon hearing their songs of separation.

TEXT 181

তবে যে দেখিয়ে গোপীর নিজদেহে প্রীতি ।
সেহো ত' কৃষ্ণের লাগি, জানিহ নিশ্চিত ॥ ১৮১ ॥

tabe ye dekhiye gopīra nija-dehe prīta
seho ta' kṛṣṇera lāgi, jāniha niścita

SYNONYMS

tabe—now; *ye*—whatever; *dekhiye*—we see; *gopīra*—of the *gopīs*; *nija-dehe*—in their own bodies; *prīta*—affection; *seho*—that; *ta'*—certainly; *kṛṣṇera lāgi*—for Lord Kṛṣṇa; *jāniha*—know; *niścita*—for certain.

TRANSLATION

Now whatever affection we see the *gopīs* show in their own bodies, know it for certain to be only for the sake of Lord Kṛṣṇa.

PURPORT

The selfless love of Godhead exhibited by the *gopīs* cannot have any parallel. We should not, therefore, misunderstand the carefulness of the *gopīs* in their personal decoration. The *gopīs* dressed themselves as beautifully as possible, just to make Kṛṣṇa happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Śrī Kṛṣṇa, taking for granted that their bodies were meant for His enjoyment. They dressed themselves on the understanding that Kṛṣṇa would be happy by seeing and touching them.

TEXT 182

এই দেহ কৈলুঁ আমি কৃষ্ণে সমর্পণ ।
তাঁর ধন তাঁর ইহা সম্বোগ-সাধন ॥ ১৮২ ॥

'ei deha kailuñ āmi kṛṣṇe samarpaṇa
tāñra dhana tāñra ihā sambhoga-sādhana

SYNONYMS

ei—this; *deha*—body; *kailuñ*—have done; *āmi*—I; *kṛṣṇe*—to Lord Kṛṣṇa; *sarpaṇa*—offering; *tāñra*—of Him; *dhana*—the wealth; *tāñra*—of Him; *ihā*—this; *sambhoga-sādhana*—brings about the enjoyment.

TRANSLATION

[The gopīs think:] “I have offered this body to Lord Kṛṣṇa. He is its owner, and it brings Him enjoyment.

TEXT 183

এদেহ-দর্শন-স্পর্শে কৃষ্ণ-সন্তোষণ’ ।
এই লাগি’ করে দেহের মার্জন-ভূষণ ॥ ১৮৩ ॥

*e-deha-darśana-sparśe kṛṣṇa-santoṣaṇa’
ei lāgi’ kare dehera mārjana-bhūṣaṇa*

SYNONYMS

e-deha—of this body; *darśana*—by sight; *sparśe*—and touch; *kṛṣṇa*—of Lord Kṛṣṇa; *santoṣaṇa*—the satisfaction; *ei lāgi’*—for this; *kare*—they do; *dehera*—of the body; *mārjana*—cleaning; *bhūṣaṇa*—decorating.

TRANSLATION

“Kṛṣṇa finds joy in seeing and touching this body.” It is for this reason that they cleanse and decorate their bodies.

TEXT 184

নিজাঙ্গমপি যা গোপেয়া মমেতি সমুপাসতে ।
তাভ্যঃ পরং ন মে পার্থ নিগূঢ়প্রেমভাজনম্ ॥ ১৮৪ ॥

*nijāṅgam api yā gopyo
mameti samupāsate
tābhyaḥ paraṁ na me pārtha
nigūḍha-prema-bhājanam*

SYNONYMS

nija-āṅgam—own body; *api*—although; *yāḥ*—who; *gopyaḥ*—the gopīs; *mama*—Mine; *iti*—thus thinking; *samupāsate*—engage in decorating; *tābhyaḥ*—than them; *param*—greater; *na*—not; *me*—for Me; *pārtha*—O Arjuna; *nigūḍha-prema*—of deep love; *bhājanam*—receptacles.

TRANSLATION

“O Arjuna, there are no greater receptacles of deep love for Me than the gopīs, who cleanse and decorate their bodies because they consider them Mine.”

PURPORT

This verse is spoken by Lord Kṛṣṇa in the *Ādi Purāṇa*.

TEXT 185

আর এক অদ্ভুত গোপীভাবের স্বভাব ।
বুদ্ধির গোচর নহে ষাহার প্রভাব ॥ ১৮৫ ॥

*āra eka adbhuta gopī-bhāvera svabhāva
buddhira gocara nahe yāhāra prabhāva*

SYNONYMS

āra—another; *eka*—one; *adbhuta*—wonderful; *gopī-bhāvera*— of the emotion of the *gopīs*; *svabhāva*—nature; *buddhira*—of the intelligence; *gocara*—an object of perception; *nahe*—is not; *yāhāra*—of which; *prabhāva*—the power.

TRANSLATION

There is another wonderful feature of the emotion of the *gopīs*. Its power is beyond the comprehension of the intelligence.

TEXT 186

গোপীগণ করে যবে কৃষ্ণ-দর্শন ।
সুখবাহু নাহি, সুখ হয় কোটিগুণ ॥ ১৮৬ ॥

*gopī-gaṇa kare yabe kṛṣṇa-darśana
sukha-vāñchā nāhi, sukha haya koṭi-guṇa*

SYNONYMS

gopī-gaṇa—the *gopīs*; *kare*—do; *yabe*—when; *kṛṣṇa-darśana*—seeing Lord Kṛṣṇa; *sukha-vāñchā*—desire for happiness; *nāhi*—there is not; *sukha*—the happiness; *haya*—there is; *koṭi-guṇa*—ten million times.

TRANSLATION

When the *gopīs* see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure.

TEXT 187

গোপিকা-দর্শনে কৃষ্ণের যে আনন্দ হয় ।
তাহা হৈতে কোটিগুণ গোপী আনন্দ হয় ॥ ১৮৭ ॥

*gopikā-darśane kṛṣṇera ye ānanda haya
tāhā haite koṭi-guṇa gopī āsvādaya*

SYNONYMS

gopikā-darśane—in seeing the *gopīs*; *kṛṣṇera*—of Lord Kṛṣṇa; *ye*—whatever; *ānanda*—joy; *haya*—there is; *tāhā haite*—than that; *koṭi-guṇa*—ten million times more; *gopī*—the *gopīs*; *āsvādaya*—taste.

TRANSLATION

The *gopīs* taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them.

PURPORT

The wonderful characteristics of the *gopīs* are beyond imagination. They have no desire for personal satisfaction, yet when Kṛṣṇa is happy by seeing them, that happiness of Kṛṣṇa makes the *gopīs* a million times more happy than Kṛṣṇa Himself.

TEXT 188

তঁ। সবার নাহি নিজসুখ-অনুরোধ ।
তথাপি বাঢ়য়ে সুখ, পড়িল বিরোধ ॥ ১৮৮ ॥

tāṅ sabāra nāhi nija-sukha-anurodha
tathāpi bāḍhaye sukha, paḍila virodha

SYNONYMS

tāṅ—all of them; *sabāra*—of all of them; *nāhi*—not; *nija-sukha*—for their own happiness; *anurodha*—entreaty; *tathāpi*—still; *bāḍhaye*—increases; *sukha*—happiness; *paḍila*—happened; *virodha*—contradiction.

TRANSLATION

The *gopīs* have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.

TEXT 189

এ বিরোধের এক মাত্র দেখি সমাধান ।
গোপিকার সুখ কৃষ্ণসুখে পর্যবসান ॥ ১৮৯ ॥

e virodhera eka mātra dekhi samādhāna
gopikāra sukha kṛṣṇa-sukhe paryavasāna

SYNONYMS

e—this; *virodhera*—of the contradiction; *eka*—one; *mātra*—only; *dekhi*—I see; *samādhāna*—solution; *gopikāra*—of the *gopīs*; *sukha*—the happiness; *kṛṣṇa-sukhe*—in the happiness of Lord Kṛṣṇa; *paryavasāna*—the conclusion.

TRANSLATION

For this contradiction I see only one solution: the joy of the *gopīs* lies in the joy of their beloved Kṛṣṇa.

PURPORT

The situation of the *gopīs* is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Śrī Kṛṣṇa's sense of happiness is limited by the happiness of the *gopīs*. Devotees at Vṛndāvana therefore try to serve the *gopīs*, namely Rādhārāṇī and Her associates. If one gains the favor of the *gopīs*, he easily gains the favor of Kṛṣṇa because on the recommendation of the *gopīs* Kṛṣṇa at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the *gopīs* instead of Kṛṣṇa. But His contemporaries misunderstood Him, and for this reason Lord Caitanya renounced the order of householder life and became a *sannyāsī*.

TEXT 190

গোপিকা-দর্শনে কৃষ্ণের বাঢ়ে প্রফুল্লতা ।
সে মাধুর্য বাঢ়ে যার নাহিক সমতা ॥ ১৯০ ॥

gopikā-darśane kṛṣṇera bāḍhe praphullatā
se mādhyura bāḍhe yāra nāhika samatā

SYNONYMS

gopikā-darśane—in seeing the *gopīs*; *kṛṣṇera*—of Lord Kṛṣṇa; *bāḍhe*—increases; *praphullatā*—the cheerfulness; *se*—that; *mādhyura*—sweetness; *bāḍhe*—increases; *yāra*—of which; *nāhika*—there is not; *samatā*—equality.

TRANSLATION

When Lord Kṛṣṇa sees the *gopīs*, His joy increases, and His unparalleled sweetness increases also.

TEXT 191

আমার দর্শনে কৃষ্ণ পাইল এত সুখ ।
এই সুখে গোপীর প্রফুল্ল অঙ্গমুখ ॥ ১৯১ ॥

āmāra darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha

SYNONYMS

āmāra darśane—in seeing me; *kṛṣṇa*—Lord Kṛṣṇa; *pāila*—obtained; *eta*—so much; *sukha*—happiness; *ei*—this; *sukhe*—in happiness; *gopīra*—of the *gopīs*; *praphulla*—full-blown; *aṅga-mukha*—bodies and faces.

TRANSLATION

[The gopīs think:] “Kṛṣṇa has obtained so much pleasure by seeing me.” That thought increases the fullness and beauty of their faces and bodies.

TEXT 192

গোপী-শোভা দেখি' কৃষ্ণের শোভা বাড়ে যত ।
কৃষ্ণ-শোভা দেখি' গোপীর শোভা বাড়ে তত ॥ ১৯২ ॥

*gopī-śobhā dekhi' kṛṣṇera śobhā bāḍhe yata
kṛṣṇa-śobhā dekhi' gopīra śobhā bāḍhe tata*

SYNONYMS

gopī-śobhā—the beauty of the *gopīs*; *dekhi'*—seeing; *kṛṣṇera*—of Lord Kṛṣṇa; *śobhā*—the beauty; *bāḍhe*—increases; *yata*—as much as; *kṛṣṇa-śobhā*—the beauty of Lord Kṛṣṇa; *dekhi'*—seeing; *gopīra*—of the *gopīs*; *śobhā*—the beauty; *bāḍhe*—increases; *tata*—that much.

TRANSLATION

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopīs. And the more the gopīs see Lord Kṛṣṇa's beauty, the more their beauty increases.

TEXT 193

এইমত পরস্পর পড়ে হুড়াহুড়ি ।
পরস্পর বাড়ে, কেহ মুখ নাহি মুড়ি ॥ ১৯৩ ॥

*ei-mata paraspara paḍe huḍāhuḍi
paraspara bāḍhe, keha mukha nāhi muḍi*

SYNONYMS

ei-mata—like this; *paraspara*—reciprocal; *paḍe*—happens; *huḍāhuḍi*—jostling; *paraspara*—mutually; *bāḍhe*—increases; *keha*—someone; *mukha*—face; *nāhi*—not; *muḍi*—covering.

TRANSLATION

In this way a competition takes place between them in which no one acknowledges defeat.

TEXT 194

কিন্তু কৃষ্ণের সুখ হয় গোপী-রূপ-গুণে ।
তাঁর সুখে সুখবৃদ্ধি হয়ে গোপীগুণে ॥ ১৯৪ ॥

*kintu kṛṣṇera sukha haya gopī-rūpa-guṇe
tānra sukhe sukha-vṛddhi haye gopī-guṇe*

SYNONYMS

kintu—but; *kṛṣṇera*—of Lord Kṛṣṇa; *sukha*—the happiness; *haya*—is; *gopī-rūpa-guṇe*—in the qualities and beauty of the *gopīs*; *tāhira*—of Him; *sukhe*—in the happiness; *sukha-vṛddhi*—increase of happiness; *haye*—there is; *gopī-gaṇe*—in the *gopīs*.

TRANSLATION

Kṛṣṇa, however, derives pleasure from the beauty and good qualities of the *gopīs*. And when the *gopīs* see His pleasure, the joy of the *gopīs* increases.

TEXT 195

অতএব সেই সুখ কৃষ্ণ-সুখ পোষে ।
এই হেতু গৌপী-প্রেমে নাহি কাম-দোষে ॥ ১৯৫ ॥

ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe

SYNONYMS

ataeva—therefore; *sei*—that; *sukha*—happiness; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *poṣe*—nourishes; *ei*—this; *hetu*—reason; *gopī-preme*—in the love of the *gopīs*; *nāhi*—there is not; *kāma-doṣe*—the fault of lust.

TRANSLATION

Therefore we find that the joy of the *gopīs* nourishes the joy of Lord Kṛṣṇa. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful *gopīs* Kṛṣṇa becomes enlivened, and this enlivens the *gopīs*, whose youthful faces and bodies blossom. This competition of increasing beauty between the *gopīs* and Kṛṣṇa, 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 *gopīs*' intense desire to satisfy Kṛṣṇa surcharges the entire scene with pure love of Godhead, with not a spot of sexual indulgence.

TEXT 196

উপেত্য পথি স্তন্দরীততিভিরাভিৰভ্যচিৎ
স্মিতাস্কুরকরস্বিতৈর্নটদপাক্ৰভঙ্গীশঠৈঃ ।
স্তন-স্তম্বকসঞ্চরয়নচঞ্চরীকাঞ্চলং
ত্রজে বিজয়িনং ভজে বিপিনদেশতঃ কেশবম্ ॥ ১৯৬ ॥

*upetya pathi sundarī-tatibhir ābhir abhyarcitaṁ
smitāṅkura-karambitair naṭad apāṅga-bhaṅgīśataiḥ
stana-stavaka-sañcaran nayana-cañcarikāñcalam
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam*

SYNONYMS

upetya—having mounted their palaces; *pathi*—on the path; *sundarī-tatibhiḥ ābhiḥ*—by the women of Vraja; *abhyarcitaṁ*—who is worshiped; *smita-āṅkura-karambitaiḥ*—intermingled with the sprouts of gentle smiles; *naṭad*—dancing; *apāṅga*—of glances; *bhaṅgīśataiḥ*—with a hundred manners; *stana-stavaka*—the multitude of breasts; *sañcarat*—wandering about; *nayana*—of the two eyes; *cañcarika*—like bees; *añcalam*—Him whose corners; *vraje*—in Vraja; *vijayinam*—coming; *bhaje*—I worship; *vipina-deśataḥ*—from the forest; *keśavam*—Lord Keśava.

TRANSLATION

“I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopīs, 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 gopīs’ breasts.”

PURPORT

This statement appears in the *Keśavāṣṭaka* (8) of the *Stava-mālā*, compiled by Śrīla Rūpa Gosvāmī.

TEXT 197

আর এক গোপীপ্রেমের স্বাভাবিক চিহ্ন ।
যে প্রকারে হয় প্রেম কামগন্ধহীন ॥ ১৯৭ ॥

*āra eka gopī-premera svābhāvika cihna
ye prakāre haya prema kāma-gandha-hīna*

SYNONYMS

āra—another; *eka*—one; *gopī-premera*—of the love of the gopīs; *svābhāvika*—natural; *cihna*—symptom; *ye*—which; *prakāre*—in the way; *haya*—is; *prema*—the love; *kāma-gandha-hīna*—without a trace of lust.

TRANSLATION

There is another natural symptom of the gopīs’ love that shows it to be without a trace of lust.

TEXT 198

গোপীপ্রেমে করে কৃষ্ণমাধুর্যের পুষ্টি ।
মাধুর্যে বাচ্য প্রেম হঞা মহাভূষ্টি ॥ ১৯৮ ॥

*gopī-preme kare kṛṣṇa-mādhuryera puṣṭi
mādhurye bāḍhāya prema hañā mahā-tuṣṭi*

SYNONYMS

gopī-preme—the love of the *gopīs*; *kare*—does; *kṛṣṇa-mādhuryera*—of the sweetness of Lord Kṛṣṇa; *puṣṭi*—nourishment; *mādhurye*—the sweetness; *bāḍhāya*—causes to increase; *prema*—the love; *hañā*—being; *mahā-tuṣṭi*—greatly pleased.

TRANSLATION

The love of the *gopīs* nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied.

TEXT 199

শ্রীতিবিষয়ানন্দে তদাশ্রয়ানন্দ ।
তঁাহা নাহি নিজসুখবাহার সম্বন্ধ ॥ ১৯৯ ॥

*prīti-viṣayānande tad-āśrayānanda
tāñhā nāhi nija-sukha-vāñchāra sambandha*

SYNONYMS

prīti-viṣaya-ānande—in the joy of the object of love; *tad*—of that love; *āśraya-ānanda*—the joy of the abode; *tāñhā*—that; *nāhi*—not; *nija-sukha-vāñchāra*—of desire for one's own happiness; *sambandha*—relationship.

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

নিরুপাধি প্রেম যাঁহা, তঁাহা এই রীতি ।
শ্রীতিবিষয়সুখে আশ্রয়ের শ্রীতি ॥ ২০০ ॥
নিজ-প্রেমানন্দে কৃষ্ণ-সেবানন্দ বাধে ।
সে আনন্দের প্রতি ভক্তের হয় মহাক্রোধে ॥ ২০১ ॥

*nirupādhi prema yāñhā, tāñhā ei rīti
prīti-viṣaya-sukhe āśrayera prīti*

*nija-premānande kṛṣṇa-sevānanda bādhe
se ānandera prati bhaktera haya mahā-krodhe*

SYNONYMS

nirupādhi—without identification; *prema*—love; *yāñhā*—which; *tāñhā*—that; *ei*—this; *rīti*—style; *prīti-viṣaya*—of the object of love; *sukhe*—in the happiness; *āśrayera*—of the abode of that love; *prīti*—the pleasure; *nija*—one’s own; *prema*—of love; *ānande*—by the joy; *kṛṣṇa*—to Lord Kṛṣṇa; *seva-ānanda*—the joy of service; *bādhe*—is obstructed; *se*—that; *ānandera prati*—toward the joy; *bhaktera*—of the devotee; *haya*—is; *mahā-krodhe*—great anger.

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 Kṛṣṇa, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the *gopīs* are the predominated lovers, and Śrī Kṛṣṇa is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The *gopīs* had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Kṛṣṇa. 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

अक्षुब्धारम्भमुत्तुङ्गयन्तं प्रेमानन्दं दारुको नाभ्यनन्द ।

कंसारातेर्वीजने येन साक्षात्कन्द्रीयानस्तुरायो व्यधायि ॥ २०२ ॥

aṅga-stambhārambham uttuṅgayantaṁ
premanandaṁ dāruko nābhyanandat
kaṁsārāter vijane yena sākṣād
akṣodīyān antarāyo vyadhāyi

SYNONYMS

aṅga—of the limbs; *stambha-ārambham*—the beginning of stupefaction; *uttuṅgayantaṁ*—which was causing him to reach; *prema-ānandaṁ*—the joy of love; *dārukaḥ*—Dāruka, the Lord’s chariot driver; *na*—not; *abhyanandat*—welcomed; *kaṁsa-arāteḥ*—of Lord Kṛṣṇa, the enemy of Kaṁsa; *vijane*—in fanning with a *cāmara* fan; *yena*—by which; *sākṣāt*—clearly; *akṣodīyān*—greater; *antarāyaḥ*—obstacle; *vyadhāyi*—has been created.

TRANSLATION

“Śrī Dāruka did not relish his ecstatic feelings of love, for they caused his limbs to become stunned and thus obstructed his service of fanning Lord Kṛṣṇa.”

PURPORT

This verse is from *Bhakti-rasāmṛta-sindhu* (3.2.62).

TEXT 203

গোবিন্দপ্ৰেক্ষণাক্ষেপি-বাস্পপূরাভিবর্ষণম্ ।
উচৈরনিন্দদানন্দমরবিন্দবিলোচনা ॥ ২০৩ ॥

*govinda-prekṣaṇākṣepi-
bāṣpa-pūrābhivarṣiṇam
uccair anindad ānandam
aravinda-vilocanā*

SYNONYMS

govinda—of Lord Govinda; *prekṣaṇa*—the seeing; *ākṣepi*—hindering; *bāṣpa-pūra*—groups of tears; *abhivarṣiṇam*—which cause to rain; *uccaiḥ*—powerfully; *anindat*—condemned; *ānandam*—the bliss; *aravinda-vilocanā*—the lotus-eyed Rādhārāṇī.

TRANSLATION

“The lotus-eyed Rādhārāṇī powerfully condemned the ecstatic love that caused a flow of tears that hindered Her sight of Govinda.”

PURPORT

This verse is also from *Bhakti-rasāmṛta-sindhu* (2.3.54).

TEXT 204

আর শুদ্ধভক্ত কৃষ্ণ-প্রেম-সেবা বিনে ।
স্বসুখার্থ জালোক্যাদি না করে গ্রহণে ॥ ২০৪ ॥

*āra śuddha-bhakta kṛṣṇa-prema-sevā vine
sva-sukhārtha sālokyādi nā kare grahaṇe*

SYNONYMS

āra—and; *śuddha-bhakta*—the pure devotee; *kṛṣṇa-prema*—out of love for Lord Kṛṣṇa; *sevā*—service; *vine*—without; *sva-sukha-ārtha*—for the purpose of one’s own pleasure; *sālokyā-ādi*—the five types of liberation, beginning from *sālokyā* (residing on the same spiritual planet as the Lord); *nā kare*—do not do; *grahaṇe*—acceptance.

TRANSLATION

Furthermore, pure devotees never forsake the loving service of Lord Kṛṣṇa to aspire for their own personal pleasure through the five kinds of liberation.

PURPORT

A pure devotee of Kṛṣṇa 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

মদগুণশ্রুতিমাত্রেন ময়ি সর্বগুহাশয়ে ।

মনোগতিরবিচ্ছিন্না যথা গঙ্গাসোসাহস্রধৌ ॥ ২০৫ ॥

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

SYNONYMS

mat—of Me; *guṇa*—of the qualities; *śruti-mātreṇa*—only by hearing; *mayi*—to Me; *sarva-guhā*—in all hearts; *āśaye*—who am situated; *manaḥ-gatiḥ*—the movement of the mind; *avicchinnā*—unobstructed; *yathā*—just as; *gaṅgā-ambhasaḥ*—of the celestial waters of the Ganges; *ambudhau*—to the ocean.

TRANSLATION

“Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who resides in the hearts of all.”

TEXT 206

লক্ষণং ভক্তিযোগশ্চ নিৰ্গুণশ্চ হুদাহৃতম্ ।

অহৈতুক্যব্যবহিতা যা ভক্তিঃ পুরুষোত্তমে ॥ ২০৬ ॥

lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

lakṣaṇam—the symptom; *bhakti-yogasya*—of devotional service; *nirguṇasya*—beyond the three modes of nature; *hi*—certainly; *udāhṛtam*—is cited; *ahaitukī*—causeless; *avyavahitā*—uninterrupted; *yā*—which; *bhaktiḥ*—devotional service; *puruṣottame*—to the Supreme Personality of Godhead.

TRANSLATION

“These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.”

TEXT 207

সালোক্য-সার্ষ্টি-সারূপ্য-সামীপ্যৈকত্বমপ্যুত ।

দীয়মানং ন গৃহ্ণন্তি বিনা মৎসেবনং জনাঃ ॥ ২০৭ ॥

*sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ*

SYNONYMS

sālokya—being on the same planet as Me; *sārṣṭi*—having opulence equal to Mine; *sārūpya*—having the same form as Me; *sāmīpya*—having direct association with Me; *ekatvam*—oneness with Me; *api*—even; *uta*—or; *dīyamānam*—being given; *na*—not; *gṛhṇanti*—accept; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

TRANSLATION

“My devotees do not accept *sālokya*, *sārṣṭi*, *sārūpya*, *sāmīpya* or oneness with Me—even if I offer these liberations—in preference to serving Me.”

PURPORT

These three verses from *Śrīmad-Bhāgavatam* (3.29.11-13) were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 208

মৎসেবয়া প্রতীতং তে সালোক্যাদি-চতুষ্টয়ম্ ।

নেচ্ছন্তি সেবয়া পূর্ণাঃ কুতোহিহ্নং কালবিপ্লুতম্ ॥ ২০৮ ॥

*mat-sevayā pratītaṁ te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam*

SYNONYMS

mat—of Me; *sevayā*—by service; *pratītam*—obtained; *te*—they; *sālokya-ādi*—liberation, beginning with *sālokya*; *catuṣṭayam*—four kinds of; *na icchanti*—do not desire; *sevayā*—by service; *pūrṇāḥ*—complete; *kutaḥ*—where; *anyat*—other things; *kāla-viplutam*—which are lost in time.

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 *Śrīmad-Bhāgavatam* (9.4.67) was spoken by the Lord in connection with the characteristics of Mahārāja Ambarīṣa. 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

কামগন্ধহীন স্বাভাবিক গোপী-প্রেম ।
নির্মল, উজ্জ্বল, শুদ্ধ যেন দধি হেম ॥ ২০৯ ॥

kāma-gandha-hīna svābhāvika gopī-prema
nirmala, ujjala, śuddha yena dagdha hema

SYNONYMS

kāma-gandha-hīna—without any scent of lust; *svābhāvika*—natural; *gopī-prema*—the love of the *gopīs*; *nirmala*—spotless; *ujjala*—blazing; *śuddha*—pure; *yena*—like; *dagdha hema*—molten gold.

TRANSLATION

The natural love of the *gopīs* is devoid of any trace of lust. It is faultless, bright and pure like molten gold.

TEXT 210

কৃষ্ণের সহায়, গুরু, বান্ধব, প্রিয়সী ।
গোপিকা হয়েন প্রিয়া শিষ্যা, সখী দাসী ॥ ২১০ ॥

kṛṣṇera sahāya, guru, bāndhava, preyasī
gopikā hayena priyā śiṣyā, sakhī dāsī

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *sahāya*—helpers; *guru*—teachers; *bāndhava*—friends; *preyasī*—wives; *gopikā*—the *gopīs*; *hayena*—are; *priyā*—dear; *śiṣyā*—students; *sakhī*—confidantes; *dāsī*—servants.

TRANSLATION

The *gopīs* are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Kṛṣṇa.

TEXT 211

সহায়ী গুরুবঃ শিষ্যা ভূজিষ্যা বান্ধবাঃ স্ত্রিয়ঃ ।
সত্যং বদামি তে পার্থ গোপ্যঃ কিং মে ভবন্তি ন ॥ ২১১ ॥

*sahāyā guruvaḥ śiṣyā
bhujīṣyā bāndhavāḥ striyaḥ
satyaṁ vadāmi te pārtha
gopyaḥ kiṁ me bhavanti na*

SYNONYMS

sahāyāḥ—helpers; *guruvaḥ*—teachers; *śiṣyāḥ*—students; *bhujīṣyāḥ*—servants; *bāndhavāḥ*—friends; *striyaḥ*—wives; *satyam*—truthfully; *vadāmi*—I say; *te*—unto you; *pārtha*—O Arjuna; *gopyaḥ*—the *gopīs*; *kim*—what; *me*—for Me; *bhavanti*—are; *na*—not.

TRANSLATION

“O Pārtha, I speak to you the truth. The *gopīs* 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 *Gopī-premāṁṛta*.

TEXT 212

গোপিকা জানেন কৃষ্ণের মনের বাঞ্ছিত ।
প্রেমসেবা-পরিপাটী, ইষ্ট-সমীহিত ॥ ২১২ ॥

*gopikā jānena kṛṣṇera manera vāñchita
prema-sevā-paripāṭī, iṣṭa-samīhita*

SYNONYMS

gopikā—the *gopīs*; *jānena*—know; *kṛṣṇera*—of Lord Kṛṣṇa; *manera*—of the mind; *vāñchita*—the desired object; *prema-sevā*—of service in love; *paripāṭī*—perfection; *iṣṭa-samīhita*—achievement of the desired goal of life.

TRANSLATION

The *gopīs* know Kṛṣṇa’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

মন্মাহাস্ব্যং মৎসপর্ধাং মাচ্ছক্কাং মন্মনোগতম্ ।
জানন্তি গোপিকাঃ পার্থ নাগ্রে জানন্তি তস্বতঃ ॥ ২১৩ ॥

*man-māhātmyam mat-saparyāṁ
mac-chraddhām man-mano-gatam
jānanti gopikāḥ pārtha
nānye jānanti tattvataḥ*

SYNONYMS

mat-māhātmyam—My greatness; *mat-saparyām*—My service; *mat-śraddhām*—respect for Me; *mat-maṇḍ-gatam*—the intention of My mind; *jānanti*—they know; *gopikāḥ*—the *gopīs*; *pārtha*—O Arjuna; *na*—not; *anye*—others; *jānanti*—know; *tattvataḥ*—factually.

TRANSLATION

“O Pārtha, the *gopīs* know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these.”

PURPORT

This verse was spoken by Lord Kṛṣṇa to Arjuna in the *Ādi Purāṇa*.

TEXT 214

সেই গোপীগণ-মধ্যে উত্তমা রাধিকা ।
রূপে, গুণে, সৌভাগ্যে, প্রেমে সর্বাধিকা ॥ ২১৪ ॥

*sei gopī-gaṇa-madhye uttamā rādhikā
rūpe, guṇe, saubhāgye, preme sarvādhikā*

SYNONYMS

sei—those; *gopī-gaṇa*—the *gopīs*; *madhye*—among; *uttamā*—the highest; *rādhikā*—Śrīmatī Rādhārāṇī; *rūpe*—in beauty; *guṇe*—in qualities; *saubhāgye*—in good fortune; *preme*—in love; *sarva-adhikā*—above all.

TRANSLATION

Among the *gopīs*, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune, and, above all, in love.

PURPORT

Among all the *gopīs*, Śrīmatī Rādhārāṇī is the most exalted. She is the most beautiful, the most qualified, and above all the greatest lover of Kṛṣṇa.

TEXT 215

যথা রাধা শ্রীয়া বিষ্ণোস্তুতাঃ কুণ্ডং প্রিয়ং তথা ।
সর্বগোপীষু সৈবৈকা বিষ্ণোরত্যস্তবল্লভা ॥ ২১৫ ॥

*yathā rādhā priyā viṣṇoḥ
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā*

SYNONYMS

yathā—just as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—very dear; *viṣṇoḥ*—to Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—bathing place; *priyam*—very dear; *tathā*—so also; *sarva-gopīṣu*—among all the *gopīs*; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta-vallabhā*—most dear.

TRANSLATION

“Just as Rādhā is dear to Lord Kṛṣṇa, so Her bathing place [Rādhā-kuṇḍa] is dear to Him. She alone is His most beloved of all the *gopīs*.”

PURPORT

This verse is from the *Padma Purāṇa*.

TEXT 216

ত্রৈলোক্যে পৃথিবী ধন্য যত্র বৃন্দাবনং পুরী ।
তত্রাপি গোপিকাঃ পার্থ যত্র রাধাভিধা মম ॥ ২১৬ ॥

*trai-lokye pṛthivī dhanyā
yatra vṛndāvanam purī
tatrāpi gopikāḥ pārtha
yatra rādhābhīdhā mama*

SYNONYMS

trai-lokye—in the three worlds; *pṛthivī*—the earth; *dhanyā*—fortunate; *yatra*—where; *vṛndāvanam*—Vṛndāvana; *purī*—the town; *tatra*—there; *api*—certainly; *gopikāḥ*—the *gopīs*; *pārtha*—O Arjuna; *yatra*—where; *rādhā*—Śrīmatī Rādhārāṇī; *abhīdhā*—named; *mama*—My.

TRANSLATION

“O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the *gopīs* are especially glorious because among them is My Śrīmatī Rādhārāṇī.”

PURPORT

This verse, spoken by Lord Kṛṣṇa to Arjuna, is cited from the *Ādi Purāṇa*.

TEXT 217

রাধাসহ ক্রীড়া রস-বৃদ্ধির কারণ ।

আর সব গোপীগণ রসোপকরণ ॥ ২১৭ ॥

rādhā-saha krīḍā rasa-vṛddhira kāraṇa
āra saba gopī-gaṇa rasopakaraṇa

SYNONYMS

rādhā-saha—with Śrīmatī Rādhārāṇī; *krīḍā*—pastimes; *rasa*—of mellow; *vṛddhira*—of the increase; *kāraṇa*—the cause; *āra*—the other; *saba*—all; *gopī-gaṇa*—*gopīs*; *rasa-upakaraṇa*—accessories of mellow.

TRANSLATION

All the other *gopīs* help increase the joy of Kṛṣṇa's pastimes with Rādhārāṇī. The *gopīs* act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the *gopīs* are divided into five groups, namely the *sakhīs*, *nitya-sakhīs*, *prāṇa-sakhīs*, *priya-sakhīs* and *parama-preṣṭha-sakhīs*. All these fair-complexioned associates of Śrīmatī Rādhārāṇī, the Queen of Vṛndāvana-dhāma, are expert artists in evoking erotic sentiments in Kṛṣṇa. The *parama-preṣṭha-sakhīs* are eight in number, and in the ecstatic dealings of Kṛṣṇa and Rādhā they side sometimes with Kṛṣṇa and at other times with Rādhārāṇī, 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

কৃষ্ণের বল্লভা রাধা কৃষ্ণ-প্রাণধন ।

তঁাহা বিনু সুখহেতু নহে গোপীগণ ॥ ২১৮ ॥

kṛṣṇera vallabhā rādhā kṛṣṇa-prāṇa-dhana
tāṅhā vinu sukha-hetu nahe gopī-gaṇa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vallabhā*—beloved; *rādhā*—Śrīmatī Rādhārāṇī; *kṛṣṇa-prāṇa-dhana*—the wealth of the life of Lord Kṛṣṇa; *tāṅhā*—Her; *vinu*—without; *sukha-hetu*—cause of happiness; *nahe*—are not; *gopī-gaṇa*—the *gopīs*.

TRANSLATION

Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the *gopīs* cannot give Him pleasure.

TEXT 219

কংসারিরপি সংসারবাসনাবন্ধশৃঙ্খলাম্ ।
রাধামাধায় হৃদয়ে তত্যাজ ব্রজসুন্দরীঃ ॥ ২১৯ ॥

*kaṁsārīr api saṁsāra-
vāsanā-baddha-ṣṛṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundarīḥ*

SYNONYMS

kaṁsa-ariḥ—Lord Kṛṣṇa, the enemy of Kaṁsa; *api*—moreover; *saṁsāra*—for the essence of enjoyment (*rāsa-līlā*); *vāsanā*—by the desire; *baddha*—tied on; *ṣṛṅkhalām*—who was like the chains; *rādhām*—Śrīmatī Rādhārāṇī; *ādhāya*—taking; *hṛdaye*—in the heart; *tatyāja*—left aside; *vraja-sundarīḥ*—the other *gopīs*.

TRANSLATION

“Lord Kṛṣṇa, the enemy of Kaṁsa, left aside the other *gopīs* during the *rāsa* dance and took Śrīmatī Rādhārāṇī to His heart, for She is the helper of the Lord in realizing the essence of His desires.”

PURPORT

In this verse from the *Gīta-govinda* (3.1), Jayadeva Gosvāmī describes Śrī Kṛṣṇa’s leaving the *rāsa-līlā* to search for Śrīmatī Rādhārāṇī.

TEXT 220

সেই রাধার ভাব লঞা চৈতন্যাবতার ।
যুগধর্ম নাম-প্রেম কৈল পরচার ॥ ২২০ ॥

*sei rādhāra bhāva laṅṅa caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra*

SYNONYMS

sei—that; *rādhāra*—of Śrīmatī Rādhārāṇī; *bhāva*—the emotion; *laṅṅa*—taking; *caitanya*—of Lord Caitanya; *avatāra*—the incarnation; *yuga-dharma*—the religion of the age; *nāma-prema*—the holy name and love of Godhead; *kaila*—did; *paracāra*—preaching.

TRANSLATION

Lord Caitanya appeared with the sentiment of Rādhā. He preached the dharma of this age—the chanting of the holy name and pure love of God.

TEXT 221

সেই ভাবে নিজবাঞ্ছা করিল পূরণ ।
 অবতারের এই বাঞ্ছা মূল-কারণ ॥ ২২১ ॥

*sei bhāve nija-vāñchā karila pūraṇa
 avatāra ei vāñchā mūla-kāraṇa*

SYNONYMS

sei—that; *bhāve*—in the mood; *nija-vāñchā*—His own desires; *karila*—did; *pūraṇa*—fulfilling; *avatāra*—of the incarnation; *ei*—this; *vāñchā*—desire; *mūla*—root; *kāraṇa*—cause.

TRANSLATION

In the mood of Śrīmatī Rādhārāṇī, He also fulfilled His own desires. This is the principal reason for His appearance.

TEXT 222

শ্রীকৃষ্ণচৈতন্য গোসাঞি ব্রজেশ্বরকুমার ।
 রসময়-মূর্তি কৃষ্ণ সাক্ষাৎ শৃঙ্গার ॥ ২২২ ॥

*śrī-kṛṣṇa-caitanya gosāṇi vrajendra-kumāra
 rasa-maya-mūrti kṛṣṇa sākṣāt śṅgāra*

SYNONYMS

śrī-kṛṣṇa-caitanya gosāṇi—Śrī Caitanya Mahāprabhu; *vrajendra-kumāra*—the child of King Nanda; *rasa-maya*—consisting of mellows; *mūrti*—the form; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—directly; *śṅgāra*—amorous love.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is Kṛṣṇa [Vrajendra-kumāra], the embodiment of rasas. He is amorous love personified.

TEXT 223

সেই রস আশ্বাদিতে কৈল অবতার ।
 আনুশঙ্গে কৈল সব রসের প্রচার ॥ ২২৩ ॥

*sei rasa āsvādite kaila avatāra
 ānuṣaṅge kaila saba rasera pracāra*

SYNONYMS

sei—that; *rasa*—mellow; *āsvādite*—to taste; *kaila*—made; *avatāra*—incarnation; *ānuṣaṅge*—as a secondary motive; *kaila*—did; *saba*—all; *rasera*—of mellows; *pracāra*—broadcasting.

TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

TEXT 224

বিখেষামহু রঞ্জনেন জনয়ন্নানন্দমিন্দীবর-
 শ্ৰেণীশ্ৰামলকোমলৈরূপনয়নৈক্করনকোৎসবম্ ।
 স্বচ্ছন্দং ব্রজসুন্দরীভিরভিতঃ প্রত্যঙ্গমালিন্ধিতঃ
 শৃঙ্গারঃ সখি মূর্তিমানিব মধৌ মুক্ধো হরিঃ ক্রীড়তি ॥২২৪॥

*viśveṣām anurañjanena janayann ānandam indīvara-
 śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
 svacchandam vraja-sundarībhir abhitaḥ pratyāṅgam āliṅgitaḥ
 śṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati*

SYNONYMS

viśveṣām—of all the *gopīs*; *anurañjanena*—by the act of pleasing; *janayan*—producing; *ānandam*—the bliss; *indīvara-śreṇī*—like a row of blue lotuses; *śyāmala*—bluish black; *komalaiḥ*—and soft; *upanayan*—bringing; *aṅgaiḥ*—with His limbs; *anaṅga-utsavam*—a festival for Cupid; *svacchandam*—without restriction; *vraja-sundarībhiḥ*—by the young women of Vraja; *abhitaḥ*—on both sides; *pratyāṅgam*—each limb; *āliṅgitaḥ*—embraced; *śṅgāraḥ*—amorous love; *sakhi*—O friend; *mūrtimān*—embodied; *iva*—like; *madhau*—in the springtime; *mugdhaḥ*—perplexed; *hariḥ*—Lord Hari; *krīḍati*—plays.

TRANSLATION

“My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the *gopīs* embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the *gopīs*, 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 *Gīta-govinda* (1.11).

TEXT 225

শ্রীকৃষ্ণচৈতন্য গোসাঞি রসের সদন ।
 অশেষ-বিশেষে কৈল রস আশ্বাদন ॥ ২২৫ ॥

*śrī-kṛṣṇa-caitanya gosāṇi rasera sadana
 aśeṣa-viśeṣe kaila rasa āśvādana*

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi—Lord Śrī Caitanya Mahāprabhu; *rasera*—of mellow; *sadana*—the residence; *aśeṣa-viśeṣe*—unlimited varieties of enjoyment; *kaila*—did; *rasa*—mellow; *āsvādana*—tasting.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

TEXT 226

সেই ঘরে প্রবর্তাইল কলিযুগ-ধর্ম ।
চৈতন্যের দাসে জানে এই সব মর্ম ॥ ২২৬ ॥

*sei dvāre pravartāila kali-yuga-dharma
caitanyaera dāse jāne ei saba marma*

SYNONYMS

sei dvāre—in that way; *pravartāila*—He initiated; *kali-yuga*—of the age of Kali; *dharma*—the religion; *caitanyaera*—of Lord Caitanya Mahāprabhu; *dāse*—the servant; *jāne*—knows; *ei*—these; *saba*—all; *marma*—secrets.

TRANSLATION

Thus He initiated the dharma for the age of Kali. The devotees of Lord Caitanya know all these truths.

PURPORT

Lord Caitanya is Śrī Kṛṣṇa Himself, the absolute enjoyer of the love of the *gopīs*. He Himself assumes the role of the *gopīs* 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 Śrī Caitanya Mahāprabhu can understand this transcendental secret.

TEXT 227-228

অদ্বৈত আচার্য, নিত্যানন্দ, শ্রীনিবাস ।
গদাধর, দামোদর, মুরারি, হরিদাস ॥ ২২৭ ॥
আর যত চৈতন্য-কৃষ্ণের ভক্তগণ ।
ভক্তিশবে শিরে ধরি সবার চরণ ॥ ২২৮ ॥

*advaita ācārya, nityānanda, śrīnivāsa
gadādhara, dāmodara, murāri, haridāsa*

*āra yata caitanya-kṛṣṇera bhakta-gaṇa
bhakti-bhāve śire dhari sabāra caraṇa*

SYNONYMS

advaita ācārya—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *śrīnivāsa*—Śrīvāsa Paṇḍita; *gadādhara*—Gadādhara Paṇḍita; *dāmodara*—Svarūpa Dāmodara; *murāri*—Murāri Gupta; *haridāsa*—Haridāsa Ṭhākura; *āra*—other; *yata*—all; *caitanya-kṛṣṇera*—of Śrī Kṛṣṇa Caitanya; *bhakta-gaṇa*—devotees; *bhakti-bhāve*—with a devotional attitude; *śire*—on my head; *dhari*—I take; *sabāra*—of all of them; *caraṇa*—the lotus feet.

TRANSLATION

Advaita Ācārya, Nityānanda, Śrīvāsa Paṇḍita, Gadādhara, Svarūpa Dāmodara, Murāri Gupta, Haridāsa and all the other devotees of Śrī Kṛṣṇa Caitanya—bowing down with devotion, I hold their lotus feet on my head.

PURPORT

The author of *Śrī Caitanya-caritāmṛta* 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

ষষ্ঠশ্লোকের এই কহিল আভাস ।
মূল শ্লোকের অর্থ শুন করিয়ে প্রকাশ ॥ ২২৯ ॥

*ṣaṣṭha-slokerā ei kahila ābhāsa
mūla ślokerā artha śuna kariye prakāśa*

SYNONYMS

ṣaṣṭha-slokerā—of the sixth verse; *ei*—this; *kahila*—has been spoken; *ābhāsa*—a hint; *mūla ślokerā*—of the original verse; *artha*—meaning; *śuna*—please hear; *kariye prakāśa*—I am revealing.

TRANSLATION

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

TEXT 230

শ্রীরাধায়াঃ প্রণয়মহিমা কীদৃশো বানৈয়বা-
স্বাঙ্কো যেনাভুতমধুরিমা কীদৃশো বা মদীয়ঃ ।
সৌখ্যঞ্চাস্তা মদমুভবতঃ কীদৃশং বেতি লোভা-
ত্তস্তা বাঢ্যঃ সমজনি শচীগর্ভসিদ্ধৌ হরীন্দুঃ ॥ ২৩০ ॥

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tat-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ*

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; *praṇaya-mahimā*—the greatness of the love; *kīdṛśaḥ*—of what kind; *vā*—or; *anayā*—by this one (Rādhā); *eva*—alone; *āsvādyāḥ*—to be relished; *vena*—by that love; *adbhuta-madhurimā*—the wonderful sweetness; *kīdṛśaḥ*—of what kind; *vā*—or; *madīyaḥ*—of Me; *saukhyam*—the happiness; *ca*—and; *āsyāḥ*—Her; *mat-anubhavataḥ*—from realization of My sweetness; *kīdṛśam*—of what kind; *vā*—or; *iti*—thus; *lobhāt*—from the desire; *tat*—Her; *bhāva-āḍhyaḥ*—richly endowed with the emotions; *samajani*—took birth; *śacī-garbha*—of the womb of Śacīdevī; *sindhau*—in the ocean; *hari*—Lord Kṛṣṇa; *induḥ*—like the moon.

TRANSLATION

“Desiring to understand the glory of Rādhārāṇī’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 Śrīmatī Śacīdevī, as the moon appears from the ocean.”

TEXT 231

এ সব সিদ্ধান্ত গুঢ়,—কহিতে না যুয়ায় ।
না কহিলে, কেহ ইহার অন্ত নাহি পায় ॥ ২৩১ ॥

*e saba siddhānta gūḍha, —kahite nā yuyāya
nā kahile, keha ihāra anta nāhi pāya*

SYNONYMS

e—this; *saba*—all; *siddhānta*—conclusions; *gūḍha*—very confidential; *kahite*—to speak; *nā*—not; *yuyāya*—quite fit; *nā*—not; *kahile*—speaking; *keha*—anyone; *ihāra*—of it; *anta*—end; *nāhi*—not; *pāya*—gets.

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

TEXT 232

অতএব কহি কিছু কল্পিঞা নিগূঢ় ।
বুঝিবে রসিক শুক্ৰ, না বুঝিবে মুঢ় ॥ ২৩২ ॥

ataeva kahi kichu kariṇā nigūḍha
bujhibe rasika bhakta, nā bujhibe mūḍha

SYNONYMS

ataeva—therefore; *kahi*—I speak; *kichu*—something; *kariṇā*—squeezing; *nigūḍha*—essence; *bujhibe*—can understand; *rasika*—humorous; *bhakta*—devotees; *nā*—not; *bujhibe*—will understand; *mūḍha*—rascals.

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

TEXT 233

হৃদয়ে ধরয়ে যে চেতন্তু-নিত্যানন্দ ।
এসব সিদ্ধান্তে সেই পাইবে আনন্দ ॥ ২৩৩ ॥

hṛdaye dharaye ye caitanya-nityānanda
e-saba siddhānte sei pāibe ānanda

SYNONYMS

hṛdaye—in the heart; *dharaye*—captures; *ye*—anyone who; *caitanya*—Śrī Caitanya Mahāprabhu; *nityānanda*—and Lord Nityānanda; *e-saba*—all these; *siddhānte*—by transcendental conclusions; *sei*—that man; *pāibe*—will get; *ānanda*—bliss.

TRANSLATION

Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

TEXT 234

এ সব সিদ্ধান্ত হয় আন্দের পল্লব ।
ভক্তগণ-কোকিলের সর্বদা বল্লভ ॥ ২৩৪ ॥

e saba siddhānta haya āmrera pallava
bhakta-gaṇa-kokilera sarvadā vallabha

SYNONYMS

e—these; *saba*—all; *siddhānta*—transcendental conclusions; *haya*—are; *āmrera*—of mango; *pallava*—twigs; *bhakta-gaṇa*—the devotees; *kokilera*—to those who are just like cuckoo birds; *sarvadā*—always; *vallabha*—pleasing.

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

অভক্ত-উষ্ট্রের ইথে না হয় প্রবেশ ।
তবে চিন্তে হয় মোর আনন্দ-বিশেষ ॥ ২৩৫ ॥

abhakta-uṣṭrera ithe nā haya praveśa
tabe citte haya mora ānanda-viśeṣa

SYNONYMS

abhakta—nondevotee; *uṣṭrera*—of a camel; *ithe*—in this; *nā*—not; *haya*—is there; *praveśa*—entrance; *tabe*—then; *citte*—in my heart; *haya*—there is; *mora*—my; *ānanda-viśeṣa*—special jubilation.

TRANSLATION

The camel-like nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

TEXT 236

যে লাগি কহিতে ভয়, সে যদি না জানে ।
ইহা বই কিবা সুখ আছে ত্রিভুবনে ॥ ২৩৬ ॥

ye lāgi kahite bhaya, se yadi nā jāne
ihā va-i kibā sukha āche tribhuvane

SYNONYMS

ye lāgi—for the matter of which; *kahite bhaya*—afraid to speak; *se yadi nā jāne*—if they do not know; *ihā va-i*—except this; *kibā*—what; *sukha*—happiness; *āche*—there is; *tri-bhuvane*—in the three worlds.

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

অতএব ভক্তগণে করি নমস্কার ।
নিঃশঙ্কে কহিয়ে, তার হউক্ চমৎকার ॥ ২৩৭ ॥

*ataeva bhakta-gaṇe kari namaskāra
niḥśaṅke kahiye, tāra hauk camatkāra*

SYNONYMS

ataeva—therefore; *bhakta-gaṇe*—unto the devotees; *kari*—I offer; *namaskāra*—obeisances; *niḥśaṅke*—without any doubt; *kahiye*—I say; *tāra*—of the devotees; *hauk*—let there be; *camatkāra*—astonishment.

TRANSLATION

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

TEXT 238

কৃষ্ণের বিচার এক আছয়ে অন্তরে ।
পূর্ণানন্দ-পূর্ণরসরূপ কহে মোরে ॥ ২৩৮ ॥

*kṛṣṇera vicāra eka āchaye antare
pūrṇānanda-pūrṇa-rasa-rūpa kahe more*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vicāra*—consideration; *eka*—one; *āchaye*—is; *antare*—within the heart; *pūrṇa-ānanda*—complete transcendental bliss; *pūrṇa-rasa-rūpa*—full with transcendental mellows; *kahe more*—they say unto Me.

TRANSLATION

Once Lord Kṛṣṇa considered within His heart: “Everyone says that I am complete bliss, full of all rasas.

TEXT 239

আমা হইতে আনন্দিত হয় ত্রিভুবন ।
আমাকে আনন্দ দিবে—এঁহে কোন্ জন ॥ ২৩৯ ॥

*āmā ha-ite ānandita haya tribhuvana
āmāke ānanda dibe—aiche kon jana*

SYNONYMS

āmā ha-ite—from Me; *ānandita*—pleased; *haya*—becomes; *tri-bhuvana*—all the three worlds; *āmāke*—unto Me; *ānanda dibe*—will give pleasure; *aiche*—such; *kon jana*—what person.

TRANSLATION

“All the world derives pleasure from Me. Is there anyone who can give Me pleasure?

TEXT 240

আমা হৈতে যার হয় শত শত গুণ ।
সেইজন আত্মাদিতে পারে মোর মন ॥ ২৪০ ॥

*āmā haite yāra haya śata śata guṇa
sei-jana āhlādite pāre mora mana*

SYNONYMS

āmā haite—than Me; *yāra*—whose; *haya*—there is; *śata śata guṇa*—hundreds of qualities more; *sei-jana*—that person; *āhlādite*—to give pleasure; *pāre*—is able; *mora*—My; *mana*—to the mind.

TRANSLATION

“One who has a hundred times more qualities than Me could give pleasure to My mind.

TEXT 241

আমা হৈতে গুণী বড় জগতে অসম্ভব ।
একলি রাখাতে তাহা করি অনুভব ॥ ২৪১ ॥

*āmā haite guṇī baḍa jagate asambhava
ekali rādhāte tāhā kari anubhava*

SYNONYMS

āmā haite—than Me; *guṇī*—qualified; *baḍa*—greater; *jagate*—in the world; *asambhava*—there is no possibility; *ekali*—only; *rādhāte*—in Śrīmatī Rādhārāṇī; *tāhā*—that; *kari anubhava*—I can understand.

TRANSLATION

“One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure.

TEXTS 242-243

কোটিকাম জিনি' রূপ যত্বেপি আমার ।
অসমোক্ষ মাধুর্য—সাম্য নাহি যার ॥ ২৪২ ॥
মোর রূপে আপ্যায়িত হয় ত্রিভুবন ।
রাখার দর্শনে মোর জুড়ায় নয়ন ॥ ২৪৩ ॥

*koṭi-kāma jini' rūpa yadyapi āmāra
asamordhva mādhurya—sāmya nāhi yāra*

*mora rūpe āpyāyita haya tribhuvana
rādhāra darśane mora juḍāya nayana*

SYNONYMS

koṭi-kāma—ten million cupids; *jini'*—conquering; *rūpa*—beauty; *yadyapi*—although; *āmāra*—Mine; *asama-ūrdhva*—unequaled and unsurpassed; *mādhurya*—sweetness; *sāmya*—equality; *nāhi*—there is not; *yāra*—of whom; *mora*—My; *rūpe*—in beauty; *āpyāyita*—pleased; *haya*—becomes; *tri-bhuvana*—all three worlds; *rādhāra*—of Śrīmatī Rādhārāṇī; *darśane*—seeing; *mora*—My; *juḍāya*—satisfies; *nayana*—eyes.

TRANSLATION

“Although My beauty defeats the beauty of ten million cupids, although it is unequaled and unsurpassed and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes.

TEXT 244

মোর বংশী-গীতে আকর্ষণে ত্রিভুবন ।
রাধার বচনে হরে আমার শ্রবণ ॥ ২৪৪ ॥

*mora vaṁśī-gīte ākarṣaye tribhuvana
rādhāra vacane hare āmāra śravaṇa*

SYNONYMS

mora—My; *vaṁśī-gīte*—by the vibration of the flute; *ākarṣaye*—I attract; *tri-bhuvana*—the three worlds; *rādhāra vacane*—the words of Śrīmatī Rādhārāṇī; *hare*—conquers; *āmāra*—My; *śravaṇa*—hearing power.

TRANSLATION

“The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī.

TEXT 245

যদ্যপি আমার গন্ধে জগৎ সুগন্ধ ।
মোর চিত্ত-প্রাণ হরে রাধা-অঙ্গ-গন্ধ ॥ ২৪৫ ॥

*yadyapi āmāra gandhe jagat sugandha
mora citta-prāṇa hare rādhā-aṅga-gandha*

SYNONYMS

yadyapi—although; *āmāra*—My; *gandhe*—by the fragrance; *jagat*—the whole universe; *su-gandha*—sweet-smelling; *mora*—My; *citta-prāṇa*—mind and heart; *hare*—attracts; *rādhā*—of Śrīmatī Rādhārāṇī; *aṅga*—bodily; *gandha*—flavor.

TRANSLATION

“Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī’s limbs captivates My mind and heart.

TEXT 246

যত্বেপি আমার রসে জগৎ সরস ।
রাধার অধর-রস আমা করে বশ ॥ ২৪৬ ॥

*yadyapi āmāra rase jagat sarasa
rādhāra adhara-rasa āmā kare vaśa*

SYNONYMS

yadyapi—although; *āmāra*—of Me; *rase*—by the taste; *jagat*—the whole world; *sa-rasa*—is palatable; *rādhāra*—of Śrīmatī Rādhārāṇī; *adhara-rasa*—the taste of the lips; *āmā*—Me; *kare*—makes; *vaśa*—submissive.

TRANSLATION

“Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrīmatī Rādhārāṇī.

TEXT 247

যত্বেপি আমার স্পর্শ কোটিমু-শীতল ।
রাধিকার স্পর্শে আমা করে সুশীতল ॥ ২৪৭ ॥

*yadyapi āmāra sparśa koṭīndu-śītala
rādhikāra sparśe āmā kare suśītala*

SYNONYMS

yadyapi—although; *āmāra*—My; *sparśa*—touch; *koṭī-ndu*—like millions upon millions of moons; *śītala*—cool; *rādhikāra*—of Śrīmatī Rādhārāṇī; *sparśe*—the touch; *āmā*—Me; *kare*—makes; *su-śītala*—very, very cool.

TRANSLATION

“And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrīmatī Rādhikā.

TEXT 248

এই মত জগতের স্নেহে আমি হেতু ।
রাধিকার রূপগুণ আমার জীবাত্ম ॥ ২৪৮ ॥

*ei mata jagatera sukhe āmi hetu
rādhikāra rūpa-guṇa āmāra jīvātu*

SYNONYMS

ei mata—in this way; *jagatera*—of the whole world; *sukhe*—in the matter of happiness; *āmi*—I am; *hetu*—the cause; *rādhikāra*—of Śrīmatī Rādhārāṇī; *rūpa-guṇa*—beauty and attributes; *āmāra*—My; *jīvātu*—life and soul.

TRANSLATION

“Thus although I am the source for the happiness of the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul.

TEXT 249

এই মত অনুষ্টব আমার প্রতীত ।
বিচারি' দেখিয়ে যদি, সব বিপরীত ॥ ২৪৯ ॥

*ei mata anubhava āmāra pratīta
vicāri' dekhiye yadi, saba viparīta*

SYNONYMS

ei mata—in this way; *anubhava*—affectionate feelings; *āmāra*—My; *pratīta*—understood; *vicāri'*—by consideration; *dekhiye*—I see; *yadi*—if; *saba*—everything; *viparīta*—contrary.

TRANSLATION

“In this way My affectionate feelings for Śrīmatī Rādhārāṇī may be understood, but on analysis I find them contradictory.

TEXT 250

রাধার দর্শনে মোর জুড়ায় নয়ন ।
আমার দর্শনে রাধা স্মখে অগেয়ান ॥ ২৫০ ॥

*rādhāra darśane mora juḍāya nayana
āmāra darśane rādhā sukhe ageyāna*

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; *darśane*—in meeting; *mora*—My; *juḍāya*—are satisfied; *nayana*—eyes; *āmāra*—of Me; *darśane*—in meeting; *rādhā*—Śrīmatī Rādhārāṇī; *sukhe*—in happiness; *ageyāna*—more advanced.

TRANSLATION

“My eyes are fully satisfied when I look upon Śrīmatī Rādhārāṇī, but by looking upon Me, She becomes even more advanced in satisfaction.

TEXT 251

পরস্পর বেণুগীতে হরয়ে চেতন ।
মোর ভ্রমে ভমালারে করে আলিঙ্গন ॥ ২৫১ ॥

*paraspara veṇu-gīte haraye cetana
mora bhrame tamālere kare āliṅgana*

SYNONYMS

paraspara—against each other; *veṇu-gīte*—the singing of the bamboo; *haraye*—attracts; *cetana*—consciousness; *mora*—of Me; *bhrame*—in mistake; *tamālere*—a black tree known as *tamāla*; *kare*—She does; *āliṅgana*—embracing.

TRANSLATION

“The flutelike murmur of the bamboos rubbing against one another steals Rādhārāṇī’s consciousness, for She thinks it to be the sound of My flute. And She embraces a tamāla tree, mistaking it for Me.

TEXT 252

কৃষ্ণ-আলিঙ্গন পাইনু, জনম সফলে ।
কৃষ্ণসুখে মগ্ন রহে বৃক্ষ করি’ কোলে ॥ ২৫২ ॥

*kṛṣṇa-āliṅgana pāinu, janama saphale
kṛṣṇa-sukhe magna rahe vṛkṣa kari’ kole*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *āliṅgana*—the embrace; *pāinu*—I have gotten; *janama saphale*—My birth is now fulfilled; *kṛṣṇa-sukhe*—in the matter of pleasing Kṛṣṇa; *magna*—immersed; *rahe*—She remains; *vṛkṣa*—the tree; *kari*—taking; *kole*—on the lap.

TRANSLATION

“‘I have gotten the embrace of Śrī Kṛṣṇa,’ She thinks, ‘so now My life is fulfilled.’ Thus She remains immersed in pleasing Kṛṣṇa, taking the tree in Her arms.

TEXT 253

অমুকুলবাসে যদি পায় মোর গন্ধ ।
উড়িয়া পড়িতে চাহে, প্রেমে হয় অন্ধ ॥ ২৫৩ ॥

*anukūla-vāte yadi pāya mora gandha
uḍiyā paḍite cāhe, preme haya andha*

SYNONYMS

anukūla-vāte—in a favorable breeze; *yadi*—if; *pāya*—there is; *mora*—My; *gandha*—flavor; *uḍiyā*—flying; *paḍite*—to drop; *cāhe*—She wants; *preme*—in ecstatic love; *haya*—becomes; *andha*—blind.

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

ভাষুলচর্বিভ যবে করে আশ্বাদনে ।
আনন্দসমুদ্রে ডুবে, কিছুই না জানে ॥ ২৫৪ ॥

*tāmbūla-carvita yabe kare āsvādane
ānanda-samudre ḍube, kichui nā jāne*

SYNONYMS

tāmbūla—betel nut; *carvita*—chewed; *yabe*—when; *kare*—does; *āsvādane*—tasting; *ānanda-samudre*—in an ocean of transcendental bliss; *ḍube*—drowns; *kichui*—anything; *nā*—not; *jāne*—knows.

TRANSLATION

“When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

TEXT 255

আমার সঙ্গমে রাধা পায় যে আনন্দ ।
শতমুখে বলি, তবু না পাই তার অন্ত ॥ ২৫৫ ॥

*āmāra saṅgame rādhā pāya ye ānanda
śata-mukhe bali, tabu nā pāi tāra anta*

SYNONYMS

āmāra—My; *saṅgame*—in association; *rādhā*—Śrīmatī Rādhārāṇī; *pāya*—gets; *ye*—whatever; *ānanda*—transcendental bliss; *śata-mukhe*—in hundreds of mouths; *bali*—if I say; *tabu*—still; *nā*—not; *pāi*—I reach; *tāra*—its; *anta*—limitation.

TRANSLATION

“Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

TEXT 256

লীলা-অন্তে সুখে ইঁহার অঙ্গের মাধুরী ।
তাহা দেখি' সুখে আমি আপনা পাশরি ॥ ২৫৬ ॥

*līlā-ante sukhe iñhāra aṅgera mādhurī
tāhā dekhi' sukhe āmi āpanā pāśari*

SYNONYMS

līlā-ante—at the end of Our pastimes; *sukhe*—in happiness; *iñhāra*—of Śrīmatī Rādhārāṇī; *aṅgera*—of the body; *mādhurī*—sweetness; *tāhā*—that; *dekhi'*—seeing; *sukhe*—in happiness; *āmi*—I; *āpanā*—Myself; *pāśari*—forget.

TRANSLATION

“Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

TEXT 257

দৌহার যে সমরস, ভারতমুনি মানে ।
আমার ব্রজের রস সেহ নাহি জানে ॥ ২৫৭ ॥

*doñhāra ye sama-rasa, bhārata-muni māne
āmāra vrajera rasa seha nāhi jāne*

SYNONYMS

doñhāra—of both; *ye*—whatever; *sama-rasa*—equal mellows; *bhārata-muni*—the saintly person named Bharata Muni; *māne*—accepts; *āmāra*—My; *vrajera*—of Vṛndāvana; *rasa*—mellows; *seha*—he; *nāhi*—not; *jāne*—knows.

TRANSLATION

“The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vṛndāvana.

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

অন্তের সঙ্গমে আমি যত সুখ পাই ।
তাহা হৈতে রাখা-সুখ শত অধিকাই ॥ ২৫৮ ॥

*anyera saṅgame āmi yata sukha pāi
tāhā haite rādhā-sukha śata adhiḱāi*

SYNONYMS

anyera—others; *saṅgame*—by meeting; *āmi*—I; *yata*—all; *sukha*—happiness; *pāi*—get; *tāhā haite*—than that; *rādhā-sukha*—happiness by association with Rādhārāṇī; *śata*—one hundred times; *adhiḱāi*—increased.

TRANSLATION

“The happiness I feel when meeting Rādhārāṇī is a hundred times greater than the happiness I get from meeting others.”

TEXT 259

निर्धुतामृतमाधुरीपरिमलः कल्याणि विश्वाधरो
वक्त्रं पञ्चजसोरभङ्गं कुहरितप्लावाभिदंष्ट्रे गिरः ।
अङ्गं चन्दनशीतलं तहुरियं सौन्दर्यसर्वस्वभाक्
आमासाङ्ग ममेदमिन्द्रियकुलं राधे मुहूर्मोदते ॥ २५९ ॥

*nirdhūtamṛta-mādhurī-parimalaḥ kalyāṇi bimbādhara
vaktraṁ pañcaka-saurabhaṁ kuharita-ślāghā-bhiduṣ te giraḥ
aṅgaṁ candana-śītaḷaṁ tanur iyaṁ saundarya-sarvasva-bhāk
tvām āsāḍya mamedam indriya-kulaṁ rādhe muhur modate*

SYNONYMS

nirdhūta—defeats; *amṛta*—of nectar; *mādhurī*—the sweetness; *parimalaḥ*—whose flavor; *kalyāṇi*—O most auspicious one; *bimba-adharaḥ*—red lips; *vaktraṁ*—face; *pañcaka-saurabhaṁ*—which smells like a lotus flower; *kuharita*—of the sweet sounds made by the cuckoos; *ślāghā*—the pride; *bhiduḥ*—which defeat; *te*—Your; *giraḥ*—words; *aṅgaṁ*—limbs; *candana-śītaḷaṁ*—as cool as sandalwood pulp; *tanuḥ*—body; *iyam*—this; *saundarya*—of beauty; *sarvasva-bhāk*—which displays the all and all; *tvām*—You; *āsāḍya*—tasting; *mama*—My; *idam*—this; *indriya-kulam*—all the senses; *rādhe*—O Śrīmatī Rādhārāṇī; *muhuḥ*—again and again; *modate*—become pleased.

TRANSLATION

“My dear auspicious Rādhārāṇī, 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 Kṛṣṇa to Rādhā, is recorded in the *Lalita-mādhava* (9.9) of Śrīla Rūpa Gosvāmī.

TEXT 260

রূপে কংসহরস্ত লুব্ধনয়নাং স্পর্শেহতিহৃৎস্বচং
বাণ্যামুকলিতশ্রুতিং পরিমলে সংক্লেষ্টনালাপুটাম্ ।
আরজ্যভ্রসনাং কিলাধরপুটে গ্ৰহ্মুখাশ্চোৰুহাং
দশ্চোদগীৰ্ণমহাধৃতিং বহিরপি প্রোত্ত্বিকারাকুলাম্ ॥২৬০॥

*rūpe kaṁsa-harasya lubdha-nayanām sparṣe 'tihr̥ṣyat-tvacam
vāṅyām utkalita-srutim̐ parimale sarṁhṛṣṭa-nāsā-puṭām
ārajyad-rasanām kilādhara-puṭe nyañcan mukhāmbho-ruhām
dambhodgīrṇa-mahādhṛtim̐ bahir api prodyad-vikārakulām*

SYNONYMS

rūpe—in the beauty; *kaṁsa-harasya*—of Kṛṣṇa, the enemy of Kaṁsa; *lubdha*—captivated; *nayanām*—whose eyes; *sparṣe*—in the touch; *ati-hṛṣyat*—very much jubilant; *tvacam*—whose skin; *vāṅyām*—in the vibration of the words; *utkalita*—very eager; *srutim̐*—whose ear; *parimale*—in the fragrance; *sarṁhṛṣṭa*—stolen by happiness; *nāsā-puṭām*—whose nostrils; *ārajyat*—being completely attracted; *rasanām*—whose tongue; *kila*—what to speak of; *adhara-puṭe*—to the lips; *nyañcat*—bending down; *mukha*—whose face; *ambhaḥ-ruhām*—like a lotus flower; *dambha*—by pride; *udgīrṇa*—manifesting; *mahā-dhṛtim̐*—great patience; *bahiḥ*—externally; *api*—although; *prodyat*—manifesting; *vikāra*—transformations; *ākulām*—overwhelmed.

TRANSLATION

“Her eyes are enchanted by the beauty of Lord Kṛṣṇa, the enemy of Kaṁsa. 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 Kṛṣṇa.”

PURPORT

Thus Śrīla Rūpa Gosvāmī describes the countenance of Rādhārāṇī.

TEXT 261

তাতে জানি, মোতে আছে কোন এক রস ।
আমার মোহিনী রাখা, তারে করে বশ ॥ ২৬১ ॥

*tāte jāni, mote āche kona eka rasa
āmāra mohinī rādhā, tāre kare vaśa*

SYNONYMS

tāte—thereupon; *jāni*—I can understand; *mote*—in Me; *āche*—there is; *kona*—some; *eka*—one; *rasa*—transcendental mellow; *āmāra*—My; *mohinī*—captivator; *rādhā*—Śrīmatī Rādhārāṇī; *tāre*—Her; *kare vaśa*—subdues.

TRANSLATION

“Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Śrīmatī Rādhārāṇī.

TEXT 262

আমা হৈতে রাধা পায় যে জাতীয় সুখ ।
তাহা আশ্বাদিতে আমি সদাই উন্মুখ ॥ ২৬২ ॥

*āmā haite rādhā pāya ye jātiya sukha
tāhā āsvādite āmi sadāi unmukha*

SYNONYMS

āmā haite—from Me; *rādhā*—Śrīmatī Rādhārāṇī; *pāya*—gets; *ye*—whatever; *jātiya*—types of; *sukha*—happiness; *tāhā*—that; *āsvādite*—to taste; *āmi*—I; *sadāi*—always; *unmukha*—very much eager.

TRANSLATION

“I am always eager to taste the joy that Rādhārāṇī derives from Me.

TEXT 263

নানা যত্ন করি আমি, নারি আশ্বাদিতে ।
সেই সুখমাধুর্য-ভ্রাণে লোভ বাঢ়ে চিত্তে ॥ ২৬৩ ॥

*nānā yatna kari āmi, nāri āsvādite
sei sukha-mādhurya-ghrāṇe lobha bāḍhe citte*

SYNONYMS

nānā—various; *yatna*—attempts; *kari*—do; *āmi*—I; *nāri*—I am not able; *āsvādite*—to taste; *sei*—that; *sukha*—of the happiness; *mādhurya*—the sweetness; *ghrāṇe*—by smelling; *lobha*—desire; *bāḍhe*—increases; *citte*—in the mind.

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

রস আশ্বাদিতে আমি কৈল অবতার ।
 প্রেমরস আশ্বাদিব বিবিধ প্রকার ॥ ২৬৪ ॥

rasa āsvādite āmi kaila avatāra
prema-rasa āsvādiba vividha prakāra

SYNONYMS

rasa—mellow; *āsvādite*—to taste; *āmi*—I; *kaila*—made; *avatāra*—incarnation; *prema-rasa*—transcendental mellow of love; *āsvādiba*—I shall taste; *vividha prakāra*—different varieties of.

TRANSLATION

“I have appeared in the world to taste mellows. I shall taste the mellows of pure love in various ways.

TEXT 265

রাগমার্গে ভক্ত ভক্তি করে যে প্রকারে ।
 তাহা শিখাইব লীলা-আচরণ-দ্বারে ॥ ২৬৫ ॥

rāga-mārge bhakta bhakti kare ye prakāre
tāhā śikhāiba līlā-ācaraṇa-dvāre

SYNONYMS

rāga-mārge—on the path of spontaneous love; *bhakta*—the devotee; *bhakti*—devotional service; *kare*—does; *ye prakāre*—in what way; *tāhā*—that; *śikhāiba*—I shall teach; *līlā*—pastimes; *ācaraṇa-dvāre*—by means of practical demonstration.

TRANSLATION

“I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes.

TEXT 266

এই তিন তৃষ্ণা মোর নহিল পূরণ ।
 বিজাতীয়-ভাবে নহে তাহা আশ্বাদন ॥ ২৬৬ ॥

ei tina tṛṣṇā mora nahila pūraṇa
vijātiya-bhāve nahe tāhā āsvādana

SYNONYMS

ei—these; *tina*—three; *tṛṣṇā*—desires; *mora*—My; *nahila*—were not; *pūraṇa*—satisfied; *vijātīya*—of the opposite partner of a relationship; *bhāve*—in ecstasy; *nahe*—is not possible; *tāhā*—that; *āsvādana*—tasting.

TRANSLATION

“But these three desires have not been satisfied, for one cannot enjoy them in a contrary position.

TEXT 267

রাধিকার ভাবকান্তি অঙ্গীকার বিনে ।
সেই তিন সুখ কভু নহে আশ্বাদনে ॥ ২৬৭ ॥

rādhikāra bhāva-kānti aṅgīkāra vine
sei tina sukha kabhu nahe āsvādane

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-kānti*—luster of ecstatic love; *aṅgīkāra*—accepting; *vine*—without; *sei*—those; *tina*—three; *sukha*—happiness; *kabhu*—at any time; *nahe*—is not possible; *āsvādane*—tasting.

TRANSLATION

“Unless I accept the luster of the ecstatic love of Śrī Rādhikā, these three desires cannot be fulfilled.

TEXT 268

রাধাভাব অঙ্গীকারি' ধরি' তার বর্ণ ।
তিনসুখ আশ্বাদিতে হব অবতীর্ণ ॥ ২৬৮ ॥

rādhā-bhāva aṅgīkari' dhari' tāra varṇa
tina-sukha āsvādite haba avatīrṇa

SYNONYMS

rādhā-bhāva—the moods of Rādhārāṇī; *aṅgīkari'*—accepting; *dhari'*—taking; *tāra varṇa*—Her bodily complexion; *tina*—three; *sukha*—happiness; *āsvādite*—to taste; *haba*—I shall; *avatīrṇa*—descend as an incarnation.

TRANSLATION

“Therefore, assuming Rādhārāṇī's sentiments and bodily complexion, I shall descend to fulfill these three desires.”

TEXT 269

সর্বভাবে কৈল কৃষ্ণ এই ত' নিশ্চয় ।
হেনকালে আইল যুগাবতার-সময় ॥ ২৬৯ ॥

sarva-bhāve kaila kṛṣṇa ei ta' niścaya
hena-kāle āila yugāvatāra-samaya

SYNONYMS

sarva-bhāve—in all respects; *kaila*—made; *kṛṣṇa*—Lord Kṛṣṇa; *ei*—this; *ta'*—certainly; *niścaya*—decision; *hena-kāle*—at this time; *āila*—came; *yuga-avatāra*—of the incarnation according to the age; *samaya*—the time.

TRANSLATION

In this way Lord Kṛṣṇa came to a decision. Simultaneously, the time came for the incarnation of the age.

TEXT 270

সেইকালে শ্রীঅদ্বৈত করেন আরাধন ।
ভাঁহার ছড়ারে কৈল কৃষ্ণে আকর্ষণ ॥ ২৭০ ॥

sei-kāle śrī-advaita karena ārādhana
tāñhāra huñkāre kaila kṛṣṇe ākarṣaṇa

SYNONYMS

sei-kāle—at that time; *śrī-advaita*—Advaita Ācārya; *karena*—performs; *ārādhana*—worship; *tāñhāra*—of Him; *huñkāre*—by the tumultuous call; *kaila*—did; *kṛṣṇe*—to Lord Kṛṣṇa; *ākarṣaṇa*—attraction.

TRANSLATION

At that time Śrī Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls.

TEXTS 271-272

পিতামাতা, গুরুগণ, আগে অবতারি' ।
রাধিকার ভাব-বর্ণ অঙ্গীকার করি' ॥ ২৭১ ॥
নবদ্বীপে শচীগর্ভ-শুকদুর্গসিদ্ধ ।
তাহাতে প্রকট হৈলা কৃষ্ণ পূর্ব ইন্দু ॥ ২৭২ ॥

pitā-mātā, guru-gaṇa, āge avatāri'
rādhikāra bhāva-varṇa aṅgikāra kari'

*nava-dvīpe śacī-garbha-śuddha-dugdha-sindhu
tāhāte prakāṣṭa hailā kṛṣṇa pūrṇa indu*

SYNONYMS

pitā-mātā—parents; *guru-gaṇa*—teachers; *āge*—first; *avatāri*—descending; *rādhikāra*—of Śrīmatī Rādhārāṇī; *bhāva-varṇa*—the luster of transcendental ecstasy; *aṅgikāra kari*—accepting; *nava-dvīpe*—in Navadvīpa; *śacī-garbha*—the womb of Śacī; *śuddha*—pure; *dugdha-sindhu*—the ocean of milk; *tāhāte*—in that; *prakāṣṭa*—manifested; *hailā*—became; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa indu*—full moon.

TRANSLATION

First Lord Kṛṣṇa made His parents and elders appear. Then Kṛṣṇa Himself, with the sentiments and complexion of Rādhikā, appeared in Navadvīpa, like the full moon, from the womb of mother Śacī, which is like an ocean of pure milk.

TEXT 273

এই ত' করিলুঁ ষষ্ঠশ্লোকের ব্যাখ্যান ।

শ্রীরূপ-গোসাঁঞের পাদপদ্ম করি' ধ্যান ॥ ২৭৩ ॥

*ei ta' kariluṅ ṣaṣṭha ślokerā vyākhyāna
śrī-rūpa-gosāñira pāda-padma kari' dhyāna*

SYNONYMS

ei ta'—thus; *kariluṅ*—I have made; *ṣaṣṭha ślokerā*—of the sixth verse; *vyākhyāna*—explanation; *śrī-rūpa*—Śrīla Rūpa Gosvāmī; *gosāñira*—of the master; *pāda-padma*—lotus feet; *kari*—doing; *dhyāna*—meditation.

TRANSLATION

Meditating on the lotus feet of Śrī Rūpa Gosvāmī, I have thus explained the sixth verse.

TEXT 274

এই দুই শ্লোকের আমি যে করিল অর্থ ।

শ্রীরূপ-গোসাঁঞের শ্লোক প্রমাণ সমর্থ ॥ ২৭৪ ॥

*ei dui ślokerā āmi ye karila artha
śrī-rūpa-gosāñira śloka pramāṇa samartha*

SYNONYMS

ei—these; *dui*—two; *ślokerā*—of the verses; *āmi*—I; *ye*—whatever; *karila*—gave; *artha*—the meanings; *śrī-rūpa-gosāñira*—of Śrī Rūpa Gosvāmī; *śloka*—verse; *pramāṇa*—evidence; *samartha*—competent.

TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with Śrī Rūpa Gosvāmī's verse.

TEXT 275

অপারং কস্যাপি প্রণয়িজনবৃন্দস্য কুতুকী
 রসস্তোমাং হৃদ্বা মধুরমূপভোক্তুং কমপি যঃ ।
 রুচং স্বামাবব্রে দ্যুতিমিহ তদীয়াং প্রকটয়ন্
 স দেবশ্চৈতচ্ছাকৃতিরতিতরাং নঃ কৃপয়তু ॥ ২৭৫ ॥

*apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī
 rasa-stomaṁ hṛtvā madhuram upabhoktum kamapi yaḥ
 rucam svām āvavre dyutim iha tadīyāṁ prakṛṣṭayan
 sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu*

SYNONYMS

apāram—boundless; *kasyāpi*—of someone; *praṇayi-jana-vṛndasya*—of the multitude of lovers; *kutukī*—one who is curious; *rasa-stomam*—the group of mellows; *hṛtvā*—stealing; *madhuram*—sweet; *upabhoktum*—to enjoy; *kamapi*—some; *yaḥ*—who; *rucam*—luster; *svām*—own; *āvavre*—covered; *dyutim*—luster; *iha*—here; *tadīyām*—related to Him; *prakṛṣṭayan*—manifesting; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—greatly; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

“Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], 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 *Caitanya-ṣṭaka* of Śrīla Rūpa Gosvāmī's *Stava-mālā*.

TEXT 276

মঙ্গলাচরণং কৃষ্ণচৈতন্য-তত্ত্বলক্ষণম্ ।
 প্রয়োজনধাবতारे श्राकषट्कैर्निरूपितम् ॥ ২৭৬ ॥

*maṅgalācaraṇaṁ kṛṣṇa-caitanya-tattva-lakṣaṇam
 prayojanaṁ cāvatāre śloka-ṣaṭkair nirūpitam*

SYNONYMS

maṅgala-ācaraṇam—invoking auspiciousness; *kṛṣṇa-caitanya*—of Lord Kṛṣṇa Caitanya Mahāprabhu; *tattva-lakṣaṇam*—symptoms of the truth; *prayojanam*—necessity; *ca*—also; *avatāre*—in the matter of His incarnation; *śloka*—verses; *ṣaṭkaiḥ*—by six; *nirūpitam*—ascertained.

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

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৭৭ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.

CHAPTER 5

This chapter is chiefly devoted to describing the essential nature and glories of Śrī Nityānanda Prabhu. Lord Śrī Kṛṣṇa is the absolute Personality of Godhead, and His first expansion in a form for pastimes is Śrī 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, Mathurā 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 Śvetadvīpa or Vṛndāvana. Below Kṛṣṇaloka, in the spiritual sky, are the Vaikuṅṭha planets. On each Vaikuṅṭha planet a four-handed Nārāyaṇa, expanded from the first quadruple manifestation, is present. The Personality of Godhead known as Śrī Balarāma in Kṛṣṇaloka is the original Saṅkaraṣaṇa (attracting Deity), and from this Saṅkaraṣaṇa expands another Saṅkaraṣaṇa, called Mahā-Saṅkaraṣaṇa, who resides in one of the Vaikuṅṭha planets. By His internal potency, Mahā-Saṅkaraṣaṇa 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 Vaikuṅṭha planets is the impersonal manifestation of Śrī Kṛṣṇa, which is known as the Brahmaloaka. On the other side of the Brahmaloaka is the spiritual *kāraṇa-samudra*, or Causal Ocean. The material energy exists on the other side of the Causal Ocean, without touching it. In the Causal Ocean is Mahā-Viṣṇu, the original *puruṣa* expansion from Saṅkaraṣaṇa. This Mahā-Viṣṇu 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 *pradhāna*, and as the source of the manifestations of the material energy it is known as *māyā*. 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 Mahā-Viṣṇu. Therefore the material energy is not the original cause of the material manifestation. Rather, the transcendental glance of Mahā-Viṣṇu over material nature produces that cosmic manifestation.

Mahā-Viṣṇu again enters every universe as the reservoir of all living entities, Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu expands Kṣīrodakaśāyī Viṣṇu, the Supersoul of every living entity. Garbhodakaśāyī Viṣṇu also has His own Vaikuṅṭha planet in every universe, where He lives as the Supersoul or supreme

controller of the universe. Garbhodakaśāyī Viṣṇu reclines in the midst of the watery portion of the universe and generates the first living creature of the universe, Brahmā. The imaginary universal form is a partial manifestation of Garbhodakaśāyī Viṣṇu.

In the Vaikuṅṭha planet in every universe is an ocean of milk, and within that ocean is an island called Śvetadvīpa, where Lord Viṣṇu lives. Therefore this chapter describes two Śvetadvīpas—one in the abode of Kṛṣṇa and the other in the ocean of milk in every universe. The Śvetadvīpa in the abode of Kṛṣṇa is identical with Vṛndāvana-dhāma, which is the place where Kṛṣṇa appears Himself to display His loving pastimes. In the Śvetadvīpa within every universe is a Śeṣa form of Godhead who serves Viṣṇu by assuming the form of His umbrella, slippers, couch, pillows, garments, residence, sacred thread, throne and so on.

Lord Baladeva in Kṛṣṇaloka is Nityānanda Prabhu. Therefore Nityānanda Prabhu is the original Saṅkarṣaṇa, and Mahā-Saṅkarṣaṇa and His expansions as the *puruṣas* in the universes are plenary expansions of Nityānanda Prabhu.

In this chapter the author has described the history of his leaving home for a personal pilgrimage to Vṛndāvana 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 Jhāmaṭapura, which is near Naihāṭī. Kṛṣṇadāsa Kavirāja's brother invited Śrī Mīnaketana Rāmadāsa, a great devotee of Lord Nityānanda, to his home, but a priest named Guṇārṇava Mīśra did not receive him well, and Kṛṣṇadāsa Kavirāja Gosvāmī's brother, not recognizing the glories of Lord Nityānanda, also took sides with the priest. Therefore Rāmadāsa became sorry, broke his flute and went away. This was a great disaster for the brother of Kṛṣṇadāsa Kavirāja Gosvāmī. But on that very night Lord Nityānanda Prabhu Himself graced Kṛṣṇadāsa Kavirāja Gosvāmī in a dream and ordered him to leave on the next day for Vṛndāvana.

TEXT 1

বন্দেহনস্তাছুতৈবর্ষং শ্রীমিত্যামলম্বীখরম্ ।

যশ্চেচ্ছন্নাতৎসকলমজ্ঞেনাপি নিরূপ্যতে ॥ ১ ॥

*vande 'nantādbhutaiśvaryaṁ
śrī-nityānandam īśvaram
yasyecchayā tat-svarūpam
ajñēnāpi nirūpyate*

SYNONYMS

vande—let me offer my obeisances; *ananta*—unlimited; *adbhuta*—and wonderful; *aiśvaryaṁ*—whose opulence; *śrī-nityānandam*—unto Lord Nityānanda; *īśvaram*—the Supreme Personality of Godhead; *yasya*—whose; *icchayā*—by the will; *tat-svarūpam*—His identity; *ajñēna*—by the ignorant; *api*—even; *nirūpyate*—can be ascertained.

TRANSLATION

Let me offer my obeisances to Lord Śrī Nityānanda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

TEXT 2

जय जय श्रीचैतन्य जय नित्यानन्द ।
जयवैतचन्द्र जय गौरभक्तवृन्द ॥ २ ॥

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Caitanya Mahāprabhu.

TEXT 3

এই ষট্শ্লোকে কহিল কৃষ্ণচৈতন্য-মহিমা ।
পঞ্চশ্লোকে কহি নিত্যানন্দতত্ত্ব-সীমা ॥ ৩ ॥

*ei ṣaṭ-śloke kahila kṛṣṇa-caitanya-mahimā
pañca-śloke kahi nityānanda-tattva-sīmā*

SYNONYMS

ei—this; *ṣaṭ-śloke*—in six verses; *kahila*—described; *kṛṣṇa-caitanya-mahimā*—the glories of Lord Śrī Caitanya Mahāprabhu; *pañca-śloke*—in five verses; *kahi*—let me explain; *nityānanda*—of Lord Nityānanda; *tattva*—of the truth; *sīmā*—the limitation.

TRANSLATION

I have described the glory of Śrī Kṛṣṇa Caitanya in six verses. Now, in five verses, I shall describe the glory of Lord Nityānanda.

TEXT 4

সর্ব-অবতারী কৃষ্ণ স্বয়ং ভগবান্ ।
ভাঁহার দ্বিতীয় দেহ শ্রীবলরাম ॥ ৪ ॥

*sarva-avatārī kṛṣṇa svayaṁ bhagavān
tāñhāra dvitīya deha śrī-balarāma*

SYNONYMS

sarva-avatārī—the source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *svayaṁ*—personally; *bhagavān*—the Supreme Personality of Godhead; *tāñhāra*—His; *dvitīya*—second; *deha*—expansion of the body; *śrī-balarāma*—Lord Balarāma.

TRANSLATION:

The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body.

PURPORT

Lord Śrī Kṛṣṇa, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first expansion is Śrī Balarāma. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called *svāṁśa*, and forms that have limited potencies (the living entities) are called *vibhinnāṁśa*.

TEXT 5

একই স্বরূপ দোঁহে, ভিন্নমাত্র কায় ।
আজ্ঞ কায়ব্যূহ, কৃষ্ণলীলার সহায় ॥ ৫ ॥

*eka-i svarūpa doñhe, bhinna-mātra kāya
ādyā kāya-vyūha, kṛṣṇa-līlāra sahāya*

SYNONYMS

eka-i—one; *svarūpa*—identity; *doñhe*—both of Them; *bhinna-mātra kāya*—only two different bodies; *ādyā*—original; *kāya-vyūha*—quadruple expansions; *kṛṣṇa-līlāra*—in the pastimes of Lord Kṛṣṇa; *sahāya*—assistance.

TRANSLATION

They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes.

PURPORT

Balarāma is a *svāṁśa* expansion of the Lord, and therefore there is no difference in potency between Kṛṣṇa and Balarāma. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarāma is the chief Deity among the first quadruple forms, and He is the foremost assistant of Śrī Kṛṣṇa in His transcendental activities.

TEXT 6

সেই কৃষ্ণ—নবদ্বীপে শ্রীচৈতন্যচন্দ্র ।

সেই বalarāma—সঙ্গে শ্রীনিত্যানন্দ ॥ ৬ ॥

sei kṛṣṇa—*nava-dvīpe śrī-caitanya-candra*

sei balarāma—*saṅge śrī-nityānanda*

SYNONYMS

sei kṛṣṇa—that original Kṛṣṇa; *nava-dvīpe*—at Navadvīpa; *śrī-caitanya-candra*—Lord Śrī-Caitanya Mahāprabhu; *sei balarāma*—that Lord Balarāma; *saṅge*—with Him; *śrī-nityānanda*—Lord Nityānanda.

TRANSLATION

That original Lord Kṛṣṇa appeared in Navadvīpa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.

TEXT 7

সঙ্কর্ষণঃ কারণতোয়শায়ী গর্ভোদশায়ী চ পয়োহকিশায়ী ।

শেষশ্চ ষষ্ঠাংশকলাঃ স নিত্যানন্দাখ্যরামঃ শরণং মমাস্তু ॥ ৭ ॥

saṅkarṣaṇaḥ kāraṇa-toya-śāyī

garbhoda-śāyī ca payobdhi-śāyī

śeṣaś ca yasyaṁśa-kalāḥ sa nityā-

nandākhyā-rāmaḥ śaraṇam mamāstu

SYNONYMS

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; *kāraṇa-toya-śāyī*—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; *garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; *ca*—and; *payoḥ-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; *śeṣaḥ*—Śeṣa Nāga, the couch of Viṣṇu; *ca*—and; *yasya*—whose; *amśa*—plenary portions; *kalāḥ*—and parts of the plenary portions; *saḥ*—He; *nityānanda-ākhyā*—known as Lord Nityānanda; *rāmaḥ*—Lord Balarāma; *śaraṇam*—shelter; *mama*—my; *astu*—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

PURPORT

Śrī Svarūpa Dāmodara Gosvāmī has recorded this verse in his diary to offer his

respectful obeisances to Lord Nityānanda Prabhu. This verse also appears as the seventh of the first fourteen verses of *Śrī Caitanya-caritāmṛta*.

TEXT 8

শ্রীবলরাম গোসাঞি মূল-সঙ্কর্ষণ ।
পঞ্চরূপ ধরি' করেন কৃষ্ণের সেবন ॥ ৮ ॥

śrī-balarāma gosāṇi mūla-saṅkaraṣaṇa
pañca-rūpa dhari' kareṇa kṛṣṇera sevana

SYNONYMS

śrī-balarāma—Balarāma; *gosāṇi*—the Lord; *mūla-saṅkaraṣaṇa*—the original Saṅkaraṣaṇa; *pañca-rūpa dhari'*—accepting five bodies; *kareṇa*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

Lord Balarāma is the original Saṅkaraṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa.

TEXT 9

আপনে করেন কৃষ্ণলীলার সহায় ।
সৃষ্টিলীলা-কার্য করে ধরি' চারি কায় ॥ ৯ ॥

āpane kareṇa kṛṣṇa-līlāra sahāya
sṛṣṭi-līlā-kārya kare dhari' cāri kāya

SYNONYMS

āpane—personally; *kareṇa*—performs; *kṛṣṇa-līlāra sahāya*—assistance in the pastimes of Lord Kṛṣṇa; *sṛṣṭi-līlā*—of the pastimes of creation; *kārya*—the work; *kare*—does; *dhari'*—accepting; *cāri kāya*—four bodies.

TRANSLATION

He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms.

TEXT 10

সৃষ্টিাদিক সেবা,—ভাঁর আজ্ঞার পালন ।
'শেষ'-রূপে করে কৃষ্ণের বিবিধ সেবন ॥ ১০ ॥

sṛṣṭy-ādika sevā, — tāhṛa ājñāra pālana
'śeṣa'-rūpe kare kṛṣṇera vividha sevana

SYNONYMS

śṛṣṭi-ādika sevā—service in the matter of creation; *tānira*—His; *ājñāra*—of the order; *pālana*—execution; *śeṣa-rūpe*—the form of Lord Śeṣa; *kare*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *vividha sevana*—varieties of service.

TRANSLATION

He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways.

PURPORT

According to expert opinion, Balarāma, as the chief of the original quadruple forms, is also the original Sañkarṣaṇa. Balarāma, the first expansion of Kṛṣṇa, expands Himself in five forms: (1) Mahā-Sañkarṣaṇa, (2) Kāraṇābdhiśāyī, (3) Garbhodakaśāyī, (4) Kṣīrodakaśāyī, and (5) Śeṣa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarāma assists Lord Kṛṣṇa in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Śeṣa is responsible for personal service to the Lord. Śeṣa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Śrī Balarāma is the servitor Godhead who serves Lord Kṛṣṇa in all affairs of existence and knowledge. Lord Nityānanda Prabhu, who is the same servitor Godhead, Balarāma, performs the same service to Lord Gaurāṅga by constant association.

TEXT 11

সর্বরূপে আশ্বাদয়ে কৃষ্ণ-সেবানন্দ ।
সেই বলরাম—গৌরসঙ্গে নিত্যানন্দ ॥ ১১ ॥

sarva-rūpe āsvādaye kṛṣṇa-sevānanda
sei balarāma—gaura-saṅge nityānanda

SYNONYMS

sarva-rūpe—in all these forms; *āsvādaye*—tastes; *kṛṣṇa-sevā-ānanda*—the transcendental bliss of serving Kṛṣṇa; *sei balarāma*—that Lord Balarāma; *gaura-saṅge*—with Gaurasundara; *nityānanda*—Lord Nityānanda.

TRANSLATION

In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara.

TEXT 12

সপ্তম শ্লোকের অর্থ করি চারিশ্লোকে ।
যাতে নিত্যানন্দতত্ত্ব জানে সর্বলোকে ॥ ১২ ॥

*saptama ślokerā artha kari cāri-śloke
yāte nityānanda-tattva jāne sarva-loke*

SYNONYMS

saptama ślokerā—of the seventh verse; *artha*—the meaning; *kari*—I do; *cāri-śloke*—in four verses; *yāte*—in which; *nityānanda-tattva*—the truth of Lord Nityānanda; *jāne*—one knows; *sarva-loke*—all over the world.

TRANSLATION

I have explained this seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityānanda.

TEXT 13

মায়াতীতে ব্যাপিবৈকুণ্ঠলোকে
পূর্ণৈশ্বৰ্যে শ্ৰীচতুৰ্ব্‌হমধ্যে ।
রূপং যস্যোদ্ভাতি সঙ্কর্ষণাখ্যং
তং শ্ৰীনিত্যানন্দরামং প্রপদ্যে ॥ ১৩ ॥

*māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvārye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyam
taṁ śrī-nityānanda-rāmaṁ prapadye*

SYNONYMS

māyā-tīte—beyond the material creation; *vyāpi*—all expanding; *vaikuṇṭha-loke*—in Vaikuṇṭhaloka, the spiritual world; *pūrṇaiśvārye*—endowed with full opulence; *śrī-catur-vyūha-madhye*—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); *rūpaṁ*—form; *yasya*—whose; *udbhāti*—appears; *saṅkarṣaṇa-ākhyam*—known as Saṅkarṣaṇa; *taṁ*—to Him; *śrī-nityānanda-rāmaṁ*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

PURPORT

This is a verse from Śrī Svarūpa Dāmodara Gosvāmī's diary. It appears as the eighth of the first fourteen verses of *Śrī Caitanya-caritāmṛta*.

TEXT 14

শ্রীকৃষ্ণের পার 'পরব্যোম'-নামে ধাম ।
কৃষ্ণবিগ্রহ যৈছে বিভূত্যাди-গুণবান् ॥ ১৪ ॥

prakṛtira pāra 'paravyoma'-nāme dhāma
kṛṣṇa-vigraha yaiche vibhūtyādi-guṇavān

SYNONYMS

prakṛtira—the material nature; *pāra*—beyond; *para-vyoma*—the spiritual sky; *nāme*—in name; *dhāma*—the place; *kṛṣṇa-vigraha*—the form of Lord Kṛṣṇa; *yaiche*—just as; *vibhūti-ādi*—like the six opulences; *guṇa-vān*—full with transcendental attributes.

TRANSLATION

Beyond the material nature lies the realm known as *paravyoma*, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sāṅkhya philosophy, the material cosmos is composed of twenty-four 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-gītā* as the eternal (*sanātana*) nature. Beyond the manifested and unmanifested existence of material nature (*vyaktāvyakta*) is the *sanātana* 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 Śrī Kṛṣṇa Himself. That spiritual sky is the manifested internal potency of Śrī Kṛṣṇa; it is distinct from the material sky manifested by His external potency.

The all-pervading Brahman, the impersonal glowing ray of Śrī Kṛṣṇa, exists in the spiritual world with the *Vaikuṅṭha* 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 *Vaikuṅṭha* planets, which are spiritual and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Śrī Kṛṣṇa, His innumerable plenary portions and the portions of His plenary portions dominate each *Vaikuṅṭha* planet. In the highest region of

the spiritual sky is the planet called Kṛṣṇaloka, which has three divisions, namely Dvārakā, Mathurā and Goloka.

To a gross materialist this kingdom of God, Vaikuṅṭha, 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 *Rāmāyaṇa*, Hanumān 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 Brahmā 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 *Purāṇas*, the *Mahābhārata*, the *Rāmāyaṇa* and their corollaries, which are known as *smṛtis*, 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 *ācāryas*, who have left ample commentations upon them; none of these *ācāryas* has disbelieved in the *śāstras*. One who disbelieves in the *śāstras* is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the *śāstras*, 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

সর্বগ, অনন্ত, বিভু—বৈকুণ্ঠাদি ধাম ।
কৃষ্ণ, কৃষ্ণ-অবতারের তাহাঞি বিশ্রাম ॥ ১৫ ॥

sarvaga, ananta, vibhu—vaikuṅṭhādi dhāma
kṛṣṇa, kṛṣṇa-avatāreṇa tāhāṅi viśrāma

SYNONYMS

sarva-ga—all-pervading; *ananta*—unlimited; *vibhu*—greatest; *vaikuṅṭha-ādi dhāma*—all the places known as Vaikuṅṭhaloka; *kṛṣṇa*—of Lord Kṛṣṇa; *kṛṣṇa-avatāreṇa*—of the incarnations of Lord Kṛṣṇa; *tāhāṅi*—there; *viśrāma*—the residence.

TRANSLATION

That Vaikuṅṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations.

TEXT 16

তাহার উপরিভাগে 'কৃষ্ণলোক'-খ্যাতি ।
দ্বারকা-মথুরা-গোকুল—ত্রিবিধছে স্থিতি ॥ ১৬ ॥

tāhāra upari-bhāge 'kṛṣṇa-loka'-khyāti
dvārakā-mathurā-gokula—tri-vidhatve sthiti

SYNONYMS

tāhāra—of all of them; *upari-bhāge*—on the top; *kṛṣṇa-loka-khyāti*—the planet known as Kṛṣṇaloka; *dvārakā-mathurā-gokula*—the three places known as Dvārakā, Mathurā and Vṛndāvana; *tri-vidhatve*—in three departments; *sthiti*—situated.

TRANSLATION

In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions—Dvārakā, Mathurā, and Gokula.

TEXT 17

সর্বোপরি শ্রীগোকুল—ব্রজলোক-ধাম ।
শ্রীগোলোক, শ্বেতদ্বীপ, বৃন্দাবন নাম ॥ ১৭ ॥

sarvo pari śrī-gokula—vrajaloka-dhāma
śrī-goloka, śveta-dvīpa, vṛndāvana nāma

SYNONYMS

sarva-upari—above all of them; *śrī-gokula*—the place known as Gokula; *vraja-loka-dhāma*—the place of Vraja; *śrī-goloka*—the place named Goloka; *śveta-dvīpa*—the white island; *vṛndāvana nāma*—also named Vṛndāvana.

TRANSLATION

Śrī Gokula, the highest of all, is also called Vraja, Goloka, Śvetadvīpa and Vṛndāvana.

TEXT 18

सर्वग, अनन्त, विभु, कृष्णतनुसम ।
उपर्यधो व्यापिनाह्ने, नाहिक नियम ॥ १८ ॥

sarvaga, ananta, vibhu, kṛṣṇa-tanu-sama
upary-adho vyāpiyāche, nāhika niyama

SYNONYMS

sarva-ga—all-pervading; *ananta*—unlimited; *vibhu*—the greatest; *kṛṣṇa-tanu-sama*—exactly like the transcendental body of Kṛṣṇa; *upari-adhaḥ*—up and down; *vyāpiyāche*—expanded; *nāhika*—there is no; *niyama*—regulation.

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

Śrīla Jīva Gosvāmī, the great authority and philosopher in the line of Śrī Caitanya Mahāprabhu, has discussed the abode of Kṛṣṇa in his *Kṛṣṇa-sandarbha*. In *Bhagavad-gītā* the Lord refers to “My abode.” Śrīla Jīva Gosvāmī, examining the nature of Kṛṣṇa’s abode, refers to the *Skanda Purāṇa*, which states:

yā yathā bhuvī vartante
puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṅṭhe
tat-tal-līlārtham ādṛtāḥ

“The abodes of Godhead in the material world, such as Dvārakā, Mathurā and Goloka, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuṅṭha-dhāma.” The unlimited spiritual atmosphere of that Vaikuṅṭha-dhāma is far above and beyond the material cosmos. This is confirmed in the *Svāyambhuvatantra* in a discussion between Lord Śiva and Pārvatī regarding the effect of chanting the *mantra* of fourteen syllables. There it is stated:

*nānā-kalpa-latākīrṇaṁ
vaikuṅṭhaṁ vyāpakarṁ smaret
adhaḥ sām̐yaṁ guṇānāṁ ca
prakṛtiḥ sarva-kāraṇam*

“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 Vaikuṅṭha region is the potential material energy, which causes the material manifestation.” The places of the pastimes of Lord Kṛṣṇa, such as Dvārakā, Mathurā and Vṛndāvana, eternally and independently exist in Kṛṣṇaloka. They are the actual abode of Lord Kṛṣṇa, and there is no doubt that they are situated above the material cosmic manifestation.

The abode known as Vṛndāvana or Gokula is also known as Goloka. The *Brahma-saṁhitā* 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 Śvetadvīpa. In the inner portion of Gokula there is an elaborate arrangement for Śrī Kṛṣṇa’s residence with His eternal associates such as Nanda and Yaśodā. That transcendental abode exists by the energy of Śrī Baladeva, who is the original whole of Śeṣa, or Ananta. The *tantras* also confirm this description by stating that the abode of Śrī Anantadeva, the plenary portion of Baladeva, is called the kingdom of God. Vṛndāvana-dhāma is the innermost abode within the quadrangular realm of Śvetadvīpa, which lies outside of the boundary of Gokula Vṛndāvana.

According to Jīva Gosvāmī, Vaikuṅṭha is also called Brahmaloaka. The *Nārada-pañcarātra*, in a statement concerning the mystery of Vijaya, describes:

*tat sarvopari goloke
tatra lokopari svayam
viharet paramānandī
govindo 'tula-nāyakaḥ*

“The predominator of the *gopīs*, 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 Jīva Gosvāmī we may conclude that Kṛṣṇaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the enjoyment of transcendental variety, the pastimes of Kṛṣṇa there have three divisions, and these pastimes are performed in the three abodes: Dvārakā, Mathurā and Gokula. When Kṛṣṇa 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 Śrī Kṛṣṇa Himself and are equally worshipable. Lord Caitanya declared that Lord Kṛṣṇa, who presents Himself as the son of the King of Vraja, is worshipable, and Vṛndāvana-dhāma is equally worshipable.

TEXT 19

ব্রহ্মাণ্ডে প্রকাশ তার কৃষ্ণের ইচ্ছায় ।
একই স্বরূপ তার, নাহি দুই কায় ॥ ১৯ ॥

*brahmāṇḍe prakāśa tāra kṛṣṇera icchāya
eka-i svarūpa tāra, nāhi dui kāya*

SYNONYMS

brahmāṇḍe—within the material world; *prakāśa*—manifestation; *tāra*—of it; *kṛṣṇera icchāya*—by the supreme will of Lord Kṛṣṇa; *eka-i*—it is the same; *sva-rūpa*—identity; *tāra*—of it; *nāhi*—not; *dui*—two; *kāya*—bodies.

TRANSLATION

That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned *dhāmas* are movable, by the omnipotent will of Lord Kṛṣṇa. When Śrī Kṛṣṇa appears on the face of the earth, He can also make His *dhāmas* appear, without changing their original structure. One should not discriminate between the *dhāmas* 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 *dhāmas* and the Lord Himself, in His *arcā* 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

চিন্তামণিভূমি, কল্পবৃক্ষময় বন ।
চৰ্মচক্ৰে দেখে ভাৱে প্ৰপঞ্চের সম ॥ ২০ ॥

*cintāmaṇi-bhūmi, kalpa-vṛkṣa-maya vana
carma-caḅṣe dekhe tāre prapañcera sama*

SYNONYMS

cintāmaṇi-bhūmi—the land of touchstone; *kalpa-vṛkṣa-maya*—full of desire trees; *vana*—forests; *carma-caḅṣe*—the material eyes; *dekhe*—see; *tāre*—it; *prapañcera sama*—equal to the material creation.

TRANSLATION

The land there is touchstone [cintāmaṇi], and the forests abound with desire trees. Material eyes see it as an ordinary place.

PURPORT

By the grace of the Lord His *dhāmas* 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 *dhāmas* in their original appearance.

Śrīla Narottama dāsa Ṭhakura, a great *ācārya* in the preceptorial line of Lord Śrī Caitanya Mahāprabhu, has said for our benefit that one can perfectly see the *dhāmas* 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 *Vaikuṅṭhas*. 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

শ্রেমনেত্রে দেখে তার স্বরূপ-প্রকাশ ।

গোপ-গোপীসঙ্গে বাঁহা কৃষ্ণের বিলাস ॥ ২১ ॥

prema-netre dekhe tāra svarūpa-prakāśa
gopa-gopī-saṅge yāñhā kṛṣṇera vilāsa

SYNONYMS

prema-netre—with the eyes of love of Godhead; *dekhe*—one sees; *tāra*—its; *sva-rūpa-prakāśa*—manifestation of identity; *gopa*—cowherd boys; *gopī-saṅge*—with the cowherd damsels; *yāñhā*—where; *kṛṣṇera vilāsa*—the pastimes of Lord Kṛṣṇa.

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Kṛṣṇa performs His pastimes with the cowherd boys and cowherd girls.

TEXT 22

চিন্তামণিপ্রকরসদমহ কল্পবৃক্ষ-
 লক্ষাবৃতেষু স্বরভীরভিপালয়ন্তম্ ।
 লক্ষ্মীসহস্রশতসত্তমসেব্যমানং
 গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ২২ ॥

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
 lakṣāvṛteṣu surabhīr abhipālayantam
 lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

cintāmaṇi—touchstone; *prakara*—groups made of; *sadmasu*—in abodes; *kalpa-vṛkṣa*—of desire trees; *lakṣa*—by millions; *āvṛteṣu*—surrounded; *surabhīr*—*surabhi* cows; *abhipālayantam*—tending; *lakṣmī*—of goddesses of fortune; *sahasra*—of thousands; *śata*—by hundreds; *sambhrama*—with great respect; *sevyamānam*—being served; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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-saṁhitā* (5.29). This description of the abode of Kṛṣṇa 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. Kṛṣṇaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in *Śrīmad-Bhāgavatam*. In the beginning of Lord Brahmā's self-realization he was shown a transcendental vision of the Vaikuṅṭha spheres by the grace of Nārāyaṇa. Later, by the grace of Kṛṣṇa, he was shown a transcendental vision of Kṛṣṇaloka. 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 *Śrīmad-Bhāgavatam* (Second Canto) states that in Vaikuṅṭhaloka 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 knowl-

edge and so on. Nevertheless, all these qualities are mixed with passion and imperfection. But the qualities in Vaikuṅṭha 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 Brahmā, 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 Vaikuṅṭha 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 above-mentioned 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 *māyā*, 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 Vaikuṅṭhaloka 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 Vaikuṅṭhaloka 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 Vaikuṅṭha 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 Vaikuṅṭha 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 Vaikuṅṭha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Viṣṇu, the residents of Vaikuṅṭha 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 Vaikuṅṭha 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 Vaikuṅṭhas 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 Vaikuṅṭha fly in them with their heavenly beautiful fairylike consorts. Therefore these airplanes, full of residents of Vaikuṅṭha, 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 Vaikuṅṭhaloka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in the Vaikuṅṭhaloka, 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 Vaikuṅṭha 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 *aṣṭāṅga-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 Nityānanda to save man from this type of misleading civilization.

Śrīmad-Bhāgavatam also describes how *yogīs* 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 *yogīs* can block these holes by complete suspension of air. The *yogī* then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the *yogī* 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 Kṛṣṇa in the transcendental Vaikuṅṭhas, 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 *yogī* is at liberty to do either.

For the perfect *yogī* 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 *Vaikuṅṭha* 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 *Brahmā*) 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 *Vaikuṅṭha*. 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-gītā 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 *yogīs* 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 *yogī* is that a materialist cannot determine his next body, whereas a *yogī* 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.

Yogīs, however, try to perfect their lives, and therefore *Bhagavad-gītā* enjoins that everyone should become a *yogī*. *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 *yogī* can go anywhere he desires without mechanical help, for a *yogī* 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 *yogī* 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 *yajñas*, 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 Vaiśvānara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmāloka, 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 Śiśumāra *cakra*, are situated the Āditya-lokas and the Vaikuṅṭha 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 Mahāloka, where sages like Bṛhgu Muni live. In Mahāloka 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 Brahmaloка, which exists for twice the duration of *parārdha* time.

In Brahmaloка 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 Brahmaloка, 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 Brahmaloка 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 Brahmaloка can attain perfection in three different ways. Virtuous persons who reach Brahmaloка by dint of their pious work become masters of various planets after the resurrection of Brahmā, those who have worshiped Garbhodakaśāyī Viṣṇu are liberated with Brahmā, 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 foamlіke clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Kāraṇodakaśāyī Viṣṇu, 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 *yogī* 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 Śukadeva Gosvāmī, 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 Vāsudeva disclosed them to Lord Brahmā when Brahmā satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuṇṭha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended both in *Bhagavad-gītā* and in the *Bhāgavata Purāṇa*, 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 *Śrī Caitanya-caritāmṛta* has therefore presented them for the easy understanding of all concerned.

TEXT 23

मथुरा-द्वारकाय निजरूप प्रकाशिया ।

नानारूपे विलसये चतुर्व्यूह हैण ॥ २३ ॥

mathurā-dvārakāya nija-rūpa prakāśiyā
nānā-rūpe vilasaye catur-vyūha haiṇā

SYNONYMS

mathurā—in Mathurā; *dvārakāya*—in Dvārakā; *nija-rūpa*—personal body; *prakāśiyā*—manifesting; *nānā-rūpe*—in various ways; *vilasaye*—enjoys pastimes; *catuḥ-vyūha haiṇā*—expanding into four wonderful forms.

TRANSLATION

He manifests His own form in Mathurā and Dvārakā. He enjoys pastimes in various ways by expanding into the quadruple forms.

TEXT 24

বাসুদেব-সঙ্কর্ষণ-প্রদ্যুম্নানিরুদ্ধ ।
সর্বচতুর্ভূহ-অংশী, তুরীয়া, বিশুদ্ধ ॥ ২৪ ॥

vāsudeva-saṅkaraṣaṇa-pradyumnāniruddha
sarva-catur-vyūha-aṁśī, turīya, viśuddha

SYNONYMS

vāsudeva—Lord Vāsudeva; *saṅkaraṣaṇa*—Lord Saṅkaraṣaṇa; *pradyumna*—Lord Pradyumna; *aniruddha*—and Lord Aniruddha; *sarva-catuḥ-vyūha*—of all other quadruple expansions; *aṁśī*—source; *turīya*—transcendental; *viśuddha*—pure.

TRANSLATION

Vāsudeva, Saṅkaraṣaṇa, Pradyumna and Aniruddha are the primary quadruple forms from whom all other quadruple forms are manifested. They are all purely transcendental.

TEXT 25

এই তিন লোকে কৃষ্ণ কেবল-লীলাময় ।
নিজগণ লঞা খেলে অনন্ত সময় ॥ ২৫ ॥

ei tina loke kṛṣṇa kevala-līlā-maya
nija-gaṇa lañā khele ananta samaya

SYNONYMS

ei—these; *tina*—three; *loke*—in the locations; *kṛṣṇa*—Lord Kṛṣṇa; *kevala*—only; *līlā-maya*—consisting of pastimes; *nija-gaṇa lañā*—with His personal associates; *khele*—He plays; *ananta samaya*—unlimited time.

TRANSLATION

Only in these three places [Dvārakā, Mathurā and Gokula] does the all-sporting Lord Kṛṣṇa perform His endless pastimes with His personal associates.

TEXT 26

পন্নব্যোম-মধ্যে করি' স্বরূপ প্রকাশ ।
নারায়ণরূপে করেন বিবিধ বিলাস ॥ ২৬ ॥

para-vyoma-madhye kari' svarūpa prakāśa
nārāyaṇa-rūpe kareṇa vividha vilāsa

SYNONYMS

para-vyoma-madhye—within the spiritual sky; *kari'*—making; *sva-rūpa prakāśa*—manifesting His identity; *nārāyaṇa-rūpe*—the form of Lord Nārāyaṇa; *kareṇa*—performs; *vividha vilāsa*—varieties of pastimes.

TRANSLATION

In the Vaikuṅṭha planets of the spiritual sky the Lord manifests His identity as Nārāyaṇa and performs pastimes in various ways.

TEXTS 27-28

স্বরূপবিগ্রহ কৃষ্ণের কেবল দ্বিভুজ ।
নারায়ণরূপে সেই তনু চতুর্ভুজ ॥ ২৭ ॥
শঙ্খ-চক্র-গদা-পদ্ম, মহৈশ্বর্যময় ।
শ্রী-ভূ-নীলা-শক্তি ষাঁর চরণ সেবয় ॥ ২৮ ॥

svarūpa-vigraha kṛṣṇera kevala dvi-bhuja
nārāyaṇa-rūpe sei tanu catur-bhuja

śaṅkha-cakra-gadā-padma, mahaiśvarya-maya
śrī-bhū-nīlā-śakti ṣāṅra caraṇa sevaya

SYNONYMS

sva-rūpa-vigraha—personal form; *kṛṣṇera*—of Lord Kṛṣṇa; *kevala*—only; *dvi-bhuja*—two hands; *nārāyaṇa-rūpe*—in the form of Lord Nārāyaṇa; *sei*—that; *tanu*—body; *catur-bhuja*—four-handed; *śaṅkha-cakra*—conchshell and disc; *gadā*—club; *padma*—lotus flower; *mahā*—very great; *aiśvarya-maya*—full of opulence; *śrī*—named *śrī*; *bhū*—named *bhū*; *nīlā*—named *nīlā*; *śakti*—energies; *ṣāṅra*—whose; *caraṇa sevaya*—serve the lotus feet.

TRANSLATION

Kṛṣṇa's own form has only two hands, but in the form of Lord Nārāyaṇa He has four hands. Lord Nārāyaṇa holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The śrī, bhū and nīlā energies serve at His lotus feet.

PURPORT

In the Rāmānuja and Madhva sects of Vaiṣṇavism there are extensive descriptions of the *śrī*, *bhū* and *nīlā* energies. In Bengal the *nīlā* energy is sometimes called the *līlā* energy. These three energies are employed in the service of four-handed Nārāyaṇa in Vaikuṅṭha. Relating how three of the Ālvāras, namely Bhūta-yogī, Sara-yogī and Bhṛānta-yogī, saw Nārāyaṇa in person when they took shelter at the house of a *brāhmaṇa* in the village of Gehalī, the *Prapannāmṛta* of the Śrī-sampradāya describes Nārāyaṇa as follows:

tārkṣyādhirūḍharṅ taḍid-ambudābharṅ
lakṣmī-dhararṅ vakṣasi paṅkajākṣam
hasta-dvaye śobhita-śaṅkha-cakrarṅ
viṣṇurṅ dadṛṣur bhagavantam ādyam

ājānu-bāhurṅ kamanīya-gātrarṅ
pārśva-dvaye śobhita-bhūmi-nīlam
pītāmbararṅ bhūṣaṇa-bhūṣitāṅgarṅ
catur-bhujarṅ candana-ruṣitāṅgam

“They saw the lotus-eyed Lord Viṣṇu, the Supreme Personality of Godhead, mounted on Garuḍa and holding Lakṣmī, 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 Bhūmi and Nīlā.”

There is the following reference to the *śrī*, *bhū* and *nīlā* energies in the *Sītopaniṣad*: *mahā-lakṣmīr deveśasya bhinnābhinna-rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati—śakty-ātmanā icchā-śaktiḥ kriyā-śaktiḥ sākṣāc-chaktir iti. icchā-śaktis tri-vidhā bhavati—śrī-bhūmi-nīlātmikā.* “Mahā-Lakṣmī, 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 *śrī*, *bhū* and *nīlā*.”

Quoting from the revealed scriptures in his commentary on *Bhagavad-gītā* (4.6), Madhvācārya has stated that mother material nature, which is conceived of as the illusory energy, Durgā, has three divisions, namely *śrī*, *bhū* and *nīlā*. She is the illusory energy for those who are weak in spiritual strength because such energies are created energies of Lord Viṣṇu. 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) Śrīla Jīva Gosvāmī Prabhu states: “The *Padma Purāṇa* refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies *śrī*, *bhū* and *nīlā*. The *Mahā-saṁhitā*, which discusses the transcendental name and form of Godhead, also mentions Durgā 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 *śrī* is the energy of Godhead that maintains the cosmic manifestation, *bhū* is the creative energy of that cosmic creation, and *nīlā*, Durgā, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called *jīva-māyā*.

TEXT 29

যত্নপি কেবল তাঁর ক্রীড়ামাত্র ধর্ম ।
তথাপি জীবেরে কৃপায় করে এক কর্ম ॥ ২৯ ॥

*yadyapi kevala tāñra krīḍā-mātra dharma
tathāpi jīvere kṛpāya kare eka karma*

SYNONYMS

yadyapi—although; *kevala*—only; *tāñra*—His; *krīḍā-mātra*—pastime only; *dharma*—characteristic function; *tathāpi*—still; *jīvere*—to the fallen souls; *kṛpāya*—by the causeless mercy; *kare*—does; *eka*—one; *karma*—activity.

TRANSLATION

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

TEXT 30

সালোক্য-সামীপ্য-সার্ষ্টি-সারূপ্যপ্রকার ।
চারি মুক্তি দিয়া করে জীবের নিস্তার ॥ ৩০ ॥

*sālokyā-sāmīpya-sārṣṭi-sārūpya-prakāra
cāri mukti diyā kare jīvera nistāra*

SYNONYMS

sālokyā—the liberation called *sālokyā*; *sāmīpya*—the liberation called *sāmīpya*; *sārṣṭi*—the liberation called *sārṣṭi*; *sārūpya*—the liberation called *sārūpya*; *prakāra*—varieties; *cāri*—four; *mukti*—liberation; *diyā*—giving; *kare*—does; *jīvera*—of the fallen souls; *nistāra*—deliverance.

TRANSLATION

He delivers the fallen living entities by offering them the four kinds of liberation—*sālokyā*, *sāmīpya*, *sārṣṭi* and *sārūpya*.

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 *sālokya* (status equal to that of the Lord), *sāmīpya* (constant association with the Lord), *sārṣṭi* (opulence equal to that of the Lord) and *sārūpya* (features like those of the Lord).

TEXT 31

ব্রহ্মসায়ুজ্য-মুক্তের তাহা নাহি গতি ।
বৈকুণ্ঠ-বাহিরে হয় তা'সবার স্থিতি ॥ ৩১ ॥

brahma-sāyujya-muktera tāhā nāhi gati
vaikuntha-bāhire haya tā' sabāra sthiti

SYNONYMS

brahma-sāyujya—of merging into the Supreme Brahman; *muktera*—of the liberation; *tāhā*—there (in Vaikuṅṭha); *nāhi*—not; *gati*—entrance; *vaikuṅṭha-bāhire*—outside the Vaikuṅṭha planets; *haya*—there is; *tā' sabāra sthiti*—the residence of all of them.

TRANSLATION

Those who attain brahma-sāyujya liberation cannot gain entrance into Vaikuṅṭha; their residence is outside the Vaikuṅṭha planets.

TEXT 32

বৈকুণ্ঠ-বাহিরে এক জ্যোতির্ময় মণ্ডল ।
কৃষ্ণের অঙ্গের প্রভা, পরম উজ্জ্বল ॥ ৩২ ॥

vaikuṅṭha-bāhire eka jyotir-maya maṅḍala
kṛṣṇera aṅgera prabhā, parama ujjala

SYNONYMS

vaikuṅṭha-bāhire—outside the Vaikuṅṭhalokas; *eka*—one; *jyotiḥ-maya maṅḍala*—the atmosphere of the glowing effulgence; *kṛṣṇera*—of Lord Kṛṣṇa; *aṅgera*—of the body; *prabhā*—rays; *parama*—supremely; *ujjala*—bright.

TRANSLATION

Outside the Vaikuṅṭha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Kṛṣṇa.

TEXT 33

‘সিদ্ধলোক’ নাম তার প্রকৃতির পার ।
চিৎস্বরূপ, তাঁহা নাহি চিচ্ছক্তি-বিকার ॥ ৩৩ ॥

*‘siddha-loka’ nāma tāra prakṛtira pāra
cit-svarūpa, tāñhā nāhi cic-chakti-vikāra*

SYNONYMS

‘siddha-loka’—the region of the Siddhas; *nāma*—named; *tāra*—of the effulgent atmosphere; *prakṛtira pāra*—beyond this material nature; *cit-svarūpa*—full of knowledge; *tāñhā*—there; *nāhi*—there is not; *cit-śakti-vikāra*—change of the spiritual energy.

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

সূর্যমণ্ডল যেন বাহিরে নির্বিশেষ ।
ভিতরে সূর্যের রথ-আদি সবিশেষ ॥ ৩৪ ॥

*sūrya-maṇḍala yena bāhire nirviśeṣa
bhitare sūryera ratha-ādi saviśeṣa*

SYNONYMS

sūrya-maṇḍala—the sun globe; *yena*—like; *bāhire*—externally; *nirviśeṣa*—without varieties; *bhitare*—within; *sūryera*—of the sun-god; *ratha-ādi*—opulences like chariots and other things; *sa-viśeṣa*—full of varieties.

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 *Vaikuṅṭha*, the abode of *Kṛṣṇa*, which is called *paravyoma*, is the glaring effulgence of *Kṛṣṇa*’s bodily rays. This is called the *brahmajyoti*. The transcendental region of that effulgence is called Siddhaloka or Brahmhaloka. When impersonalists achieve liberation, they merge in that Brahmhaloka 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

কামাদ্বেষাদ্ ভয়াং স্নেহাদ্ যথা ভক্ত্যশ্বরে মনঃ ।
আবেশ্য তদঘং হিত্বা বহবস্তদগতিং গতাঃ ॥ ৩৫ ॥

*kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad agham hitvā
bahavas tad gatim gatāḥ*

SYNONYMS

kāmāt—influenced by lusty desire; *dveṣāt*—by envy; *bhayāt*—by fear; *snehāt*—or by affection; *yathā*—as; *bhaktyā*—by devotion; *īśvare*—in the Supreme Personality of Godhead; *manaḥ*—the mind; *āveśya*—fully absorbing; *tad*—that; *agham*—sinful activity; *hitvā*—giving up; *bahavaḥ*—many; *tat*—that; *gatim*—destination; *gatāḥ*—achieved.

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 *Śrīmad-Bhāgavatam* (7.1.29).

TEXT 36

যদস্মীনাং প্রিয়াণাঞ্চ প্রাপ্যমেকমিবোদিতম্ ।
তদ্ব্রহ্মকৃষ্ণয়োরৈক্যাং কিরণাকৌপমাজ্জুষোঃ ॥ ৩৬ ॥

*yad arīṇāṁ priyāṇāṁ ca
prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt
kīraṇārkopamā-juṣoḥ*

SYNONYMS

yat—that; *arīṇām*—of the enemies of the Supreme Personality of Godhead; *priyāṇām*—of the devotees, who are very dear to the Supreme Personality of Godhead; *ca*—and; *prāpyam*—destination; *ekam*—one only; *iva*—thus; *uditam*—said; *tat*—that; *brahma*—of impersonal Brahman; *kṛṣṇayoḥ*—and of Kṛṣṇa, the Supreme Personality of Godhead; *aikyāt*—due to the oneness; *kiraṇa*—the sunshine; *arka*—and the sun; *upamā*—the comparison; *juṣoḥ*—which is understood by.

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 Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (1.2.278) of Śrīla Rūpa Gosvāmī, who further discusses this same topic in his *Laghu-bhāgavatāmṛta* (1.5.41). There he refers to the *Viṣṇu Purāṇa* (4.15.1), where Maitreya Muni asked Parāśara, in regard to Jaya and Vijaya, how it was that Hiraṇyakaśipu next became Rāvaṇa and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Śiśupāla, quarreled with Kṛṣṇa and was killed, he attained salvation and merged into the body of Lord Kṛṣṇa. Parāśara replied that Hiraṇyakaśipu failed to recognize Lord Nṛsiṃhadeva as Lord Viṣṇu. He thought that Nṛsiṃhadeva was some living entity who had acquired such opulence by various pious activities. Being overcome by the mode of passion, he considered Lord Nṛsiṃhadeva an ordinary living entity, not understanding His form. Nevertheless, because Hiraṇyakaśipu was killed by the hands of Lord Nṛsiṃhadeva, in his next life he became Rāvaṇa and had proprietorship of unlimited opulence. As Rāvaṇa, with unlimited material enjoyment, he could not accept Lord Rāma as the Personality of Godhead. Therefore even though he was killed by Rāma, he did not attain *sāyujya*, or oneness with the body of the Lord. In his Rāvaṇa body he was too much attracted by Rāma’s wife, Jānakī, and because of that attraction he was able to see Lord Rāma. But instead of accepting Lord Rāma as an incarnation of Viṣṇu, Rāvaṇa thought Him an ordinary living being. When killed by the hands of Rāma, therefore, he got the privilege of taking birth as Śiśupāla, who had such immense opulence that he could think himself a competitor to Kṛṣṇa. Although Śiśupāla was always envious of Kṛṣṇa, he frequently uttered the name of Kṛṣṇa and always thought of the beautiful features of Kṛṣṇa. Thus by constantly thinking and chanting of Kṛṣṇa, even unfavorably, he was cleansed of the contamination of his sinful activities. When Śiśupāla was killed by the Sudarśana *cakra* of Kṛṣṇa as an enemy, his constant remembrance of Kṛṣṇa 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 Kṛṣṇa as an enemy and is killed by Him may be liberated by becoming one with the body of Kṛṣṇa. What then must be the destination of devotees who always think favorably of Kṛṣṇa as their master or friend? These devotees must attain a situation better than Brahmāloka, the impersonal bodily effulgence of Kṛṣṇa. Devotees cannot be situated in the impersonal Brahman effulgence, into which impersonalists desire to merge. The devotees are placed in Vaikuṅṭhaloka or Kṛṣṇaloka.

This discussion between Maitreya Muni and Parāśara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumāras to that effect. In the course of these instructions to Maitreya about Hiranyakaśipu, Rāvaṇa and Śiṣupāla, Parāśara 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 Vaikuṅṭha 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 Vaikuṅṭha 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 Viṣṇu 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 Viṣṇu 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 Vaikuṅṭha to come and play as demons. When it is said that Śiṣupāla merged into the body of Kṛṣṇa, it should be noted that in this case he was not Jaya or Vijaya; he was actually a demon.

In his *Bṛhad-bhāgavatāmṛta*, Śrīla Sanātana Gosvāmī 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 Kaṁsa, who were famous for killing *brāhmaṇas* 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 *brāhmaṇas* 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

ভৈছে পরব্যোমে নানা চিহ্নক্ৰিবিলাস ।
নির্বিশেষ জ্যোতির্বিম্ব বাহিরে প্রকাশ ॥ ৩৭ ॥

*taiche para-vyome nānā cic-chakti-vilāsa
nirviśeṣa jyotir-bimba bāhire prakāśa*

SYNONYMS

taiche—in that way; *para-vyome*—in the spiritual sky; *nānā*—varieties; *cit-śakti-vilāsa*—pastimes of spiritual energy; *nirviśeṣa*—impersonal; *jyotiḥ*—of the effulgence; *bimba*—reflection; *bāhire*—externally; *prakāśa*—manifested.

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuṅṭha planets appears the impersonal reflection of light.

TEXT 38

নির্বিশেষ-ব্রহ্ম সেই কেবল জ্যোতির্ময় ।
সায়ুজ্যের অধিকারী তাঁহা পায় লয় ॥ ৩৮ ॥

*nirviśeṣa-brahma sei kevala jyotir-maya
sāyujyera adhikārī tāñhā pāya laya*

SYNONYMS

nirviśeṣa-brahma—the impersonal Brahman effulgence; *sei*—that; *kevala*—only; *jyotir-maya*—effulgent rays; *sāyujyera*—the liberation called *sāyujya* (oneness with the Supreme); *adhikārī*—one who is fit for; *tāñhā*—there (in the impersonal Brahman effulgence); *pāya*—gets; *laya*—merging.

TRANSLATION

That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for *sāyujya* liberation merge into that effulgence.

TEXT 39

সিদ্ধলোকস্ত তমসঃ পারে যত্র বসন্তি হি ।
সিদ্ধা ব্রহ্মসুখে মগ্না দৈত্যশ্চ হরিণা হতাঃ ॥ ৩৯ ॥

*siddha-lokas tu tamaśaḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityāś ca hariṇā hatāḥ*

SYNONYMS

siddha-lokaḥ—the Siddhaloka, or impersonal Brahman; *tu*—but; *tamaśaḥ*—of darkness; *pāre*—beyond the jurisdiction; *yatra*—where; *vasanti*—reside; *hi*—certainly; *siddhāḥ*—the spiritually perfect; *brahma-sukhe*—in the transcendental bliss of becoming one with the Supreme; *magnāḥ*—absorbed; *daityāḥ ca*—as well as the demons; *hariṇā*—by the Supreme Personality of Godhead; *hatāḥ*—killed.

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

Tamaḥ 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. Māyāvādī philosophers who aspire to merge with the body of the Supreme Personality of Godhead, as well as demoniac persons such as Kaṁṣa and Śiṣupāla who are killed by Kṛṣṇa, enter that Brahman effulgence. *Yogīs* who attain oneness through meditation according to the Patañjali *yoga* system also reach Siddhaloka. This is a verse from the *Brahmāṇḍa Purāṇa*.

TEXT 40

সেই পরব্যোমে নারায়ণের চারি পাশে ।
 ঝারকা-চতুর্ভূহের দ্বিতীয় প্রকাশে ॥ ৪০ ॥

sei para-vyome nārāyaṇera cāri pāṣe
dvārakā-catur-vyūhera dvitīya prakāṣe

SYNONYMS

sei—that; *para-vyome*—in the spiritual sky; *nārāyaṇera*—of Lord Nārāyaṇa; *cāri pāṣe*—on four sides; *dvārakā*—Dvārakā; *catur-vyūhera*—of the quadruple expansions; *dvitīya*—the second; *prakāṣe*—manifestation.

TRANSLATION

In that spiritual sky, on the four sides of Nārāyaṇa, are the second expansions of the quadruple expansions of Dvārakā.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvārakā from the abode of Kṛṣṇa. Among these forms, which are all spiritual and immune to the material modes, Śrī Baladeva is represented as Mahā-Saṅkarṣaṇa.

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 Mahā-Saṅkarṣaṇa, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency known as *jīva-śakti*, 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 Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, the impersonalists, headed by Śrīpad Śaṅkarācārya, have interpreted the aphorisms of the *Vedānta-sūtra* in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Śrīla Rūpa Gosvāmī, the leader of the six Gosvāmīs of Vṛndāvana, has properly replied to the impersonalists in his *Laghu-bhāgavatāmṛta*, which is a natural commentary on the aphorisms of the *Vedānta-sūtras*.

The *Padma Purāṇa*, as quoted by Śrīla Rūpa Gosvāmī in his *Laghu-bhāgavatāmṛta*, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The *Padma Purāṇa* also describes a place in the spiritual sky known as Vedavatī-pura where Vāsudeva resides. In the Viṣṇuloka, which is above Satyaloka, Saṅkarṣaṇa resides. Mahā-Saṅkarṣaṇa is another name of Saṅkarṣaṇa. Pradyumna lives in Dvārakā-pura, and Aniruddha lies on the eternal bed of Śeṣa, generally known as *ananta-śayyā*, in the island called Śvetadvīpa in the ocean of milk.

TEXT 41

বাসুদেব-সঙ্কর্ষণ-প্রদ্যুম্নানিরুদ্ধ ।

‘দ্বিতীয় চতুর্ব্যূহ’ এই—তুরীয়, বিশুদ্ধ ॥ ৪১ ॥

vāsudeva-saṅkarṣaṇa-pradyumnāniruddha
'*dvitīya catur-vyūha*' ei—*turīya, viśuddha*

SYNONYMS

vāsudeva—the expansion named Vāsudeva; *saṅkarṣaṇa*—the expansion named Saṅkarṣaṇa; *pradyumna*—the expansion named Pradyumna; *aniruddha*—the expansion named Aniruddha; *dvitīya catur-vyūha*—the second quadruple expansion; *ei*—this; *turīya*—transcendental; *viśuddha*—free from all material contamination.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

PURPORT

Śrīpād Śaṅkarācārya has misleadingly explained the quadruple form (*catur-vyūha*) in his interpretation of the forty-second aphorism of the Second *Khaṇḍa* of Chapter Two of the *Vedānta-sūtras* (*utpatty-asambhavāt*). In verses forty-one through forty-seven of *Śrī Caitanya-caritāmṛta*, Śrīla Kṛṣṇadāsa Kavīrāja Gosvāmī answers Śrīpād Śaṅkarācārya'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 *Nārada-pañcarātra* this fact has been explained by Nārāyaṇa Himself to Lord Śiva. But Śaṅkarācārya, the incarnation of Śiva, under the order of Nārāyaṇa, 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. Śaṅkarācārya 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 *Śārīraka-bhāṣya*, however, Śaṅkarācārya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in *vāsudeva-sattva* (*suddha-sattva*), or unqualified goodness, which accompanies complete absorption in the understanding of Vāsudeva. 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 poverty-stricken 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 *Khaṇḍa* of the *Vedānta-sūtra*, Chapter Two, verses 42-45, His Holiness Śrīpād Śaṅkarācārya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

Śaṅkarācārya says (verse 42) that devotees think the Supreme Personality of Godhead Vāsudeva, Śrī Kṛṣṇa, 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—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. From Vāsudeva, who is the primary expansion, come Saṅkarṣaṇa, Pradyumna and Aniruddha in that order. Another name of Vāsudeva is Paramātmā, another name of Saṅkarṣaṇa is *jīva* (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is *ahaṅkāra* (false ego). Among these expansions, Vāsudeva is considered the origin of material nature.

Therefore Śaṅkarācārya says that Saṅkarṣaṇa, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Nārāyaṇa, who is known as Paramātmā, the Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Māyāvādīs also agree that Nārāyaṇa can expand Himself in various forms. Śaṅkara says that he does not attempt to argue that portion of the devotees' understanding, but he must protest the idea that Saṅkarṣaṇa is produced from Vāsudeva, Pradyumna is produced from Saṅkarṣaṇa, and Aniruddha is produced from Pradyumna, for if Saṅkarṣaṇa is understood to represent the living entities created from the body of Vāsudeva, 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 *Vedānta-sūtra*, Ācārya Vedavyāsa has also refuted the conception that the living beings were ever born (*nātmā śruter nityatvāc ca tābhyaḥ*). Because there is no creation for the living entities, they must be eternal.

Śaṅkarācārya says (verse 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Saṅkarṣaṇa, 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 Śaṅkarācārya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the *Vedānta-sūtra* cannot be accepted, for no other philosophers accept the *sūtras* in that way.

Śaṅkarācārya also says (verse 44) that he cannot accept the devotees' idea that Saṅkarṣaṇa, 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. Vāsudeva, Saṅkarṣaṇa, 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 Vāsudeva, 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 Saṅkarṣaṇa is an expansion of Vāsudeva, Pradyumna is an expansion of Saṅkarṣaṇa, 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 pañcarātric principles do not accept any differences in knowledge and qualities between Vāsudeva, Sañkarṣaṇa, 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 Brahmā to the insignificant ant, are expansions of Vāsudeva, as accepted in all the *śrutis* and *smṛtis*.

Śaṅkarācārya also says (verse 45) that the devotees who follow the *Pañcarātra* state that God's qualities and God Himself, as the owner of the qualities, are the same. But how can the *Bhāgavata* school state that the six opulences—wisdom, wealth, strength, fame, beauty and renunciation—are identical with Lord Vāsudeva? This is impossible.

In his *Laghu-bhāgavatāmṛta*, verses 80-83, Śrīla Rūpa Gosvāmī has refuted the charges directed against the devotees by Śrīpād Śaṅkarācārya regarding their explanation of the quadruple forms Vāsudeva, Sañkarṣaṇa, Pradyumna and Aniruddha. He says that these four expansions of Nārāyaṇa are present in the spiritual sky, where They are famous as Mahāvastha. Among Them, Vāsudeva is worshiped within the heart by meditation because He is the predominating Deity of the heart, as explained in *Śrīmad-Bhāgavatam* (4.3.23).

Sañkarṣaṇa, the second expansion, is Vāsudeva's personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called *jīva*. The beauty of Sañkarṣaṇa 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 Sañkarṣaṇa. Those who are especially intelligent worship this Pradyumna expansion of Sañkarṣaṇa as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as *llāvṛta-varṣa*, 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 *devatās* (demigods). The *Mokṣa-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 *Pañcarātra tantras* in all respects.

In the *Laghu-bhāgavatāmṛta*, verses 44-66, there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating Śaṅkarācārya's statements, the *Mahā-varāha Purāṇa* declares:

*sarve nit yāḥ śāśvatās ca
dehās tasya parātmanaḥ
hānopādāna-rahitā
naiva prakṛtijāḥ 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 *Nārada-pañcarātra* asserts:

*mañir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ*

“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.

Kṛṣṇa is one without a second, but He manifests Himself in different bodies, as stated by Nārada in the Tenth Canto of *Śrīmad-Bhāgavatam*:

*citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat*

“It is wonderful indeed that one Kṛṣṇa has simultaneously become different Kṛṣṇas in 16,000 palaces to accept 16,000 queens as His wives.” (*Bhāg.* 10.69.2) The *Padma Purāṇa* also explains:

*sa devo bahudhā bhūtvā
nirguṇaḥ puruṣottamaḥ
ekībhūya punaḥ śete
nirdoṣo harir ādikṛt*

“The same Personality of Godhead, Puruṣottama, 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 *Śrīmad-Bhāgavatam* it is said, *yajanti tvan-mayās tvārṇ vai bahu-mūrty-eka-mūrtikam*: “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.” (*Bhāg.* 10.40.7) In the *Kārma Purāṇa* it is said:

*asthūlaś cāṇaṇuś caiva
sthūlo 'ṇuś caiva sarvataḥ
avarṇaḥ sarvataḥ proktaḥ
śyāmo raktānta-locanaḥ*

“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. *Śrīmad-Bhāgavatam* 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 Yaśodāmātā 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-gītā* 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-sūtras* accepts this fact and says, *śrutes tu śabda-mūlatvāt*: 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 Purāṇa* confirms, *acintyāḥ khalu ye bhāvā na tāḥ tarkeṇa 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 (Bhagavān). To refute such an argument, the aphorism *svarūpa-dvayam iṅśyate* 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. *Śrīmad-Bhāgavatam* (3.4.16) gives the following description of the inconceivable potency of the Lord:

*karmāṇy anīhaśya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśrayaḥ
svātman-rateḥ khidyati dhīr vidām 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 Mathurā 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 (*yogamāyā*) serves Him in creating and performing such pastimes.

The scriptures known as the *Pañcarātra-sāstras* are recognized Vedic scriptures that have been accepted by the great *ācāryas*. These scriptures are not products of the modes of passion and ignorance. Learned scholars and *brāhmaṇas* therefore always refer to them as *sātvata-sarṅhitās*. The original speaker of these scriptures is Nārāyaṇa, the Supreme Personality of Godhead. This is especially mentioned in the *Mokṣa-dharma* (349.68), which is part of the *Śānti-parva* of the *Mahābhārata*. Liberated sages like Nārada and Vyāsa, who are free from the four defects of conditioned souls, are the propagators of these scriptures. Śrī Nārada Muni is the original speaker of the *Pañcarātra-sāstra*. *Śrīmad-Bhāgavatam* is also considered a *sātvata-sarṅhitā*. Indeed, Śrī Caitanya Mahāprabhu declared, *śrīmad-bhāgavatam purāṇam amalam*: “*Śrīmad-Bhāgavatam* is a spotless *Purāṇa*.” Malicious editors and scholars who attempt to misrepresent the *Pañcarātra-sāstras* to refute its regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon *Bhagavad-gītā*, which was spoken by Kṛṣṇa, to prove that there is no Kṛṣṇa. How the Māyāvādīs have misrepresented the *pāñcarātrika-vidhi* will be shown below.

(1) In commenting on the forty-second verse of the *Vedānta-sūtra*, Śrīpād Śaṅkarācārya has claimed that Saṅkarṣaṇa is *jīva*, the ordinary living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Saṅkarṣaṇa is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Viṣṇu category, and He is beyond the creation of material nature. He is the original source of the living entities. The *Upaniṣads* declare, *nityo nityānāṁ cetanaś cetanānām*: “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 Śaṅkarācārya’s commentary on the forty-third verse, it must be said that the original Viṣṇu of all the Viṣṇu categories, which are distributed in several ways, is Mūla Saṅkarṣaṇa. *Mūla* means “the original.” Saṅkarṣaṇa is also Viṣṇu, but from Him all other Viṣṇus expand. This is confirmed in the *Brahma-saṁhitā*, wherein it is said that just as a flame transferred from another flame acts like the original, so the Viṣṇus who emanate from Mūla Saṅkarṣaṇa are as good as the original Viṣṇu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Śaṅkarācārya on the forty-fourth verse, it may be said that no pure devotees strictly following the principles of *Pañcarātra* will ever accept the statement that all the expansions of Viṣṇu are different identities, for this idea is completely false. Even Śrīpād Śaṅkarācārya, 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 Māyāvāda commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the *Bhāgavata* school. Thus Māyāvādī commentators do not even follow regulative principles. It should be noted that the *Bhāgavata* school accepts the quadruple forms of Nārāyaṇa, 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 Nārāyaṇa is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the *Laghu-bhāgavatāmṛta* of Śrīla Rūpa Gosvāmī, where these ideas are explicitly stated. Śrīpād Śaṅkarācārya has tried to prove that Vāsudeva, Saṅkarṣaṇa, 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 (*nānyad yat sad-asat-param*). The *Kūrma Purāṇa* also confirms, *deha-dehi-vibhedo 'yaṁ neśvare 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:

*oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate*

"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." (*Bṛhad-āraṇyaka Upaniṣad*, 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 Viṣṇu, with the Supreme Personality of Godhead, who is the controller of *māyā*, or with His quadruple expansions. The equalization of *māyā* and spirit, or *māyā* and the Lord, is a sign of atheism. The cosmic creation, which manifests life in forms from Brahmā to the ant, is the external feature of the Supreme Lord. It comprises one fourth of the Lord's energy, as confirmed in *Bhagavad-gītā (ekāṁśeṇa 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-vyūha*, the quadruple expansions of the Personality of Godhead, but unfortunately the *Mayāvādī* school unreasonably attempts to do this.

(4) To answer Śaṅkarācārya's commentary on the forty-fifth verse, the substance of the transcendental qualities and their spiritual nature is described in the *Laghubhāgavatāmṛta*, verses 97 through 99, as follows: "Some 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 Viṣṇu and His pure devotees and their transcendental qualities cannot be different from their persons. In the *Viṣṇu Purāṇa* Lord Viṣṇu 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 *Viṣṇu Purāṇa* 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 Purāṇa*, 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 Purāṇa* it is said: 'O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Kṛṣṇa, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.' ” It is to be understood that Lord Śrī Kṛṣṇa, 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 *Śrīmad-Bhāgavatam*, Third Canto, Chapter Twenty-Six, verses 21, 25, 27 and 28.

Śrīpād Rāmānujācārya has also refuted the arguments of Śaṅkara in his own commentary on the *Vedānta-sūtra*, which is known as the *Śrī-bhāṣya*: “Śrīpād Śaṅkarācārya has tried to equate the *Pañcarātras* with the philosophy of the atheist Kapila, and thus he has tried to prove that the *Pañcarātras* contradict the Vedic injunctions. The *Pañcarātras* state that the personality of *jīva* called Saṅkarṣaṇa has emerged from Vāsudeva, the supreme cause of all causes, that Pradyumna, the mind, has come from Saṅkarṣaṇa, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (*jīva*) takes birth or is created, for such a statement is against the injunction of the Vedas. As stated in the *Kaṭha Upaniṣad* (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 Saṅkarṣaṇa is *jīva*, 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 produced from Saṅkarṣaṇa. But if Saṅkarṣaṇa 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—including 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.

“Saṅkarṣaṇa, Pradyumna 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 *Pañcarātra* cannot be neglected. Only untrained persons who have not genuinely studied the *Pañcarātras* think that the *Pañcarātras* contradict the *śrutis* regarding the birth or beginning of the living entity. In this connection, we must accept the verdict of *Śrīmad-Bhāgavatam*, which says: 'The absolute Personality of Godhead, who is known as Vāsudeva 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 *Pauṣkara-sarṅhitā* states: 'The scriptures that recommend that *brāhmaṇas* worship the quadruple forms of the Supreme Personality of Godhead are called *āgamas* [authorized Vedic literatures].' In all Vaiṣṇava literature it is said that worshiping these quadruple forms is as good as worshiping the Supreme Personality of Godhead Vāsudeva, 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 Nṛsiṁha, Rāma, Śeṣa and Kūrma, promotes one to the worship of the Saṅkarṣaṇa quadruple. From that position one is raised to the platform of worshiping Vāsudeva, the Supreme Brahman. In the *Pauṣkara-sarṅhitā* it is said: 'If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vāsudeva. It is to be accepted that Saṅkarṣaṇa, Pradyumna and Aniruddha are as good as Lord Vāsudeva, for They all have inconceivable power and can accept transcendental forms like Vāsudeva. Saṅkarṣaṇa, 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 *Pañcarātra*. Since Saṅkarṣaṇa, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind, and the total ego, the descriptions of Saṅkarṣaṇa, Pradyumna and Aniruddha as *jīva*, 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-sarṅhitā* 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 *sarṅhitā*, the *jīva* (living entity) has been accepted as eternal, and in the *Pañcarātra* the birth of the *jīva* 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-sarṅhitā* 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 Śaṅkarācārya’s statement that Saṅkarṣaṇa is born as a *jīva* is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Śrīdhara Svāmī on *Śrīmad-Bhāgavatam* (3.1.34) is very helpful.”

For a detailed refutation of Śaṅkarācārya’s arguments to prove Saṅkarṣaṇa an ordinary living being, one may refer to Śrīmat Sudarśanācārya’s commentary on *Śrī-bhāṣya*, which is known as the *Śruta-prakāśikā*.

The original quadruple forms Kṛṣṇa, Baladeva, Pradyumna and Aniruddha expand into another quadruple, which is present in the Vaikuṅṭha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvārakā. As explained above, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The Saṅkarṣaṇa form in the second quadruple is not only a representation of Balarāma but also the original cause of the Causal Ocean, where Kāraṇodakaśāyī Viṣṇu 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 Vaikuṅṭha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of *suddha-sattva* display the potencies of Mahā-Saṅkarṣaṇa, 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 Mahā-Saṅkarṣaṇa. Saṅkarṣaṇa is therefore sometimes called the total *jīva*. 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 *jīva* is called the marginal potency.

Saṅkarṣaṇa is the origin of Kāraṇa Viṣṇu, who is the original form who creates the universes, and that Saṅkarṣaṇa is but a plenary expansion of Śrī Nityānanda Rāma.

TEXT 42

তঁাহা যে রামের রূপ—মহাসঙ্কর্ষণ ।

চিহ্নস্তি-আশ্রয় তিহঁে, কারণের কারণ ॥ ৪২ ॥

tāṅhā ye rāmera rūpa—mahā-saṅkarṣaṇa
cic-chakti-āśraya tiṅho, kāraṇera kāraṇa

SYNONYMS

tāṅhā—there; *ye*—which; *rāmera rūpa*—the personal feature of Balarāma; *mahā-saṅkarṣaṇa*—Mahā-Saṅkarṣaṇa; *cit-sakti-āśraya*—the shelter of the spiritual potency; *tiṅho*—He; *kāraṇera kāraṇa*—the cause of all causes.

TRANSLATION

There the personal feature of Balarāma called Mahā-Saṅkarṣaṇa is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

TEXT 43

চিহ্নক্তি-বিলাস এক—‘শুদ্ধসত্ত্ব’ নাম ।
শুদ্ধসত্ত্বময় যত বৈকুণ্ঠাদি-ধাম ॥ ৪৩ ॥

cic-chakti-yilāsa eka—‘śuddha-sattva’ nāma
śuddha-sattva-maya yata vaikuṅṭhādi-dhāma

SYNONYMS

cit-śakti-vilāsa—pastimes in the spiritual energy; *eka*—one; *śuddha-sattva nāma*—named *śuddha-sattva*, pure existence, free from material contamination; *śuddha-sattva-maya*—of purely spiritual existence; *yata*—all; *vaikuṅṭha-ādi-dhāma*—the spiritual planets, known as Vaikuṅṭhas.

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [viśuddha-sattva]. It comprises all the abodes of Vaikuṅṭha.

TEXT 44

ষড়্-বিধৈশ্বর্য তাঁহা সকল চিন্ময় ।
সঙ্কর্ষণের বিভূতি সব, জানিহ নিশ্চয় ॥ ৪৪ ॥

ṣaḍ-vidhaiśvarya tāñhā sakala cinmaya
saṅkarṣaṇera vibhūti saba, jāniha niścaya

SYNONYMS

ṣaḍ-vidha-aiśvarya—six kinds of opulences; *tāñhā*—there; *sakala cit-maya*—everything spiritual; *saṅkarṣaṇera*—of Lord Saṅkarṣaṇa; *vibhūti saba*—all different opulences; *jāniha niścaya*—know certainly.

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa.

TEXT 45

‘জীব’-নাম তটস্থাত্ম্য এক শক্তি হয় ।
মহাসঙ্কর্ষণ—সব জীবের আশ্রয় ॥ ৪৫ ॥

*'jīva'-nāma taṣṭasthākhyā eka śakti haya
mahā-saṅkarṣaṇa—saba jīvera āśraya*

SYNONYMS

jīva—the living entity; *nāma*—named; *taṣṭa-sthā-ākhyā*—known as the marginal potency; *eka*—one; *śakti*—energy; *haya*—is; *mahā-saṅkarṣaṇa*—of the name Mahā-Saṅkarṣaṇa; *saba*—all; *jīvera*—of living entities; *āśraya*—the shelter.

TRANSLATION

There is one marginal potency, known as the jīva. Mahā-Saṅkarṣaṇa is the shelter of all jīvas.

TEXT 46

যাঁহা হৈতে বিশ্বোৎপত্তি, যাঁহাতে প্রলয় ।
সেই পুরুষের সঙ্করণ সমাশ্রয় ॥ ৪৬ ॥

*yāñhā haite viśvotpatti, yāñhāte pralaya
sei puruṣera saṅkarṣaṇa samāśraya*

SYNONYMS

yāñhā haite—from whom; *viśva-utpatti*—the creation of the material cosmic manifestation; *yāñhāte*—in whom; *pralaya*—merging; *sei puruṣera*—of that Supreme Personality of Godhead; *saṅkarṣaṇa*—of the name Saṅkarṣaṇa; *samāśraya*—the original shelter.

TRANSLATION

Saṅkarṣaṇa is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.

TEXT 47

সর্বাশ্রয়, সর্বাদ্ভুত, ঐশ্বর্য অপার ।
'অনন্ত' কহিতে নারে মহিমা যাঁহার ॥ ৪৭ ॥

*sarvāśraya, sarvādbhuta, aiśvarya apāra
'ananta' kahite nāre mahimā yāñhāra*

SYNONYMS

sarva-āśraya—the shelter of everything; *sarva-adbhuta*—wonderful in every respect; *aiśvarya*—opulences; *apāra*—unfathomed; *ananta*—Ananta Śeṣa; *kahite nāre*—cannot speak; *mahimā yāñhāra*—the glories of whom.

TRANSLATION

He [Saṅkarṣaṇa] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

TEXT 48

তুরীয়া, বিশুদ্ধসত্ত্ব, 'সঙ্কর্ষণ' নাম ।
তিঁহো যাঁর অংশ, সেই নিত্যানন্দ-রাম ॥ ৪৮ ॥

turīya, viśuddha-sattva, 'saṅkaraṣaṇa' nāma
tiṅho yāṅra aṅśa, sei nityānanda-rāma

SYNONYMS

turīya—transcendental; *viśuddha-sattva*—pure existence; *saṅkaraṣaṇa nāma*—named Saṅkaraṣaṇa; *tiṅho yāṅra aṅśa*—of whom that Saṅkaraṣaṇa is also a partial expansion; *sei nityānanda-rāma*—that person is known as Balarāma or Nityānanda.

TRANSLATION

That Saṅkaraṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.

TEXT 49

অষ্টম শ্লোকের কৈল সংক্ষেপে বিবরণ ।
নবম শ্লোকের অর্থ শুন দিয়া মন ॥ ৪৯ ॥

aṣṭama ślokerā kaila saṅkṣepe vivaraṇa
navama ślokerā artha śuna diyā mana

SYNONYMS

aṣṭama—eighth; *ślokerā*—of the verse; *kaila*—I have done; *saṅkṣepe*—in brief; *vivaraṇa*—description; *navama*—the ninth; *ślokerā*—of the verse; *artha*—the meaning; *śuna*—please hear; *diyā mana*—with mental attention.

TRANSLATION

have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

TEXT 50

মায়াতর্ভাজাগুসম্বাভ্রয়ঃ
শেতে সাক্ষাৎ কারণাস্তোষি-মধ্যে ।
যশ্চৈকাংশঃ শ্রীপুমানাদিদেব-
স্তং শ্রীনিত্যানন্দরামং প্রপত্তে ॥ ৫০ ॥

māyā-bhartājāṅga-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye

*yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye*

SYNONYMS

māyā-bhartā—the master of the illusory energy; *ajāṇḍa-saṅgha*—of the multitude of universes; *āśraya*—the shelter; *aṅgaḥ*—whose body; *śete*—He lies; *sākṣāt*—directly; *kāraṇa-ambhodhi-madhye*—in the midst of the Causal Ocean; *yasya*—whose; *eka-āṁśaḥ*—one portion; *śrī-pumān*—the Supreme Person; *ādi-devaḥ*—the original *puruṣa* incarnation; *taṁ*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original *puruṣa*, the master of the illusory energy, and the shelter of all the universes.

TEXT 51

বৈকুণ্ঠ-বাহিরে যেই জ্যোতির্ময় ধাম ।
তাহার বাহিরে ‘কারণার্ণব’ নাম ॥ ৫১ ॥

*vaikuṅṭha-bāhire yei jyotir-maya dhāma
tāhāra bāhire ‘kāraṇārṇava’ nāma*

SYNONYMS

vaikuṅṭha-bāhire—outside the Vaikuṅṭha planets; *yei*—that; *jyotiḥ-maya dhāma*—impersonal Brahman effulgence; *tāhāra bāhire*—outside that effulgence; *kāraṇa-ārṇava nāma*—an ocean called Kāraṇa.

TRANSLATION

Outside the Vaikuṅṭha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Kāraṇa Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuṅṭha 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.

Kāraṇodakaśāyī Viṣṇu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Kṛṣṇa personally has nothing to do with

the material creation. *Bhagavad-gītā* confirms that the Lord glances over material nature, and thus she produces the many material universes. Neither Kṛṣṇa in Goloka nor Nārāyaṇa in Vaikuṅṭha comes directly in contact with the material creation. They are completely aloof from the material energy.

It is the function of Mahā-Saṅkarṣaṇa in the form of Kāraṇodakaśāyī Viṣṇu 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, *māyā*, 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 *pradhāna* supplies the material ingredients for cosmic development, and the aspect called *māyā* 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 *māyā* acts by Kṛṣṇa's power, the author of *Śrī Caitanya-caritāmṛta* 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 Nārāyaṇa. 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, Nārāyaṇa is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Nārāyaṇa, 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-gītā* 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 *mahātmā*.

TEXT 52

বৈকুণ্ঠ বেড়িয়া এক আছে জলনিধি ।
অনন্ত, অপার—তার নাহিক অবধি ॥ ৫২ ॥

vaikuṅṭha beḍiyā eka āche jala-nidhi
ananta, apāra—tāra nāhika avadhi

SYNONYMS

vaikuṅṭha—the spiritual planets of Vaikuṅṭha; *beḍiyā*—surrounding; *eka*—one; *āche*—there is; *jala-nidhi*—ocean of water; *ananta*—unlimited; *apāra*—unfathomed; *tāra*—of that; *nāhika*—no; *avadhi*—limitation.

TRANSLATION

Surrounding Vaikuṅṭha is a mass of water that is endless, unfathomed and unlimited.

TEXT 53

বৈকুণ্ঠের পৃথিব্যাদি সকল চিন্ময় ।
মান্বিক ভূতের তথি জন্ম নাহি হয় ॥ ৫৩ ॥

vaikuṅṭhera pṛthivy-ādi sakala cinmaya
māyika bhūtera tathi janma nāhi haya

SYNONYMS

vaikuṅṭhara—of the spiritual world; *pṛthivī-ādi*—earth, water, etc.; *sakala*—all; *cit-maya*—spiritual; *māyika*—material; *bhūtera*—of elements; *tathi*—there; *janma*—generation; *nāhi haya*—there is not.

TRANSLATION

The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there.

TEXT 54

চিন্ময়-জল সেই পরম কারণ ।
যার এক কণা গঙ্গা পতিতপাবন ॥ ৫৪ ॥

cinmaya-jala sei parama kāraṇa
yāra eka kaṇā gaṅgā patita-pāvana

SYNONYMS

cit-maya—spiritual; *jala*—water; *sei*—that; *parama kāraṇa*—original cause; *yāra*—of which; *eka*—one; *kaṇā*—drop; *gaṅgā*—the sacred Ganges; *patita-pāvana*—the deliverer of fallen souls.

TRANSLATION

The water of the Kāraṇa 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

সেই ভ' কারণার্ণবে সেই সঙ্কর্ষণ ।
আপনার এক অংশে করেন শয়ন ॥ ৫৫ ॥

sei ta' kāraṇārṇave sei saṅkaraṣaṇa
āpanāra eka arṅṣe karena śayana

SYNONYMS

sei—that; *ta'*—certainly; *kāraṇa-ārṇave*—in the Ocean of Cause, or Causal Ocean; *sei*—that; *saṅkaraṣaṇa*—Lord Saṅkaraṣaṇa; *āpanāra*—of His own; *eka*—one; *arṅṣe*—by the part; *karena śayana*—lies down.

TRANSLATION

In that ocean lies one plenary portion of Lord Saṅkaraṣaṇa.

TEXT 56

মহৎস্রষ্টা পুরুষ, তিঁহো জগৎ-কারণ ।
আত্ম-অবতার করে মায়ায় ঈক্ষণ ॥ ৫৬ ॥

mahat-sraṣṭā puruṣa, tiñho jagat-kāraṇa
ādyā-avatāra kare māyāya īkṣaṇa

SYNONYMS

mahat-sraṣṭā—the creator of the total material energy; *puruṣa*—the person; *tiñho*—He; *jagat-kāraṇa*—the cause of the material cosmic manifestation; *ādyā*—original; *avatāra*—incarnation; *kare*—does; *māyāya*—over the material energy; *īkṣaṇa*—glance.

TRANSLATION

He is known as the first puruṣa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over māyā.

TEXT 57

মায়াসক্তি রহে কারণাকির বাহিরে ।
কারণ-সমুদ্র মায়ী পরশিতে নারে ॥ ৫৭ ॥

māyā-śakti rahe kāraṇābdhira bāhira
kāraṇa-samudra māyā paraśite nāre

SYNONYMS

māyā-śakti—material energy; *rahe*—remains; *kāraṇa-abdhira*—to the Causal Ocean; *bāhira*—external; *kāraṇa-samudra*—the Causal Ocean; *māyā*—material energy; *paraśite nāre*—cannot touch.

TRANSLATION

Māyā-śakti resides outside the Ocean of Kāraṇa. Māyā cannot touch its waters.

TEXT 58

সেই তা' মায়ার দুইবিধ অবস্থিতি ।
জগতের উপাদান 'প্রধান', প্রকৃতি ॥ ৫৮ ॥

sei ta' māyāra dui-vidha avasthiti
jagatera upādāna 'pradhāna', prakṛti

SYNONYMS

sei—that; *ta'*—certainly; *māyāra*—of the material energy; *dui-vidha*—two varieties; *avasthiti*—existence; *jagatera*—of the material world; *upādāna*—the ingredients; *pradhāna*—named *pradhāna*; *prakṛti*—material nature.

TRANSLATION

Māyā has two varieties of existence. One is called *pradhāna* or *prakṛti*. It supplies the ingredients of the material world.

PURPORT

Māyā, the external energy of the Supreme Personality of Godhead, is divided into two parts. *Māyā* is the cause and the ingredient of the cosmic manifestation. As the cause of the cosmic manifestation she is known as *māyā*, and as the agent supplying the ingredients of the cosmic manifestation she is known as *pradhāna*. An explicit description of these divisions of external energy is given in *Śrīmad-Bhāgavatam* (11.24.1-4). Elsewhere in *Śrīmad-Bhāgavatam* (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

*kālo daivarṅ karma jīvaḥ svabhāvo
dravyaṅ kṣetraṅ prāṇa ātmā vikāraḥ
tat-saṅghāto bīja-roha-pravāhas
tvan-māyaiṣā tan-niṣedhaṅ prapadye*

“O my Lord! Time, activity, providence and nature are four parts of the causal aspect [*māyā*] 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 *māyā*. 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 *māyā*. 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 *māyā*, he is nevertheless conducted by the ingredients of *māyā*. Three forces work in the causal portion of *māyā*: knowledge, desire and activity. The material ingredients are a manifestation of *māyā* as *pradhāna*. In other words, when the three qualities of *māyā* are in a dormant stage, they exist as *prakṛti*, *avyakta* or *pradhāna*. The word *avyakta*, referring to the nonmanifest, is another name of *pradhāna*. In the *avyakta* stage, material nature is without varieties. Varieties are manifested by the *pradhāna* portion of *māyā*. The word *pradhāna* is therefore more important than *avyakta* or *prakṛti*.

TEXT 59

জগৎকারণ নহে প্রকৃতি জড়রূপা ।

শক্তি সঞ্চারিণী তারে কৃষ্ণ করে কৃপা ॥ ৫৯ ॥

*jagat-kāraṇa nahe prakṛti jaḍa-rūpā
śakti sañcāriyā tāre kṛṣṇa kare kṛpā*

SYNONYMS

jagat—of the material world; *kāraṇa*—the cause; *nahe*—cannot be; *prakṛti*—the material nature; *jaḍa-rūpā*—dull, without action; *śakti*—energy; *sañcāriyā*—infusing; *tāre*—unto the dull material nature; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—shows; *kṛpā*—mercy.

TRANSLATION

Because *prakṛti* is dull and inert, it cannot actually be the cause of the material world. But Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature.

TEXT 60

কৃষ্ণশক্ত্যে প্রকৃতি হয় গৌণ কারণ ।
অগ্নিশক্ত্যে লৌহ যৈছে করয়ে জারণ ॥ ৬০ ॥

kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa
agni-śaktye lauha yaiche karaye jāraṇa

SYNONYMS

kṛṣṇa-śaktye—by the energy of Kṛṣṇa; *prakṛti*—the material nature; *haya*—becomes; *gauṇa*—indirect; *kāraṇa*—cause; *agni-śaktye*—by the energy of fire; *lauha*—iron; *yaiche*—just as; *karaye*—becomes; *jāraṇa*—powerful or red-hot.

TRANSLATION

Thus *prakṛti*, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

TEXT 61

অতএব কৃষ্ণ মূল-জগৎকারণ ।
প্রকৃতি—কারণ যৈছে অজাগলস্তন ॥ ৬১ ॥

ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti—kāraṇa yaiche ajā-gala-stana

SYNONYMS

ataeva—therefore; *kṛṣṇa*—Lord Kṛṣṇa; *mūla*—original; *jagat-kāraṇa*—the cause of the cosmic manifestation; *prakṛti*—material nature; *kāraṇa*—cause; *yaiche*—exactly like; *ajā-gala-stana*—nipples on the neck of a goat.

TRANSLATION

Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. *Prakṛti* is like the nipples on the neck of a goat, for they cannot give any milk.

PURPORT

The external energy, composed of *pradhāna* or *prakṛti* as the ingredient-supplying portion and *māyā* as the causal portion, is known as *māyā-śakti*. Inert material nature is not the actual cause of the material manifestation, for Kāraṇārṇavaśāyī, Mahā-Viṣṇu, the plenary expansion of Kṛṣṇa, 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 Viṣṇu, who is compared to fire. Lord Viṣṇu 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 Śrī Kapiladeva, an incarnation of Godhead, in *Śrīmad-Bhāgavatam* (3.28.40):

*yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt*

“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 *pradhāna* 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 Mahā-Viṣṇu. Therefore *pradhāna* cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (9.10). *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: prakṛti*, the total material energy, works under the superintendence of the Lord. The original source of the material elements is Kṛṣṇa. Therefore the attempt of the atheistic Sāṅkhya philosophers to consider material nature the source of these elements, forgetting Kṛṣṇa, is useless, like trying to get milk from the nipple-like bumps of skin hanging on the neck of a goat.

TEXT 62

যায়ী-অংশে কহি তারে নিমিস্ত-কারণ ।
সেহ নহে, যাতে কর্তা-হেতু— কারণ ॥ ৬২ ॥

māyā-aṁśe kahi tāre nimitta-kāraṇa
seha nahe, yāte kartā-hetu—nārāyaṇa

SYNONYMS

māyā-aṁśe—to the other portion of the material nature; *kahi*—I say; *tāre*—unto her; *nimitta-kāraṇa*—immediate cause; *seha nahe*—that cannot be; *yāte*—because; *kartā-hetu*—the original cause; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

The *māyā* 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 Nārāyaṇa.

TEXT 63

ঘটের নিমিত্ত-হেতু বৈছে কুম্ভকার ।
 তৈছে জগতের কর্তা—পুরুষাবতারি ॥ ৬৩ ॥

ghaṭera nimitta-hetu yaiche kumbhakāra
taiche jagatera kartā—puruṣāvatāra

SYNONYMS

ghaṭera—of the earthen pot; *nimitta-hetu*—original cause; *yaiche*—just as; *kumbhakāra*—the potter; *taiche*—similarly; *jagatera kartā*—the creator of the material world; *puruṣa-avatāra*—the *puruṣa* incarnation, or Kāraṇārṇavaśāyī Viṣṇu.

TRANSLATION

Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first *puruṣa* incarnation [Kāraṇārṇavaśāyī Viṣṇu].

TEXT 64

কৃষ্ণ—কর্তা, মায়ার তাঁর করেন সহায় ।
 ঘটের কারণ—চক্র-দণ্ডাদি উপায় ॥ ৬৪ ॥

kṛṣṇa—kartā, māyā tāṅra karena sahāya
ghaṭera kāraṇa—cakra-daṅḍādi upāya

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kartā*—the creator; *māyā*—material energy; *tāṅra*—His; *karena*—does; *sahāya*—assistance; *ghaṭera kāraṇa*—the cause of the earthen pot; *cakra-daṅḍādi*—the wheel, the rod, and so on; *upāya*—instruments.

TRANSLATION

Lord Kṛṣṇa is the creator, and māyā 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

দূর হৈতে পুরুষ করে মায়াতে অবধান ।
জীবরূপ বীৰ্য তাতে করেন আধান ॥ ৬৫ ॥

dūra haite puruṣa kare māyāte avadhāna
jīva-rūpa vīrya tāte karena ādhāna

SYNONYMS

dūra haite—from a distance; *puruṣa*—the Supreme Personality of Godhead; *kare*—does; *māyāte*—unto the material energy; *avadhāna*—glancing over; *jīva-rūpa*—the living entities; *vīrya*—seed; *tāte*—in her; *karena*—does; *ādhāna*—impregnation.

TRANSLATION

The first puruṣa casts His glance at māyā from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

TEXT 66

এক অঙ্গাভাসে করে মায়াতে মিলন ।
মায়্যা হৈতে জন্মে তবে ব্রহ্মাণ্ডের গণ ॥ ৬৬ ॥

eka aṅgābhāse kare māyāte milana
māyā haite janme tabe brahmāṇḍera gaṇa

SYNONYMS

eka—one; *aṅga-ābhāse*—bodily reflection; *kare*—does; *māyāte*—in the material energy; *milana*—mixture; *māyā*—the material energy; *haite*—from; *janme*—grows; *tabe*—then; *brahma-aṅḍera gaṇa*—the groups of universes.

TRANSLATION

The reflected rays of His body mix with māyā, and thus māyā 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 *jīva*, 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 Kṛṣṇa 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 *māyā*. Therefore, the material energy is not self-sufficient in working. Kṛṣṇa 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 Kṛṣṇa 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 *māyā*, 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-gītā* (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 lord 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.

Kṛṣṇa 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 Kṛṣṇa, 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-gītā* does not support this Māyāvāda 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

অগণ্য, অমন্ত যত অণু-সম্বিবেষ ।

তত্তরূপে পুরুষ করে সবাত্তে প্রকাশ ॥ ৬৭ ॥

agaṇya, ananta yata aṇḍa-sanniveśa
tata-rūpe puruṣa kare sabāte prakāśa

SYNONYMS

agaṇya—innumerable; *ananta*—unlimited; *yata*—all; *aṇḍa*—universes; *sanniveśa*—groups; *tata-rūpe*—in as many forms; *puruṣa*—the Lord; *kare*—does; *sabāte*—in every one of them; *prakāśa*—manifestation.

TRANSLATION

The *puruṣa* enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

TEXT 68

পুরুষ-নাশাতে যবে বাহিরায় শ্বাস ।

নিশ্বাস সহিতে হয় ব্রহ্মাণ্ড-প্রকাশ ॥ ৬৮ ॥

puruṣa-nāśāte yabe bāhirāya śvāsa
niśvāsa sahite haya brahmāṇḍa-prakāśa

SYNONYMS

puruṣa-nāśāte—in the nostrils of the Lord; *yabe*—when; *bāhirāya*—expels; *śvāsa*—breath; *niśvāsa sahite*—with that exhalation; *haya*—there is; *brahmāṇḍa-prakāśa*—manifestation of universes.

TRANSLATION

When the *puruṣa* exhales, the universes become manifest with each outward breath.

TEXT 69

পুনরপি শ্বাস যবে প্রবেশে অন্তরে ।

শ্বাস-সহ ব্রহ্মাণ্ড পৈশে পুরুষ-শরীরে ॥ ৬৯ ॥

punarapi śvāsa yabe praveśe antare
śvāsa-saha brahmāṇḍa paiśe puruṣa-śarīre

SYNONYMS

punarapi—thereafter; *śvāsa*—breath; *yabe*—when; *praveśe*—enters; *antare*—within; *śvāsa-saha*—with that inhaled breath; *brahmāṇḍa*—universes; *paiśe*—enter; *puruṣa-śarīre*—within the body of the Lord.

TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Kāraṇodakaśāyī Viṣṇu 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 Garbodakaśāyī Viṣṇu. His coming in contact with *māyā* is explained in *Bhagavad-gītā* by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.

TEXT 70

গবাক্ষের রন্ধ্রে যেন ত্রসরেণু চলে ।
পুরুষের লোমকূপে ব্রহ্মাণ্ডের জালে ॥ ৭০ ॥

gavākṣera randhre yena trasareṇu cale
puruṣera loma-kūpe brahmāṇḍera jāle

SYNONYMS

gavākṣera—of windows of a room; *randhre*—within the holes; *yena*—like; *trasareṇu*—six atoms together; *cale*—moves; *puruṣera*—of the Lord; *loma-kūpe*—in the holes of the hair; *brahmāṇḍera*—of universes; *jāle*—a network.

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 *puruṣa*.

TEXT 71

যশ্চৈকনিশ্বসিত-কালমথাবলম্ব্য
জীবন্তি লোমবিলজ্জা জগদণ্ডনাথাঃ ।
বিষ্ণুর্মহান্ স ইহ যশ্চ কলাবিশেষো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৭১ ॥

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vilajāḥ*—grown from the hair holes; *jagat-aṅḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

“The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.”

PURPORT

This description of the Lord’s creative energy is from the *Brahma-saṁhitā* (5.48), which Lord Brahmā compiled after his personal realization. When Mahā-Viṣṇu 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

ক্ৰাহং তমো-মহদহং-খ-চৰ্ৱান্নিবাৰ্ভু-
 সংবেষ্টিতা গুঘট-সপ্তবিভক্তিকায়ঃ ।
 কেদৃষ্ণিধাহবিগণিতা গুপরাগুচৰ্যা-
 বাতাক্ষরোমবিবরশ্চ চ তে মহিষ্ম ॥ ৭২ ॥

*kvāhaṁ tamo-mahad-aham-kha-carāgni-vār-bhū-
 saṁveṣṭitāṅḍa-ghaṭa-sapta-vitasti-kāyaḥ
 kvedṛṣṇi vidhāvigaṇitāṅḍa-parāṇu-caryā-
 vātādharma-roma-vivarasya ca te mahitvam*

SYNONYMS

kva—where; *aham*—I; *tamaḥ*—material nature; *mahat*—the total material energy; *aham*—false ego; *kha*—ether; *cara*—air; *agni*—fire; *vāḥ*—water; *bhū*—earth; *saṁveṣṭita*—surrounded by; *āṅḍa-ghaṭa*—a pot-like universe; *sapta-vitasti*—seven *vitastis*; *kāyaḥ*—body; *kva*—where; *īdṛk*—such; *vidhā*—like; *avigaṇita*—unlimited; *āṅḍa*—universes; *parāṇu-caryā*—moving like the atomic dust; *vāta-adhva*—air holes; *roma*—of hair on the body; *vivarasya*—of the holes; *ca*—also; *te*—Your; *mahitvam*—greatness.

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 Brahmā, after having stolen all Kṛṣṇa’s cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer (*Bhāg.* 10.14.11) in his defeat. A conditioned soul, even one so great as Brahmā, 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 Śrī Brahmā regarding our insignificance in comparison to God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power.

TEXT 73

অংশের অংশ যেই, ‘কলা’ তার নাম ।
গোবিন্দের প্রতিমূর্তি শ্রীবলরাম ॥ ৭৩ ॥

aṁśera aṁśa yei, 'kalā' tāra nāma
govindera prati-mūrti śrī-balarāma

SYNONYMS

aṁśera—of the part; *aṁśa*—part; *yei*—that which; *kalā*—a *kalā*, or part of the plenary portion; *tāra*—its; *nāma*—name; *govindera*—of Lord Govinda; *prati-mūrti*—counter-form; *śrī-balarāma*—Lord Balarāma.

TRANSLATION

A part of a part of a whole is called a ‘kalā.’ Śrī Balarāma is the counter-form of Lord Govinda.

TEXT 74

তঁার এক স্বরূপ—শ্রীমহাসঙ্কর্ষণ ।
তঁার অংশ ‘পুরুষ’ হয় কলাতে গণন ॥ ৭৪ ॥

tāhṛa eka svarūpa—*śrī-mahā-saṅkaraṣaṇa*
tāhṛa aṁśa 'puruṣa' haya kalāte gaṇana

SYNONYMS

tāhṛa—His; *eka*—one; *sva-rūpa*—manifestation; *śrī-mahā-saṅkarṣaṇa*—the great Lora Mahā-Saṅkarṣaṇa; *tāhṛa*—His; *aṅśa*—part; *puruṣa*—the Mahā-Viṣṇu incarnation; *haya*—is; *kalāte gaṇana*—counted as a *kalā*.

TRANSLATION

Balarāma's own expansion is called Mahā-Saṅkarṣaṇa, and His fragment, the *puruṣa*, is counted as a *kalā*, or a part of a plenary portion.

TEXT 75

যাঁহাকে তা' কলা কহি, তিঁহো মহাবিষ্ণু ।
মহাপুরুষাবতারী তেঁহো সৰ্বজিষ্ণু ॥ ৭৫ ॥

yāñhāke ta' kalā kahi, tiñho mahā-viṣṇu
mahā-puruṣāvatārī teñho sarva-jīṣṇu

SYNONYMS

yāñhāke—unto whom; *ta'*—certainly; *kalā kahi*—I say *kalā*; *tiñho*—He; *mahā-viṣṇu*—Lord Mahā-Viṣṇu; *mahā-puruṣāvatārī*—the source of other *puruṣa* incarnations, Mahā-Viṣṇu; *teñho*—He; *sarva*—all; *jīṣṇu*—pervading.

TRANSLATION

I say that this *kalā* is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other *puruṣas* and who is all-pervading.

TEXT 76

গর্ভোদ-কীরোদশায়ী কোঁহে 'পুরুষ' নাম ।
সেই দুই, যাঁর অংশ, বিষ্ণু, বিশ্বধাম ॥ ৭৬ ॥

garbhoda-kṣīroda-śāyī doñhe 'puruṣa' nāma
sei dui, yāñra aṅśa,—viṣṇu, viśva-dhāma

SYNONYMS

garbha-uda—in the ocean known as Garbhodaka within the universe; *kṣīra-uda-śāyī*—one who lies in the ocean of milk; *doñhe*—both of Them; *puruṣa nāma*—known as *puruṣa*, Lord Viṣṇu; *sei*—those; *dui*—two; *yāñra aṅśa*—whose plenary portions; *viṣṇu viśva-dhāma*—Lord Viṣṇu, the abode of the total universes.

TRANSLATION

Garbhodaśāyī and Kṣīrodaśāyī are both called *puruṣas*. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first *puruṣa*, who is the abode of all the universes.

PURPORT

The symptoms of the *puruṣa* are described in *Laghu-bhāgavatāmṛta*. While describing the incarnations of the Supreme Personality of Godhead, the author has quoted from the *Viṣṇu Purāṇa* (6.8.59), where it is said: “Let me offer my respectful obeisances unto Puruṣottama, Lord Kṛṣṇa, who is always free from the contamination of the six material dualities; whose plenary expansion, Mahā-Viṣṇu, 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, Rūpa Gosvāmī has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the *puruṣa*.

TEXT 77

বিশ্বোক্ত ত্রীণি রূপাণি পুরুষাখ্যান্তো বিহুঃ ।
 একম্ মহতঃ স্রষ্টৃ বিতীয়ং ত্বগুসংস্থিতম্ ।
 তৃতীয়ং সর্বভূতস্থং তানি জাহা বিমুচ্যতে ॥ ৭৭ ॥

viṣṇoḥ tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭṛ
dvitīyaṁ tv aṅḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; *tu*—certainly; *trīṇi*—three; *rūpāṇi*—forms; *puruṣa-ākhyāni*—celebrated as the *puruṣa*; *atho*—how; *viduḥ*—they know; *ekam*—one of them; *tu*—but; *mahataḥ sraṣṭṛ*—the creator of the total material energy; *dvitīyam*—the second; *tu*—but; *aṅḍa-saṁsthitam*—situated within the universe; *tṛtīyam*—the third; *sarva-bhūta-stham*—within the hearts of all living entities; *tāni*—these three; *jñātvā*—knowing; *vimucyate*—one becomes liberated.

TRANSLATION

“Viṣṇu has three forms called *puruṣas*. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of *māyā*.”

PURPORT

This verse appears in the *Laghu-bhāgavatāmṛta* (*Pūrva-khaṇḍa*, 33), where it has been quoted from the *Sātvata Tantra*.

TEXT 78

যত্বেপি কহিয়ে তাঁরে কৃষ্ণের ‘কলা’ করি ।
মৎস্য-কূর্মাভ্যবতারের তিঁহো অবতারী ॥ ৭৮ ॥

yadyapi kahiye tāñre kṛṣṇera ‘kalā’ kari
matsya-kūrmādy-avatāreṇa tiñho avatārī

SYNONYMS

yadyapi—although; *kahiye*—I say; *tāñre*—to Him; *kṛṣṇera*—of Lord Kṛṣṇa; *kalā*—part of the part; *kari*—making; *matsya*—the fish incarnation; *kūrma-ādi*—the tortoise incarnation and others; *avatāreṇa*—of all these incarnations; *tiñho*—He; *avatārī*—the original source.

TRANSLATION

Although Kṣīrōdaśāyī Viṣṇu is called a “kalā” of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations.

TEXT 79

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্ত ভগবান্ স্বয়ম্ ।
ইন্দ্রানি-ব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে ॥ ৭৯ ॥

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāni-vyākulaṁ lokam
mṛḍayanti yuge yuge

SYNONYMS

ete—all these; *ca*—also; *aṁśa-kalāḥ*—part or part of the part; *puṁsaḥ*—of the Supreme Person; *kṛṣṇaḥ tu*—but Lord Kṛṣṇa; *bhagavān*—the original Personality of Godhead; *svayam*—Himself; *indra-ari*—the demons; *vyākulam*—disturbed; *lokam*—all the planets; *mṛḍayanti*—makes them happy; *yuge yuge*—in different millenniums.

TRANSLATION

“All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa 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 *Śrīmad-Bhāgavatam* (1.3.28).

TEXT 80

সেই পুরুষ সৃষ্টি-স্থিতি-প্রলয়ের কর্তা ।
মানা অবতার করে, জগতের ভর্তা ॥ ৮০ ॥

*sei puruṣa sṛṣṭi-sthiti-pralayera kartā
nānā avatāra kare, jagatera bhartā*

SYNONYMS

sei—that; *puruṣa*—the Personality of Godhead; *sṛṣṭi-sthiti-pralayera*—of creation, maintenance and annihilation; *kartā*—creator; *nānā*—various; *avatāra*—incarnations; *kare*—makes; *jagatera*—of the material world; *bhartā*—maintainer.

TRANSLATION

That *puruṣa* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

TEXT 81

সৃষ্ট্যাঙ্গ-নিমিত্তে যেই অংশের অবধান ।
সেই তা' অংশেরে কহি 'অবতার' নাম ॥ ৮১ ॥

*sṛṣṭy-ādi-nimित্তe yei aṁṣera avadhāna
sei ta' aṁṣere kahi 'avatāra' nāma*

SYNONYMS

sṛṣṭi-ādi-nimित্তe—for the cause of creation, maintenance and annihilation; *yei*—which; *aṁṣera avadhāna*—manifestation of the part; *sei ta'*—that certainly; *aṁṣere kahi*—I speak about that plenary expansion; *avatāra nāma*—by the name “incarnation.”

TRANSLATION

That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation.

TEXT 82

আদ্যাবতার, মহাপুরুষ, ভগবান্ ।
সর্ব-অবতার-বীজ, সর্বাশ্রয়ধাম ॥ ৮২ ॥

*ādyāvatāra, mahā-puruṣa, bhagavān
sarva-avatāra-bīja, sarvāśraya-dhāma*

SYNONYMS

ādyā-avatāra—the original incarnation; *mahā-puruṣa*—Lord Mahā-Viṣṇu; *bhagavān*—the Personality of Godhead; *sarva-avatāra-bīja*—the seed of all different kinds of incarnations; *sarva-āśraya-dhāma*—the shelter of everything.

TRANSLATION

That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

TEXT 83

আত্মোৎপত্তারঃ পুরুষঃ পরম
কালঃ স্বভাবঃ সদসম্মনস
দ্রব্যং বিকারো গুণ ইন্দ্রিয়াণি
বিরাহে স্বরাহে স্থানু চরিত্ব ভূমঃ ॥ ৮৩ ॥

*ādyo 'vatāraḥ puruṣaḥ paraśya
kālaḥ svabhāvaḥ sad-asa-manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāḥe svarāḥe sthānu cariṣṇu bhūmnaḥ*

SYNONYMS

ādyāḥ avatāraḥ—original incarnation; *puruṣaḥ*—the Lord; *paraśya*—of the Supreme; *kālaḥ*—time; *svabhāvaḥ*—nature; *sat-asat*—cause and effect; *manaḥ ca*—as well as the mind; *dravyam*—the five elements; *vikāraḥ*—transformation or the false ego; *guṇaḥ*—modes of nature; *indriyāṇi*—senses; *virāḥe*—the universal form; *svarāḥe*—complete independence; *sthānsnu*—immovable; *cariṣṇu*—movable; *bhūmnaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

“The puruṣa is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakṛti (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-bhāgavatāmṛta* has stated that when Lord Kṛṣṇa descends to conduct the creative affairs of the material manifestation, He is an *avatāra*, or incarnation. The two categories of *avatāras* are empowered devotees and *tad-ekātma-rūpa* (the Lord Himself). An example of

rad-ekātma-rūpa is Śeṣa, and an example of a devotee is Vasudeva, the father of Lord Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa 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 Kṛṣṇa executes such actions is called Mahā-Viṣṇu, 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 *bhāgavata* 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 *puruṣa*, Mahā-Viṣṇu, 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 Viṣṇu Himself; nevertheless, because of their activities in controlling *māyā*, sometimes they are known as *māyika*, or having a relationship with *māyā*. This is a verse from *Śrīmad-Bhāgavatam* (2.6.42).

TEXT 84

অগৃহে পৌরুষং রূপং ভগবান্নহাদিভিঃ ।

সম্মতং ষোড়শকলমাদৌ লোকসিসৃক্ষয়া ॥ ৮৪ ॥

*jaḡrhe pauruṣam rūpaṁ
bhagavān mahat-ādibhiḥ
sambhūtam ṣoḍaśa-kalam
ādau loka-sisṛkṣayā*

SYNONYMS

jaḡrhe—accepted; *pauruṣam*—the *puruṣa* incarnation; *rūpaṁ*—the form; *bhagavān*—the Supreme Personality of Godhead; *mahat-ādibhiḥ*—by the total material energy, etc.; *sambhūtam*—created; *ṣoḍaśa*—sixteen; *kalam*—energies; *ādau*—originally; *loka*—the material worlds; *sisṛkṣayā*—with the desire to create.

TRANSLATION

“In the beginning of the creation, the Lord expanded Himself in the form of the *puruṣa* 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 *Śrīmad-Bhāgavatam* (1.3.1). The commentary of Madhva on *Śrīmad-Bhāgavatam* mentions that the following sixteen spiritual energies are present in the spiritual world: (1) *śrī*, (2) *bhū*, (3) *līlā*, (4) *kānti*, (5) *kīrti*, (6) *tuṣṭi*, (7) *gīḥ*, (8) *puṣṭi*, (9) *satyā*, (10) *jñānājñānā*, (11) *jayā utkarṣiṇī*, (12) *vimalā*, (13) *yogamāyā*, (14) *prahvī*, (15) *iśānā* and (16) *anugrahā*. In his commentary on the *Laghubhāgavatāmṛta*, Śrī Baladeva Vidyābhūṣaṇa has said that the above energies are also known by nine names: (1) *vimalā*, (2) *utkarṣiṇī*, (3) *jñānā*, (4) *kriyā*, (5) *yogā*, (6) *prahvī*, (7) *satyā*, (8) *iśānā* and (9) *anugrahā*. In the *Bhagavat-sandarbhā* of Śrīla Jīva Gosvāmī (verse 117) they are described as *śrī*, *puṣṭi*, *gīḥ*, *kānti*, *kīrti*, *tuṣṭi*, *ilā*, *jayā*, *vidyāvīdyā*, *māyā*, *samvit*, *sandhinī*, *hlādinī*, *bhakti*, *mūrti*, *vimalā*, *yogā*, *prahvī*, *iśānā*, *anugrahā*, etc. All these energies act in different spheres of the Lord's supremacy.

TEXT 85

যতপি সর্বাশ্রয় তিঁহো, তাঁহাতে সংসার ।
অন্তরাষ্ট্র-রূপে তিঁহো জগৎ-আধার ॥ ৮৫ ॥

*yadyapi sarvāśraya tiñho, tāñhāte sarṁsāra
antarātmā-rūpe tiñho jagat-ādhāra*

SYNONYMS

yadyapi—although; *sarva-āśraya*—the shelter of everything; *tiñho*—He (the Lord); *tāñhāte*—in Him; *sarṁsāra*—the material creation; *antaḥ-ātmā-rūpe*—in the form of the Supersoul; *tiñho*—He; *jagat-ādhāra*—the support of the whole creation.

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

প্রকৃতি-সহিতে তাঁর উভয় সম্বন্ধ ।
তথাপি প্রকৃতি-সহ নাহি স্পর্শগন্ধ ॥ ৮৬ ॥

*prakṛti-sahite tāñra ubhaya sambandha
tathāpi prakṛti-saha nāhi sparśa-gandha*

SYNONYMS

prakṛti-sahite—with the material energy; *tāñra*—His; *ubhaya sambandha*—both relationships; *tathāpi*—still; *prakṛti-saha*—with the material nature; *nāhi*—there is not; *sparśa-gandha*—even the slightest contact.

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-bhāgavatāmṛta*, Śrīla Rūpa Gosvāmī, commenting upon the Lord's transcendental position beyond the material qualities, says that Viṣṇu, 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 Viṣṇu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Viṣṇu always retain their supremacy; they are never connected with the material qualities. One may argue that Mahā-Viṣṇu cannot have any connection with the material qualities, because if He were so connected, *Śrīmad-Bhāgavatam* 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 *guṇa* means "regulation." Lord Viṣṇu, Lord Brahmā and Lord Śiva 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 Viṣṇu 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 Viṣṇu.

TEXT 87

এতদীশনমীশস্ত প্রকৃতিস্বৈহপি তদগুণৈঃ ।
ন যুজ্যতে সদাঈশ্বৈৰ্ব্থা বুদ্ধিস্তদাশ্রয়া ॥ ৮৭ ॥

*etat īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātmā-sthair
yathā buddhis tad-āśrayā*

SYNONYMS

etat—this is; *īśanam*—opulence; *īśasya*—of the Lord; *prakṛti-sthaḥ*—within this material world; *api*—although; *tad-guṇaiḥ*—by the material qualities; *na yujyate*—never affected; *sadā*—always; *ātma-sthaiḥ*—situated in His own energy; *yathā*—as also; *buddhiḥ*—intelligence; *tat*—His; *āśrayā*—devotees.

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 *Śrīmad-Bhāgavatam* (1.11.38).

TEXT 88

এই মত গীতাত্তেহ পুনঃ পুনঃ কয় ।
সর্বদা ঈশ্বর-ভব অচিন্ত্যশক্তি হয় ॥ ৮৮ ॥

*ei mata gītāteha punaḥ punaḥ kaya
sarvadā īśvara-tattva acintya-śakti haya*

SYNONYMS

ei mata—in this way; *gītāteha*—in *Bhagavad-gītā*; *punaḥ punaḥ*—again and again; *kaya*—it is said; *sarvadā*—always; *īśvara-tattva*—the truth of the Absolute Truth; *acintya-śakti haya*—is inconceivable.

TRANSLATION

Thus *Bhagavad-gītā* also states again and again that the Absolute Truth always possesses inconceivable power.

TEXT 89

আমি ত' জগতে বসি, জগৎ আমাতে ।
না আমি জগতে বসি, না আমা জগতে ॥ ৮৯ ॥

*āmi ta' jagate vasi, jagat āmāte
nā āmi jagate vasi, nā āmā jagate*

SYNONYMS

āmi—I; *ta'*—certainly; *jagate*—in the material world; *vasi*—situated; *jagat*—the whole material creation; *āmāte*—in Me; *nā*—not; *āmi*—I; *jagate*—within the material world; *vasi*—situated; *nā*—nor; *āmā*—on Me; *jagate*—the material world.

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 *māyā*, 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 Viṣṇu, 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

অচিন্ত্য ঐশ্বর্য এই জানিহ আমার ।
এই ত' গীতার অর্থ কৈল পরচার ॥ ৯০ ॥

*acintya aiśvarya ei jāniha āmāra
ei ta' gītāra artha kaila paracāra*

SYNONYMS

acintya—inconceivable; *aiśvarya*—opulence; *ei*—this; *jāniha*—you must know; *āmāra*—of Me; *ei ta'*—this; *gītāra artha*—the meaning of *Bhagavad-gītā*; *kaila paracāra*—Lord Kṛṣṇa propagated.

TRANSLATION

“O Arjuna, you should know this as My inconceivable opulence.” This is the meaning propagated by Lord Kṛṣṇa in *Bhagavad-gītā*.

TEXT 91

সেই ত' পুরুষ বীর 'অংশ' ধরে নাম ।
চেতন্তের সঙ্গে সেই নিত্যানন্দ-স্বায় ॥ ৯১ ॥

*sei ta' puruṣa yāñra 'arṁśa' dhare nāma
caitanyera saṅge sei nityānanda-rāma*

SYNONYMS

sei ta'—that; *puruṣa*—Supreme Person; *yāñra*—of whom; *arṁśa*—as part; *dhare nāma*—is known; *caitanyera saṅge*—with Śrī Caitanya Mahāprabhu; *sei*—that; *nityānanda-rāma*—Lord Nityānanda or Balarāma.

TRANSLATION

That Mahā-puruṣa [Kāraṇodakaśāyī Viṣṇu] is known as a plenary part of Him who is Lord Nityānanda Balarāma, the favorite associate of Lord Caitanya.

TEXT 92

এই ত' নবম শ্লোকের অর্থ-বিবরণ ।
দশম শ্লোকের অর্থ শুন দিয়া মন ॥ ৯২ ॥

*ei ta' navama slokera artha-vivaraṇa
daśama slokera artha śuna diyā mana*

SYNONYMS

ei ta'—thus; *navama slokera*—of the ninth verse; *artha-vivaraṇa*—description of the meaning; *daśama slokera*—of the tenth verse; *artha*—meaning; *śuna*—hear; *diyā mana*—with attention.

TRANSLATION

I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

TEXT 93

যস্তাংশাংশঃ শ্রীল-গর্ভোদশায়ী
যন্নভ্যজং লোকসংঘাতনাম্ ।
লোকস্রষ্টুঃ স্তিকোধাম খাতু-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৯৩ ॥

*yasyarṁśārṁśaḥ śrīla-garbhoda-śāyī
yan-nābhya-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye*

SYNONYMS

yasya—whose; *arṁśa-arṁśaḥ*—portion of a plenary portion; *śrīla-garbhoda-śāyī*—Garbhodakaśāyī Viṣṇu; *yat*—of whom; *nābhi-abjam*—the navel lotus; *loka-saṅghāta*

—of the multitude of planets; *nālam*—having a stem that is the resting place; *loka-sraṣṭuḥ*—of Lord Brahmā, creator of the planets; *sūtikā-dhāma*—the birthplace; *dhātuḥ*—of the creator; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the *Mahābhārata*, *Śānti-parva*, it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahmā. Thus Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu are identical plenary expansions of Pradyumna, the original Deity of Brahmā, who is born from the lotus flower. It is Pradyumna who gives Brahmā direction for cosmic management. A full description of Brahmā's birth is given in *Śrīmad-Bhāgavatam* (3.8.15-16).

Describing the features of the three *puruṣas*, the *Laghu-bhāgavatāmṛta* says that Garbhodakaśāyī Viṣṇu 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 Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, including the demigods. In the *Sātvata Tantra* it is said that the third *puruṣa* incarnation, Kṣīrodakaśāyī Viṣṇu, is situated as the Supersoul in everyone's heart. This Kṣīrodakaśāyī Viṣṇu is an expansion of Garbhodakaśāyī Viṣṇu for pastimes.

TEXT 94

সেই ত' পুরুষ অনন্তব্রহ্মাণ্ডে বহুবিধ ।
সব অণ্ডে প্রবেশিলা বহু-মূর্তি হঞা ॥ ৯৪ ॥

sei ta' puruṣa ananta-brahmāṇḍa sṛjyā
saba aṅḍe praveśilā bahu-mūrti hañā

SYNONYMS

sei—that; *ta'*—certainly; *puruṣa*—incarnation; *ananta-brahmāṇḍa*—innumerable universes; *sṛjyā*—creating; *saba*—all; *aṅḍe*—in the egg-like universes; *praveśilā*—entered; *bahu-mūrti hañā*—taking multifarious forms.

TRANSLATION

After creating millions of universes, the first *puruṣa* entered into each of them in a separate form, as Śrī Garbhodakaśāyī.

TEXT 95

ভিতরে প্রবেশি' দেখে সব অন্ধকার ।
 রহিতে নাহিক স্থান করিল বিচার ॥ ৯৫ ॥

*bhitare praveśi' dekhe saba andhakāra
 rahite nāhika sthāna karila vicāra*

SYNONYMS

bhitare—within the universe; *praveśi'*—entering; *dekhe*—He sees; *saba*—all; *andhakāra*—darkness; *rahite*—to stay; *nāhika*—there is not; *sthāna*—place; *karila vicāra*—considered.

TRANSLATION

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

TEXT 96

নিজান-স্বেদজল করিল সৃজন ।
 সেই জলে কৈল অর্ধ-ব্রহ্মাণ্ড ভরণ ॥ ৯৬ ॥

nijāṅga—*sveda-jala karila sṛjana*
sei jale kaila ardha-brahmāṅḍa bharaṅga

SYNONYMS

nija-āṅga—of His own body; *sveda-jala*—water from perspiration; *karila*—did; *sṛjana*—creation; *sei jale*—with that water; *kaila*—did; *ardha-brahmāṅḍa*—half of the universe; *bharaṅga*—filling.

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.

TEXT 97

ব্রহ্মাণ্ড-প্রমাণ পঞ্চাশৎকোটি-যোজন ।
 আয়াম, বিস্তার, দুই হয় এক সম ॥ ৯৭ ॥

brahmāṅḍa-pramāṅga pañcāśat-koṭi-yojana
āyāma, vistāra, dui haya eka sama

SYNONYMS

brahmāṅḍa-pramāṅga—measurement of the universe; *pañcāśat*—fifty; *koṭi*—ten millions; *yojana*—lengths of eight miles; *āyāma*—length; *vistāra*—breadth; *dui*—both of them; *haya*—are; *eka sama*—one and the same.

TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

TEXT 98

জলে ভরি' অর্ধ ভাঁহা কৈল নিজ-বাস ।
আর অর্ধে কৈল চৌদ্দভুবন প্রকাশ ॥ ৯৮ ॥

jale bhari' ardha tāñhā kaila nija-vāsa
āra ardhe kaila caudda-bhuvana prakāśa

SYNONYMS

jale—with water; *bhari'*—filling; *ardha*—half; *tāñhā*—there; *kaila*—made; *nija-vāsa*—own residence; *āra*—other; *ardhe*—in the half; *kaila*—did; *caudda-bhuvana*—fourteen worlds; *prakāśa*—manifestation.

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 *Śrīmad-Bhāgavatam*, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhū, (2) Bhuvah, (3) Svaḥ, (4) Mahaḥ, (5) Jana, (6) Tapaḥ and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talātala, (6) Mahātala and (7) Sutala. The lower planets, as a whole, are called Pātāla. Among the upper planetary systems, Bhū, Bhuvah and Svaḥ constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

TEXT 99

ভাঁহাই প্রকট কৈল বৈকুণ্ঠ নিজ-বাস ।
শেষ-শয়ন-জলে করিল বিপ্রাস ॥ ৯৯ ॥

tāñhāi prakāṣa kaila vaikunṭha nija-dhāma
śeṣa-śayana-jale karila viśrāma

SYNONYMS

tāñhāi—there; *prakāṣa*—manifestation; *kaila*—did; *vaikunṭha*—the spiritual world; *nija-dhāma*—His own abode; *śeṣa*—of Lord Śeṣa; *śayana*—on the bed; *jale*—on the water; *karila*—did; *viśrāma*—rest.

TRANSLATION

There He manifested *Vaikuṅṭha* as His own abode and rested in the waters on the bed of Lord *Śeṣa*.

TEXTS 100-101

অনন্তশয্যাতে তাঁহা করিল শয়ন ।

সহস্র মস্তক তাঁর সহস্র বদন ॥ ১০০ ॥

সহস্র-চরণ-হস্ত, সহস্র-নয়ন ।

সর্ব-অবতার-বীজ, জগৎ-কারণ ॥ ১০১ ॥

ananta-śayyāte tāñhā karila śayana
sahasra mastaka tāhra sahasra vadana

sahasra-caraṇa-hasta, sahasra-nayana
sarva-avatāra-bīja, jagat-kāraṇa

SYNONYMS

ananta-śayyāte—on Lord Ananta as a bed; *tāñhā*—there; *karila śayana*—lay down; *sahasra*—thousands; *mastaka*—heads; *tāhra*—His; *sahasra vadana*—thousands of faces; *sahasra*—thousands; *caraṇa*—legs; *hasta*—hands; *sahasra-nayana*—thousands of eyes; *sarva-avatāra-bīja*—the seed of all incarnations; *jagat-kāraṇa*—the cause of the material world.

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 Garbhodakaśāyī Viṣṇu, the Lord lies on the Śeṣa plenary expansion of Viṣṇu, who is described in the *Śrīmad-Bhāgavatam* and in the four *Vedas* as follows:

sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmim viśvato vṛtvātyatiṣṭhad daśāṅgulam

“The Viṣṇu form called Ananta-śayana 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

তাঁর নাভিপদ্ম হৈতে উঠিল এক পদ্ম ।
সেই পদ্মে হৈল ব্রহ্মার জন্ম-সদম ॥ ১০২ ॥

*tāh̄ra nābhi-padma haite uṭhila eka padma
sei padme haila brahmāra janma-sadma*

SYNONYMS

tāh̄ra—His; *nābhi-padma*—lotus navel; *haite*—from; *uṭhila*—grew; *eka*—one; *padma*—lotus flower; *sei padme*—on that lotus; *haila*—there was; *brahmāra*—of Lord Brahmā; *janma-sadma*—the place of birth.

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahmā.

TEXT 103

সেই পদ্মমালে হৈল চৌদ্দভুবন ।
তৈঁহো ব্রহ্মা হঞা সৃষ্টি করিল সৃজন ॥ ১০৩ ॥

*sei padma-nāle haila caudda-bhuvana
teṅho brahmā hañā sṛṣṭi karila sṛjana*

SYNONYMS

sei padma-nāle—within the stem of that lotus flower; *haila*—were; *caudda-bhuvana*—the fourteen worlds; *teṅho*—He Himself; *brahmā hañā*—appearing as Brahmā; *sṛṣṭi*—the creation; *karila sṛjana*—created.

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahmā, created the entire creation.

TEXT 104

বিকুরূপ হঞা করে জগৎ পালনে ।
গুণাতীত-বিকু স্পর্শ নাহি মায়ী-গুণে ॥ ১০৪ ॥

*viṣṇu-rūpa hañā kare jagat pālana
guṇātīta-viṣṇu sparśa nāhi māyā-guṇe*

SYNONYMS

viṣṇu-rūpa—the form of Lord Viṣṇu; *hañā*—becoming; *kare*—does; *jagat pālana*—maintenance of the material world; *guṇa-atīta*—beyond the material qualities; *viṣṇu*—Lord Viṣṇu; *sparsa*—touch; *nāhi*—not; *māyā-guṇe*—in the material qualities.

TRANSLATION

And as Lord Viṣṇu He maintains the entire world. Lord Viṣṇu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Śrī Baladeva Vidyābhūṣaṇa says that although Viṣṇu 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 *Vāmana Purāṇa* it is said that the same Viṣṇu expands Himself as Brahmā and Śiva to direct the different qualities.

Because Lord Viṣṇu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Kṣīrodakaśāyī Viṣṇu are known as Sattvatanu. Therefore in all Vedic scriptures Viṣṇu has been described as being free from all material qualities. In the Tenth Canto of *Śrīmad-Bhāgavatam* it is said:

*harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo 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 Brahmā, and He is the witness of everything. Therefore one who worships the Supreme Lord Viṣṇu also attains freedom from the contamination of material nature.” (*Bhāg.* 10.88.5) One can attain freedom from the contamination of material nature by worshipping Viṣṇu, and therefore He is called Sattvatanu, as described above.

TEXT 105

रुद्ररूप धरि' करे जगत् संहार ।
स्थिति-स्थिति-प्रलय—इच्छाय सांहार ॥ १०५ ॥

*rudra-rūpa dhari' kare jagat saṁhāra
sṛṣṭi-sthiti-pralaya—icchāya yāñhāra*

SYNONYMS

hena—such; *nārāyaṇa*—Lord Nārāyaṇa; *yāñra*—of whom; *aṁśera*—of the plenary part; *aṁśa*—a part; *sei*—that; *prabhu*—the Lord; *nityānanda*—of the name Nityānanda; *sarva-avataṁśa*—the source of all incarnations.

TRANSLATION

That Lord Nārāyaṇa is a part of a plenary part of Lord Nityānanda Balarāma, who is the source of all incarnations.

TEXT 108

দশম শ্লোকের অর্থ কৈল বিবরণ ।
একাদশ শ্লোকের অর্থ শুন দিয়া মন ॥ ১০৮ ॥

daśama ślokerā artha kaila vivaraṇa
ekādaśa ślokerā artha śuna diyā mana

SYNONYMS

daśama—tenth; *ślokerā*—of the verse; *artha*—meaning; *kaila*—have done; *vivaraṇa*—description; *ekādaśa*—eleventh; *ślokerā*—of the verse; *artha*—meaning; *śuna*—please hear; *diyā mana*—with the mind.

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

TEXT 109

ষত্ৰাংশাংশাংশঃ পরা ঐখিলানাং
পোষ্টা বিষ্ণুভাতি দুগ্ধাক্ষায়ী ।
ক্লেণীভর্তা বংকলা সোৎপ্যানস্ত-
স্তং শ্রীনিত্যানন্দরায়ং প্রপদ্যে ॥ ১০৯ ॥

yasyāṁśāṁśāṁśaḥ parā ṁkhilānāṁ
poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; *aṁśa-aṁśa-aṁśaḥ*—a portion of a portion of a plenary portion; *para-ātmā*—the Supersoul; *akhilānām*—of all living entities; *poṣṭā*—the maintainer;

viṣṇuḥ—Viṣṇu; *bhāti*—appears; *dugdha-abdhi-sāyī*—Kṣīrodakaśāyī Viṣṇu; *kṣauṇī-bhartā*—upholder of the earth; *yat*—whose; *kalā*—portion of a portion; *saḥ*—He; *api*—certainly; *anantaḥ*—Śeṣa Nāga; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

TEXT 110

নরায়ণের নাভিনাল-মধ্যেতে ধরণী ।
ধরণীর মধ্যে সপ্ত সমুদ্রে যে গণি ॥ ১১০ ॥

nārāyaṇera nābhi-nāla-madhyete dharaṇī
dharaṇīra madhye sapta samudra ye gaṇi

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; *nābhi-nāla*—the stem from the navel; *madhyete*—within; *dharaṇī*—the material planets; *dharaṇīra madhye*—among the material planets; *sapta*—seven; *samudra*—oceans; *ye gaṇi*—they count.

TRANSLATION

The material planets rest within the stem that grew from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans.

TEXT 111

তাঁহা কীরোদধি-মধ্যে 'স্বেতদ্বীপ' নাম ।
পালয়িতা বিষ্ণু,—তাঁর সেই নিজ ধাম ॥ ১১১ ॥

tāṅhā kṣīrodadhi-madhye 'śvetadvīpa' nāma
pālayitā viṣṇu, — tāṅra sei nija dhāma

SYNONYMS

tāṅhā—within that; *kṣīra-udadhi-madhye*—in part of the ocean known as the ocean of milk; *śveta-dvīpa nāma*—the island named Śvetadvīpa; *pālayitā viṣṇu*—the

maintainer; Lord Viṣṇu; *tāhṛa*—of Him; *sel*—that; *nija dhāma*—own residential quarters.

TRANSLATION

There, in part of the ocean of milk, lies Śvetadvīpa, the abode of the sustainer, Lord Viṣṇu.

PURPORT

In the *Siddhānta-sīromaṇi*, 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 Kṣīrodakaśayī Viṣṇu resides. He is worshiped there by demigods like Brahmā.

TEXT 112

সকল জীবের তঁহো হয়ে অন্তর্যামী ।

জগৎ-পালক তঁহো জগতের স্বামী ॥ ১১২ ॥

sakala jīvera tiṅho haye antaryāmī
jagat-pālaka tiṅho jagatera svāmī

SYNONYMS

sakala—all; *jīvera*—of the living entities; *tiṅho*—He; *haye*—is; *antaryāmī*—the Supersoul; *jagat-pālaka*—the maintainer of the material world; *tiṅho*—He; *jagatera svāmī*—the Lord of the material world.

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The *Laghu-bhāgavatāmṛta* gives the following description of the Viṣṇuloka within this universe, quoted from the *Viṣṇu-dharmottara*: “Above Rudraloka, the planet of Lord Śiva, is the planet called Viṣṇuloka, 400,000 miles in circumference, which is inaccessible for any mortal living being. Above that Viṣṇuloka and east of the Sumeru Hill is a golden island called Mahā-Viṣṇuloka in the ocean of salt. Lord Brahmā and other demigods sometimes go there to meet Lord Viṣṇu. Lord Viṣṇu 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 Śeṣa Nāga 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, Lakṣmījī, on a throne of Śeṣa. That feature of Viṣṇu also enjoys sleeping during the four months of the rainy season. The Śvetadvīpa in the milk ocean is situated just south of the ocean of salt. It is calculated that the area of Śvetadvīpa is 200,000 square miles. This transcendently

beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort.” There are references to Śvetadvīpa in the *Brahmāṇḍa Purāṇa*, *Viṣṇu Purāṇa*, *Mahābhārata* and *Padma Purāṇa*, and there is the following reference in the *Śrīmad-Bhāgavatam* (11.15.18).

*śveta-dvīpa-patau cittarṅ
śuddhe dharma-maye mayi
dhārayaṅ chvetatārṅ yāti
ṣaḍ-ūrmi-rahito naraḥ*

“My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvīpa is identical with Me in divinity. Anyone who places this Lord of Śvetadvīpa 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

যুগ-মবন্তরে ধরি' নামা অবতার ।
ধর্ম সংস্থাপন করে, অধর্ম সংহার ॥ ১১৩ ॥

*yuga-manvantare dhari' nānā avatāra
dharma saṁsthāpana kare, adharma saṁhāra*

SYNONYMS

yuga-manvantare—in the ages of millenniums of Manu; *dhari'*—accepting; *nānā*—various; *avatāra*—incarnations; *dharma saṁsthāpana kare*—establishes the principles of religion; *adharma saṁhāra*—vanquishing irreligious principles.

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 Viṣṇu, 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 Brahmā.

TEXT 114

দেবগণে না পায় ষাঁহার দরশন ।
কীরৌৎকর্তীয়ে বাই' করেন স্তবন ॥ ১১৪ ॥

*deva-gaṇe nā pāya yāñhāra daraśana
kṣīrodaka-tīre yāi' karena stavana*

SYNONYMS

deva-gaṇe—the demigods; *nā*—not; *pāya*—get; *yāñhāra*—whose; *daraśana*—sight; *kṣīra-udaka-tīre*—on the bank of the ocean of milk; *yāi'*—go; *karena stavana*—offer prayers.

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 Viṣṇu in Śvetadvīpa. 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

তবে অবতারি' করে জগৎ পালন ।
অনন্ত বৈভব তাঁর নাহিক গণন ॥ ১১৫ ॥

*tabe avatari' kare jagat pālana
ananta vaibhava tāñra nāhika gaṇana*

SYNONYMS

tabe—at that time; *avatari'*—descending; *kare*—does; *jagat pālana*—maintenance of the material world; *ananta*—unlimited; *vaibhava*—the opulences; *tāñra*—of Him; *nāhika*—there is not; *gaṇana*—counting.

TRANSLATION

He then descends to maintain the material world. His unlimited opulences cannot be counted.

TEXT 116

সেই বিষ্ণু হয় যাঁর অংশাংশের অংশ ।
সেই প্রভু নিত্যানন্দ—সর্ব-অবতারস ॥ ১১৬ ॥

*sei viṣṇu haya yāñra arṣa-arṣera arṣa
sei prabhu nityānanda—sarva-avatarṣa*

SYNONYMS

sei—that; *viṣṇu*—Lord Viṣṇu; *haya*—is; *yāñra*—whose; *arṣa-arṣera*—of the part of the plenary part; *arṣa*—part; *sei*—that; *prabhu*—Lord; *nityānanda*—Nityānanda; *sarva-avatarṣa*—the source of all incarnations.

TRANSLATION

That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations.

PURPORT

The Lord of Śvetadvīpa has immense potency for creation and destruction. Śrī Nityānanda Prabhu, being Baladeva Himself, the original form of Saṅkaraṣaṇa, is the original form of the Lord of Śvetadvīpa.

TEXT 117

সেই বিষ্ণু 'শেষ'-রূপে ধরেন ধরণী ।
কাঁহা আছে মহী, শিরে, হেন নাহি জানি ॥ ১১৭ ॥

*sei viṣṇu 'śesa'-rūpe dharena dharaṇī
kāṅhā āche mahī, śire, hena nāhi jāni*

SYNONYMS

sei—that; *viṣṇu*—Lord Viṣṇu; *śeṣa-rūpe*—in form of Lord Śeṣa; *dharena*—carries; *dharaṇī*—the planets; *kāṅhā*—where; *āche*—are; *mahī*—the planets; *śire*—on the head; *hena nāhi jāni*—I cannot understand.

TRANSLATION

That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

TEXT 118

সহস্র বিস্তীর্ণ যাঁর ফণার মণ্ডল ।
সূর্য জিনি' মণিগণ করে জ্বলমল ॥ ১১৮ ॥

*sahasra vistīrṇa yāṅra phaṅāra maṅḍala
sūrya jini' maṇi-gaṇa kare jhala-mala*

SYNONYMS

sahasra—thousands; *vistīrṇa*—spread; *yāṅra*—whose; *phaṅāra*—of the hoods; *maṅḍala*—group; *sūrya*—the sun; *jini'*—conquering; *maṇi-gaṇa*—jewels; *kare*—do; *jhala-mala*—glittering.

TRANSLATION

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

TEXT 119

পঞ্চাশৎকোটি-ষোড়শ পৃথিবী-বিস্তার ।
যাঁর একফণে রহে সর্ষপ-আকার ॥ ১১৯ ॥

*pañcāśat-koṭi-yojana pṛthivī-vistāra
yāñra eka-phaṇe rahe sarṣapa-ākāra*

SYNONYMS

pañcāśat—fifty; *koṭi*—ten millions; *yojana*—eight miles; *pṛthivī*—of the universe; *vistāra*—breadth; *yāñra*—whose; *eka-phaṇe*—on one of the hoods; *rahe*—stays; *sarṣapa-ākāra*—like a mustard seed.

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 Śvetadvīpa expands Himself as Śeṣa Nāga, 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 Śeṣa Nāga. The scientists' law of gravity is a partial explanation of Lord Sañkarṣaṇa's energy. The name "Sañkarṣaṇa" has an etymological relationship to the idea of gravity. There is a reference to Śeṣa Nāga in the *Bhāgavata Purāṇa* (5.17.21), where it is said:

*yam āhur asya sthiti-janma-saṁyamam
tribhir vihinam yam anantam ṛṣayaḥ
na veda siddhātham iva kvacit sthitam
bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu*

"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 *Bhāgavatam* further says (5.25.2):

*yasyedaṁ kṣiti-maṇḍalaṁ bhagavato
'nanta-mūrteḥ sahasra-śirasa ekasminn
eva śīrṣani dhriyamāṇaṁ siddhārtha iva lakṣyate*

"Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard."

TEXT 120

সেই ত' 'অনন্ত' 'শেষ'—ভক্ত-অবতার ।
 ঈশ্বরের সেবা বিনা নাহি জানে আর ॥ ১২০ ॥

sei ta' 'ananta' 'śeṣa'—bhakta-avatāra
īśvarera sevā vinā nāhi jāne āra

SYNONYMS

sei ta'—that; *ananta*—Lord Ananta; *śeṣa*—the incarnation Śeṣa; *bhakta-avatāra*—incarnation of a devotee; *īśvarera sevā*—the service of the Lord; *vinā*—without; *nāhi*—not; *jāne*—knows; *āra*—anything else.

TRANSLATION

That Ananta-Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.

PURPORT

Śrīla Jīva Gosvāmī, in his *Kṛṣṇa-sandarbha*, has described Śeṣa Nāga as follows: “Śrī Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly. Saṅkarṣaṇa is the first expansion of Vāsudeva, and because He appears by His own will, He is called *svarāṭ*, fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Śeṣa.” In the *Skanda Purāṇa*, in the *Ayodhya-māhātmya* Chapter, the demigod Indra requested Lord Śeṣa, who was standing before him as Lakṣmaṇa, “Please go to Your eternal abode, Viṣṇuloka, where Your expansion Śeṣa, with His serpentine hoods, is also present.” After thus dispatching Lakṣmaṇa to the regions of Pātāla, Lord Indra returned to his abode. This quotation indicates that the Saṅkarṣaṇa of the quadruple form descends with Lord Rāma as Lakṣmaṇa. When Lord Rāma disappears, Śeṣa again separates Himself from the personality of Lakṣmaṇa. Śeṣa then returns to His own abode in the Pātāla regions, and Lakṣmaṇa returns to His abode in Vaikuṅṭha.

The *Laghu-bhāgavatāmṛta* gives the following description: “The Saṅkarṣaṇa of the second group of quadruple forms appears as Rāma, taking with Him Śeṣa, who bears the global spheres. There are two features of Śeṣa. One is the bearer of the globes, and the other is the bedstead servitor. The Śeṣa who bears the globes is a potent incarnation of Saṅkarṣaṇa, and therefore He is sometimes also called Saṅkarṣaṇa. The bedstead feature of Śeṣa always presents himself as an eternal servitor of the Lord.”

TEXT 121

সহস্র-বদনে করে কৃষ্ণগুণ গান ।
 মিরবধি গুণ গা'ন, অন্ত নাহি পা'ন ॥ ১২১ ॥

*sahasra-vadane kare kṛṣṇa-guṇa gāna
niravadhi guṇa gā'na, anta nāhi pā'na*

SYNONYMS

sahasra-vadane—in thousands of mouths; *kare*—does; *kṛṣṇa-guṇa gāna*—chanting of the holy attributes of Kṛṣṇa; *niravadhi*—continuously; *guṇa gā'na*—chanting of the transcendental qualities; *anta nāhi pā'na*—does not reach the end.

TRANSLATION

With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord.

TEXT 122

সমকাদি ভাগবত শুনে যাঁর মুখে ।
ভগবানের গুণ কহে, ভাসে প্রেমসুখে ॥ ১২২ ॥

*sanakādi bhāgavata śune yāñra mukhe
bhagavānera guṇa kahe, bhāse prema-sukhe*

SYNONYMS

sanaka-ādi—the great sages headed by Sanaka, Sananda, etc.; *bhāgavata*—Śrīmad-Bhāgavatam; *śune*—hear; *yāñra mukhe*—from whose mouth; *bhagavānera*—of the Personality of Godhead; *guṇa*—attributes; *kahe*—say; *bhāse*—float; *prema-sukhe*—in the transcendental bliss of love of Godhead.

TRANSLATION

The four Kumāras hear Śrīmad-Bhāgavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

TEXT 123

ছত্র, পাদুকা, শয্যা, উপাধান, বসন ।
আরাম, আবাসি, যজ্ঞসূত্র, সিংহাসন ॥ ১২৩ ॥

*chatra, pādukā, śayyā, upādhāna, vasana
ārāma, āvāsa, yajña-sūtra, sirhāsana*

SYNONYMS

chatra—umbrella; *pādukā*—slippers; *śayyā*—bed; *upādhāna*—pillow; *vasana*—garments; *ārāma*—resting chair; *āvāsa*—residence; *yajña-sūtra*—sacred thread; *sirhā-āsana*—throne.

TRANSLATION

He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

TEXT 124

এত মূর্তিভেদ করি' কৃষ্ণসেবা করে ।

কৃষ্ণের শেষতা পাঞা 'শেষ' নাম ধরে ॥১২৪ ॥

*eta mūrṭi-bheda kari' kṛṣṇa-sevā kare
kṛṣṇera śeṣatā pāñā 'śeṣa' nāma dhare*

SYNONYMS

eta—so many; *mūrṭi-bheda*—different forms; *kari'*—taking; *kṛṣṇa-sevā kare*—serves Lord Kṛṣṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *śeṣatā*—ultimate end; *pāñā*—having reached; *śeṣa nāma dhare*—assumes the name Śeṣa Nāga.

TRANSLATION

He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.

TEXT 125

সেই ত' অনন্ত, যাঁর কহি এক কলা ।

হেম প্রভু নিত্যানন্দ, কে জানে তাঁর খেলা ॥ ১২৫ ॥

*sei ta' ananta, yāñra kahi eka kalā
hena prabhu nityānanda, ke jāne tāñra khelā*

SYNONYMS

sei ta'—that; *ananta*—Lord Ananta; *yāñra*—of whom; *kahi*—! say; *eka kalā*—one part of the part; *hena*—such; *prabhu nityānanda*—Lord Nityānanda Prabhu; *ke*—who; *jāne*—knows; *tāñra*—His; *khelā*—pastimes.

TRANSLATION

That person of whom Lord Ananta is a kalā, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?

TEXT 126

এসব প্রমাণে জানি নিত্যানন্দতত্ত্বসীমা ।

তাঁহাকে 'অনন্ত' কহি, কি তাঁর মহিমা ॥ ১২৬ ॥

*e-saba pramāṇe jāni nityānanda-tattva-sīmā
tāñhāke 'ananta' kahi, ki tāñra mahimā*

SYNONYMS

e-saba—all these; *pramāṇe*—by the evidences; *jāni*—I know; *nityānanda-tattva-sīmā*—the limit of the truth of Lord Nityānanda; *tāñhāke*—to Him (Lord Nityānanda, Balarāma); *ananta*—Lord Ananta; *kahi*—if I say; *ki tāñra mahimā*—what glory do I speak about Him.

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityānanda. But what glory is there in calling Him Ananta?

TEXT 127

অথবা ভক্তের বাক্য মানি সত্য করি' ।
সকল সম্ভবে তাঁতে, যাতে অবতারী ॥ ১২৭ ॥

*athavā bhaktera vākya māni satya kari'
sakala sambhave tāñte, yāte avatārī*

SYNONYMS

athavā—otherwise; *bhaktera vākya*—anything spoken by a pure devotee; *māni*—I accept; *satya kari'*—as truth; *sakala*—everything; *sambhave*—possible; *tāñte*—in Him; *yāte*—since; *avatārī*—the original source of all incarnations.

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

অবতার-অবতারী—অভেদ, যে জানে ।
পূর্বে যৈছে কৃষ্ণকে কেহো কাহো করি' মানে ॥

*avatāra-avatārī—abheda, ye jāne
pūrve yaiche kṛṣṇake keho kāho kari' māne*

SYNONYMS

avatāra-avatārī—an incarnation and the source of all incarnations; *abheda*—identical; *ye jāne*—anyone who knows; *pūrve*—formerly; *yaiche*—just as; *kṛṣṇake*—unto Lord Kṛṣṇa; *keho*—somebody; *kāho*—somewhere; *kari'*—making; *māne*—accepts.

TRANSLATION

They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Kṛṣṇa was regarded in the light of different principles by different people.

TEXT 129

কেহো কহে, কৃষ্ণ সাক্ষাৎ নরনারায়ণ ।
কেহো কহে, কৃষ্ণ হয় সাক্ষাৎ বামন ॥ ১২৯ ॥

keho kahe, kṛṣṇa sākṣāt nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana

SYNONYMS

keho kahe—someone says; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—directly; *nara-nārāyaṇa*—Lord Nara-Nārāyaṇa; *keho kahe*—someone says; *kṛṣṇa haya*—Kṛṣṇa is; *sākṣāt vāmana*—Lord Vāmanadeva.

TRANSLATION

Some said that Kṛṣṇa was directly Lord Nara-Nārāyaṇa, and some called Him Lord Vāmana-deva incarnate.

TEXT 130

কেহো কহে, কৃষ্ণ কীরোঘশায়ী অবতার ।
অসম্ভব নহে, সত্য বচন সবার ॥ ১৩০ ॥

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
asambhava nahe, satya vacana sabāra

SYNONYMS

keho kahe—someone says; *kṛṣṇa*—Lord Kṛṣṇa; *kṣīroda-śāyī avatāra*—an incarnation of Lord Viṣṇu lying in the ocean of milk; *asambhava nahe*—there is not impossibility; *satya*—true; *vacana sabāra*—everyone's statement.

TRANSLATION

Some called Lord Kṛṣṇa an incarnation of Lord Kṣīrodakaśāyī. All these names are true; nothing is impossible.

TEXT 131

কৃষ্ণ যবে অবতরে সর্বাংশ-আশ্রয় ।
সর্বাংশ আসি' ভবে কৃষ্ণেতে মিলয় ॥ ১৩১ ॥

*kṛṣṇa yabe avatare sarvārṁśa-āśraya
sarvārṁśa āsi' tabe kṛṣṇete milaya*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yabe*—when; *avatare*—descends; *sarva-ārṁśa-āśraya*—the shelter of all other *viṣṇu-tattvas*; *sarva-ārṁśa*—all plenary portions; *āsi'*—coming; *tabe*—at that time; *kṛṣṇete*—in Kṛṣṇa; *milaya*—join.

TRANSLATION

When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

TEXT 132

যেই যেই রূপে জানে, সেই তাহা কহে ।
সকল সম্ভবে কৃষ্ণে, কিছু মিথ্যা নাহে ॥ ১৩২ ॥

*yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe*

SYNONYMS

yei yei—whatever; *rūpe*—in the form; *jāne*—one knows; *sei*—he; *tāhā*—that; *kahe*—says; *sakala sambhave kṛṣṇe*—everything is possible in Kṛṣṇa; *kichu mithyā nahe*—there is no falsity.

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 Kṛṣṇa.

PURPORT

In this connection we may mention an incident that took place between two of our *sannyāsīs* while we were preaching the Hare Kṛṣṇa *mahā-mantra* in Hyderabad. One of them stated that “Hare Rāma” refers to Śrī Balarāma, and the other protested that “Hare Rāma” means Lord Rāma. Ultimately the controversy came to me, and I gave the decision that if someone says that “Rāma” in “Hare Rāma” is Lord Rāmacandra and someone else says that the “Rāma” in “Hare Rāma” is Śrī Balarāma, both are correct because there is no difference between Śrī Balarāma and Lord Rāma. Here in *Śrī Caitanya-caritāmṛta* we find that Kṛṣṇadāsa Kavirāja Gosvāmī has stated the same conclusion:

*yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe*

If someone calls Lord Rāmacandra by the vibration Hare Rāma, or if he understands Rāmacandra, he is quite right. Similarly, if one says that Hare Rāma means Śrī Balarāma, he is also right. Those who are aware of the *viṣṇu-tattva* do not fight over all these details.

In the *Laghu-bhāgavatāmṛta* Śrīla Rūpa Gosvāmī has explained Kṛṣṇa's being both Kṣīrodakaśāyī Viṣṇu and Nārāyaṇa in the spiritual sky and expanding in quadruple forms like Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He has refuted the idea that Kṛṣṇa is an incarnation of Nārāyaṇa. Some devotees think that Nārāyaṇa is the original Personality of Godhead and that Kṛṣṇa is an incarnation. Even Śaṅkarācārya, in his commentary on *Bhagavad-gītā*, has accepted Nārāyaṇa as the transcendental Personality of Godhead who appeared as Kṛṣṇa, the son of Devakī and Vasudeva. Therefore this matter may be difficult to understand. But the Gauḍīya-Vaiṣṇava-sampradāya, headed by Rūpa Gosvāmī, has established the principle of *Bhagavad-gītā* that everything emanates from Kṛṣṇa, who says in *Bhagavad-gītā*, *aham sarvasya prabhavaḥ*: "I am the original source of everything." "Everything" includes Nārāyaṇa. Therefore Rūpa Gosvāmī, in the *Laghu-bhāgavatāmṛta*, has established that Kṛṣṇa, not Nārāyaṇa, is the original Personality of Godhead.

In this connection he has quoted a verse from *Śrīmad-Bhāgavatam* (3.2.15) that states:

*sva-śānta-rūpeṣv itaraiḥ sva-rūpair
abhyardyamāneṣv anukampitātmā
parāvareṣo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgñiḥ*

"When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like Kaṁsa, Lord Kṛṣṇa joins with all His pastime expansions, such as the Lord of Vaikuṅṭha, and, although unborn, becomes manifest, just as fire becomes manifest by the friction of *araṇi* wood." *Araṇi* wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from *araṇi* wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Kṛṣṇa appears, He appears in full, including within Himself all His expansions like Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Kṛṣṇa is always integrated with His other incarnations, like Nṛsimhadeva, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva and Ajita. In Vṛndāvana sometimes Lord Kṛṣṇa exhibits the functions of such incarnations.

In the *Brahmāṇḍa Purāṇa* it is said: "The same Personality of Godhead who is known in Vaikuṅṭha as the four-handed Nārāyaṇa, the friend of all living entities, and in the milk ocean as the Lord of Śvetadvīpa, and who is the best of all *puruṣas*, 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 Viṣṇu expansions of Lord Kṛṣṇa. All the incarnations emanate from Kṛṣṇa, and after the end of their pastimes they again merge with Kṛṣṇa."

Therefore in the various *Purāṇas* Kṛṣṇa is described sometimes as Nārāyaṇa, sometimes as Kṣīrodakaśāyī Viṣṇu, sometimes as Garbhodakaśāyī Viṣṇu and some-

times as Vaikuṅṭhanātha, the Lord of Vaikuṅṭha. Because Kṛṣṇa is always full, Mūla Saṅkarṣaṇa is in Kṛṣṇa, and since all incarnations are manifested from Mūla Saṅkarṣaṇa, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Kṛṣṇa. 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

অতএব শ্রীকৃষ্ণচৈতন্য গোসাঞি ।
সর্ব অবতার-লীলা করি' সবারে দেখাই ॥ ১৩৩ ॥

ataeva śrī-kṛṣṇa-caitanya gosāṇi
sarva avatāra-līlā kari' sabāre dekhāi

SYNONYMS

ataeva—therefore; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *gosāṇi*—the Lord; *sarva*—all; *avatāra-līlā*—the pastimes of different incarnations; *kari'*—exhibiting; *sabāre*—to everyone; *dekhāi*—He showed.

TRANSLATION

Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.

TEXT 134

এইরূপে নিত্যানন্দ 'অনন্ত'-প্রকাশ ।
সেইভাবে—কহে মুঞি চৈতন্যের দাস ॥ ১৩৪ ॥

ei-rūpe nityānanda 'ananta'-prakāśa
sei-bhāve—kahe muṅi caitanyera dāsa

SYNONYMS

ei-rūpe—in this way; *nityānanda*—Lord Nityānanda; *ananta-prakāśa*—unlimited manifestations; *sei-bhāve*—in that transcendental emotion; *kahe*—He says; *muṅi*—I; *caitanyera dāsa*—the servant of Lord Caitanya.

TRANSLATION

Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

TEXT 135

কহু গুরু, কহু সখা, কহু ভৃত্য-লীলা ।
পূর্বে যেন ভিনভাবে ব্রজে কৈল খেলা ॥ ১৩৫ ॥

*kabhu guru, kabhu sakhā, kabhu bhṛtya-līlā
pūrve yena tina-bhāve vraje kaila khelā*

SYNONYMS

kabhu—sometimes; *guru*—spiritual master; *kabhu*—sometimes; *sakhā*—friend; *kabhu*—sometimes; *bhṛtya-līlā*—pastimes as a servant; *pūrve*—formerly; *yena*—as; *tina-bhāve*—in three different modes; *vraje*—in Vṛndāvana; *kaila khelā*—played with Kṛṣṇa.

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja.

TEXT 136

বৃষ হঞা কৃষ্ণসনে মাথামাথি রণ ।
কছু কৃষ্ণ করে তাঁর পাদ-সর্ষাহন ॥ ১৩৬ ॥

*vṛṣa hañā kṛṣṇa-sane māthā-māthi raṇa
kabhu kṛṣṇa kare tāñra pāda-sarṣvāhana*

SYNONYMS

vṛṣa hañā—becoming a bull; *kṛṣṇa-sane*—with Kṛṣṇa; *māthā-māthi raṇa*—fighting head to head; *kabhu*—sometimes; *kṛṣṇa*—Kṛṣṇa; *kare*—does; *tāñra*—His; *pāda-sarṣvāhana*—massaging the feet.

TRANSLATION

Playing like a bull, Lord Balarāma fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma.

TEXT 137

আপনাকে ভৃত্য করি' কৃষ্ণে প্রভু জানে ।
কৃষ্ণের কলার কলা আপনাকে মানে ॥ ১৩৭ ॥

*āpanāke bhṛtya kari' kṛṣṇe prabhu jāne
kṛṣṇera kalāra kalā āpanāke māne*

SYNONYMS

āpanāke—Himself; *bhṛtya kari'*—considering a servant; *kṛṣṇa*—Kṛṣṇa; *prabhu*—master; *jāne*—He knows; *kṛṣṇera*—of Lord Kṛṣṇa; *kalāra kalā*—as a plenary portion of a plenary portion; *āpanāke*—Himself; *māne*—He accepts.

TRANSLATION

He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion.

TEXT 138

ব্ৰহ্মমাণো নর্দন্তৌ যুযুধাতে পরস্পরম্ ।
অহুকৃত্য কঠৈর্জন্তুংশ্চেরতুঃ প্রাকৃতৌ যথা ॥ ১৩৮ ॥

*vṛṣāyamāṇau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā*

SYNONYMS

vṛṣāyamāṇau—becoming like bulls; *nardantau*—making roaring sounds; *yuyudhāte*—both used to fight; *parasparam*—one another; *anukṛtya*—imitating; *rutaiḥ*—with cries; *jantūn*—the animals; *ceratuḥ*—used to play; *prākṛtau*—ordinary boys; *yathā*—just as.

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 *Bhāgavatam* (10.11.40) and (10.15.14).

TEXT 139

কচিং ক্রীড়-পরিশ্রান্তং গোপোৎসদোপবর্হণম্ ।
স্বয়ং বিশ্রাময়ত্যাৰ্ঘং পাদসম্বাহনাদিভিঃ ॥ ১৩৯ ॥

*kvacit kṛīḍā-pariśrāntaṁ
gopotsaṅgopabarhaṇam
svayaṁ viśrāmayaty āryaṁ
pāda-saṁvāhanādibhiḥ*

SYNONYMS

kvacit—sometimes; *kṛīḍā*—playing; *pariśrāntam*—very much fatigued; *gopa-utsaṅga*—the lap of a cowherd boy; *upabarhaṇam*—whose pillow; *svayam*—personally Lord Kṛṣṇa; *viśrāmayati*—causing to rest; *āryam*—His elder brother; *pāda-saṁvāhana-ādibhiḥ*—by massaging His feet, etc.

TRANSLATION

“Sometimes when Lord Kṛṣṇa’s elder brother, Lord Balarāma, felt tired after playing and lay His hand on the lap of a cowherd boy, Lord Kṛṣṇa Himself served Him by massaging His feet.”

TEXT 140

কেয়ং বা কুত আয়াতা দৈবী বা নাযুঁতাস্বরী ।
প্রায়ো মায়াস্ত মে ভর্তুঁনাগ্না মেহপি বিমোহিনী ॥ ১৪০ ॥

*keyaṁ vā kuta āyātā
daivī vā nāry utāsuri
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī*

SYNONYMS

kā—who; *iyam*—this; *vā*—or; *kutaḥ*—from where; *āyātā*—has come; *daivī*—whether demigod; *vā*—or; *nārī*—woman; *uta*—or; *āsuri*—demoness; *prāyaḥ*—in most cases; *māyā*—illusory energy; *astu*—she must be; *me*—My; *bhartuḥ*—of the master, Lord Kṛṣṇa; *na*—not; *anyā*—any other; *me*—My; *api*—certainly; *vimohinī*—bewilderer.

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 Kṛṣṇa, for who else can bewilder Me?”

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahmā, and therefore Lord Brahmā, to test Kṛṣṇa’s Lordship, stole all the Lord’s cows and cowherd boys with his own mystic power. Śrī Kṛṣṇa responded, however, by replacing all the cows and boys in the field. Lord Balarāma’s thoughts of astonishment at such wonderful retaliation are recorded in this verse (*Bhāg.* 10.13.37).

TEXT 141

যশাস্ত্রিপঙ্কজরঞ্জোহখিললোক-পালৈ-
মৌল্যুত্তমৈধ্বতমুপাসিত-তীৰ্থতীর্থম্ ।
ব্রহ্মা ভবোহহমপি যশ কলা: কলায়া:
ত্রীশ্চোদ্বহেম চিরমশ্চ নুপাসনং ক ? ১৪১ ॥

*yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śrīś codvahoma ciram asya nṛpāsanaḥ kva*

SYNONYMS

yasya—whose; *aṅghri-paṅkaja*—lotuslike feet; *rajaḥ*—the dust; *akhila-loka*—of the universal planetary systems; *pālaiḥ*—by the masters; *mauli-uttamaiḥ*—with valuable turbans on their heads; *dhṛtam*—accepted; *upāsita*—worshipped; *tīrtha-tīrtham*—the sanctifier of the holy places; *brahmā*—Lord Brahmā; *bhavaḥ*—Lord Śiva; *aham api*—even I; *yasya*—of whom; *kalāḥ*—portions; *kalāyāḥ*—of a plenary portion; *śrīḥ*—the goddess of fortune; *ca*—and; *udvahema*—we carry; *ciram*—eternally; *asya*—of Him; *nṛpa-āsanam*—the throne of a king; *kva*—where.

TRANSLATION

“What is the value of a throne to Lord Kṛṣṇa? 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 Brahmā, Lord Śiva, Lakṣmī 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 Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse (*Bhāg.* 10.68.37).

TEXT 142

একলে ঈশ্বর কৃষ্ণ, আর সব ভৃত্য ।
যারে যৈছে নাচায়, সে তৈছে করে মৃত্য ॥১৪২॥

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare mṛtya

SYNONYMS

ekale—alone; *īśvara*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *āra*—others; *saba*—all; *bhṛtya*—servants; *yāre*—unto whom; *yaiche*—as; *nācāya*—He causes to dance; *se*—He; *taiche*—in that way; *kare mṛtya*—dances.

TRANSLATION

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

TEXT 143

এই মত চৈতন্যগোসাঞি একলে ঈশ্বর ।
আর সব পারিষদ, কেহ বা কিঙ্কর ॥ ১৪৩ ॥

ei mata caitanya-gosāñi ekale īśvara
āra saba pāriṣada, keha vā kiṅkara

SYNONYMS

ei mata—in this way; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *ekale*—alone; *īśvara*—the Supreme Personality of Godhead; *āra saba*—all others; *pāriṣada*—associates; *keha*—someone; *vā*—or; *kiñkara*—servants.

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

TEXTS 144-145

গুরুবর্গ, নিত্যানন্দ, অষ্টৈত আচার্য ।
 শ্রীবাসাদি, আর যত—লঘু, সম, আর্য ॥ ১৪৪ ॥
 সবে পারিষদ, সবে লীলার সহায় ।
 সব লঞা নিজ-কার্য সাথে গৌর-রায় ॥ ১৪৫ ॥

guru-varga, —*nityānanda*, *advaita ācārya*
śrīvāsādi, *āra yata*—*laghu*, *sama*, *ārya*

sabe pāriṣada, *sabe līlāra sahāya*
sabā lañē nija-kārya sādhe gaura-rāya

SYNONYMS

guru-varga—elders; *nityānanda*—Lord Nityānanda; *advaita ācārya*—and Advaita Ācārya; *śrīvāsa-ādi*—Śrīvāsa Ṭhākura and others; *āra*—others; *yata*—all; *laghu*, *sama*, *ārya*—junior, equal or superior; *sabe*—everyone; *pāriṣada*—associates; *sabe*—everyone; *līlāra sahāya*—helpers in the pastimes; *sabā lañē*—taking all of them; *nija-kārya*—His own aims; *sādhe*—executes; *gaura-rāya*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

His elders such as Lord Nityānanda, Advaita Ācārya and Śrīvāsa Ṭhākura, as well as His other devotees—whether His juniors, equals, or superiors—are all His associates who help Him in His pastimes. Lord Gaurāṅga fulfills His aims with their help.

TEXT 146

অষ্টৈত আচার্য, নিত্যানন্দ,—দুই অঙ্গ ।
 দুইজন লঞা শুভ্র যত কিছু রঙ্গ ॥ ১৪৬ ॥

advaita ācārya, *nityānanda*, —*dui aṅga*
dul-jana lañē prabhura yata kichu raṅga

SYNONYMS

advaita ācārya—Śrī Advaita Ācārya; *nityānanda*—Lord Nityānanda; *dui aṅga*—two limbs of the Lord; *dui-jana lañā*—taking the two of Them; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yata*—all; *kichu*—some; *raṅga*—playful activities.

TRANSLATION

Śrī Advaita Ācārya and Śrīla Nityānanda 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

অদ্বৈত-আচার্য-গোসাঞি সাক্ষাৎ ঈশ্বর ।

প্রভু গুরু করি' মানে, তিঁহো ত' কিঙ্কর ॥ ১৪৭ ॥

advaita-ācārya-gosāñi sākṣāt īśvara
prabhu guru kari' māne, tiñho ta' kiñkara

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *gosāñi*—the Lord; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *guru kari' māne*—accepts Him as His teacher; *tiñho ta' kiñkara*—but He is the servant.

TRANSLATION

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya 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. Śrī Advaita Prabhu and Īśvara Purī, Lord Caitanya's spiritual master, were both disciples of Mādhavendra Purī, who was also the spiritual master of Nityānanda 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, Śrī Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

TEXT 148

আচার্য-গোসাঞির ভব্ব না যায় কথন ।

কৃষ্ণ অবতারি য়েঁহো তারিল ভুবন ॥ ১৪৮ ॥

ācārya-gosāñira tattva nā yāya kathana
kṛṣṇa avatāri yeñho tānila bhuvana

SYNONYMS

ācārya-gosāñīra—of Advaita Ācārya; *tattva*—the truth; *nā yāya kathana*—cannot be described; *kṛṣṇa*—Lord Kṛṣṇa; *avatāri*—making descend; *yeñho*—who; *tārila*—delivered; *bhuvana*—all the world.

TRANSLATION

I cannot describe the truth of Advaita Ācārya. He has delivered the entire world by making Lord Kṛṣṇa descend.

TEXT 149

নিত্যনিবন্ধ-স্বরূপ পূর্বে হইয়া লক্ষ্মণ ।
লঘুভ্রাতা হৈয়া করে রামের সেবন ॥ ১৪৯ ॥

*nityānanda-svarūpa pūrve ha-iyā lakṣmaṇa
laghu-bhrātā haiyā kare rāmera sevana*

SYNONYMS

nityānanda-svarūpa—Lord Nityānanda Svarūpa; *pūrve*—formerly; *ha-iyā*—becoming; *lakṣmaṇa*—Lakṣmaṇa, Lord Rāmacandra’s younger brother; *laghu-bhrātā haiyā*—becoming the younger brother; *kare*—does; *rāmera sevana*—service to Lord Rāmacandra.

TRANSLATION

Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāma as His younger brother.

PURPORT

Among the *sannyāsīs* of the Śāṅkara-sampradāya there are different names for *brahmacārīs*. Each *sannyāsī* has some assistants, known as *brahmacārīs*, who are called by different names according to the names of the *sannyāsī*. Among such *brahmacārīs* there are four names: Svarūpa, Ānanda, Prakāśa and Caitanya. Nityānanda Prabhu maintained himself as a *brahmacārī*; He never took *sannyāsa*. As a *brahmacārī* His name was Nityānanda Svarūpa, and therefore the *sannyāsī* under whom He was living must have been from the *tīrthas* or *āśramas* because the assistant *brahmacārī* of such a *sannyāsī* is called Nityānanda Svarūpa.

TEXT 150

রামের চরিত্র সব,—দুঃখের কারণ ।
স্বভ্রাতা লীলায় দুঃখ সহেন লক্ষ্মণ ॥ ১৫০ ॥

*rāmera caritra saba,—duḥkhera kāraṇa
sva-tantra līlāya duḥkha saheṇa lakṣmaṇa*

SYNONYMS

rāmera caritra saba—all the activities of Lord Rāmacandra; *duḥkhera-kāraṇa*—causes of suffering; *sva-tantra*—although independent; *llāya*—in the pastimes; *duḥkha*—unhappiness; *sahena lakṣmaṇa*—Lakṣmaṇa tolerates.

TRANSLATION

The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering.

TEXT 151

নিষেধ করিতে নারে, যাতে ছোট ভাই ।
মৌন ধরি' রহে লক্ষ্মণ মনে দুঃখ পাই' ॥ ১৫১ ॥

niṣedha karite nāre, yāte choṭa bhāi
mauna dhari' rahe lakṣmaṇa mane duḥkha pāi'

SYNONYMS

niṣedha karite nāre—unable to prohibit Lord Rāmacandra; *yāte*—because; *choṭa bhāi*—younger brother; *mauna dhari'*—becoming silent; *rahe*—remains; *lakṣmaṇa*—Lakṣmaṇa; *mane*—in the mind; *duḥkha*—unhappiness; *pāi'*—getting.

TRANSLATION

As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind.

TEXT 152

কৃষ্ণ-অবতারে জ্যেষ্ঠ হৈলা সেবার কারণ ।
কৃষ্ণকে করাইল নানা সুখ আশ্বাদন ॥ ১৫২ ॥

kṛṣṇa-avatāre jyeṣṭha hailā sevāra kāraṇa
kṛṣṇake karāila nānā sukha āsvādana

SYNONYMS

kṛṣṇa-avatāre—in the incarnation of Lord Kṛṣṇa; *jyeṣṭha hailā*—He became the elder brother; *sevāra kāraṇa*—for the purpose of service; *kṛṣṇake*—to Kṛṣṇa; *karāila*—made; *nānā*—various; *sukha*—happinesses; *āsvādana*—tasting.

TRANSLATION

When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

TEXT 153

রাম-লক্ষ্মণ—কৃষ্ণ-রামের অংশবিশেষ ।
 অবতার-কালে দৌহে দৌহাতে প্রবেশ ॥ ১৫৩ ॥

rāma-lakṣmaṇa—kṛṣṇa-rāmera aṁśa-viśeṣa
avatāra-kāle doḥhe doḥhāte praveśa

SYNONYMS

rāma-lakṣmaṇa—Rāmacandra and Lakṣmaṇa; *kṛṣṇa-rāmera aṁśa-viśeṣa*—particular expansions of Lord Kṛṣṇa and Lord Balarāma; *avatāra-kāle*—at the time of incarnation; *doḥhe*—both of Them (Rāma and Lakṣmaṇa); *doḥhāte praveśa*—entered into Them both (Kṛṣṇa and Balarāma).

TRANSLATION

Śrī Rāma and Śrī Lakṣmaṇa, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa's and Balarāma's appearance.

PURPORT

With reference to the *Viṣṇu-dharmottara*, the *Laghu-bhāgavatāmṛta* explains that Rāma is an incarnation of Vāsudeva, Lakṣmaṇa is an incarnation of Saṅkaraṣaṇa, Bharata is an incarnation of Pradyumna, and Śatrughna is an incarnation of Aniruddha. The *Padma Purāṇa* describes that Rāmacandra is Nārāyaṇa, and Lakṣmaṇa, Bharata and Śatrughna are respectively Śeṣa, Cakra, and Śaṅkha (the conchshell in the hand of Nārāyaṇa). In the *Rāma-gītā* of the *Skanda Purāṇa*, Lakṣmaṇa, Bharata, and Śatrughna have been described as the triple attendants of Lord Rāma.

TEXT 154

সেই অংশ লক্ষ্মণ জ্যেষ্ঠ-কনিষ্ঠাভিমান ।
 অংশাংশি-রূপে শাস্ত্রে করয়ে ব্যাখ্যান ॥ ১৫৪ ॥

sei aṁśa laṅā jyeṣṭha-kaniṣṭhābhimāna
aṁśa-aṁśi-rūpe śāstre karaye vyākhyāna

SYNONYMS

sei aṁśa laṅā—taking that plenary portion; *jyeṣṭha-kaniṣṭha-abhimāna*—considering Themselves the elder or younger; *aṁśa-aṁśi-rūpe*—as the expansion and the original Supreme Personality of Godhead; *śāstre*—in the revealed scriptures; *karaye*—does; *vyākhyāna*—explanation.

TRANSLATION

Kṛṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

TEXT 155

রামাদিমূর্তিষু কলানিয়মেন তিষ্ঠন্
 নানাভতারমকরোদ্ভুবনেষু কিস্ত ।
 কৃষ্ণঃ স্বয়ং সমভবৎ পরমঃ পুমান্ যো
 গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৫৫ ॥

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
 nānāvātāram akarod bhuvaneṣu kintu
 kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

rāma-ādi—the incarnation of Lord Rāma, etc.; *mūrtiṣu*—in different forms; *kalā-niyamena*—by the order of plenary portions; *tiṣṭhan*—existing; *nānā*—various; *avatāram*—incarnations; *akarot*—executed; *bhuvaneṣu*—within the worlds; *kintu*—but; *kṛṣṇaḥ*—Lord Kṛṣṇa; *svayam*—personally; *samabhavat*—appeared; *paramaḥ*—the supreme; *pumān*—person; *yaḥ*—who; *govindam*—unto Lord Govinda; *ādi-puruṣam*—the original person; *tam*—unto Him; *ahaṁ*—I; *bhajāmi*—offer obeisances.

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 Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa.”

PURPORT

This is a quotation from *Brahma-sarḥitā* (5.39).

TEXT 156

শ্রীচৈতন্য—সেই কৃষ্ণ, নিত্যানন্দ—রাম ।
 নিত্যানন্দ পূর্ণ করে চৈতন্যের কাম ॥ ১৫৬ ॥

śrī-caitanya—sei kṛṣṇa, nityānanda—rāma
nityānanda pūrṇa kare caitanyera kāma

SYNONYMS

srī-caitanya—Lord Śrī Caitanya; *sei kṛṣṇa*—that original Kṛṣṇa; *nityānanda*—Lord Nityānanda; *rāma*—Balarāma; *nityānanda*—Lord Nityānanda; *pūrṇa kare*—fulfills; *caitanyaera kāma*—all the desires of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires.

TEXT 157

নিভ্যানন্দ-মহিমা-সিন্ধু অনন্ত, অপার ।

এক কণা স্পর্শি মাত্র,—সে কৃপা তাঁহার ॥ ১৫৭ ॥

nityānanda-mahimā-sindhu ananta, apāra
eka kaṇā sparśi mātra,—se kṛpā tāñhāra

SYNONYMS

nityānanda-mahimā—of the glories of Lord Nityānanda; *sindhu*—the ocean; *ananta*—unlimited; *apāra*—unfathomed; *eka kaṇā*—one fragment; *sparśi*—I touch; *mātra*—only; *se*—that; *kṛpā*—mercy; *tāñhāra*—His.

TRANSLATION

The ocean of Lord Nityānanda's glory is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

TEXT 158

আর এক শুন তাঁর কৃপার মহিমা ।

অধম জীবেরে চড়াইল উর্ধ্বসীমা ॥ ১৫৮ ॥

āra eka śuna tāñra kṛpāra mahimā
adhama jīvere caḍhāila ūrdhva-sīmā

SYNONYMS

āra—another; *eka*—one; *śuna*—please hear; *tāñra kṛpāra mahimā*—glory of His mercy; *adhama jīvere*—the downtrodden living being; *caḍhāila*—He elevated; *ūrdhva-sīmā*—to the topmost limit.

TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

TEXT 159

বেদগুহ্য কথা এই অযোগ্য কহিতে ।
তথাপি কহিয়ে তাঁর কৃপা প্রকাশিতে ॥ ১৫৯ ॥

*veda-guhya kathā ei ayogyā kahite
tathāpi kahiye tāhṛa kṛpā prakāṣite*

SYNONYMS

veda—like the Vedas; *guhya*—very confidential; *kathā*—incident; *ei*—this; *ayogyā kahite*—not fit to disclose; *tathāpi*—still; *kahiye*—I speak; *tāhṛa*—His; *kṛpā*—mercy; *prakāṣite*—to manifest.

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

উল্লাস-উপরি লেখৌ তোমার প্রসাদ ।
নিত্যানন্দ প্রভু, মোর ক্ষমা অপরাধ ॥ ১৬০ ॥

*ullāsa-upari lekhoñ tomāra prasāda
nityānanda prabhu, mora kṣama aparādha*

SYNONYMS

ullāsa-upari—on account of great ecstasy; *lekhoñ*—I write; *tomāra prasāda*—Your mercy; *nityānanda prabhu*—Lord Nityānanda; *mora*—my; *kṣama*—please excuse; *aparādha*—offenses.

TRANSLATION

O Lord Nityānanda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

TEXT 161

অবধূত গোসাঁঞের এক ভৃত্য প্রেমধাম ।
মীনকেতন রামদাস হয় তাঁর নাম ॥ ১৬১ ॥

*avadhūta gosāñira eka bhṛtya prema-dhāma
mīnaketana rāmadāsa haya tāhṛa nāma*

SYNONYMS

avadhūta—the mendicant; *gosāñīra*—of Lord Nityānanda; *eka*--one; *bhṛtya*—servant; *prema-dhāma*—reservoir of love; *minaketana*—Mīnaketana; *rāma-dāsa*—Rāmadāsa; *haya*—his; *tāñra*—his; *nāma*—name.

TRANSLATION

Lord Nityānanda Prabhu had a servant named Śrī Mīnaketana Rāmadāsa, who was a reservoir of love.

TEXT 162

আমার আলয়ে অহোরাত্র-সংকীৰ্তন ।
তাহাতে আইলা তেঁহো পাঞা নিমন্ত্রণ ॥ ১৬২ ॥

āmāra ālaye aho-rātra-saṅkīrtana
tāhāte āilā teṅho pāñā nimantraṇa

SYNONYMS

āmāra ālaye—at my house; *aho-rātra*—day and night; *saṅkīrtana*—chanting the Hare Kṛṣṇa mantra; *tāhāte*—on account of this; *āilā*—came; *teṅho*—he; *pāñā nimantraṇa*—getting an invitation.

TRANSLATION

At my house there was saṅkīrtana day and night, and therefore he visited there, having been invited.

TEXT 163

মহাপ্ৰেমময় তিঁহো বসিলা অঙ্গনে ।
সকল বৈষ্ণব তাঁর বন্দিলা চরণে ॥ ১৬৩ ॥

mahā-prema-maya tiṅho vasilā aṅgane
sakala vaiṣṇava tāñra vandilā caraṇe

SYNONYMS

mahā-prema-maya—absorbed in emotional love; *tiṅho*—he; *vasilā*—sat; *aṅgane*—in the courtyard; *sakala vaiṣṇava*—all other Vaiṣṇavas; *tāñra*—his; *vandilā*—worshiped; *caraṇe*—lotus feet.

TRANSLATION

Absorbed in emotional love, he sat in my courtyard, and all the Vaiṣṇavas bowed down at his feet.

TEXT 164

নমস্কার করিতে, কা'র উপরেতে চড়ে ।
 প্রেমে কা'রে বংশী মারে, কাহাকে চাপড়ে ॥ ১৬৪ ॥

namaskāra karite, kā'ra uparete caḍe
preme kā're varṁśī māre, kāhāke cāpaḍe

SYNONYMS

namaskāra karite—while offering obeisances, bowing down; *kā'ra*—of someone; *uparete*—on the body; *caḍe*—gets up; *preme*—in ecstatic love; *kā're*—someone; *varṁśī*—the flute; *māre*—strikes; *kāhāke*—someone; *cāpaḍe*—slaps.

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

যে নয়ন দেখিতে অশ্রু হয় মনে যার ।
 সেই নেত্রে অবিচ্ছিন্ন বহে অশ্রুধার ॥ ১৬৫ ॥

ye nayana dekhite aśru haya mane yāra
sei netre avicchinna vahe aśru-dhāra

SYNONYMS

ye—his; *nayana*—eyes; *dekhite*—seeing; *aśru*—tears; *haya*—appear; *mane*—from the mind; *yāra*—of someone; *sei netre*—in his eyes; *avicchinna*—continuously; *vahe*—flows; *aśru-dhāra*—a shower of tears.

TRANSLATION

When someone saw the eyes of Mīnaketaṇa Rāmadāsa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Mīnaketaṇa Rāmadāsa.

TEXT 166

কছু কোন অঙ্গে দেখি পুলক-কদম্ব ।
 এক অঙ্গে জাড্য তাঁর, আর অঙ্গে কম্প ॥ ১৬৬ ॥

kabhu kona aṅge dekhi pulaka-kadamba
eka aṅge jāḍya tāra, āra aṅge kampa

SYNONYMS

kabhu—sometimes; *kona*—some; *aṅge*—in parts of the body; *dekhi*—I see; *pulaka-kadamba*—eruptions of ecstasy like *kadamba* flowers; *eka aṅge*—in one part of the body; *jāḍya*—stunned; *tāhra*—his; *āra aṅge*—in another limb; *kampa*—trembling.

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

নিত্যানন্দ বলি' যবে করেন ছঙ্কার ।
তাহা দেখি' লোকের হয় মহা-চমৎকার ॥ ১৬৭ ॥

nityānanda bali' yabe karena huṅkāra
tāhā dekhi' lokera haya mahā-camatkāra

SYNONYMS

nityānanda—the name Nityānanda; *bali'*—saying; *yabe*—whenever; *karena huṅkāra*—makes a great sound; *tāhā dekhi'*—seeing that; *lokera*—of the people; *haya*—there is; *mahā-camatkāra*—great wonder and astonishment.

TRANSLATION

Whenever he shouted aloud the name Nityānanda, the people around him were filled with great wonder and astonishment.

TEXT 168

গুণার্ণব মিশ্র নামে এক বিপ্র আর্য ।
শ্রীমূর্তি-নিকটে তেঁহো করে সেবা-কার্য ॥ ১৬৮ ॥

guṇārṇava miśra nāme eka vipra ārya
śrī-mūrti-nikaṭe teṅho kare sevā-kārya

SYNONYMS

guṇārṇava miśra—of Guṇārṇava Miśra; *nāme*—by the name; *eka*—one; *vipra-brāhmaṇa*; *ārya*—very respectable; *śrī-mūrti-nikaṭe*—by the side of the Deity; *teṅho*—he; *kare*—does; *sevā-kārya*—activities in devotion.

TRANSLATION

One respectable brāhmaṇa named Śrī Guṇārṇava Miśra was serving the Deity.

TEXT 169

অদনে আসিয়া তেঁহো না কৈল সম্বাষ ।
তাহা দেখি' ক্রুদ্ধ হঞা বলে রামদাস ॥ ১৬৯ ॥

aṅgane āsiyā teṅho nā kaila sambhāṣa
tāhā dekhi' kruddha hañā bale rāmadāsa

SYNONYMS

aṅgane—to the courtyard; *āsiyā*—coming; *teṅho*—he; *nā*—not; *kaila*—did; *sambhāṣa*—address; *tāhā dekhi'*—seeing this; *kruddha hañā*—becoming angry; *bale*—says; *rāmadāsa*—Śrī Rāmadāsa.

TRANSLATION

When Mīnaketana was seated in the yard, this brāhmaṇa did not offer him respect. Seeing this, Śrī Rāmadāsa became angry and spoke.

TEXT 170

‘এই ত’ দ্বিতীয় সূত রোমহরষণ ।
বলদেব দেখি' যে না কৈল প্রত্যুদগম' ॥ ১৭০ ॥

'ei ta' dvitīya sūta romaharaṣaṇa
baladeva dekhi' ye nā kaila pratyudgama'

SYNONYMS

ei ta'—this; *dvitīya*—second; *sūta romaharaṣaṇa*—of the name Romaharaṣaṇa-sūta; *baladeva dekhi'*—seeing Lord Balarāma; *ye*—who; *nā*—not; *kaila*—did; *pratyudgama*—stand up.

TRANSLATION

“Here I find the second Romaharaṣaṇa-sūta, who did not stand to show honor when he saw Lord Balarāma.”

TEXT 171

এত বলি' নাচে গায়, করয়ে সম্বাষ ।
কৃষ্ণকার্য করে বিপ্র—না করিল রোষ ॥ ১৭১ ॥

eta bali' nāce gāya, karaye santoṣa
kṛṣṇa-kārya kare vipra—nā karila roṣa

SYNONYMS

eta bali'—saying this; *nāce*—he dances; *gāya*—chants; *karaye santoṣa*—becomes satisfied; *kṛṣṇa-kārya*—the duties of Deity worship; *kare*—performs; *vipra*—the brāhmaṇa; *nā karilā*—did not become; *roṣa*—angry.

TRANSLATION

After saying this, he danced and sang to his heart's content, but the brāhmaṇa did not become angry, for he was then serving Lord Kṛṣṇa.

PURPORT

Mīnaketana Rāmadāsa was a great devotee of Lord Nityānanda. When he entered the house of Kṛṣṇadāsa Kavirāja, Guṇārṇava Miśra, the priest who was worshiping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharṣaṇa-sūta was speaking to the great assembly of sages at Naimiṣāraṇya. Lord Baladeva entered that great assembly, but since Romaharṣaṇa-sūta was on the *vyāsāsana*, he did not get down to offer respect to Lord Baladeva. The behavior of Guṇārṇava Miśra indicated that he had no great respect for Lord Nityānanda, and this idea was not at all palatable to Mīnaketana Rāmadāsa. For this reason the mentality of Mīnaketana Rāmadāsa is never deprecated by devotees.

TEXT 172

উৎসবান্তে গেলা তিঁহো করিয়া প্রসাদ ।

মোর ভ্রাতা-সনে তাঁর কিছু হৈল বাদ ॥ ১৭২ ॥

utsavānte gelā tiñho kariyā prasāda

mora bhrātā-sane tāñra kichu haila vāda

SYNONYMS

utsava-ante—after the festival; *gelā*—went away; *tiñho*—he; *kariyā prasāda*—showing mercy; *mora*—of me; *bhrātā-sane*—with the brother; *tāñra*—of him; *kichu*—some; *haila*—there was; *vāda*—controversy.

TRANSLATION

At the end of the festival Mīnaketana Rāmadāsa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

TEXT 173

চৈতন্যপ্রভুতে তাঁর স্নদুচ বিশ্বাস ।

নিত্যগমক-প্রতি তাঁর বিশ্বাস-আশাস ॥ ১৭৩ ॥

caitanya-prabhute tāñra sudṛḍha viśvāsa
nityānanda-prati tāñra viśvāsa-ābhāsa

SYNONYMS

caitanya-prabhute—unto Lord Caitanya; *tāñra*—his; *su-dṛḍha*—fixed; *viśvāsa*—faith; *nityānanda-prati*—unto Lord Nityānanda; *tāñra*—his; *viśvāsa-ābhāsa*—dim reflection of faith.

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityānanda.

TEXT 174

ইহা জানি' রামদাসের দুঃখ হইল মনে ।
তবে ত' জ্ঞাতারে আমি করিছু ভৎসনে ॥ ১৭৪ ॥

ihā jāni' rāmadāsera duḥkha ha-ila mane
tabe ta' bhrātāre āmi karinu bhartsane

SYNONYMS

ihā—this; *jāni'*—knowing; *rāma-dāsera*—of the saint Rāmadāsa; *duḥkha*—unhappiness; *ha-ila*—there was; *mane*—in the mind; *tabe*—at that time; *ta'*—certainly; *bhrātāre*—to my brother; *āmi*—I; *karinu*—did; *bhartsane*—chastisement.

TRANSLATION

Knowing this, Śrī Rāmadāsa felt unhappy in his mind. I then rebuked my brother.

TEXT 175

দুই ভাই একতনু - সমান-প্রকাশ ।
নিত্যানন্দ না মান, তোমার হবে সর্বনাশ ॥ ১৭৫ ॥

dui bhāi eka-tanu—*samāna-prakāśa*
nityānanda nā māna, tomāra habe sārva-nāśa

SYNONYMS

dui bhāi—two brothers; *eka-tanu*—one body; *samāna-prakāśa*—equal manifestation; *nityānanda*—Lord Nityānanda; *nā māne*—you do not believe; *tomāra*—your; *habe*—that will be; *sarva-nāśa*—downfall.

TRANSLATION

“These two brothers,” I told him, “are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down.

TEXT 176

একেতে বিশ্বাস, অল্লেখ্য না কর সম্মান ।
 “অর্ধকুক্কুটী-শ্রায়” তোমার প্রমাণ ॥ ১৭৬ ॥

ekete viśvāsa, anye nā kara sammāna
 “ardha-kukkuṭī-nyāya” tomāra pramāṇa

SYNONYMS

ekete viśvāsa—faith in one; *anye*—in the other; *nā*—not; *kara*—do; *sammāna*—respect; *ardha-kukkuṭī-nyāya*—the logic of accepting half of a hen; *tomāra*—your; *pramāṇa*—evidence.

TRANSLATION

“If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

TEXT 177

কিংবা, দৌহা না মানিঞা হও ত’ পাষণ্ড ।
 একে মানি’ আরে না মানি,—এইমত ভণ্ড ॥ ১৭৭ ॥

kiṁvā, doḥhā nā māniṅṅā hao ta’ pāṣaṅḍa
eke māni’ āre nā māni,—ei-mata bhaṅḍa

SYNONYMS

kiṁvā—otherwise; *doḥhā*—both of Them; *nā*—not; *māniṅṅā*—accepting; *hao*—you become; *ta’*—certainly; *pāṣaṅḍa*—atheist; *eke*—one of Them; *māni’*—accepting; *āre*—the other; *nā māni*—not accepting; *ei-mata*—this kind of faith; *bhaṅḍa*—hypocrisy.

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

ক্রুদ্ধ হৈয়া বংশী ভাজি’ চলে রামদাস ।
 তৎকালে আমার জাতার হৈল সর্বনাশ ॥ ১৭৮ ॥

kruddha haiyā varṣī bhāṅgi’ cale rāmadāsa
tat-kāle āmāra bhrāīāra haila sarva-nāśa

SYNONYMS

kruddha haiyā—being very much angry; *vaṁśī*—the flute; *bhāṅgi'*—breaking; *cale*—departs; *rāma-dāsa*—of the name Rāmadāsa; *tat-kāle*—at that time; *āmāra*—my; *bhrātāra*—of the brother; *haila*—there was; *sarva-nāśa*—downfall.

TRANSLATION

Thus Śrī Rāmadāsa broke his flute in anger and went away, and at that time my brother fell down.

TEXT 179

এই ত' কহিল তাঁর সেবক-প্রভাব ।
আর এক কহি তাঁর দয়ার স্বভাব ॥ ১৭৯ ॥

ei ta' kahila tāṅra sevaka-prabhāva
āra eka kahi tāṅra dayāra svabhāva

SYNONYMS

ei ta'—thus; *kahila*—explained; *tāṅra*—of Him; *sevaka-prabhāva*—the power of the servant; *āra*—other; *eka*—one; *kahi*—I say; *tāṅra*—His; *dayāra*—of mercy; *svabhāva*—characteristic.

TRANSLATION

I have thus described the power of the servants of Lord Nityānanda. Now I shall describe another characteristic of His mercy.

TEXT 180

ভাইকে ভৎসিছু মুঞি, লঞা এই গুণ ।
সেই রাত্রে শুভু মোরে দিলা দরশন ॥ ১৮০ ॥

bhāike bhartsinu muṅi, laṅā ei guṇa
sei rātre prabhu more dilā daraśana

SYNONYMS

bhāike—my brother; *bhartsinu*—chastised; *muṅi*—I; *laṅā*—taking; *ei*—this; *guṇa*—as a good quality; *sei rātre*—on that night; *prabhu*—my Lord; *more*—unto me; *dilā*—gave; *daraśana*—appearance.

TRANSLATION

That night Lord Nityānanda appeared to me in a dream because of my good quality in chastising my brother.

TEXT 181

মৈহাটি-নিকটে 'ঝামটপুর' নামে গ্রাম ।
 তাঁহা স্বপ্নে দেখা দিলা নিত্যানন্দ-রাম ॥ ১৮১ ॥

naihāṭi-nikaṭe 'jhāmaṭapura' nāme grāma
tāñhā svapne dekhā dilā nityānanda-rāma

SYNONYMS

naihāṭi-nikaṭe—near the village Naihāṭi; *jhāmaṭapura*—Jhāmaṭapura; *nāme*—by the name; *grāma*—village; *tāñhā*—there; *svapne*—in a dream; *dekhā*—appearance; *dilā*—gave; *nityānanda-rāma*—Lord Nityānanda Balarāma.

TRANSLATION

In the village of Jhāmaṭapura, which is near Naihāṭi, Lord Nityānanda appeared to me in a dream.

PURPORT

There is now a railway line to Jhāmaṭapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Sālāra. From that station one can go directly to Jhāmaṭapura.

TEXT 182

দণ্ডবৎ হৈয়া আমি পড়িনু পায়েরে ।
 নিজপাদপদ্ম শ্রেষ্ঠু দিলা মোর মাথেরে ॥ ১৮২ ॥

daṅḍavat haiyā āmi paḍinu pāyete
nija-pāda-padma prabhu dilā mora mātḥe

SYNONYMS

daṅḍavat haiyā—offering obeisances; *āmi*—I; *paḍinu*—fell down; *pāyete*—at His lotus feet; *nija-pāda-padma*—His own lotus feet; *prabhu*—the Lord; *dilā*—placed; *mora*—my; *mātḥe*—on the head.

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

TEXT 183

'ঔঠ', 'ঔঠ' বলি' মোরে বলে বার বার ।
 'ঔঠি' তাঁর রূপ দেখি' হৈলু চমৎকার ॥ ১৮৩ ॥

'uṭha', 'uṭha' bali' more bale bāra bāra
uṭhi' tāhṛa rūpa dekhi' hainu camatkāra

SYNONYMS

uṭha uṭha—get up, get up; *bali*'—saying; *more*—unto me; *bale*—says; *bāra bāra*—again and again; *uṭhi*'—getting up; *tāhṛa*—His; *rūpa dekhi*'—seeing the beauty; *hainu*—became; *camatkāra*—astonished.

TRANSLATION

“Arise! Get up!” He told me again and again. Upon rising, I was greatly astonished to see His beauty.

TEXT 184

শ্রাম-চিক্কাণ কান্তি, প্রকাণ্ড শরীর ।
সাক্ষাৎ কন্দর্প, যৈছে মহামল্ল-বীর ॥ ১৮৪ ॥

śyāma-cikkaṇa kānti, prakāṇḍa śarīra
sākṣāt kandarpa, yaiche mahā-malla-vīra

SYNONYMS

śyāma—blackish; *cikkaṇa*—glossy; *kānti*—luster; *prakāṇḍa*—heavy; *śarīra*—body; *sākṣāt*—directly; *kandarpa*—Cupid; *yaiche*—like; *mahā-malla*—very stout and strong; *vīra*—hero.

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

TEXT 185

সুবলিত হস্ত, পদ, কমল-নয়ান ।
পট্টবস্ত্র শিরে, পট্টবস্ত্র পরিধান ॥ ১৮৫ ॥

suvalita hasta, pada, kamala-nayāna
paṭṭa-vastra śire, paṭṭa-vastra paridhāna

SYNONYMS

suvalita—well-formed; *hasta*—hands; *pada*—legs; *kamala-nayāna*—eyes like lotus flowers; *paṭṭa-vastra*—silk cloth; *śire*—on the head; *paṭṭa-vastra*—silk garments; *paridhāna*—wearing.

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

সুবর্ণ-কুণ্ডল কর্ণে, স্ৱৰ্ণাঙ্গদ-বাল।

পায়েতে নূপুর বাজে, কণ্ঠে পুষ্পমালা ॥ ১৮৬ ॥

suvarṇa-kuṇḍala karṇe, svarṇāṅgada-vālā
pāyete nūpura bāje, kaṅṭhe puṣpa-mālā

SYNONYMS

suvarṇa-kuṇḍala—gold earrings; *karṇe*—on the ears; *svaṛṇa-aṅgada*—golden armlets; *vālā*—and bangles; *pāyete*—on the feet; *nūpura*—ankle bells; *bāje*—tinkle; *kaṅṭhe*—on the neck; *puṣpa-mālā*—flower garland.

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

চন্দনলেপিত-অঙ্গ, তিলক সূঠাম।

মত্তগজ জিনি' মদ-মন্তর পয়ান ॥ ১৮৭ ॥

candana-lepita-aṅga, tilaka suṭhāma
matta-gaja jini' mada-manthara payāna

SYNONYMS

candana—with sandalwood pulp; *lepita*—smeared; *aṅga*—body; *tilaka suṭhāma*—nicely decorated with *tilaka*; *matta-gaja*—a mad elephant; *jini'*—surpassing; *mada-manthara*—maddened by drinking; *payāna*—movement.

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

কোটিচন্দ্র জিনি' মুখ উজ্জ্বল-বরণ।

দাড়িম্ব-বীজ-সম দন্ত তাম্বূল-চৰ্বণ ॥ ১৮৮ ॥

koṭi-candra jini' mukha ujḡjala-varaṇa
dāḍimba-bīja-sama danta tāmbūla-carvaṇa

SYNONYMS

koṭi-candra—millions upon millions of moons; *jini*—surpassing; *mukha*—face; *ujjvala-varaṇa*—bright and brilliant; *dāḍimba-bīja*—pomegranate seeds; *sama*—like; *danta*—teeth; *tāmbūla-carvaṇa*—chewing betel nut.

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

প্রেমে মত্ত অঙ্গ ডাহিনে-বামে দোলে ।
'কৃষ্ণ' 'কৃষ্ণ' বলিয়া গম্ভীর বোল বলে ॥ ১৮৯ ॥

preme matta aṅga ḍāhine-vāme dole
'kṛṣṇa' 'kṛṣṇa' baliyā gambhīra bola bale

SYNONYMS

preme—in ecstasy; *matta*—absorbed; *aṅga*—the whole body; *ḍāhine*—to the right side; *vāme*—to the left side; *dole*—moves; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *baliyā*—saying; *gambhīra*—deep; *bola*—words; *bale*—was uttering.

TRANSLATION

His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted “Kṛṣṇa, Kṛṣṇa” in a deep voice.

TEXT 190

রান্ধা-যষ্টি হস্তে দোলে যেম মত্ত সিংহ ।
চারিপাশে বেড়ি আছে চরণেতে ভূম ॥ ১৯০ ॥

rāṅgā-yaṣṭi haste dole yena matta sirṅha
cāri-pāṣe veḍi āche caraṇete bhṛṅga

SYNONYMS

rāṅgā-yaṣṭi—a red stick; *haste*—in the hand; *dole*—moves; *yena*—like; *matta*—mad; *siṅha*—lion; *cāri-pāṣe*—all around; *veḍi*—surrounding; *āche*—there is; *caraṇete*—at the lotus feet; *bhṛṅga*—bumblebees.

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

পান্নিষদগণে দেখি' সব গোপ-বেশে ।
'কৃষ্ণ' 'কৃষ্ণ' কহে সবে সপ্রেম আবেশে ॥ ১৯১ ॥

pāriṣada-gaṇe dekhi' saba gopa-veṣe
'kṛṣṇa' 'kṛṣṇa' kahe sabe saprema āveṣe

SYNONYMS

pāriṣada-gaṇe—associates; *dekhi'*—seeing; *saba*—all; *gopa-veṣe*—in the dress of cowherd boys; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *kahe*—says; *sabe*—all; *sa-prema*—of ecstatic love; *āveṣe*—in absorption.

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted “Kṛṣṇa, Kṛṣṇa,” absorbed in ecstatic love.

TEXT 192

শিঙ্গা বাঁশী বাজায় কেহ, কেহ নাচে গায় ।
সেবক যোগায় তাম্বুল, চামর ঢুলায় ॥ ১৯২ ॥

ṣiṅgā vāṁśī bājāya keha, keha nāce gāya
sevaka yogāya tāmbūla, cāmara ḍhulāya

SYNONYMS

ṣiṅgā vāṁśī—horns and flutes; *bājāya*—play; *keha*—some; *keha*—some of them; *nāce*—dance; *gāya*—sing; *sevaka*—a servant; *yogāya*—supplies; *tāmbūla*—betel nut; *cāmara*—fan; *ḍhulāya*—moves.

TRANSLATION

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved cāmara fans about Him.

TEXT 193

মিত্যাম্ব-স্বরূপেই দেখিয়া বৈভব ।
কিবা রূপ, গুণ, লীলা—অলৌকিক সব ॥ ১৯৩ ॥

nityānanda-svarūpera dekhiyā vaibhava
kibā rūpa, guṇa, līlā—alaukika saba

SYNONYMS

nityānanda-svarūpera—of Lord Nityānanda Svarūpa; *dekhiyā*—seeing; *vaibhava*—the opulence; *kibā rūpa*—what a wonderful form; *guṇa*—qualities; *līlā*—pastimes; *alaukika*—uncommon; *saba*—all.

TRANSLATION

Thus I saw such opulence in Lord Nityānanda Svarūpa. His wonderful form, qualities and pastimes are all transcendental.

TEXT 194

আনন্দে বিহ্বল আমি, কিছু নাহি জানি ।
তবে হাসি' প্রভু মোরে কহিলেন বাণী ॥ ১৯৪ ॥

ānande 'vihvala āmi, kichu nāhi jāni
tabe hāsi' prabhu more kahilena vāṇī

SYNONYMS

ānande—in transcendental ecstasy; *vihvala*—overwhelmed; *āmi*—I; *kichu*—anything; *nāhi*—not; *jāni*—know; *tabe*—at that time; *hāsi'*—smiling; *prabhu*—the Lord; *more*—unto me; *kahilena*—says; *vāṇī*—some words.

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityānanda smiled and spoke to me as follows.

TEXT 195

আরে আরে কৃষ্ণদাস, না করহ ভয় ।
বৃন্দাবনে যাহ,—তঁাহা সর্ব লভ্য হয় ॥ ১৯৫ ॥

āre āre kṛṣṇadāsa, nā karaha bhaya
vṛndāvane yāha,—tāṅhā sarva labhya haya

SYNONYMS

āre āre—O! O!; *kṛṣṇa-dāsa*—of the name Kṛṣṇadāsa; *nā*—not; *karaha*—make; *bhaya*—fear; *vṛndāvane yāha*—go to Vṛndāvana; *tāṅhā*—there; *sarva*—everything; *labhya*—available; *haya*—is.

TRANSLATION

“O my dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things.”

TEXT 196

এত বলি' প্রেরিলা মোরে হাতসানি দিয়া ।
অন্তর্ধান কৈল প্রভু নিজগণ লঞা ॥ ১৯৬ ॥

*eta bali' prerilā more hātasāni diyā
antardhāna kaila prabhu nija-gaṇa lañā*

SYNONYMS

eta bali'—saying this; *prerilā*—dispatched; *more*—me; *hātasāni*—indication of the hand; *dīyā*—giving; *antardhāna kaila*—disappeared; *prabhu*—my Lord; *nija-gaṇa lañā*—taking His personal associates.

TRANSLATION

After saying He directed me toward Vṛndāvana by waving His hand. Then He disappeared with His associates.

TEXT 197

মূর্চ্ছিত হইয়া মুঞি পড়িষু ভূমিতে ।
স্বপ্নভঙ্গ হৈল, দেখি, হঞাছে প্রভাতে ॥ ১৯৭ ॥

*mūrcchita ha-iyā muñi paḍinu bhūmite
svapna-bhaṅga haila, dekhi, hañāche prabhāte*

SYNONYMS

mūrcchita ha-iyā—fainting; *muñi*—I; *paḍinu*—fell; *bhūmite*—on the ground; *svapna-bhaṅga*—breaking of the dream; *haila*—there was; *dekhi*—I saw; *hañāche*—there was; *prabhāte*—morning light.

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

TEXT 198

কি দেখিষু কি শুনিষু, করিয়ে বিচার ।
প্রভু-আজ্ঞা হৈল বৃন্দাবন ষাইবার ॥ ১৯৮ ॥

*ki dekhinu ki śuninu, kariye vicāra
prabhu-ājñā haila vṛndāvana yāibāra*

SYNONYMS

ki dekhinu—what did I see; *ki suninu*—what did I hear; *kariye vicāra*—I began to consider; *prabhu-ājñā*—the order of my Lord; *haila*—there was; *vṛndāvana*—to Vṛndāvana; *yāibāra*—to go.

TRANSLATION

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vṛndāvana at once.

TEXT 199

সেই ক্ষণে বৃন্দাবনে করিঁমু গমন ।
প্রভুর কৃপাতে স্মখে আইঁমু বৃন্দাবন ॥ ১৯৯ ॥

sei kṣaṇe vṛndāvane karinu gamana
prabhura kṛpāte sukhe āinu vṛndāvana

SYNONYMS

sei kṣaṇe—that very second; *vṛndāvane*—toward Vṛndāvana; *karinu*—I did; *gamana*—starting; *prabhura kṛpāte*—by the mercy of Lord Nityānanda; *sukhe*—in great happiness; *āinu*—arrived; *vṛndāvana*—at Vṛndāvana.

TRANSLATION

That very second I started for Vṛndāvana, and by His mercy I reached there in great happiness.

TEXT 200

জয় জয় নিত্যানন্দ, নিত্যানন্দ-রাম ।
যাঁহা'র কৃপাতে পাইঁমু বৃন্দাবন-ধাম ॥ ২০০ ॥

jaya jaya nityānanda, nityānanda-rāma
yāñhāra kṛpāte pāinu vṛndāvana-dhāma

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *nityānanda-rāma*—to Lord Balarāma, who appeared as Nityānanda; *yāñhāra kṛpāte*—by whose mercy; *pāinu*—I got; *vṛndāvana-dhāma*—shelter at Vṛndāvana.

TRANSLATION

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana.

TEXT 201

জয় জয় নিত্যানন্দ, জয় কৃপাময় ।

যাঁহা হৈতে পাইলু রূপ-সনাতনাশ্রয় ॥ ২০১ ॥

*jaya jaya nityānanda, jaya kṛpā-maya
yāñhā haite pāinu rūpa-sanātanaśraya*

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *jaya kṛpā-maya*—all glories to the most merciful Lord; *yāñhā haite*—from whom; *pāinu*—I got; *rūpa-sanātana-āśraya*—shelter at the lotus feet of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

All glory, all glory to the merciful Lord Nityānanda, by whose mercy I have attained shelter at the lotus feet of Śrī Rūpa and Śrī Sanātana.

TEXT 202

যাঁহা হৈতে পাইলু রঘুনাথ-মহাশয় ।

যাঁহা হৈতে পাইলু শ্রীস্বরূপ-আশ্রয় ॥ ২০২ ॥

*yāñhā haite pāinu raghunātha-mahāśaya
yāñhā haite pāinu śrī-svarūpa-āśraya*

SYNONYMS

yāñhā haite—from whom; *pāinu*—I got; *raghunātha-mahā-āśaya*—the shelter of Raghunātha dāsa Gosvāmī; *yāñhā haite*—from whom; *pāinu*—I got; *śrī-svarūpa-āśraya*—shelter at the feet of Svarūpa Dāmodara Gosvāmī.

TRANSLATION

By His mercy I have attained the shelter of the great personality Śrī Raghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī Svarūpa Dāmodara.

PURPORT

Anyone desiring to become expert in the service of Śrī Śrī Rādhā and Kṛṣṇa should always aspire to be under the guidance of Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. To come under the protection of the Gosvāmīs, one must get the mercy and grace of Nityānanda Prabhu. The author has tried to explain this fact in these two verses.

TEXT 203

সনাতন-কৃপায় পাইনু ভক্তির সিদ্ধান্ত ।
 শ্রীরূপ-কৃপায় পাইনু ভক্তিরসপ্রান্ত ॥ ২০৩ ॥

sanātana-kṛpāya pāinu bhaktira siddhānta
śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta

SYNONYMS

sanātana-kṛpāya—by the mercy of Sanātana Gosvāmī; *pāinu*—I got; *bhaktira siddhānta*—the conclusions of devotional service; *śrī-rūpa-kṛpāya*—by the mercy of Śrīla Rūpa Gosvāmī; *pāinu*—I got; *bhakti-rasa-prānta*—the limit of the mellows of devotional service.

TRANSLATION

By the mercy of Sanātana Gosvāmī I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have tasted the highest nectar of devotional service.

PURPORT

Śrī Sanātana Gosvāmī Prabhu, the teacher of the science of devotional service, wrote several books, of which the *Bṛhad-bhāgavatāmṛta* is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book. Sanātana Gosvāmī also wrote a special commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* known as the *Daśama-ṭippantī*, which is so excellent that by reading it one can understand very deeply the pastimes of Kṛṣṇa in His exchanges of loving activities. Another famous book by Sanātana Gosvāmī is the *Hari-bhakti-vilāsa*, which states the rules and regulations for all divisions of Vaiṣṇavas, namely, Vaiṣṇava householders, Vaiṣṇava *brahmacārīs*, 'Vaiṣṇava *vāna-prasthas* and Vaiṣṇava *sannyāsīs*. This book was especially written, however, for Vaiṣṇava householders. Śrīla Raghunātha dāsa Gosvāmī has described Sanātana Gosvāmī in his prayer *Vilāpa-kusumāñjali*, verse six, where he has expressed his obligation to Sanātana Gosvāmī in the following words:

vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanas taṁ parbhum āśrayāmi

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanātana Gosvāmī, 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." Kṛṣṇadāsa Kavirāja Gosvāmī also, in the last section

of *Caitanya-caritāmṛta*, specifically mentions the names of Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Jīva Gosvāmī and offers his respectful obeisances unto the lotus feet of these three spiritual masters, as well as Raghunātha dāsa. Śrīla Raghunātha dāsa Gosvāmī also accepted Sanātana Gosvāmī as the teacher of the science of devotional service. Śrīla Rūpa Gosvāmī is described as the *bhakti-rasācārya*, or one who knows the essence of devotional service. His famous book *Bhakti-rasāmṛta-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-nīlamaṇi*. In this book he elaborately explains the loving affairs and transcendental activities of Lord Kṛṣṇa and Rādhārāṇī.

TEXT 204

জয় জয় নিত্যানন্দ-চরণাবিন্দ ।
যাঁহা হৈতে পাইলু শ্রীরাধাগোবিন্দ ॥ ২০৪ ॥

*jaya jaya nityānanda-caraṇāravinda
yāñhā haite pāinu śrī-rādhā-govinda*

SYNONYMS

jaya jaya—all glories to; *nityānanda*—of Lord Nityānanda; *caraṇa-aravinda*—the lotus feet; *yāñhā haite*—from whom; *pāinu*—I got; *śrī-rādhā-govinda*—the shelter of Śrī Rādhā and Govinda.

TRANSLATION

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

PURPORT

Śrīla Narottama dāsa Ṭhākura, who is famous for his poetic composition known as *Prārthanā*, has lamented in one of his prayers, “When will Lord Nityānanda be merciful upon me so that I will forget all material desires?” Śrīla Narottama dāsa Ṭhākura 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 Kṛṣṇa, Vṛndāvana. He also confirms that one cannot understand the loving affairs of Rādhā and Kṛṣṇa without going through the direction of the six Gosvāmīs. In another verse Narottama dāsa Ṭhākura has stated that without the causeless mercy of Nityānanda Prabhu, one cannot enter into the affairs of Rādhā and Kṛṣṇa.

TEXT 205

অগাই মাথাই হৈতে মুঞি সে পাপিষ্ঠ ।
পুরীষের কীট হৈতে মুঞি সে লচিষ্ঠ ॥ ২০৫ ॥

jagāi mādḥāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha

SYNONYMS

jagāi mādḥāi—the two brothers Jagāi and Mādḥāi; *haite*—than; *muñi*—I; *se*—that; *pāpiṣṭha*—more sinful; *purīṣera*—in stool; *kīṭa*—the worms; *haite*—than; *muñi*—I am; *se*—that; *laghiṣṭha*—lower.

TRANSLATION

I am more sinful than Jagāi and Mādḥāi and even lower than the worms in the stool.

TEXT 206

মোর নাম শুনে যেই তার পুণ্য কম ।
 মোর নাম লয় যেই তার পাপ হয় ॥ ২০৬ ॥

mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya

SYNONYMS

mora nāma—my name; *śune*—hears; *yei*—anyone who; *tāra*—his; *puṇya kṣaya*—destruction of piety; *mora nāma*—my name; *laya*—takes; *yei*—anyone; *tāra*—his; *pāpa*—sin; *haya*—is.

TRANSLATION

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

TEXT 207

এমন নিষ্করণ মোরে কেবা কর্পা করে ।
 এক নিত্যানন্দ বিম্বু জগৎ ভিতরে ॥ ২০৭ ॥

emana nirghṛṇa more kebā kṛpā kare
eka nityānanda vinu jagat bhitare

SYNONYMS

emana—such; *nirghṛṇa*—abominable; *more*—unto me; *kebā*—who; *kṛpā*—mercy; *kare*—shows; *eka*—one; *nityānanda*—Lord Nityānanda; *vinu*—but; *jagat*—world; *bhitare*—within.

TRANSLATION

Who in this world but Nityānanda could show His mercy to such an abominable person as me?

TEXT 208

প্রেমে মত্ত নিত্যানন্দ কৃপা-অবতার ।
উত্তম, অধম, কিছু না করে বিচার ॥ ২০৮ ॥

*preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra*

SYNONYMS

preme—in ecstatic love; *matta*—mad; *nityānanda*—Lord Nityānanda; *kṛpā*—merciful; *avatāra*—incarnation; *uttama*—good; *adhama*—bad; *kichu*—any; *nā*—not; *kare*—makes; *vicāra*—consideration.

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

যে আগে পড়য়ে, তারে করয়ে নিস্তার ।
অতএব নিস্তারিলা মো-হেন দুর্ভাচার ॥ ২০৯ ॥

*ye āge paḍaye, tāre karaye nistāra
ataeva nistārilā mo-hena durācāra*

SYNONYMS

ye—whoever; *āge*—in front; *paḍaye*—falls down; *tāre*—unto him; *karaye*—does; *nistāra*—deliverance; *ataeva*—therefore; *nistārilā*—delivered; *mo*—as me; *hena*—such; *durācāra*—sinful and fallen person.

TRANSLATION

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

TEXT 210

মো-পাপিষ্ঠে আনিলেম শ্রীকৃষ্ণাবন ।
মো-হেন অধমে দিলা শ্রীরূপ-চরণ ॥ ২১০ ॥

mo-pāpiṣṭhe ānilena śrī-vṛndāvana
mo-hena adhame dilā śrī-rūpa-caraṇa

SYNONYMS

mo-pāpiṣṭhe—unto me, who am so sinful; *ānilena*—He brought; *śrī-vṛndāvana*—to Vṛndāvana; *mo-hena*—such as me; *adhame*—to the lowest of mankind; *dilā*—delivered; *śrī-rūpa-caraṇa*—the lotus feet of Rūpa Gosvāmī.

TRANSLATION

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Śrī Rūpa Gosvāmī.

TEXT 211

শ্রীমদনগোপাল-শ্রীগোবিন্দ-দরশন ।
 কহিবার যোগ্য নহে এসব কথন ॥ ২১১ ॥

śrī-madana-gopāla-śrī-govinda-daraśana
kahibāra yogya nahe e-saba kathana

SYNONYMS

śrī-madana-gopāla—Lord Madanagopāla; *śrī-govinda*—Lord Rādhā-Govinda; *daraśana*—visiting; *kahibāra*—to speak; *yogya*—fit; *nahe*—not; *e-saba kathana*—all these confidential words.

TRANSLATION

I am not fit to speak all these confidential words about my visiting Lord Madanagopāla and Lord Govinda.

TEXT 212

বৃন্দাবন-পুরন্দর শ্রীমদনগোপাল ।
 রাসবিলাসী সাক্ষাৎ ব্রজেন্দ্রকুমার ॥ ২১২ ॥

vṛndāvana-purandara śrī-madana-gopāla
rāsa-vilāsī sākṣāt vrajendra-kumāra

SYNONYMS

vṛndāvana-purandara—the chief Deity of Vṛndāvana; *śrī-madana-gopāla*—Lord Madanagopāla; *rāsa-vilāsī*—the enjoyer of the *rāsa* dance; *sākṣāt*—directly; *vrajendra-kumāra*—the son of Nanda Mahārāja.

TRANSLATION

Lord Madanagopāla, the chief Deity of Vṛndāvana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja.

TEXT 213

শ্রীরাধা-ললিতা-সঙ্গে রাস-বিলাস ।

মন্থ-মন্থরূপে বাঁহার প্রকাশ ॥ ২১৩ ॥

śrī-rādhā-lalitā-saṅge rāsa-vilāsa
manmatha-manmatha-rūpe yāñhāra prakāśa

SYNONYMS

śrī-rādhā—Śrīmatī Rādhārāṇī; *lalitā*—Her personal associate named Lalitā; *saṅge*—with; *rāsa-vilāsa*—enjoyment of the rāsa dance; *manmatha*—of Cupid; *manmatha-rūpe*—in the form of Cupid; *yāñhāra*—of whom; *prakāśa*—manifestation.

TRANSLATION

He enjoys the rāsa dance with Śrīmatī Rādhārāṇī, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

TEXT 214

তাসামাবিরভূচ্ছোরিঃ স্ময়মানমুখাম্বুজঃ ।

পীতাম্বরধরঃ শ্ৰী সাক্ষান্মন্থমন্থঃ ॥ ২১৪ ॥

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām—among them; *āvirabhūt*—appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—lotus face; *pīta-ambara-dharaḥ*—dressed with yellow garments; *sragvī*—decorated with a flower garland; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—Cupid.

TRANSLATION

“Wearing yellow garments and decorated with a flower garland, Lord Kṛṣṇa, appearing among the gopīs with His smiling lotus face, looked directly like the charmer of the heart of Cupid.”

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.32.2).

TEXT 215

স্বমাধুর্যে লোকের মন করে আকর্ষণ ।
দুই পাশে রাধা ললিতা করেন সেবন ॥ ২১৫ ॥

*sva-mādhurye lokera mana kare ākarṣaṇa
dui pāṣe rādhā lalitā karena sevana*

SYNONYMS

sva-mādhurye—in His own sweetness; *lokera*—of all people; *mana*—the minds; *kare*—does; *ākarṣaṇa*—attracting; *dui pāṣe*—on two sides; *rādhā*—Śrīmatī Rādhārāṇī; *lalitā*—and Her associate Lalitā; *karena*—do; *sevana*—service.

TRANSLATION

With Rādhā and Lalitā serving Him on His two sides, He attracts the hearts of all by His own sweetness.

TEXT 216

নিত্যানন্দ-দয়া মোরে তাঁরে দেখাইল ।
শ্রীরাধা-মদনমোহনে প্রভু করি' দিল ॥ ২১৬ ॥

*nityānanda-dayā more tāhre dekhāila
śrī-rādhā-madana-mohane prabhu kari' dila*

SYNONYMS

nityānanda-dayā—the mercy of Lord Nityānanda; *more*—unto me; *tāhre*—Madanamohana; *dekhāila*—showed; *śrī-rādhā-madana-mohane*—Rādhā-Madanamohana; *prabhu kari' dila*—gave as my Lord and master.

TRANSLATION

The mercy of Lord Nityānanda showed me Śrī Madanamohana and gave me Śrī Madanamohana as my Lord and master.

TEXT 217

মো-অধমে দিল শ্রীগোবিন্দ দরশন ।
কহিবার কথা নহে অকথ্য-কথন ॥ ২১৭ ॥

*mo-adhame dila śrī-govinda daraśana
kahibāra kathā nahe akathya-kathana*

SYNONYMS

mo-adhame—to one as abominable as me; *dila*—delivered; *śrī-govinda daraśana*—the audience of Lord Śrī Govinda; *kahibāra*—to speak this; *kathā*—words; *nahe*—there are not; *akathya*—unspeakable; *kathana*—narration.

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.

TEXTS 218-219

বৃন্দাবনে যোগপীঠে কল্পতরু-বনে ।
 রত্নমণ্ডপ, তাহে রত্নসিংহাসনে ॥ ২১৮ ॥
 শ্রীগোবিন্দ বসিয়াছেন ব্রজেশ্বরনন্দন ।
 মাধুর্য প্রকাশি' করেন জগৎ মোহন ॥ ২১৯ ॥

vṛndāvane yoga-pīṭhe kalpa-taru-vane
ratna-maṇḍapa, tāhe ratna-siṁhāsane

śrī-govinda vasiyāchena vrajendra-nandana
mādhurya prakāśi'arena jagat mohana

SYNONYMS

vṛndāvane—at Vṛndāvana; *yoga-pīṭhe*—at the principal temple; *kalpa-taru-vane*—in the forest of desire trees; *ratna-maṇḍapa*—an altar made of gems; *tāhe*—upon it; *ratna-siṁha-āsane*—on the throne of gems; *śrī-govinda*—Lord Govinda; *vasiyāchena*—was sitting; *vrajendra-nandana*—the son of Nanda Mahārāja; *mādhurya prakāśi'*—manifesting His sweetness; *karena*—does; *jagat mohana*—enchantment of the whole world.

TRANSLATION

On an altar made of gems in the principal temple of Vṛndāvana, 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

বাম-পার্শ্বে শ্রীরাধিকা সখীগণ-সঙ্গে ।
 রাসাদিক-লীলা প্রভু করে কত রঙ্গে ॥ ২২০ ॥

vāma-pārśve śrī-rādhikā sakṣī-gaṇa-saṅge
rāsādika-līlā prabhu kare kata raṅge

SYNONYMS

vāma-pārśve—on the left side; *śrī-rādhikā*—Śrīmatī Rādhārāṇī; *sakhī-gaṇa-saṅge*—with Her personal friends; *rāsa-ādika-līlā*—pastimes like the *rāsa* dance; *prabhu*—Lord Kṛṣṇa; *kare*—performs; *kata raṅge*—in many ways.

TRANSLATION

By His left side is Śrīmatī Rādhārāṇī and Her personal friends. With them Lord Govinda enjoys the *rāsa-līlā* and many other pastimes.

TEXT 221

যাঁর ধ্যান নিজ-লোকে করে পদ্মাসন ।
অষ্টাদশাক্ষর-মন্ত্রে করে উপাসন ॥ ২২১ ॥

yāhṛa dhyāna nija-loke kare padmāsana
aṣṭādaśākṣara-mantra kare upāsana

SYNONYMS

yāhṛa—of whom; *dhyāna*—the meditation; *nija-loke*—in his own abode; *kare*—does; *padma-āsana*—Lord Brahmā; *aṣṭādaśa-akṣara-mantra*—by the hymn composed of eighteen letters; *kare*—does; *upāsana*—worshipping.

TRANSLATION

Lord Brahmā, 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 Brahmā, with the inhabitants of that planet, worships the form of Lord Govinda, Kṛṣṇa, by the *mantra* of eighteen syllables, *klīm kṛṣṇāya govindāya gopījana-vallabhāya svāhā*. Those who are initiated by a bona fide spiritual master and who chant the Gāyatrī *mantra* three times a day know this *aṣṭādaśākṣara*, eighteen-syllable *mantra*. The inhabitants of Brahmaloḥa and the planets below Brahmaloḥa worship Lord Govinda by meditating with this *mantra*. There is no difference between meditating and chanting, but in the present meditation is not possible on this planet. Therefore loud chanting of a *mantra* like the *mahā-mantra*, Hare Kṛṣṇa, with soft chanting of the *aṣṭādaśākṣara*, the *mantra* of eighteen syllables, is recommended.

Lord Brahmā lives in the highest planetary system, known as Brahmaloḥa or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahmā, so in the heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvān, 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

চৌদ্দভুবনে যাঁর সবে করে ধ্যান ।
বৈকুণ্ঠাদি-পুরে যাঁর লীলাগুণ গান ॥ ২২২ ॥

caudda-bhuvane yāñra sabe kare dhyāna
vaikuṇṭhādi-pure yāñra līlā-guṇa gāna

SYNONYMS

caudda-bhuvane—within the fourteen worlds; *yāñra*—of whom; *sabe*—all; *kare dhyāna*—perform meditation; *vaikuṇṭha-ādi-pure*—in the abodes of the Vaikuṇṭha planets; *yāñra*—of whom; *līlā-guṇa*—attributes and pastimes; *gāna*—chanting.

TRANSLATION

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuṇṭha sing of His qualities and pastimes.

TEXT 223

যাঁর মাদুরীতে করে লক্ষ্মী আকর্ষণ ।
রূপগোসাঞি করিয়াছেন সে-রূপ বর্ণন ॥ ২২৩ ॥

yāñra mādhurīte kare lakṣmī ākarṣaṇa
rūpa-gosāñi kariyāchena se-rūpa varṇana

SYNONYMS

yāñra—of whom; *mādhurīte*—by the sweetness; *kare*—does; *lakṣmī*—the goddess of fortune; *ākarṣaṇa*—attraction; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kariyāchena*—has done; *se*—that; *rūpa*—of the beauty; *varṇana*—enunciation.

TRANSLATION

The goddess of fortune is attracted by His sweetness, which Śrīla Rūpa Gosvāmī has described in this way:

PURPORT

Śrīla Rūpa Gosvāmī, in his *Laghu-bhāgavatāmṛta*, has quoted from the *Padma Purāṇa*, where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of

Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she engaged in meditation with austerity, Lakṣmīdevī answered, “I want to be one of Your associates like the *gopīs* in Vṛndāvana.” Hearing this, Lord Śrī Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī 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 Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī are also mentioned in the *Śrīmad-Bhāgavatam* (10.16.36), where the Nāgapatnīs, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a *gopī* and desired the dust of His lotus feet.

TEXT 224

শ্মেরাং ভঙ্গীত্রয়পরিচিতাং সার্চিবিস্তীর্ণদৃষ্টিং
 বংশীস্তাস্থারকিশলয়ামুজ্জ্বলাং চন্দ্রকেন।
 গোবিন্দাখ্যাং হরিতমুমিতঃ কেশিতীর্থোপকণ্ঠে
 মা প্রেক্ষিষ্ঠাস্তব যদি সখে বন্ধুসঙ্ঘেহস্তি রজঃ ॥২২৪॥

smerām bhaṅgī-traya-paricitām sāci-vistīrṇa-dr̥ṣṭim
varṁśī-nyastādharma-kiśalayām ujjalām candrakeṇa
govindākhyām hari-tanum itaḥ keśi-tīrthopakāṅṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti raṅgaḥ

SYNONYMS

smerām—smiling; *bhaṅgī-traya-paricitām*—bent in three places, namely the neck, waist and knees; *sāci-vistīrṇa-dr̥ṣṭim*—with a broad sideways glance; *varṁśī*—on the flute; *nyasta*—placed; *adhara*—lips; *kiśalayām*—newly blossomed; *ujjalām*—very bright; *candrakeṇa*—by the moonshine; *govinda-ākhyām*—named Lord Govinda; *hari-tanum*—the transcendental body of the Lord; *itaḥ*—here; *keśi-tīrtha-upakāṅṭhe*—on the bank of the Yamunā in the neighborhood of the Keśīghāṭa; *mā*—do not; *prekṣiṣṭhāḥ*—glance over; *tava*—your; *yadi*—if; *sakhe*—O dear friend; *bandhu-saṅge*—to worldly friends; *asti*—there is; *raṅgaḥ*—attachment.

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 Yamunā at Keśīghāṭa. 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-rasāmṛta-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. Vidyāpati, 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 Rūpa Gosvāmī 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 Yamunā at Keśīghāṭa, or Keśīghāṭa, in Vṛndāvana and attracts all the *gopīs* to His transcendental loving service.

TEXT 225

সাক্ষাৎ ব্রজেশ্বরুত ইথে নাহি আন ।
যেবা অজে করে তাঁরে প্রতিমা-হেন জ্ঞান ॥ ২২৫ ॥

sākṣāt vrajendra-suta ithe nāhi āna
yebā ajñe kare tāñre pratimā-hena jñāna

SYNONYMS

sākṣāt—directly; *vrajendra-suta*—the son of Nanda Mahārāja; *ithe*—in this matter; *nāhi*—there is not; *āna*—any exception; *yebā*—whatever; *ajñe*—a foolish person; *kare*—does; *tāñre*—unto Him; *pratimā*—as a statue; *hena jñāna*—such a consideration.

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

TEXT 226

সেই অপরাধে তার নাহিক নিস্তার ।
ঘোর নরকেতে পড়ে, কি বলিব আর ॥ ২২৬ ॥

sei aparādhe tāra nāhika nistāra
ghora narakete paḍe, ki baliba āra

SYNONYMS

sei aparādhe—by that offense; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance; *ghora*—terrible; *narakete*—in a hellish condition; *paḍe*—falls down; *ki baliba*—what will I say; *āra*—more.

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* Jīva Gosvāmī 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 Kṛṣṇa and Kṛṣṇa 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 *arcā* 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 *arcā-mūrti*, or form of the Lord in the temple, as nondifferent from the Lord.

The *Padma Purāṇa* 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 *ācāryas*, even the impersonalist Śaṅkarācārya, have recommended the worship of the transcendental form of the Lord. Impersonalists like Śaṅkarācārya recommend the worship of five forms, known as *pañcopāsana*, which include Lord Viṣṇu. Vaiṣṇavas, however, worship the forms of Lord Viṣṇu in His varied manifestations, such as Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rukmiṇī-Kṛṣṇa. Māyāvādīs 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 Śrī Caitanya Mahāprabhu has described them as offenders.

Śrīmad-Bhāgavatam has condemned those who think the body to be the self as *bhauma ijya-dhīḥ*. *Bhauma* means earth, and *ijya-dhīḥ* means worshiper. There are two kinds of *bhauma ijya-dhīḥ*: 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

হেন যে গোবিন্দ প্রভু, পাইনু যাঁহা হৈতে ।
 তাঁহার চরণ-কৃপা কে পারে বর্ণিতে ॥ ২২৭ ॥

*hena ye govinda prabhu, pāinu yāñhā haite
 tāñhāra caraṇa-kṛpā ke pāre varṇite*

SYNONYMS

hena—thus; *ye govinda*—this Lord Govinda; *prabhu*—master; *pāinu*—I got; *yāñhā haite*—from whom; *tāñhāra*—His; *caraṇa-kṛpā*—mercy of the lotus feet; *ke*—who; *pāre*—is able; *varṇite*—to describe.

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityānanda] by whom I have attained the shelter of this Lord Govinda?

TEXT 228

বৃন্দাবনে বৈলে যত বৈষ্ণব-মণ্ডল ।
 কৃষ্ণনাম-পরায়ণ, পরম-মঙ্গল ॥ ২২৮ ॥

*vṛndāvane vaise yata vaiṣṇava-maṇḍala
 kṛṣṇa-nāma-parāyaṇa, parama-maṅgala*

SYNONYMS

vṛndāvane—in Vṛndāvana; *vaise*—there are; *yata*—all; *vaiṣṇava-maṇḍala*—groups of devotees; *kṛṣṇa-nāma-parāyaṇa*—addicted to the name of Lord Kṛṣṇa; *parama-maṅgala*—all-auspicious.

TRANSLATION

All the groups of Vaiṣṇavas who live in Vṛndāvana are absorbed in chanting the all-auspicious name of Kṛṣṇa.

TEXT 229

যাঁর প্রাণধন—নিত্যানন্দ-শ্রীচৈতন্য ।
 রাখাকৃষ্ণ-শক্তি বিনে নাহি জানে অশ্র ॥ ২২৯ ॥

*yāhṛa prāṇa-dhana—nityānanda-śrī-caitanya
rādhā-kṛṣṇa-bhakti vine nāhi jāne anya*

SYNONYMS

yāhṛa—whose; *prāṇa-dhana*—life and soul; *nityānanda-śrī-caitanya*—Lord Nityānanda and Śrī Caitanya Mahāprabhu; *rādhā-kṛṣṇa*—to Kṛṣṇa and Rādhārāṇī; *bhakti*—devotional service; *vine*—except; *nāhi jāne anya*—do not know anything else.

TRANSLATION

Lord Caitanya and Lord Nityānanda are their life and soul. They do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

TEXT 230

সে বৈষ্ণবের পদরেণু তার পদছায়া ।
অধমেরে দিল প্রভু-মিত্যনিন্দ-দয়া ॥ ২৩০ ॥

*se vaiṣṇavera pada-reṇu, tāra pada-chāyā
adhamere dila prabhu-nityānanda-dayā*

SYNONYMS

se vaiṣṇavera—of all those Vaiṣṇavas; *pada-reṇu*—the dust of the feet; *tāra*—their; *pada-chāyā*—the shade of the feet; *adhamere*—unto this fallen soul; *dila*—gave; *prabhu-nityānanda-dayā*—the mercy of Lord Nityānanda Prabhu.

TRANSLATION

The dust and shade of the lotus feet of the Vaiṣṇavas have been granted to this fallen soul by the mercy of Lord Nityānanda.

TEXT 231

‘তাঁহা সর্ব লভ্য হয়’—প্রভুর বচন ।
সেই সূত্র—এই তার কৈল বিবরণ ॥ ২৩১ ॥

*‘tāṅhā sarva labhya haya’—prabhura vacana
sei sūtra—ei tāra kaila vivaraṇa*

SYNONYMS

tāṅhā—at that place; *sarva*—everything; *labhya*—obtainable; *haya*—is; *prabhura*—of the Lord; *vacana*—the word; *sei sūtra*—that synopsis; *ei*—this; *tāra*—His; *kaila vivaraṇa*—has been described.

TRANSLATION

Lord Nityānanda said, “In Vṛndāvana all things are possible.” Here I have explained His brief statement in detail.

TEXT 232

সে সব পাইলু আমি বৃন্দাবনে আয় ।
সেই সব লভ্য এই প্রভুর কৃপায় ॥ ২৩২ ॥

se saba pāinu āmi vṛndāvane āya
sei saba labhya ei prabhura kṛpāya

SYNONYMS

se saba—all this; *pāinu*—got; *āmi*—I; *vṛndāvane*—to Vṛndāvana; *āya*—coming; *sei saba*—all this; *labhya*—obtainable; *ei*—this; *prabhura kṛpāya*—by the mercy of Lord Nityānanda.

TRANSLATION

I have attained all this by coming to Vṛndāvana, and this was made possible by the mercy of Lord Nityānanda.

PURPORT

All the inhabitants of Vṛndāvana are Vaiṣṇavas. They are all-auspicious because somehow or other they always chant the holy name of Kṛṣṇa. Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Kṛṣṇa 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 Rādhā or Kṛṣṇa. Thus directly or indirectly they are auspicious.

The present city of Vṛndāvana has been established by the Gauḍīya Vaiṣṇavas since the six Gosvāmīs went there and directed the construction of their different temples. Of all the temples in Vṛndāvana, ninety percent belong to the Gauḍīya Vaiṣṇava sect, the followers of the teachings of Lord Caitanya Mahāprabhu and Nityānanda, and seven temples are very famous. The inhabitants of Vṛndāvana do not know anything but the worship of Rādhā and Kṛṣṇa. In recent years some unscrupulous so-called priests known as caste *gosvāmīs* have introduced the worship of demigods privately, but no genuine and rigid Vaiṣṇavas participate in this. Those who are serious about the Vaiṣṇava method of devotional activities do not take part in such worship of demigods.

The Gauḍīya Vaiṣṇavas never differentiate between Rādhā-Kṛṣṇa and Lord Caitanya. They say that since Lord Caitanya is the combined form of Rādhā-Kṛṣṇa, He is not different from Rādhā and Kṛṣṇa. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of

Lord Gaura instead of the names Rādhā and Kṛṣṇa. Thus they purposely differentiate between Lord Caitanya and Rādhā-Kṛṣṇa. According to them, the system of *nadīyā-nāgarī*, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Caitanya, but they do not like to worship Rādhā and Kṛṣṇa. They put forward the argument that since Lord Caitanya Himself appeared as Rādhā and Kṛṣṇa combined, there is no necessity of worshiping Rādhā and Kṛṣṇa. Such differentiation by so-called devotees of Lord Caitanya Mahāprabhu is considered disruptive by pure devotees. Anyone who differentiates between Rādhā-Kṛṣṇa and Gaurāṅga is to be considered a plaything in the hands of *māyā*.

There are others who are against the worship of Caitanya Mahāprabhu, thinking Him mundane. But any sect that differentiates between Lord Caitanya Mahāprabhu and Rādhā-Kṛṣṇa, either by worshiping Rādhā-Kṛṣṇa as distinct from Lord Caitanya or by worshiping Lord Caitanya but not Rādhā-Kṛṣṇa, is in the group of *prākṛta-sahajiyās*.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Caitanya-caritāmṛta*, predicts in verses 225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Rādhā-Kṛṣṇa, and although they will call themselves devotees of Lord Caitanya, they will also give up the worship of Caitanya Mahāprabhu and fall down into material activities. For the real worshipers of Lord Caitanya, the ultimate goal of life is to worship Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 233

আপনার কথা লিখি নিরলজ্জ হইয়া ।
নিত্যানন্দগুণে লেখায় উন্মত্ত করিয়া ॥ ২৩৩ ॥

āpanāra kathā likhi nirlajja ha-iyā
nityānanda-guṇe lekhāya unmatta kariyā

SYNONYMS

āpanāra—personal; *kathā*—description; *likhi*—I write; *nirlajja ha-iyā*—being shameless; *nityānanda-guṇe*—the attributes of Nityānanda; *lekhāya*—cause to write; *unmatta kariyā*—making like a madman.

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityānanda, making me like a madman, force me to write these things.

TEXT 234

নিত্যানন্দ-প্রভুর গুণ-মহিমা অপার ।
'সহস্রবদনে' শেষ নাহি পায় বীর ॥ ২৩৪ ॥

nityānanda-prabhura guṇa-mahimā apāra
'sahasra-vadane' *śeṣa nāhi pāya yāhṛa*

SYNONYMS

nityānanda-prabhura—of Lord Nityānanda; *guṇa-mahimā*—glories of transcendental attributes; *apāra*—unfathomable; *sahasra-vadane*—in thousands of mouths; *śeṣa*—ultimate end; *nāhi*—does not; *pāya*—get; *yāhṛa*—whose.

TRANSLATION

The glories of Lord Nityānanda's transcendental attributes are unfathomable. Even Lord Śeṣa with His thousands of mouths cannot find their limit.

TEXT 235

শ্রীরূপ-রঘুনাথ-পদে ষার আশ ।

চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৩৫ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifth Chapter, describing the glories of Lord Nityānanda Balarāma.

CHAPTER 6

The truth of Advaita Ācārya 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 Mahā-Viṣṇu, and the material causal activities are caused by another form of Mahā-Viṣṇu, 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

বন্দে তং শ্রীমদবৈতাচার্যমদ্ভুতচেষ্টিতম্ ।
যস্য প্রসাদাদজ্ঞোহপি তৎস্বরূপং নিরূপয়েৎ ॥ ১ ॥

*vande taṁ śrīmad-advaitācāryam adbhuta-ceṣṭitam
yasya prasādād ajño 'pi tat-svarūpaṁ nirūpayet*

SYNONYMS

vande—I offer my respectful obeisances; *taṁ*—unto Him; *śrīmat*—with all opulences; *advaita-ācāryam*—Śrī Advaita Ācārya; *adbhuta-ceṣṭitam*—whose activities are wonderful; *yasya*—of whom; *prasādāt*—by the mercy; *ajñaḥ api*—even a foolish person; *tat-svarūpam*—His characteristics; *nirūpayet*—may describe.

TRANSLATION

I offer my respectful obeisances to Śrī Advaita Ācārya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়দ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu.

TEXT 3

পঞ্চ শ্লোকে কহিল শ্রীনিত্যানন্দ-তত্ত্ব ।
শ্লোকদ্বয়ে কহি অদ্বৈতাচার্যের মহত্ত্ব ॥ ৩ ॥

pañca śloke kahila śrī-nityānanda-tattva
śloka-dvaye kahi advaitācāryera mahattva

SYNONYMS

pañca śloke—in five verses; *kahila*—described; *śrī-nityānanda-tattva*—the truth of Śrī Nityānanda; *śloka-dvaye*—in two verses; *kahi*—I describe; *advaita-ācāryera*—of Advaita Ācārya; *mahattva*—the glories.

TRANSLATION

In five verses I have described the principle of Lord Nityānanda. Then in the following two verses I describe the glories of Śrī Advaita Ācārya.

TEXT 4

মহাবিশ্বুর্জগৎকর্তা মায়য়া যঃ সৃজত্যদঃ ।
তস্মাবতার এবায়মদ্বৈতাচার্ষ ঈশ্বরঃ ॥ ৪ ॥

mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya īśvaraḥ

SYNONYMS

mahā-viṣṇuḥ—of the name Mahā-Viṣṇu, the resting place of the efficient cause; *jagat-kartā*—the creator of the cosmic world; *māyayā*—by the illusory energy; *yaḥ*—who; *sṛjati*—creates; *adaḥ*—that universe; *tasya*—His; *avatāraḥ*—incarnation; *eva*—

certainly; *ayam*—this; *advaita-ācāryaḥ*—of the name Advaita Ācārya; *īśvaraḥ*—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.

TEXT 5

অদ্বৈতং হরিগাঈতাদাচার্ষং ভক্তিশংসনাং ।
ভক্তাবতারমীশং তমদ্বৈতাচার্ষমাশ্রয়ে ॥ ৫ ॥

*advaitam hariṅādvaitād
ācāryam bhakti-śaṁsanāt
bhaktāvatāram īśam tam
advaitācāryam āśraye*

SYNONYMS

advaitam—known as Advaita; *hariṅā*—with Lord Hari; *advaitāt*—from being non-different; *ācāryam*—known as Ācārya; *bhakti-śaṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhaktāvatāram*—the incarnation as a devotee; *īśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

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 Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 6

অদ্বৈত-আচার্য গোসাঞি সাক্ষাৎ ইশ্বর ।
যাঁহার মহিমা নাহে জীবের গোচর ॥ ৬ ॥

*advaita-ācārya gosāṅi sākṣāt īśvara
yāñhāra mahimā nahe jīvera gocara*

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *gosāṅi*—the Lord; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *yāñhāra mahimā*—whose glories; *nahe*—not; *jīvera gocara*—within the reach of the understanding of ordinary living beings.

TRANSLATION

Śrī Advaita Ācārya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

TEXT 7

মহাবিশ্ব সৃষ্টি করেন জগদাদি কার্য ।
তঁার অবতার সাক্ষাৎ অদ্বৈত আচার্য ॥ ৭ ॥

*mahā-viṣṇu sṛṣṭi kareṇa jagad-ādi kārya
tāhṛa avatāra sākṣāt advaita ācārya*

SYNONYMS

mahā-viṣṇu—the original Viṣṇu; *sṛṣṭi*—creation; *kareṇa*—does; *jagad-ādi*—the material world; *kārya*—the occupation; *tāhṛa*—His; *avatāra*—incarnation; *sākṣāt*—directly; *advaita ācārya*—Prabhu Advaita Ācārya.

TRANSLATION

Mahā-Viṣṇu performs all the functions for the creation of the universes. Śrī Advaita Ācārya is His direct incarnation.

TEXT 8

যে পুরুষ সৃষ্টি-স্থিতি করেন মায়ায় ।
অনন্ত ব্রহ্মাণ্ড সৃষ্টি করেন লীলায় ॥ ৮ ॥

*ye puruṣa sṛṣṭi-sthiti kareṇa māyāya
ananta brahmāṇḍa sṛṣṭi kareṇa līlāya*

SYNONYMS

ye puruṣa—that personality who; *sṛṣṭi-sthiti*—creation and maintenance; *kareṇa*—performs; *māyāya*—through the external energy; *ananta brahmāṇḍa*—unlimited universes; *sṛṣṭi*—creation; *kareṇa*—does; *līlāya*—by pastimes.

TRANSLATION

That puruṣa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

TEXT 9

ইচ্ছায় অনন্ত মূর্তি করেন প্রকাশ ।
এক এক মূর্তে করেন ব্রহ্মাণ্ডে প্রবেশ ॥ ৯ ॥

*icchāya ananta mūrti karena prakāśa
eka eka mūrte karena brahmāṇḍe praveśa*

SYNONYMS

icchāya—by His will; *ananta mūrti*—unlimited forms; *karena*—does; *prakāśa*—manifestation; *eka eka*—each and every; *mūrte*—form; *karena*—does; *brahmāṇḍe*—within the universe; *praveśa*—entrance.

TRANSLATION

By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

TEXT 10

সে পুরুষের অংশ—অষ্টৈত, নাহি কিছু ভেদ ।
শরীর-বিশেষ তাঁর,—নাহিক বিচ্ছেদ ॥ ১০ ॥

se puruṣera aṁśa—*advaita, nāhi kichu bheda*
śarīra-viśeṣa tāṅra—*nāhika viccheda*

SYNONYMS

se—that; *puruṣera*—of the Lord; *aṁśa*—part; *advaita*—Advaita Ācārya; *nāhi*—not; *kichu*—any; *bheda*—difference; *śarīra-viśeṣa*—another specific transcendental body; *tāṅra*—of Him; *nāhika viccheda*—there is no separation.

TRANSLATION

Śrī Advaita Ācārya is a plenary part of that puruṣa and so is not different from Him. Indeed, Śrī Advaita Ācārya is not separate but is another form of that puruṣa.

TEXT 11

সহায় করেন তাঁর লইয়া ‘প্রধান’ ।
কোটি ব্রহ্মাণ্ড করেন ইচ্ছায় নির্মাণ ॥ ১১ ॥

sahāya karena tāṅra la-iyā ‘pradhāna’
koṭi brahmāṇḍa karena icchāya nirmāṇa

SYNONYMS

sahāya karena—He helps; *tāṅra*—His; *la-iyā*—with; *pradhāna*—the material energy; *koṭi-brahmāṇḍa*—millions of universes; *karena*—does; *icchāya*—only by the will; *nirmāṇa*—creation.

TRANSLATION

He [Advaita Ācārya] helps in the pastimes of the puruṣa, with whose material energy and by whose will He creates innumerable universes.

TEXT 12

ଜଗତ୍-ମଙ୍ଗଳ ଅଦୈତ, ମନ୍ତ୍ରନ-ଗୁଣଧାମ ।

ମଙ୍ଗଳ-ଚରିତ୍ର ସଦା, 'ମଙ୍ଗଳ' ଯାଁର ନାମ ॥ ୧୨ ॥

*jagat-maṅgala advaita, maṅgala-guṇa-dhāma
maṅgala-caritra sadā, 'maṅgala' yāñra nāma*

SYNONYMS

jagat-maṅgala—all-auspicious to the world; *advaita*—Ādvaita Ācārya; *maṅgala-guṇa-dhāma*—the reservoir of all auspicious attributes; *maṅgala-caritra*—all characteristics are auspicious; *sadā*—always; *maṅgala*—auspicious; *yāñra nāma*—whose name.

TRANSLATION

Śrī Advaita Ācārya is all-auspicious to the world, for He is a reservoir of all-auspicious attributes. His characteristics, activities and name are always auspicious.

PURPORT

Śrī Advaita Prabhu, who is an incarnation of Mahā-Viṣṇu, is an *ācārya*, or teacher. All His activities and all the other activities of Viṣṇu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Viṣṇu also becomes auspicious simultaneously. Therefore, since Lord Viṣṇu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Viṣṇu 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 Viṣṇu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Viṣṇu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Viṣṇu and being punished by Lord Viṣṇu are one and the same because all the activities of Viṣṇu are absolute. According to some, Maṅgala was another name of Advaita Prabhu. As the causal incarnation, or Lord Viṣṇu'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 Viṣṇu form. Everyone should try to understand the real identity of Lord Viṣṇu, for by such knowledge one can attain the highest stage of perfection.

TEXT 13

কোটি অংশ, কোটি শক্তি, কোটি অবতার ।
এত লঞা সৃজে পুরুষ সকল সংসার ॥ ১৩ ॥

koṭi aṁśa, koṭi śakti, koṭi avatāra
eta lañā sṛje puruṣa sakala saṁsāra

SYNONYMS

koṭi aṁśa—millions of parts and parcels; *koṭi śakti*—millions and millions of energies; *koṭi avatāra*—millions upon millions of incarnations; *eta*—all this; *lañā*—taking; *sṛje*—creates; *puruṣa*—the original person, Mahā-Viṣṇu; *sakala saṁsāra*—all the material world.

TRANSLATION

Mahā-Viṣṇu creates the entire material world, with millions of His parts, energies and incarnations.

TEXT 14-15

মায়া যৈছে দুই অংশ—‘নিমিত্ত’, ‘উপাদান’ ।
মায়া—‘নিমিত্ত’-হেতু, উপাদান—‘প্রধান’ ॥ ১৪ ॥
পুরুষ ঈশ্বর এঁছে দ্বিমূর্তি হইয়া ।
বিশ্ব-সৃষ্টি করে ‘নিমিত্ত’ ‘উপাদান’ লঞা ॥ ১৫ ॥

māyā yaiche dui aṁśa—‘nimitta’, ‘upādāna’
māyā—‘nimitta’-hetu, upādāna—‘pradhāna’

puruṣa īśvara aiche dvi-mūrti ha-iyā
viśva-sṛṣṭi kare ‘nimitta’ ‘upādāna’ lañā

SYNONYMS

māyā—the external energy; *yaiche*—as; *dui aṁśa*—two parts; *nimitta*—the cause; *upādāna*—the ingredients; *māyā*—the material energy; *nimitta-hetu*—original cause; *upādāna*—ingredients; *pradhāna*—immediate cause; *puruṣa*—the person Lord Viṣṇu; *īśvara*—the Supreme Personality of Godhead; *aiche*—in that way; *dvi-mūrti ha-iyā*—taking two forms; *viśva-sṛṣṭi kare*—creates this material world; *nimitta*—the original cause; *upādāna*—the material cause; *lañā*—with.

TRANSLATION

Just as the external energy consists of two parts—the efficient cause [nimitta] and the material cause [upādāna], māyā being the efficient cause and pradhāna the material cause—so Lord Viṣṇu, 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 all-blissful, eternal, all-knowing 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 Vaikuṅṭhas as well as His personal abode, known as Goloka Vṛndāvana. 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 Vaikuṅṭhas 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 Vedānta philosophers, and the second is supported by the atheistic philosophical system of the Sāṅkhya *smṛti*, which directly opposes the Vedāntic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sāṅkhya 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 Sāṅkhyites are against the conclusion of Vedānta 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-gītā*, 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 Vaiṣṇava philosopher Śrīla Baladeva Vidyābhūṣaṇa has very nicely explained the materialistic conclusion in his *Govinda-bhāṣya* on the *Vedānta-sūtra*. He writes as follows:

“The Sāṅkhya 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 *puruṣa*, 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 *prakṛti*, 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 Sāṅkhya 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

puruṣa, 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 *puruṣa*, 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 *puruṣa*, the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sāṅkhya philosophy, after describing the nature of *prakṛti* (material nature) and *puruṣa* (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, *puruṣa*, there are powers of control and enjoyment. When the *puruṣa* 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 Sāṅkhya philosophy the *puruṣa* is described to be always indifferent to the activities of *prakṛti*.

“The Sāṅkhya philosopher accepts three kinds of evidences, namely 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 perceptual evidence or authorized traditional evidence. The Sāṅkhya system of philosophy identifies three kinds of procedures—namely, *parimāṇāt* (transformation), *samanvayāt* (adjustment) and *śaktitah* (performance of energies)—as the causes of the cosmic manifestation.”

Śrīla Baladeva Vidyābhūṣaṇa, in his commentary on the *Vedānta-sūtra*, has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sāṅkhya 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 Sāṅkhyaite, 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. Śrīla Baladeva Vidyābhūṣaṇa has therefore enunciated the nature of *pradhāna* 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 *Bṛhad-āraṇyaka Upaniṣad*, 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 *puruṣa*, according to Sāṅkhya 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 *Bṛhad-āraṇyaka Upaniṣad*—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-gītā* also further affirms:

*puruṣaḥ prakṛti-stho hi
bhuñkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu*

'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 *pradhāna*, matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts cannot, therefore, be accepted. Matter is called *prakṛti*, which refers to female energy. A woman is *prakṛti*, a female. A female cannot produce a child without the association of a *puruṣa*, a man. The *puruṣa* 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 *puruṣa*, the male, is the cause of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakaśāyī Viṣṇu 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-saṁhitā* 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 *Bhagavad-gītā* (9.10), where the Lord says, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*: ‘This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings.’ The Supreme Lord says, *mayādhyakṣeṇa* (‘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-gītā*’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-smṛiti*, the Supreme Personality of Godhead is said to be the ultimate creator. The *Manu-smṛiti* is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the *Manu-smṛiti* 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 nonmanifested 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, Brahmā. The great Parāśara Ṛṣi has also confirmed this in the *Viṣṇu Purāṇa*. He says that the cosmic manifestation visible to us is produced from Lord Viṣṇu 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 Viṣṇu 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 Vāsudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in *Bhagavad-gītā* 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 Vāsudeva 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 Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

“A Vedic injunction states, *sarve vedā yat padamānanti*: all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, *nārāyaṇa-parā vedāḥ*: the Vedas are meant for understanding Nārāyaṇa, the Supreme Lord. Similarly, *Bhagavad-gītā* also confirms, *vedaiḥ ca sarvair aham eva vedyah*: by all the Vedas, Kṛṣṇa is to be known. Therefore, the main purpose of understanding the Vedas, performing Vedic sacrifices and speculating on the *Vedānta-sūtras* is to understand Kṛṣṇa. Accepting the impersonalist 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 Parāśara 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 Devahūti. 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 Vāsudeva. The *Padma Purāṇa* gives evidence that the Supreme Personality of Godhead Vāsudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sāṅkhya philosophy, teaches all the demigods and a *brāhmaṇa* of the name Āsuri. 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 *Vedānta-sūtras*.”

TEXT 16

আপনে পুরুষ—বিশ্বের ‘নিমিত্ত’-কারণ ।
অদ্বৈত-রূপে ‘উপাদান’ হন নারায়ণ ॥ ১৬ ॥

āpane puruṣa—viśvera ‘nimitta’-kāraṇa
advaita-rūpe ‘upādāna’ hana nārāyaṇa

SYNONYMS

āpane—personally; *puruṣa*—Lord Viṣṇu; *viśvera*—of the entire material world; *nimitta kāraṇa*—the original cause; *advaita-rūpe*—in the form of Advaita; *upādāna*—the material cause; *hana*—becomes; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

Lord Viṣṇu Himself is the efficient [nimitta] cause of the material world, and Nārāyaṇa in the form of Śrī Advaita is the material cause [upādāna].

TEXT 17

‘নিমিত্তাংশে’ করে তেঁহো মায়াতে ঐক্সণ ।
‘উপাদান’ অদ্বৈত করেন ব্রহ্মাণ্ড-সৃজন ॥ ১৭ ॥

‘nimittāṅṣe’ kare teṅho māyāte īkṣaṇa
‘upādāna’ advaita karena brahmāṇḍa-sṛjana

SYNONYMS

nimitta-aṅṣe—in the portion as the original cause; *kare*—does; *teṅho*—He; *māyāte*—in the external energy; *īkṣaṇa*—glancing; *upādāna*—the material cause; *advaita*—Advaita Ācārya; *karena*—does; *brahmāṇḍa-sṛjana*—creation of the material world.

TRANSLATION

Lord Viṣṇu, in His efficient aspect, glances over the material energy, and Śrī Advaita, as the material cause, creates the material world.

TEXT 18

যত্বেপি সাংখ্য মানে, 'প্রধান'— কারণ ।

জড় হইতে কভু নহে জগৎ-সৃজন ॥ ১৮ ॥

*yadyapi sāṅkhya māne, 'pradhāna'—kāraṇa
jaḍa ha-ite kabhu nahe jagat-sṛjana*

SYNONYMS

yadyapi—although; *sāṅkhya*—Sāṅkhya philosophy; *māne*—accepts; *pradhāna*—ingredients; *kāraṇa*—cause; *jaḍa ha-ite*—from matter; *kabhu*—at any time; *nahe*—there is not; *jagat-sṛjana*—the creation of the material world.

TRANSLATION

Although the Sāṅkhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

TEXT 19

নিজ সৃষ্টিশক্তি প্রভু সঞ্চারে প্রধানে ।

ঈশ্বরের শক্ত্যে তবে হয়ে ত' নির্মাণে ॥ ১৯ ॥

*nija sṛṣṭi-śakti prabhu sañcāre pradhāne
īśvarera śaktye tabe haye ta' nirmāṇe*

SYNONYMS

nija—own; *sṛṣṭi-śakti*—power for creation; *prabhu*—the Lord; *sañcāre*—infuses; *pradhāne*—in the ingredients; *īśvarera śaktye*—by the power of the Lord; *tabe*—then; *haye*—there is; *ta'*—certainly; *nirmāṇe*—the beginning of creation.

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

TEXT 20

অর্ধৈতরূপে করে শক্তি-সঞ্চারণ ।

অতএব অর্ধৈত হইলেন মুখ্য কারণ ॥ ২০ ॥

*advaita-rūpe kare śakti-sañcāraṇa
ataeva advaita hayena mukhya kāraṇa*

SYNONYMS

advaita-rūpe—in the form of Advaita Ācārya; *kare*—does; *śakti-sañcāraṇa*—infusion of the energy; *ataeva*—therefore; *advaita*—Advaita Ācārya; *hayena*—is; *mukhya kāraṇa*—the original cause.

TRANSLATION

In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

TEXT 21

অধৈত-আচার্য—কোটিব্রহ্মাণ্ডের কর্তা ।
আর এক এক মূর্ত্যে ব্রহ্মাণ্ডের ভর্তা ॥ ২১ ॥

*advaita-ācārya koṭi-brahmāṇḍera kartā
āra eka eka mūrtye brahmāṇḍera bhartā*

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *koṭi-brahmāṇḍera kartā*—the creator of millions and millions of universes; *āra*—and; *eka eka*—each and every; *mūrtye*—by expansions; *brahmāṇḍera bhartā*—maintainer of the universe.

TRANSLATION

Śrī Advaita Ācārya is the creator of millions and millions of universes, and by His expansions [as Garbhodakaśāyī Viṣṇu] He maintains each and every universe.

TEXT 22

সেই নারায়ণের মুখ্য অঙ্গ,— অধৈত ।
'অঙ্গ'-শব্দে অংশ করি' কহে ভাগবত ॥ ২২ ॥

*sei nārāyaṇera mukhya aṅga,—advaita
'aṅga'-śabde aṅśa kari' kahe bhāgavata*

SYNONYMS

sei—that; *nārāyaṇera*—of Lord Nārāyaṇa; *mukhya aṅga*—the primary part; *advaita*—Advaita Ācārya; *aṅga-śabde*—by the word *aṅga*; *aṅśa kari*—taking as a plenary portion; *kahe*—says; *bhāgavata*—Śrīmad-Bhāgavatam.

TRANSLATION

Śrī Advaita is the principal limb [aṅga] of Nārāyaṇa. Śrīmad-Bhāgavatam speaks of “limb” [aṅga] as “a plenary portion” [aṁśa] of the Lord.

TEXT 23

নারায়ণস্বং ন হি সর্বদেহিনামাস্মাত্ত্বধীশাখিল-লোকসাক্ষী ।

নারায়ণোহঙ্কং নর-ভূ-জলায়নাভ্রুচাপি সত্যং ন তবৈব মায়ী ॥ ২৩ ॥

*nārāyaṇas tvam̐ na hi sarva-dehinām
āt̐māsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tat cāpi satyaṁ na tavaiva māyā*

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *āt̐mā*—the Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tat*—that; *ca*—and; *api*—certainly; *satyam*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

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, Nārāyaṇa? ‘Nārāyaṇa’ refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā.”

PURPORT

This text is from the *Śrīmad-Bhāgavatam* (10.14.14).

TEXT 24

ঈশ্বরের ‘অঙ্গ’ অংশ—চিদানন্দময় ।

মায়ার সম্বন্ধ নাহি’ এই শ্লোকে কয় ॥ ২৪ ॥

īśvarera 'aṅga' aṁśa—*cid-ānanda-maya*
māyāra sambandha nāhi' ei śloke kaya

SYNONYMS

īśvarera—of the Lord; *aṅga*—limb; *aṁśa*—part; *cid-ānanda-maya*—all-spiritual; *māyāra*—of the material energy; *sambandha*—relationship; *nāhi'*—there is not; *ei śloke*—this verse; *kaya*—says.

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

‘অংশ’ না কহিয়া, কেনে কহ তাঁরে ‘অঙ্গ’ ।
‘অংশ’ হৈতে ‘অঙ্গ’, যাতে হয় অন্তরঙ্গ ॥ ২৫ ॥

‘aṅśa’ nā kahiyā, kene kaha tāṅre ‘aṅga’
‘aṅśa’ haite ‘aṅga,’ yāte haya antaraṅga

SYNONYMS

aṅśa—part; *nā kahiyā*—not saying; *kene*—why; *kaha*—you say; *tāṅre*—Him; *aṅga*—limb; *aṅśa haite*—than a part; *aṅga*—limb; *yāte*—because; *haya*—is; *antaraṅga*—more.

TRANSLATION

Why has Śrī Advaita been called a limb and not a part? The reason is that “limb” implies greater intimacy.

TEXT 26

মহাবিকুর অংশ—অর্থেত গুণধাম ।
কৈশরে অভেদ, তেঞি ‘অর্থেত’ পূর্ণ নাম ॥ ২৬ ॥

mahā-viṣṇura aṅśa—*advaita guṇa-dhāma*
iśvare abheda, teṅi ‘advaita’ pūrṇa nāma

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *aṅśa*—part; *advaita*—Advaita Ācārya; *guṇa-dhāma*—reservoir of all attributes; *iśvare*—from the Lord; *abheda*—nondifferent; *teṅi*—therefore; *advaita*—nondifferent; *pūrṇa nāma*—full name.

TRANSLATION

Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with that Lord.

TEXT 27

পূর্বে যৈছে কৈল সর্ব-বিশ্বের স্রজন ।
অবতারি’ কৈল এবে ভক্তি-প্রবর্তন ॥ ২৭ ॥

pūrve yaiche kaila sarva-viśvera sṛjana
avatari’ kaila ebe bhakti-pravartana

SYNONYMS

pūrve—formerly; *yaiche*—as; *kaila*—performed; *sarva*—all; *viśvera*—of the universes; *śṛjana*—creation; *avatari*—taking incarnation; *kaila*—did; *ebe*—now; *bhakti-pravartana*—inauguration of the *bhakti* cult.

TRANSLATION

As He had formerly created all the universes, now He descended to introduce the path of *bhakti*.

TEXT 28

জীব নিস্তারিল কৃষ্ণভক্তি করি' দান ।

গীতা-ভাগবতে কৈল ভক্তির ব্যাখ্যান ॥ ২৮ ॥

jīva nistārila kṛṣṇa-bhakti kari' dāna
gītā-bhāgavate kaila bhaktira vyākhyāna

SYNONYMS

jīva—the living entities; *nistārila*—delivered; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *kari*—making; *dāna*—gift; *gītā-bhāgavate*—in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*; *kaila*—performed; *bhaktira vyākhyāna*—explanation of devotional service.

TRANSLATION

He delivered all living beings by offering the gift of *kṛṣṇa-bhakti*. He explained *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* in the light of devotional service.

PURPORT

Although Śrī Advaita Prabhu is an incarnation of Viṣṇu, 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 Nityānanda also manifested the same principle, although They also belong to the category of Viṣṇu. If Lord Caitanya, Lord Nityānanda and Advaita Prabhu had exhibited Their all-powerful Viṣṇu potencies within this material world, people would have become greater impersonalists, monists and self-worshippers 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 Ācārya especially intended to teach the conditioned souls about devotional service. The word *ācārya* means “teacher.” The special function of such a teacher is to make people Kṛṣṇa conscious. A bona fide teacher following in the footsteps of Advaita Ācārya has no other business than to spread the principles of Kṛṣṇa consciousness all over the world. The real qualification of an *ācārya* is that he presents himself as a servant of the Supreme.

Such a bona fide *ācārya* can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an *ācārya* to defy such imposters posing as God before the innocent public.

TEXT 29

ভক্তি-উপদেশ বিনু তাঁর নাহি কার্য ।
অতএব নাম হৈল ‘অদ্বৈত আচার্য’ ॥ ২৯ ॥

bhakti-upadeśa vinu tāñra nāhi kārya
ataeva nāma haila ‘advaita ācārya’

SYNONYMS

bhakti-upadeśa—instruction of devotional service; *vinu*—without; *tāñra*—His; *nāhi*—there is not; *kārya*—occupation; *ataeva*—therefore; *nāma*—the name; *haila*—became; *advaita ācārya*—the supreme teacher (*ācārya*) Advaita Prabhu.

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya.

TEXT 30

বৈষ্ণবের গুরু তেঁহো জগতের আর্ঘ্য ।
দুইনাম-মিলনে হৈল ‘অদ্বৈত-আচার্য’ ॥ ৩০ ॥

vaiṣṇavera guru teñho jagatera ārya
dui-nāma-milane haila ‘advaita-ācārya’

SYNONYMS

vaiṣṇavera—of the devotees; *guru*—spiritual master; *teñho*—He; *jagatera ārya*—the most respectable personality in the world; *dui-nāma-milane*—by combining the two names; *haila*—there was; *advaita-ācārya*—the name Advaita Ācārya.

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 Ācārya.

PURPORT

Śrī Advaita Ācārya is the prime spiritual master of the Vaiṣṇavas, and He is worshipable by all Vaiṣṇavas. Devotees and Vaiṣṇavas must follow in the footsteps of Advaita Ācārya, for by so doing one can actually engage in the devotional service of the Lord.

TEXT 31

কমল-নয়নের ভেঁহো, যাতে ‘অঙ্গ’, ‘অংশ’ ।
‘কমলাক্ষ’ করি ধরে নাম অবতংস ॥ ৩১ ॥

*kamala-nayanera teñho, yāte ‘aṅga’, ‘aṅśa’
‘kamaḷākṣa’ kari dhare nāma avataṅsa*

SYNONYMS

kamala-nayanera— of the lotus-eyed; *teñho*— He; *yāte*—since; *aṅga*—limb; *aṅśa*—part; *kamala-akṣa*—the lotus-eyed; *kari*—accepting that; *dhare*—takes; *nāma*—the name; *avataṅsa*—partial expansion.

TRANSLATION

Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalākṣa.

TEXT 32

ঈশ্বরসারূপ্য পায় পারিষদগণ ।
চতুর্ভূজ, পীতবাস, যৈছে নারায়ণ ॥ ৩২ ॥

*īṣvara-sārūpya pāya pāriṣada-gaṇa
catur-bhuja, pīta-vāsa, yaiche nārāyaṇa*

SYNONYMS

īṣvara-sārūpya—the same bodily features as the Lord; *pāya*—gets; *pāriṣada-gaṇa*—the associates; *catur-bhuja*—four hands; *pīta-vāsa*—yellow dress; *yaiche*—just as; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Nārāyaṇa.

TEXT 33

অদ্বৈত-আচার্য—ঈশ্বরের অংশবর্ষ ।
তঁার তত্ত্ব-নাম-গুণ, সকলি আশ্চর্য ॥ ৩৩ ॥

*advaita-ācārya—īṣvarera aṅśa-varya
tāñra tattva-nāma-guṇa, sakali āścarya*

SYNONYMS

advaita-ācārya—Advaita Ācārya Prabhu; *īśvarera*—of the Supreme Lord; *aṁśa-varya*—principal part; *tāñra*—His; *tattva*—truths; *nāma*—names; *guṇa*—attributes; *sakali*—all; *āścarya*—wonderful.

TRANSLATION

Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

TEXT 34

যাঁহার তুলসীজলে, যাঁহার হুঙ্কারে ।
স্বগণ সহিতে চৈতন্যের অবতারে ॥ ৩৪ ॥

yāñhāra tulasī-jale, yāñhāra huñkāre
sva-gaṇa sahite caitanyera avatāre

SYNONYMS

yāñhāra—whose; *tulasī-jale*—by *tulasī* leaves and Ganges water; *yāñhāra*—of whom; *huñkāre*—by the loud voice; *sva-gaṇa*—His personal associates; *sahite*—accompanied by; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *avatāre*—in the incarnation.

TRANSLATION

He worshiped Kṛṣṇa with *tulasī* leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates.

TEXT 35

যাঁর দ্বারা কৈল প্রভু কীর্তন প্রচার ।
যাঁর দ্বারা কৈল প্রভু জগৎ নিস্তার ॥ ৩৫ ॥

yāñra dvārā kaila prabhu kīrtana pracāra
yāñra dvārā kaila prabhu jagat nistāra

SYNONYMS

yāñra dvārā—by whom; *kaila*—did; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kīrtana pracāra*—spreading of the *sañkīrtana* movement; *yāñra dvārā*—by whom; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *jagat nistāra*—deliverance of the entire world.

TRANSLATION

It is through Him [Advaita Ācārya] that Lord Caitanya spread the sāṅkīrtana movement and through Him that He delivered the world.

TEXT 36

আচার্য গোসাঞির গুণ-মহিমা অপার ।
জীবকীট কোথায় পাইবেক তার পার ॥ ৩৬ ॥

*ācārya gosāñira guṇa-mahimā apāra
jīva-kīṭa kothāya pāibeka tāra pāra*

SYNONYMS

ācārya gosāñira—of Advaita Ācārya; *guṇa-mahimā*—the glory of the attributes; *apāra*—unfathomable; *jīva-kīṭa*—a living being who is just like a worm; *kothāya*—where; *pāibeka*—will get; *tāra*—of that; *pāra*—the other side.

TRANSLATION

The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them?

TEXT 37

আচার্য গোসাঞি চৈতন্যের মুখ্য অঙ্গ ।
আর এক অঙ্গ তাঁর প্রভু নিত্যানন্দ ॥ ৩৭ ॥

*ācārya gosāñi caitanyera mukhya aṅga
āra eka aṅga tāra prabhu nityānanda*

SYNONYMS

ācārya gosāñi—Advaita Ācārya; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *mukhya*—primary; *aṅga*—part; *āra*—another; *eka*—one; *aṅga*—part; *tāra*—of Lord Caitanya Mahāprabhu; *prabhu nityānanda*—Lord Nityānanda.

TRANSLATION

Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityānanda Prabhu.

TEXT 38

প্রভুর উপাঙ্গ—শ্রীবাসাদি ভক্তগণ ।
হস্তমুখনেত্র-অঙ্গ চক্রাভঙ্গ-সম ॥ ৩৮ ॥

prabhura upāṅga—Śrīvāsādi bhakta-gaṇa
hasta-mukha-netra-aṅga cakrādy-astra-sama

SYNONYMS

prabhura upāṅga—Lord Caitanya’s smaller parts; *śrīvāsa-ādi*—headed by Śrīvāsa; *bhakta-gaṇa*—the devotees; *hasta*—hands; *mukha*—face; *netra*—eyes; *aṅga*—parts of the body; *cakra-ādi*—the disc; *astra*—weapons; *sama*—like.

TRANSLATION

The devotees headed by Śrīvāsa are His smaller limbs. They are like His hands, face, eyes and His disc and other weapons.

TEXT 39

এসব লইয়া চৈতন্যপ্রভুর বিহার ।
এসব লইয়া করেন বাঞ্ছিত প্রচার ॥ ৩৯ ॥

e-saba la-iyā caitanya-prabhura vihāra
e-saba la-iyā karena vāñchita pracāra

SYNONYMS

e-saba—all these; *la-iyā*—taking; *caitanya-prabhura*—of Śrī Caitanya Mahāprabhu; *vihāra*—pastimes; *e-saba*—all of them; *la-iyā*—taking; *karena*—does; *vāñchita pracāra*—spreading His mission.

TRANSLATION

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

TEXT 40

মাধবেন্দ্রপুরীর ইঁহো শিষ্য, এই জ্ঞানে ।
আচার্য-গোসাঞিরে প্রভু গুরু করি’ মানে ॥ ৪০ ॥

mādhavendra-purīra iñho śiṣya, ei jñāne
ācārya-gosāñire prabhu guru kari’ māne

SYNONYMS

mādhavendra-purīra—of Mādhavendra Purī; *iñho*—Advaita Ācārya; *śiṣya*—disciple; *ei jñāne*—by this consideration; *ācārya-gosāñire*—unto Advaita Ācārya; *prabhu*—Śrī Caitanya Mahāprabhu; *guru*—spiritual master; *kari’*—taking as; *māne*—obeys Him.

TRANSLATION

Thinking, “He [Śrī Advaita Ācārya] is a disciple of Śrī Mādhavendra Purī,” Lord Caitanya obeys Him, respecting Him as His spiritual master.

PURPORT

Śrī Mādhavendra Purī is one of the *ācāryas* in the disciplic succession from Madhvācārya. Mādhavendra Purī had two principal disciples, Īśvara Purī and Śrī Advaita Prabhu. Therefore the Gauḍīya-Vaiṣṇava-sampradāya is a disciplic succession from Madhvācārya. This fact has been accepted in the authorized books known as *Gaura-gaṇoddeśa-dīpikā* and *Prameya-ratnāvalī*, as well as by Gopāla Guru Gosvāmī. The *Gaura-gaṇoddeśa-dīpikā* clearly states the disciplic succession of the Gauḍīya Vaiṣṇavas as follows: “Lord Brahmā is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Nārada, Nārada’s disciple is Vyāsa, and Vyāsa’s disciples are Śukadeva Gosvāmī and Madhvācārya. Padmanābha Ācārya is the disciple of Madhvācārya, and Narahari is the disciple of Padmanābha Ācārya. Mādhava is the disciple of Narahari, Akṣobhya is the direct disciple of Mādhava, and Jayatīrtha is the disciple of Akṣobhya. Jayatīrtha’s disciple is Jñānasindhu, and his disciple is Mahānidhi. Vidyānidhi is the disciple of Mahānidhi, and Rājendra is the disciple of Vidyānidhi. Jayadharmā is the disciple of Rājendra. Puruṣottama is the disciple of Jayadharmā. Śrīman Lakṣmīpati is the disciple of Vyāsātīrtha, who is the disciple of Puruṣottama. And Mādhavendra Purī is the disciple of Lakṣmīpati.”

TEXT 41

লৌকিক-লীলাতে ধর্মমর্যাদা-রক্ষণ ।

স্তুতি-ভক্ত্যে করেন তাঁর চরণ বন্দন ॥ ৪১ ॥

laukika-līlāte dharma-maryādā-rakṣaṇa
stuti-bhaktye kareṇa tāra caraṇa vandana

SYNONYMS

laukika—popular; *līlāte*—in pastimes; *dharma-maryādā*—etiquette of religious principles; *rakṣaṇa*—observing; *stuti*—prayers; *bhaktye*—by devotion; *karena*—He does; *tāra*—of Advaita Ācārya; *caraṇa*—lotus feet; *vandana*—worshiping.

TRANSLATION

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Śrī Advaita Ācārya with reverential prayers and devotion.

TEXT 42

চৈতন্যগোস্বামিকে আচার্য করে ‘প্রভু’-জ্ঞান ।

আপনাকে করেন তাঁর ‘দাস’-অভিমান ॥ ৪২ ॥

*caitanya-gosāñike ācārya kare 'prabhu'-jñāna
āpanāke karena tāñra 'dāsa'-abhimāna*

SYNONYMS

caitanya-gosāñike—unto Śrī Caitanya Mahāprabhu; *ācārya*—Advaita Ācārya; *kare*—does; *prabhu-jñāna*—considering His master; *āpanāke*—unto Himself; *karena*—does; *tāñra*—of Śrī Caitanya Mahāprabhu; *dāsa*—as a servant; *abhimāna*—conception.

TRANSLATION

Śrī Advaita Ācārya, however, considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

PURPORT

The *Bhakti-rasāmṛta-sindhu* of Rūpa Gosvāmī explains the superexcellent quality of devotional service as follows:

*brahmānando bhaved eṣa
cet parārdha-guṇīkṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāñu-tulām 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 *Bhāvārtha-dīpikā* states:

*tvat-kathāmṛta-pāthodhau
viharanto mahā-mudaḥ
kurvanti kṛtinaḥ kecic
catur-vargañ tṛṇopamam*

“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 Purāṇa*, in connection with the glorification of the month of Kārttika, it is stated that devotees pray:

*varam deva mokṣam na mokṣāvadhim vā
na cānyam vṛñe 'ham vareśād apīha*

*idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ*

*kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakāṁ me prayaccha
na mokṣe graho me 'sti dāmodareha*

“Dear Lord, always remembering Your childhood pastimes at Vṛndāvana 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 *Hayaśiṅṣya-śrī-nārāyaṇa-vyūha-stava*, in the chapter called *Nārāyaṇa-stotra*, it is stated:

*na dharmāṁ kāmam arthaṁ vā
mokṣaṁ vā varadeśvara
prārthaye tava pādābje
dāsyam evābhikāmaye*

“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.” Nṛsiṁhadeva offered Prahlāda Mahārāja all kinds of benedictions, but Prahlāda Mahārāja 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 Mahārāja Prahlāda by being thus endowed with devotional service. Devotees also offer their respects to Hanumān, who always remained a servant of Lord Rāma. The great devotee Hanumān prayed:

*bhava-bandha-cchide tasyai
spṛhayāmi na muktaye
bhavān prabhur ahaṁ dāsa
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 *Nārada-pañcarātra* it is stated:

*dharmārtha-kāma-mokṣeṣu
necchā mama kadācana
tvat-pāda-pañkajasyādho
jīvitaṁ dīyatāṁ 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 Kulaśekhara, in his very famous book *Mukunda-mālā-stotra*, prays:

*nāhaṁ vande pada-kamalayoḥ dvandvam advandva-hetoḥ
kumbhī-pākaṁ gurum api hare nāraḥ nāpanetum
ramyā-rāmā-mṛdu-tanu-latā-nandane nābhirantuṁ
bhāve bhāve hṛdaya-bhavane bhāvayeyam bhavantam*

“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 *Śrīmad-Bhāgavatam* 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 (*Bhāg.* 3.4.15, 3.25.34, 3.25.36, 4.1.22, 4.9.10 and 4.20.24).

TEXT 43

সেই অভিমান-সুখে আপনা পাসরে ।
‘কৃষ্ণদাস’ হও – জীবে উপদেশ করে ॥ ৪৩ ॥

*sei abhimāna-sukhe āpanā pāsare
'kṛṣṇa-dāsa' hao—jīve upadeśa kare*

SYNONYMS

sei—that; *abhimāna-sukhe*—in the happiness of that conception; *āpanā*—Himself; *pāsare*—He forgets; *kṛṣṇa-dāsa hao*—You are servants of Lord Kṛṣṇa; *jīve*—the living beings; *upadeśa kare*—He instructs.

TRANSLATION

He forgets Himself in the joy of that conception and teaches all living entities, “You are servants of Śrī Caitanya Mahāprabhu.”

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

কৃষ্ণদাস-অভিমাণে যে আনন্দসিন্দু ।
কোটি-ব্রহ্মসুখ নহে তার এক বিন্দু ॥ ৪৪ ॥

*kṛṣṇa-dāsa-abhimāṇe ye ānanda-sindhu
koṭī-brahma-sukha nahe tāra eka bindu*

SYNONYMS

kṛṣṇa-dāsa-abhimāṇe—under this impression of being a servant of Kṛṣṇa; *ye*—that; *ānanda-sindhu*—ocean of transcendental bliss; *koṭī-brahma-sukha*—ten million times the transcendental bliss of becoming one with the Absolute; *nahe*—not; *tāra*—of the ocean of transcendental bliss; *eka*—one; *bindu*—drop.

TRANSLATION

The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

TEXT 45

মুণ্ডি যে চৈতন্যদাস, আর নিত্যানন্দ ।
দাস-ভাব-সম নহে অন্যত্র আনন্দ ॥ ৪৫ ॥

*muṇi ye caitanya-dāsa āra nityānanda
dāsa-bhāva-sama nahe anyatra ānanda*

SYNONYMS

muṇi—I; *ye*—that; *caitanya-dāsa*—servant of Lord Caitanya; *āra*—and; *nityānanda*—of Lord Nityānanda; *dāsa-bhāva*—the emotion of being a servant; *sama*—equal to; *nahe*—not; *anyatra*—anywhere else; *ānanda*—transcendental bliss.

TRANSLATION

He says, “Nityānanda 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

পরমশ্রেয়সী লক্ষ্মী হৃদয়ে বসতি ।
তৈঁহো দাস্ত-সুখ মাগে করিয়া মিনতি ॥ ৪৬ ॥

*parama-preyasī lakṣmī hṛdaye vasati
teṅho dāsya-sukha māge kariyā minati*

SYNONYMS

parama-preyasī—the most beloved; *lakṣmī*—the goddess of fortune; *hṛdaye*—on the chest; *vasati*—residence; *teṅho*—she; *dāsya-sukha*—the happiness of being a maidservant; *māge*—begs; *kariyā*—offering; *minati*—prayers.

TRANSLATION

The most beloved goddess of fortune resides on the chest of Śrī Kṛṣṇa, yet she too, earnestly praying, begs for the joy of service at His feet.

TEXT 47

দাস্ত-ভাবে আনন্দিত পারিষদগণ ।
বিধি, ভব, নারদ আর শুক, সনাতন ॥ ৪৭ ॥

*dāsya-bhāve ānandita pāriṣada-gaṇa
vidhi, bhava, nārada āra śuka, sanātana*

SYNONYMS

dāsya-bhāve—in the conception of being a servant; *ānandita*—very pleased; *pāriṣada-gaṇa*—all the associates; *vidhi*—Lord Brahmā; *bhava*—Lord Śiva; *nārada*—the great sage Nārada; *āra*—and; *śuka*—Śukadeva Gosvāmī; *sanātana*—and Sanātana.

TRANSLATION

All the associates of Lord Kṛṣṇa, such as Brahmā, Śiva, Nārada, Śuka and Sanātana, are very much pleased in the sentiment of servitude.

TEXT 48

নিত্যানন্দ অবধূত সবাতে আগল ।
চৈতন্যের দাস্ত-প্রেমে হইলা পাগল ॥ ৪৮ ॥

*nityānanda avadhūta sabāte āgala
caitanyaera dāsya-preme ha-ilā pāgala*

SYNONYMS

nityānanda avadhūta—the mendicant Lord Nityānanda; *sabāte*—among all; *āgala*—foremost; *caitanyaera dāsya-preme*—in the emotional ecstatic love of being a servant of Śrī Caitanya Mahāprabhu; *ha-ilā pāgala*—became mad.

TRANSLATION

Śrī Nityānanda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

TEXTS 49-50

শ্রীবাস, হরিদাস, রামদাস, গদাধর ।
 মুরারি, মুকুন্দ, চন্দ্রশেখর, বক্রেশ্বর ॥ ৪৯ ॥
 এসব পণ্ডিতলোক পরম-মহত্ব ।
 চৈতন্যের দাস্তে সবায় করয়ে উন্মত্ত ॥ ৫০ ॥

*śrīvāsa, haridāsa, rāmadāsa, gadādhara
 murāri, mukunda, candraśekhara, vakreśvara*

*e-saba paṇḍita-loka parama-mahattva
 caitanyera dāsyē sabāya karaye unmatta*

SYNONYMS

śrīvāsa—Śrīvāsa Ṭhākura; *haridāsa*—Haridāsa Ṭhākura; *rāmadāsa*—Rāmadāsa; *gadādhara*—Gadādhara; *murāri*—Murāri; *mukunda*—Mukunda; *candraśekhara*—Candraśekhara; *vakreśvara*—Vakreśvara; *e-saba*—all of them; *paṇḍita-loka*—very learned scholars; *parama-mahattva*—very much glorified; *caitanyera*—of Śrī Caitanya Mahāprabhu; *dāsyē*—the servitude; *sabāya*—all of them; *karaye unmatta*—makes mad.

TRANSLATION

Śrīvāsa, Haridāsa, Rāmadāsa, Gadādhara, Murāri, Mukunda, Candraśekhara and Vakreśvara are all glorious and are all learned scholars, but the sentiment of servitude to Lord Caitanya makes them mad in ecstasy.

TEXT 51

এই মত গায়, নাচে, করে অট্টহাস ।
 লোকে উপদেশে,—‘হও চৈতন্যের দাস’ ॥ ৫১ ॥

*ei mata gāya, nāce, kare aṭṭahāsa
 loke upadeśe,—‘hao caitanyera dāsa’*

SYNONYMS

ei mata—in this way; *gāya*—chant; *nāce*—dance; *kare*—do; *aṭṭahāsa*—laughing like madmen; *loke*—unto the people in general; *upadeśe*—instruct; *hao*—just become; *caitanyera dāsa*—servants of Śrī Caitanya.

TRANSLATION

Thus they dance, sing, and laugh like madmen, and they instruct everyone, “Just be loving servants of Lord Caitanya.”

TEXT 52

চৈতন্যগোসাঁঞি মোরে করে গুরু-জ্ঞান ।
তথাপিহ মোর হয় দাস-অভিমান ॥ ৫২ ॥

caitanya-gosāṅi more kare guru-jñāna
tathāpiha mora haya dāsa-abhimāna

SYNONYMS

caitanya-gosāṅi—Lord Śrī Caitanya Mahāprabhu; *more*—unto Me; *kare*—does; *guru-jñāna*—consideration as a spiritual master; *tathāpiha*—still; *mora*—My; *haya*—there is; *dāsa-abhimāna*—the conception of being His servant.

TRANSLATION

Śrī Advaita Ācārya thinks, “Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant.”

TEXT 53

কৃষ্ণপ্রেমের এই এক অপূর্ব প্রভাব ।
গুরু-সম-লঘুকে করায় দাস্ত্যভাব ॥ ৫৩ ॥

kṛṣṇa-premera ei eka apūrva prabhāva
guru-sama-laghuke karāya dāsya-bhāva

SYNONYMS

kṛṣṇa-premera—of love of Kṛṣṇa; *ei*—this; *eka*—one; *apūrva prabhāva*—unprecedented influence; *guru*—to those on the level of the spiritual master; *sama*—equal level; *laghuke*—unto the less important; *karāya*—makes; *dāsya-bhāva*—the conception of being a servant.

TRANSLATION

Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Kṛṣṇa.

PURPORT

There are two kinds of devotional service: the way of *pāñcarātrika* regulative principles and the way of *bhāgavata* transcendental loving service. The love of

Godhead of those engaged in *pāñcarātri*ka regulative principles depends more or less on the opulent and reverential platform, but the worship of Rādhā and Kṛṣṇa is purely on the platform of transcendental love. Even persons who play as the superiors of Kṛṣṇa 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 Kṛṣṇa. A vivid example is the service of mother Yaśodā to Kṛṣṇa, which is distinct. In the feature of Nārāyaṇa, 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 Kṛṣṇa 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

ইহার প্রমাণ শুন—শাস্ত্রের ব্যাখ্যান ।
মহদমুভব যাতে স্মৃষ্টি প্রমাণ ॥ ৫৪ ॥

ihāra pramāṇa śuna—śāstrera vyākhyāna
mahad-anubhava yāte sudṛḍha pramāṇa

SYNONYMS

ihāra—of this; *pramāṇa*—evidence; *śuna*—please hear; *śāstrera vyākhyāna*—the description in the revealed scriptures; *mahad-anubhava*—the conception of great souls; *yāte*—by which; *su-dṛḍha*—strong; *pramāṇa*—evidence.

TRANSLATION

For evidence, please listen to the examples described in the revealed scriptures, which are also corroborated by the realization of great souls.

TEXTS 55-56

অন্তের কা কথা, ব্রজে নন্দ মহাশয় ।
তার সম 'গুরু' কৃষ্ণের আর কেহ নয় ॥ ৫৫ ॥
শুদ্ধবাসল্যে ঈশ্বর-জ্ঞান নাহি তার ।
তাহাকেই প্রেমে করায় দাস্য-অনুকার ॥ ৫৬ ॥

anyera kā kathā, vraje nanda mahāśaya
tāra sama 'guru' kṛṣṇera āra keha naya

śuddha-vātsalye īśvara-jñāna nāhi tāra
tāhākei preme karāya dāsya-anukāra

SYNONYMS

anyera—of others; *kā*—what; *kathā*—to speak; *vraje*—in Vṛndāvana; *nanda mahāśaya*—Nanda Mahārāja; *tāra sama*—like him; *guru*—a superior; *kṛṣṇera*—of Lord Kṛṣṇa; *āra*—another; *keha*—anyone; *naya*—not; *śuddha-vātsalye*—in transcendental paternal love; *īśvara-jñāna*—conception of the Supreme Lord; *nāhi*—not; *tāra*—his; *tāhākei*—unto him; *preme*—ecstatic love; *karāya*—makes; *dāsya-anukāra*—the conception of being a servant.

TRANSLATION

Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja 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 Kṛṣṇa.

TEXT 57

তৈঁহো রতি-মতি মাগে কৃষ্ণের চরণে ।
তাহার শ্রীমুখবাণী তাহাতে প্রমাণে ॥ ৫৭ ॥

teṅho rati-mati māge kṛṣṇera caraṇe
tāhāra śrī-mukha-vāṇī tāhāte pramāṇe

SYNONYMS

teṅho—he also; *rati-mati*—affection and attraction; *māge*—begs; *kṛṣṇera caraṇe*—unto the lotus feet of Kṛṣṇa; *tāhāra*—his; *śrī-mukha-vāṇī*—words from his mouth; *tāhāte*—in that; *pramāṇe*—evidence.

TRANSLATION

He too prays for attachment and devotion to the lotus feet of Lord Kṛṣṇa, as the words from his own mouth give evidence.

TEXTS 58-59

শুন উদ্ধব, সত্য, কৃষ্ণ—আমার তনয় ।
তৈঁহো ঈশ্বর—হেন যদি তোমার মনে লয় ॥ ৫৮ ॥
তথাপি তাঁহাতে রহ মোর মনোবৃত্তি ।
তোমার ঈশ্বর-কৃষ্ণে হউক মোর মতি ॥ ৫৯ ॥

śuna uddhava, satya, kṛṣṇa—āmāra tanaya
teṅho īśvara—hena yadi tomāra mane laya

tathāpi tāṅhāte rahu mora mano-vṛtti
tomāra īśvara-kṛṣṇe hauka mora mati

SYNONYMS

śuna uddhava—my dear Uddhava, please hear me; *satya*—the truth; *kṛṣṇa*—Lord Kṛṣṇa; *āmāra tanaya*—my son; *teṅho*—He; *īśvara*—the Supreme Personality of Godhead; *hena*—thus; *yadi*—if; *tomāra*—your; *mane*—the mind; *laya*—takes; *tathāpi*—still; *tānhāte*—unto Him; *rahu*—let there be; *mora*—my; *manaḥ-vṛtti*—mental functions; *tomāra*—your; *īśvara-kṛṣṇe*—to Kṛṣṇa, the Supreme Lord; *hauka*—let there be; *mora*—my; *mati*—attention.

TRANSLATION

“My dear Uddhava, please hear me. In truth Kṛṣṇa 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 Kṛṣṇa.”

TEXT 60

মনসো বৃত্তয়ো ন: স্য: কৃষ্ণাদাম্বুজাশ্রয়া: ।
বাচোহভিধায়িনীর্নাম্নাং কায়স্তৎপ্রস্থগাদিশু ॥৬০॥

manaso vṛttayo naḥ syuḥ
kṛṣṇa-pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnām
kāyas tat-prahvaṇādiṣu

SYNONYMS

manasaḥ—of the mind; *vṛttayaḥ*—activities (thinking, feeling and willing); *naḥ*—of us; *syuḥ*—let there be; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda-ambuja*—the lotus feet; *āśrayāḥ*—those sheltered by; *vācaḥ*—the words; *abhidhāyinīḥ*—speaking; *nāmnām*—of His holy names; *kāyaḥ*—the body; *tat*—to Him; *prahvaṇa-ādiṣu*—bowing down to Him, etc.

TRANSLATION

“May our minds be attached to the lotus feet of your Lord Kṛṣṇa, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

TEXT 61

কর্মভির্ভ্রাম্যমাণানাং যত্র কাপীশ্বরেচ্ছয়া ।
মঙ্গলাচরিতৈর্দানৈ রতিন: কৃষ্ণ ঈশ্বরে ॥৬১॥

karmabhir bhrāmyamāṇānām
yatra kvāpīśvarecchayā
maṅgalācaritair dānai
ratir naḥ kṛṣṇa īśvare

SYNONYMS

karmabhiḥ—by the activities; *bhrāmyamāṇānām*—of those wandering within the material universe; *yatra*—wherever; *kvāpi*—anywhere; *iśvara-icchayā*—by the supreme will of the Personality of Godhead; *maṅgala-ācaritaiḥ*—by auspicious activities; *dānaiḥ*—like charity and philanthropy; *ratih*—the attraction; *naḥ*—our; *kṛṣṇe*—in Kṛṣṇa; *iśvare*—the Supreme Personality of Godhead.

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 Kṛṣṇa to increase.”

PURPORT

These verses from *Śrīmad-Bhāgavatam* (10.47.66-67) were spoken by the denizens of Vṛndāvana, headed by Mahārāja Nanda and his associates, to Uddhava, who had come from Mathurā.

TEXT 62

শ্রীদামাদি ব্রজে যত সখার নিচয় ।
ঐশ্বর্য-জ্ঞান-হীন, কেবল-সখ্যময় ॥ ৬২ ॥

śrīdāmādi vraje yata sakhāra nicaya
aiśvarya-jñāna-hīna, kevala-sakhya-maya

SYNONYMS

śrīdāma-ādi—Kṛṣṇa’s friends, headed by Śrīdāma; *vraje*—in Vṛndāvana; *yata*—all; *sakhāra*—of the friends; *nicaya*—the group; *aiśvarya*—of opulence; *jñāna*—knowledge; *hīna*—without; *kevala*—purely; *sakhya-maya*—fraternal affection.

TRANSLATION

Lord Kṛṣṇa’s friends in Vṛndāvana, headed by Śrīdāma, have pure fraternal affection for Lord Kṛṣṇa and have no idea of His opulences.

TEXT 63

কৃষ্ণসঙ্গে যুদ্ধ করে, স্কন্ধে আরোহণ ।
তার্না দাস্তভাবে করে চরণ-সেবন ॥ ৬৩ ॥

kṛṣṇa-saṅge yuddha kare, skandhe ārohaṇa
tārā dāsya-bhāve kare caraṇa-sevana

SYNONYMS

kṛṣṇa-saṅge—with Kṛṣṇa; *yuddha kare*—fight; *skandhe*—on His shoulders; *ārohaṇa*—getting up; *tārā*—they; *dāsyā-bhāve*—in the conception of being Lord Kṛṣṇa’s servants; *kare*—do; *caraṇa-sevana*—worship the lotus feet.

TRANSLATION

Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

TEXT 64

পাদসংবাহনং চক্ৰুঃ কেচিত্তস্ম মহাত্মনঃ ।

অপরে হতপাপ্মানো ব্যজ্ঞনৈঃ সমবীজয়ন্ ॥ ৬৪ ॥

pāda-saṁvāhanam cakruḥ
kecit tasya mahātmanaḥ
apare hata-pāpmāno
vyajānaiḥ samavījayan

SYNONYMS

pāda-saṁvāhanam—massaging the feet; *cakruḥ*—performed; *kecit*—some of them; *tasya*—of Lord Kṛṣṇa; *mahā-ātmanaḥ*—of the Supreme Personality of Godhead; *apare*—others; *hata*—destroyed; *pāpmānaḥ*—whose resultant actions of sinful life; *vyajānaiḥ*—with hand-held fans; *samavījayan*—fanned very pleasingly.

TRANSLATION

“Some of the friends of Śrī Kṛṣṇa, 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 *Śrīmad-Bhāgavatam* (10.15.17), describes how Lord Kṛṣṇa and Lord Balarāma were playing with the cowherd boys after killing Dhenukāsura in Tālavana.

TEXTS 65-66

কৃষ্ণের প্রেয়সী ব্রজে যত গৌপীগণ ।

যাঁর পদধূলি করে উদ্ধব প্রার্থন ॥ ৬৫ ॥

যাঁ-সবার উপরে কৃষ্ণের প্রিয় নাহি আন ।

তঁাহারা আপনাকে করে দাসী-অভিমান ॥ ৬৬ ॥

*kṛṣṇera preyasī vraje yata gopī-gaṇa
yāñra pada-dhūli kare uddhava prārthana
yāñ-sabāra upare kṛṣṇera priya nāhi āna
tāñhārā āpanāke kare dāsī-abhimāna*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *preyasī*—the beloved girls; *vraje*—in Vṛndāvana; *yata*—all; *gopī-gaṇa*—the *gopīs*; *yāñra*—of whom; *pada-dhūli*—the dust of the feet; *kare*—does; *uddhava*—of the name Uddhava; *prārthana*—desiring; *yāñ-sabāra*—all of them; *upare*—beyond; *kṛṣṇera*—of Lord Kṛṣṇa; *priya*—dear; *nāhi*—there is not; *āna*—anyone else; *tāñhārā*—all of them; *āpanāke*—to themselves; *kare*—do; *dāsī-abhimāna*—the conception of being maidservants.

TRANSLATION

Even the beloved girl friends of Lord Kṛṣṇa in Vṛndāvana, the *gopīs*, the dust of whose feet was desired by Śrī Uddhava and beyond whom no one is more dear to Kṛṣṇa, regard themselves as Kṛṣṇa’s maidservants.

TEXT 67

ব্রজজনাতিহ্ন বীর যোষিতাং নিজ-জনস্ময়ধ্বংসনস্মিত ।
ভজ সখে ভবৎকিঙ্করী: স্ম নৌ জলরুহানানং চাকু দর্শয় ॥৬৭॥

*vraja-janārti-han vīra yoṣitāṃ
nija-jana-smaya-dhvañsana-smita
bhaja sakhe bhavat-kiñkarīḥ sma no
jala-ruhānanam cāru darśaya*

SYNONYMS

vraja-jana-arti-han—O one who diminishes all the painful conditions of the inhabitants of Vṛndāvana; *vīra*—O hero; *yoṣitām*—of women; *nija*—personal; *jana*—of the associates; *smaya*—the pride; *dhvañsana*—destroying; *smita*—whose smile; *bhaja*—worship; *sakhe*—O dear friend; *bhavat-kiñkarīḥ*—Your servants; *sma*—certainly; *naḥ*—unto us; *jala-ruha-ānanam*—a face exactly like a lotus flower; *cāru*—attractive; *darśaya*—please show.

TRANSLATION

“O Lord, remover of the afflictions of the inhabitants of Vṛndāvana! 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 *rāsa* dance of Kṛṣṇa with the *gopīs* is quoted from *Śrīmad-Bhāgavatam* (10.31.6). When Kṛṣṇa disappeared from His companions in the course of dancing, the *gopīs* sang like this in separation from Kṛṣṇa.

TEXT 68

অপি বত মধুপূৰ্ণামাৰ্ঘপুত্ৰোহধুনাশ্চে
 স্মরতি স পিতৃগেহান্ সৌম্য বন্ধুংশ্চ গোপান্ ।
 কচিদপি স কথাং নঃ কিঙ্করীগাং গৃণীতে
 ভুজমগুরুস্বগন্ধং মূৰ্দ্ধাধাস্ত্যং কদা হু ॥ ৬৮ ॥

*api bata madhu-puryām ārya-putro 'dhunāste
 smarati sa pitṛ-gehān saumya bandhūnś ca gopān
 kvacid api sa kathām naḥ kiṅkarīgāṅ gṛṇīte
 bhujam aguru-sugandham murdhny adhāsyat kadā nu*

SYNONYMS

api—certainly; *bata*—regrettable; *madhu-puryām*—in the city of Mathurā; *ārya-putraḥ*—the son of Nanda Mahārāja; *adhunā*—now; *āste*—resides; *smarati*—remembers; *saḥ*—He; *pitṛ-gehān*—the household affairs of His father; *saumya*—O great soul (Uddhava); *bandhūn*—His many friends; *ca*—and; *gopān*—the cowherd boys; *kvacid*—sometimes; *api*—or; *saḥ*—He; *kathām*—talks; *naḥ*—of us; *kiṅkarīgām*—of the maid-servants; *gṛṇīte*—relates; *bhujam*—hand; *aguru-su-gandham*—having the fragrance of *aguru*; *murdhni*—on the head; *adhāsyat*—will keep; *kadā*—when; *nu*—maybe.

TRANSLATION

“O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. 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 *Śrīmad-Bhāgavatam* (10.47.21) in the section known as the *Bhramara-gītā*. When Uddhava came to Vṛndāvana, Śrīmatī Rādhārāṇī, in complete separation from Kṛṣṇa, sang like this.

TEXTS 69-70

ভী-সবার কথা রহ, — শ্রীমতী রাধিকা ।
 সবা হৈতে সকলাংশে পরম-অধিকা ॥ ৬৯ ॥

ভেঁহো যাঁর দাসী হৈঞা সেবেন চরণ ।
 যাঁর প্রেমগুণে কৃষ্ণ বন্ধ অনুক্ষণ ॥ ৭০ ॥

*tāṅ-sabāra kathā rahu,—śrīmatī rādhikā
 sabā haite sakalāṁśe parama-adhikā*

*teṅho yāṅra dāsī haiṅā sevena caraṇa
 yāṅra prema-guṇe kṛṣṇa baddha anukṣaṇa*

SYNONYMS

tāṅ-sabāra—of the *gopīs*; *kathā*—talk; *rahu*—let alone; *śrīmatī rādhikā*—Śrīmatī Rādhārāṇī; *sabā haite*—than all of them; *sakala-āṁśe*—in every respect; *parama-adhikā*—highly elevated; *teṅho*—She also; *yāṅra*—whose; *dāsī*—maidservant; *haiṅā*—becoming; *sevana*—worships; *carāṇa*—the lotus feet; *yāṅra*—whose; *prema-guṇe*—because of loving attributes; *kṛṣṇa*—Lord Kṛṣṇa; *baddha*—obliged; *anukṣaṇa*—always.

TRANSLATION

Not to speak of the other *gopīs*, even Śrī Rādhikā, who in every respect is the most elevated of them all and who has bound Śrī Kṛṣṇa forever by Her loving attributes, serves His feet as His maidservant.

TEXT 71

হা নাথ রমণ প্রেষ্ঠ ক্বাসি ক্বাসি মহাভুজ ।
 দাসীশ্বে কৃপণায়়া মে সখে দর্শয় সন্নিধিম্ ॥ ৭১ ॥

*hā nātha ramaṇa preṣṭha
 kvāsi kvāsi mahā-bhuja
 dāsyaśve te kṛpaṇāyā me
 sakhe darśaya sannidhim*

SYNONYMS

hā—O; *nātha*—My Lord; *ramaṇa*—O My husband; *preṣṭha*—O My most dear one; *kva asi kva asi*—where are You, where are You; *mahā-bhuja*—O mighty-armed; *dāsyaśve*—of the maidservant; *te*—Your; *kṛpaṇāyāśve*—very much aggrieved by Your absence; *me*—to me; *sakhe*—O My friend; *darśaya*—show; *sannidhim*—nearness to You.

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 *Śrīmad-Bhāgavatam* (10.30.39). When the *rāsa* dance was going on in full swing, Kṛṣṇa left all the *gopīs* and took only Śrīmatī Rādhārāṇī with Him. At that time all the *gopīs* lamented, and Śrīmatī Rādhārāṇī, being proud of Her position, requested Kṛṣṇa to carry Her wherever He liked. Then Kṛṣṇa immediately disappeared from the scene, and Śrīmatī Rādhārāṇī began to lament.

TEXT 72

দ্বারকাতে রুক্মিণ্যাদি যতেক মহিষী ।
ভাঁহারীও আপনাকে মানে কৃষ্ণদাসী ॥ ৭২ ॥

*dvārakāte rukmiṇy-ādi yateka mahiṣī
tāñhārāo āpanāke māne kṛṣṇa-dāsī*

SYNONYMS

dvārakāte—in Dvārakā-dhāma; *rukmiṇī-ādi*—headed by Rukmiṇī; *yateka*—all of them; *mahiṣī*—the queens; *tāñhārāo*—all of them also; *āpanāke*—themselves; *māne*—consider; *kṛṣṇa-dāsī*—maidservants of Kṛṣṇa.

TRANSLATION

In Dvārakā-dhāma, all the queens, headed by Rukmiṇī, also consider themselves maidservants of Lord Kṛṣṇa.

TEXT 73

চৈদ্যায় মার্পয়িতুমুদ্যত-কার্মুকেষু
রাজস্বজেয়-ভটশেখরিতান্ত্রিরেণুঃ ।
নিগ্নে মৃগেন্দ্র ইব ভাগমজ্জাবিষুধা-
ভুঙ্খীনিকেত-চরণোহস্ত মমার্চনায় ॥ ৭৩ ॥

*caidyāya mārpayitum udyata-kārmukeṣu
rājasv ajeya-bhaṭa-śekharitāñghri-reṇuḥ
ninye mṛgendra iva bhāgam ajāvi-yūthāt
tac chrī-niketa-caraṇo 'stu mamārcanāya*

SYNONYMS

caidyāya—unto Śiṣupāla; *mā*—me; *arpayitum*—to deliver or to give in charity; *udyata*—upraised; *kārmukeṣu*—whose bows and arrows; *rājasu*—among the kings headed by Jarāsandha; *ajeya*—unconquerable; *bhaṭa*—of the soldiers; *śekharitā-ñghri-reṇuḥ*—the dust of whose lotus feet is the crown; *ninye*—forcibly took; *mṛga-*

indraḥ—the lion; *iva*—like; *bhāgam*—the share; *ajā*—of the goats; *avi*—and sheep; *yūthāt*—from the midst; *tat*—that; *śrī-niketana*—of the shelter of the goddess of fortune; *carāṇaḥ*—the lotus feet; *astu*—let there be; *mama*—my; *arcanāya*—for worshipping.

TRANSLATION

“When Jarāsandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Śiśupāla, 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 *Śrīmad-Bhāgavatam* (10.83.8).

TEXT 74

তপশ্চরন্তীমাজ্জায় স্বপাদম্পর্শনাশয়া ।

সখ্যোপেত্যাগ্রহীৎ পানিৎ সাহং তদগৃহমার্জনী ॥ ৭৪ ॥

tapaś carantī mājñāya
sva-pāda-sparśanāśayā
sakhyopetyāgrahīt pāṇim
sāhaṁ tad-grha-mārjanī

SYNONYMS

tapaḥ—austerity; *carantī*—performing; *mā*—me; *ājñāya*—knowing; *sva-pāda-sparśana*—of touching His feet; *āśayā*—with the desire; *sakhyā*—with His friend Arjuna; *upetya*—coming; *agrahīt*—accepted; *pāṇim*—my hand; *sā*—that woman; *aham*—I; *tat*—His; *grha-mārjanī*—keeper of the home.

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 Śrī Kṛṣṇa.”

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pāñcaka. At the time of that meeting, the queen of Kṛṣṇa named Kāḷindī spoke to Draupadī in this way.

TEXT 75

আত্মারামস্য তস্যোমা বয়ং বৈ গৃহদাসিকাঃ ।
সর্বসন্ধনিবৃত্ত্যাক্ষা তপসা চ বভূবিম ॥ ৭৫ ॥

*ātmārāmasya tasyemā
vayaṁ vai gṛha-dāsikāḥ
sarva-saṅga-nivṛttyāddhā
tapasā ca babhūvima*

SYNONYMS

ātmārāmasya—of the Supreme Personality of Godhead, who is satisfied in Himself; *tasya*—His; *imāḥ*—all; *vayaṁ*—we; *vai*—certainly; *gṛha-dāsikāḥ*—the maid-servants of the home; *sarva*—all; *saṅga*—association; *nivṛttyā*—fully bereft of; *addhā*—directly; *tapasā*—on account of austerity; *ca*—also; *babhūvima*—we have become.

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 *Śrīmad-Bhāgavatam* (10.83.39), was spoken to Draupadī by another queen of Kṛṣṇa’s.

TEXT 76

আনের কি কথা, বলদেব মহাশয় ।
যাঁর ভাব—শুদ্ধসখ্য-বাৎসল্যাঙ্গিময় ॥ ৭৬ ॥

*ānera ki kathā, baladeva mahāśaya
yāṅra bhāva—śuddha-sakhya-vātsalyādi-maya*

SYNONYMS

ānera—of others; *ki kathā*—what to speak; *baladeva*—Lord Baladeva; *mahāśaya*—the Supreme Personality; *yāṅra*—His; *bhāva*—emotion; *śuddha-sakhya*—pure friendship; *vātsalya-ādi-maya*—with a touch of paternal love.

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 Kṛṣṇa and is therefore Kṛṣṇa's worshipable elder brother, He used to act as Kṛṣṇa's eternal servitor. In the spiritual sky all the Vaikuṅṭha planets are predominated by the quadruple expansions of Kṛṣṇa known as the *catur-vyūha*. 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 Kṛṣṇa, 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 Kṛṣṇa or demand service from Him. On the contrary, everyone engages in the service of Lord Kṛṣṇa. 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 Kṛṣṇa, 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 Kṛṣṇa, the more he is considered to be dying. Therefore, when one develops pure Kṛṣṇa consciousness, he immediately develops his eternal servitorship to Kṛṣṇa.

TEXT 77

তেঁহো আপনাকে করেন দাস-ভাবনা ।
কৃষ্ণদাস-ভাব বিম্বু আছে কোন জনা ॥ ৭৭ ॥

teṅho āpanāke karena dāsa-bhāvanā
kṛṣṇa-dāsa-bhāva vinu āche kona janā

SYNONYMS

teṅho—He also; *āpanāke*—Himself; *karena*—does; *dāsa-bhāvanā*—considering a servant; *kṛṣṇa-dāsa-bhāva*—the conception of being a servant of Kṛṣṇa; *vinu*—without; *āche*—is; *kona*—what; *janā*—person.

TRANSLATION

He also considers Himself a servant of Lord Kṛṣṇa. Indeed, who is there who does not have this conception of being a servant of Lord Kṛṣṇa?

TEXT 78

সহস্র-বদনে য়েঁহো শেষ-সঙ্কর্ষণ ।
দশ দেহ ধরি' করে কৃষ্ণের সেবন ॥ ৭৮ ॥

sahasra-vadane yeṅho śeṣa-saṅkarṣaṇa
daśa deha dhari' kare kṛṣṇera sevana

SYNONYMS

sahasra-vadane—with thousands of mouths; *yeṅho*—one who; *śeṣa-saṅkarṣaṇa*—Lord Śeṣa, the incarnation of Saṅkarṣaṇa; *daśa*—ten; *deha*—bodies; *dhari'*—accepting; *kare*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

He who is Śeṣa, Saṅkarṣaṇa, with His thousands of mouths, serves Śrī Kṛṣṇa by assuming ten forms.

TEXT 79

অনন্ত ব্রহ্মাণ্ডে রুদ্র—সদাশিবের অংশ ।
গুণাবতার তেঁহো, সর্বদেব-অবতংস ॥ ৭৯ ॥

ananta brahmāṇḍe rudra—*sadāśivera aṅśa*
guṇāvatāra teṅho, sarva-deva-avatāṅśa

SYNONYMS

ananta—unlimited; *brahmāṇḍe*—in the universes; *rudra*—Lord Śiva; *sadāśivera aṅśa*—part and parcel of Sadāśiva; *guṇa-avatāra*—an incarnation of a quality; *teṅho*—he also; *sarva-deva-avatāṅśa*—the ornament of all the demigods.

TRANSLATION

Rudra, who is an expansion of Sadāśiva and who appears in unlimited universes, is also a guṇāvatāra [qualitative incarnation] and is the ornament of all the demigods in the endless universes.

PURPORT

There are eleven expansions of Rudra, or Lord Śiva. They are as follows: Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Devaśreṣṭha Tryambaka, Sāvitra, Jayanta, Pināki and Aparājita. Besides these expansions there are eight forms of Rudra called earth, water, fire, air, sky, the sun, the moon and *soma-yājī*. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahmā 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 Śeṣa. Lord Śiva is therefore simultaneously an expansion of Lord Viṣṇu and, in his capacity for annihilating the creation, one of the living entities. As an expansion of Lord Viṣṇu he is called Hara, and he is transcendental to the material qualities, but when he is in touch with *tamo-guṇa* he appears contaminated

by the material modes of nature. This is explained in the *Śrīmad-Bhāgavatam* and the *Brahma-saṁhitā*. In the *Śrīmad-Bhāgavatam*, Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when she 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-saṁhitā* the relationship between Viṣṇu and Lord Śiva 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 Śiva is an expansion of Lord Viṣṇu, 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 *Purāṇas* it is found that Durgā appears sometimes from the heads of Brahmā and sometimes from the heads of Viṣṇu. The annihilator, Rudra, is born from Saṅkaraṣaṇa and the ultimate fire to burn the whole creation. In the *Vāyu Purāṇa* there is a description of Sadāśiva in one of the Vaikuṅṭha planets. That Sadāśiva is a direct expansion of Lord Kṛṣṇa's form for pastimes. It is said that Sadāśiva (Lord Śambhu) is an expansion from the Sadāśiva in the Vaikuṅṭha planets (Lord Viṣṇu) and that his consort, *mahāmāyā*, is an expansion of Ramādevī, or Lakṣmī. Mahāmāyā is the origin or birthplace of material nature.

TEXT 80

তেঁহো করেন কৃষ্ণের দাস্য-প্রত্যাশ ।
নিরন্তর কহে শিব, 'মুঞি কৃষ্ণদাস' ॥ ৮০ ॥

teṅho karena kṛṣṇera dāsya-pratyāśa
nirantara kahe śiva, 'muṅi kṛṣṇa-dāsa'

SYNONYMS

teṅho—he; *karena*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *dāsya-pratyāśa*—expectation of being a servant; *nirantara*—constantly; *kahe*—says; *śiva*—Lord Śiva; *muṅi*—I; *kṛṣṇa-dāsa*—a servant of Kṛṣṇa.

TRANSLATION

He also desires only to be a servant of Lord Kṛṣṇa. Śrī Sadāśiva always says, "I am a servant of Lord Kṛṣṇa."

TEXT 81

কৃষ্ণপ্রেমে উন্মত্ত, বিহ্বল দিগম্বর ।
কৃষ্ণ-গুণ-লীলা গায়, নাচে নিরন্তর ॥ ৮১ ॥

kṛṣṇa-preme unmatta, vihvala digambara
kṛṣṇa-guṇa-līlā gāya, nāce nirantara

SYNONYMS

kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; *unmatta*—almost mad; *vihvala*—overwhelmed; *digambara*—without any dress; *kṛṣṇa*—of Lord Kṛṣṇa; *guṇa*—attributes; *līlā*—pastimes; *gāya*—chants; *nāce*—dances; *nirantara*—constantly.

TRANSLATION

Intoxicated by ecstatic love for Lord Kṛṣṇa, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Kṛṣṇa's qualities and pastimes.

TEXT 82

পিতা-মাতা-গুরু-সখা-ভাব কেমে নয় ।

কৃষ্ণপ্রেমের স্বভাবে দাস্য-ভাব সে করয় ॥ ৮২ ॥

pitā-mātā-guru-sakhā-bhāva kene naya
kṛṣṇa-premera sva-bhāve dāsya-bhāva se karaya

SYNONYMS

pitā—father; *mātā*—mother; *guru*—superior teacher; *sakhā*—friend; *bhāva*—the emotion; *kene naya*—let it be; *kṛṣṇa-premera*—of love of Kṛṣṇa; *svabhāve*—in a natural inclination; *dāsya bhāva*—the emotion of becoming a servant; *se*—that; *karaya*—does.

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 Kṛṣṇa.

TEXT 83

এক কৃষ্ণ—সর্বসেব্য, জগৎ-ঈশ্বর ।

আর যত সব,—তঁার সেবকানুচর ॥ ৮৩ ॥

eka kṛṣṇa—*sarva-sevya, jagat-īśvara*
āra yata saba,—*tāñra sevakānucara*

SYNONYMS

eka kṛṣṇa—one Lord Kṛṣṇa; *sarva-sevya*—worthy of being served by all; *jagat-īśvara*—the Lord of the universe; *āra yata saba*—all others; *tāñra*—His; *sevakānucara*—servants of the servants.

TRANSLATION

Lord Kṛṣṇa, 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

সেই কৃষ্ণ অবতীর্ণ—চৈতন্য-ঈশ্বর ।

অভাব আর সব,—ভাঁহার কিঙ্কর ॥ ৮৪ ॥

*sei kṛṣṇa avatīrṇa—caitanya-īśvara
ataeva āra saba,—tāñhāra kiñkara*

SYNONYMS

sei—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*—descended; *caitanya-īśvara*—Lord Caitanya, the Supreme Personality of Godhead; *ataeva*—therefore; *āra*—others; *saba*—all; *tāñhāra kiñkara*—His servants.

TRANSLATION

That same Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

TEXT 85

কেহ মানে, কেহ না মানে, সব তাঁর দাস ।

যে না মানে, তার হয় সেই পাপে নশ ॥ ৮৫ ॥

*keha māne, keha nā māne, saba tāñra dāsa
ye nā māne, tāra haya sei pāpe nāśa*

SYNONYMS

keha māne—someone accepts; *keha nā māne*—someone does not accept; *saba tāñra dāsa*—all His servants; *ye nā māne*—one who does not accept; *tāra*—of him; *haya*—there is; *sei*—that; *pāpe*—in sinful activity; *nāśa*—annihilation.

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 Kṛṣṇa 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

চৈতন্যের দাস মুঞি, চৈতন্যের দাস ।

চৈতন্যের দাস মুঞি, তাঁর দাসের দাস ॥ ৮৬ ॥

caitanyaera dāsa muṅi, caitanyaera dāsa
caitanyaera dāsa muṅi, tāṅra dāsera dāsa

SYNONYMS

caitanyaera—of Lord Śrī Caitanya Mahāprabhu; *dāsa*—servant; *muṅi*—I; *caitanyaera dāsa*—a servant of Lord Caitanya; *caitanyaera dāsa muṅi*—I am a servant of Caitanya Mahāprabhu; *tāṅra dāsera dāsa*—a servant of His servant.

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

এত বলি' নাচে, গায়, হুঙ্কার গম্ভীর ।

ক্ষণেকে বসিলা আচার্য হৈএগা স্তম্ভির ॥ ৮৭ ॥

eta bali' nāce, gāya, huṅkāra gambhīra
kṣaṇeke vasilā ācārya haiṅā susthira

SYNONYMS

eta bali'—saying this; *nāce*—dances; *gāya*—sings; *huṅkāra*—loud vibrations; *gambhīra*—deep; *kṣaṇeke*—in a moment; *vasilā*—sits down; *ācārya*—Advaita Ācārya; *haiṅā su-sthira*—being very patient.

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment He quietly sits down.

TEXT 88

ভক্ত-অভিমান মূল শ্রীবলরামে ।
সেই ভাবে অনুগত তাঁর অংশগণে ॥ ৮৮ ॥

*bhakta-abhimāna mūla śrī-balarāme
sei bhāve anugata tāñra aṁśa-gaṇe*

SYNONYMS

bhakta-abhimāna—to think oneself a devotee; *mūla*—original; *śrī-balarāme*—in Lord Balarāma; *sei bhāve*—in that ecstasy; *anugata*—followers; *tāñra aṁśa-gaṇe*—all His parts and parcels.

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarāma. The plenary expansions who follow Him are all influenced by that ecstasy.

TEXT 89

তাঁর অবতার এক শ্রীসঙ্কর্ষণ ।
ভক্ত বালি' অভিমান করে সর্বক্ৰণে ॥ ৮৯ ॥

*tāñra avatāra eka śrī-saṅkarṣaṇa
bhakta bali' abhimāna kare sarva-kṣaṇa*

SYNONYMS

tāñra avatāra—His incarnation; *eka*—one; *śrī-saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *bhakta bali'*—as a devotee; *abhimāna*—conception; *kare*—does; *sarva-kṣaṇa*—always.

TRANSLATION

Lord Saṅkarṣaṇa, who is one of His incarnations, always considers Himself a devotee.

TEXT 90

তাঁর অবতার আন শ্রীযুত লক্ষ্মণ ।
শ্রীরামের দাস্য তিঁহো কৈল অনুক্ৰণে ॥ ৯০ ॥

*tāñra avatāra āna śrī-yuta lakṣmaṇa
śrī-rāmera dāsya tiñho kaila anukṣaṇa*

SYNONYMS

tāñra avatāra—His incarnation; *āna*—another; *śrī-yuta*—with all beauty and opulence; *lakṣmaṇa*—Lord Lakṣmaṇa; *śrī-rāmera*—of Rāmacandra; *dāsya*—servitude; *tiñho*—He; *kaila*—did; *anukṣaṇa*—always.

TRANSLATION

Another of His incarnations, Lakṣmaṇa, who is very beautiful and opulent, always serves Lord Rāma.

TEXT 91

সঙ্কর্ষণ-অবতার কারণাক্ষয়ী ।
তাঁহার হৃদয়ে ভক্তভাব অনুযায়ী ॥ ৯১ ॥

saṅkaraṣaṇa-avatāra kāraṇābdhi-śāyī
tāñhāra hṛdaye bhakta-bhāva anuyāyī

SYNONYMS

saṅkaraṣaṇa-avatāra—an incarnation of Lord Saṅkaraṣaṇa; *kāraṇa-abdhi-śāyī*—Lord Viṣṇu lying on the Causal Ocean; *tāñhāra*—His; *hṛdaye*—in the heart; *bhakta-bhāva*—the emotion of being a devotee; *anuyāyī*—accordingly.

TRANSLATION

The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkaraṣaṇa, and, accordingly, the emotion of being a devotee is always present in His heart.

TEXT 92

তাঁহার প্রকাশ-ভেদ, অদ্বৈত-আচার্য ।
কায়মনোবাক্যে তাঁর ভক্তি সদা কার্য ॥ ৯২ ॥

tāñhāra prakāśa-bheda, advaita-ācārya
kāya-mano-vākye tāñra bhakti sadā kārya

SYNONYMS

tāñhāra—His; *prakāśa-bheda*—separate expansion; *advaita-ācārya*—Advaita Ācārya; *kāya-maṇaḥ-vākye*—by His body, mind and words; *tāñra*—His; *bhakti*—devotion; *sadā*—always; *kārya*—occupational duty.

TRANSLATION

Advaita Ācārya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

TEXT 93

বাক্যে কহে, ‘মুঞি চৈতন্মের অনুচর’ ।
মুঞি তাঁর ভক্ত—মনে ভাবে নিরন্তর ॥ ৯৩ ॥

vākye kahe, 'muñi caitanyera anucara'
muñi tāñra bhakta—mane bhāve nirantara

SYNONYMS

vākye—by words; *kahe*—He says; *muñi*—I am; *caitanyera anucara*—a follower of Lord Śrī Caitanya Mahāprabhu; *muñi*—I; *tāñra*—His; *bhakta*—devotee; *mane*—in His mind; *bhāve*—in this condition; *nirantara*—always.

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

জল-তুলসী দিয়া করে কায়াতে সেবন ।
ভক্তি প্রচারিয়া সব তারিলা ভুবন ॥ ৯৪ ॥

jala-tulasī diyā kare kāyāte sevana
bhakti pracāriyā saba tārilā bhuvana

SYNONYMS

jala-tulasī—Ganges water and *tulasī* leaves; *diyā*—offering together; *kare*—does; *kāyāte*—with the body; *sevana*—worship; *bhakti*—the cult of devotional service; *pracāriyā*—preaching; *saba*—all; *tārilā*—delivered; *bhuvana*—the universe.

TRANSLATION

With His body He worshiped the Lord by offering Ganges water and *tulasī* leaves, and by preaching devotional service He delivered the entire universe.

TEXT 95

পৃথিবী ধরেন ঘেই শেষ-সঙ্কর্ষণ ।
কায়াব্যুহ করি' করেন কৃষ্ণের সেবন ॥ ৯৫ ॥

pr̥thivī dharena yei śeṣa-saṅkaraṣaṇa
kāya-vyūha kari' kareṇa kṛṣṇera sevana

SYNONYMS

pr̥thivī—planets; *dharena*—holds; *yei*—that one who; *śeṣa-saṅkaraṣaṇa*—Lord Śeṣa Saṅkaraṣaṇa; *kāya-vyūha kari'*—expanding Himself in different bodies; *kareṇa*—does; *kṛṣṇera sevana*—service to Lord Kṛṣṇa.

TRANSLATION

Seṣa Saṅkaraṣaṇa, who holds all the planets on His head, expands Himself in different bodies to render service to Lord Kṛṣṇa.

TEXT 96

এই সব হয় শ্রীকৃষ্ণের অবতার ।
নিরন্তর দেখি সবার ভক্তির আচার ॥ ৯৬ ॥

*ei saba haya śrī-kṛṣṇera avatāra
nirantara dekhi sabāra bhaktira ācāra*

SYNONYMS

ei saba—all of them; *haya*—are; *śrī-kṛṣṇera avatāra*—incarnations of Lord Kṛṣṇa; *nirantara*—constantly; *dekhi*—I see; *sabāra*—of all; *bhaktira ācāra*—behavior as devotees.

TRANSLATION

These are all incarnations of Lord Kṛṣṇa, yet we always find that they act as devotees.

TEXT 97

এসবাকে শাস্ত্রে কহে 'ভক্ত-অবতার' ।
'ভক্ত-অবতার'-পদ উপরি সবার ॥ ৯৭ ॥

*e-sabāke śāstre kahe 'bhakta-avatāra'
'bhakta-avatāra'-pada upari sabāra*

SYNONYMS

e-sabāke—all of them; *śāstre*—the scriptures; *kahe*—say; *bhakta-avatāra*—incarnations as devotees; *bhakta-avatāra*—of such an incarnation as a devotee; *pada*—the position; *upari sabāra*—above all other positions.

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatāra]. 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 Kṛṣṇa 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 Māyāvādīs.

TEXT 98

একমাত্র ‘অংশী’—কৃষ্ণ, ‘অংশ’—অবতার ।
অংশী অংশে দেখি জ্যেষ্ঠ-কনিষ্ঠ-আচার ॥ ৯৮ ॥

eka-mātra ‘arṁśī’—kṛṣṇa, ‘arṁśa’—avatāra
arṁśī arṁśe dekhi jyeṣṭha-kaniṣṭha-ācāra

SYNONYMS

eka-mātra—only one; *arṁśī*—source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *arṁśa*—of the part; *avatāra*—incarnations; *arṁśī*—is the source of all incarnations; *arṁśe*—in the incarnation; *dekhi*—we can see; *jyeṣṭha*—as superior; *kaniṣṭha*—and inferior; *ācāra*—behavior.

TRANSLATION

Lord Kṛṣṇa 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

জ্যেষ্ঠ-ভাবে অংশীতে হয় প্রভু-জ্ঞান ।
কনিষ্ঠ-ভাবে আপনাতে ভক্ত-অভিমান ॥ ৯৯ ॥

jyeṣṭha-bhāve arṁśīte haya prabhu-jñāna
kaniṣṭha-bhāve āpanāte bhakta-abhimāna

SYNONYMS

jyeṣṭha-bhāve—in the emotion of being superior; *arṁśīte*—in the original source of all incarnations; *haya*—there is; *prabhu-jñāna*—knowledge as master; *kaniṣṭha-bhāve*—in an inferior conception; *āpanāte*—in Himself; *bhakta-abhimāna*—the conception of being a devotee.

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 Kṛṣṇa, and Baladeva and all Viṣṇu incarnations are His fractions. Lord Kṛṣṇa is therefore conscious of His superior position, and all Viṣṇu incarnations are conscious of Their positions as devotees.

TEXT 100

কৃষ্ণের সমতা হৈতে বড় ভক্তপদ ।

আত্মা হৈতে কৃষ্ণের ভক্ত হয় প্রেমাস্পদ ॥ ১০০ ॥

kṛṣṇera samatā haite baḍa bhakta-pada
ātmā haite kṛṣṇera bhakta haya premāspada

SYNONYMS

kṛṣṇera—with Lord Kṛṣṇa; *samatā*—equality; *haite*—than this; *baḍa*—greater; *bhakta-pada*—the position of a devotee; *ātmā haite*—than His own self; *kṛṣṇera*—of Lord Kṛṣṇa; *bhakta*—a devotee; *haya*—is; *prema-āspada*—the object of love.

TRANSLATION

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa 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 Kṛṣṇa is more affectionate to devotees than to His personal self. In *Śrīmad-Bhāgavatam* (9.4.68) the Lord clearly says:

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad anyat te na jānanti
nāhaṁ tebhyo manāḅ 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

আত্মা হৈতে কৃষ্ণ ভক্তে বড় করি' মানে ।
ইহাতে বহুত শাস্ত্র-বচন প্রমাণে ॥ ১০১ ॥

*ātmā haite kṛṣṇa bhakte baḍa kari' māne
ihāte bahuta śāstra-vacana pramāṇe*

SYNONYMS

ātmā haite—than His own self; *kṛṣṇa*—Lord Kṛṣṇa; *bhakte*—His devotee; *baḍa kari' māne*—accepts as greater; *ihāte*—in this connection; *bahuta*—many; *śāstra-vacana*—quotations from revealed scripture; *pramāṇe*—evidences.

TRANSLATION

Lord Kṛṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

TEXT 102

ন তথা মে প্রিয়তম আত্মায়োনির্ন শঙ্করঃ ।
ন চ সঙ্করণো ন শ্রীর্নৈবাস্মা চ যথা ভবান্ ॥ ১০২ ॥

*na tathā me priyatama
ātma-yonir na śaṅkaraḥ
na ca saṅkaraṇo na śrīr
naivātmā ca yathā bhavān*

SYNONYMS

na tathā—not so much; *me*—My; *priyatamaḥ*—deardest; *ātma-yoniḥ*—Lord Brahmā; *na śaṅkaraḥ*—nor Śaṅkara (Lord Śiva); *na ca*—nor; *saṅkaraṇaḥ*—Lord Saṅkaraṇa; *na*—nor; *śrīḥ*—the goddess of fortune; *na*—nor; *eva*—certainly; *ātmā*—My self; *ca*—and; *yathā*—as; *bhavān*—you.

TRANSLATION

“O Uddhava! Neither Brahmā, nor Śaṅkara, nor Saṅkaraṇa, nor Lakṣmī, nor even My own self is as dear to Me as you.”

PURPORT

This text is from the *Śrīmad-Bhāgavatam* (11.14.15).

TEXT 103

কৃষ্ণসাম্যে নহে তাঁর মাধুর্যাস্বাদন ।
ভক্তভাবে করে তাঁর মাধুর্য চর্ষণ ॥ ১০৩ ॥

kṛṣṇa-sāmye nahe tāhṛa mādhyāsvādana
bhakta-bhāve kare tāhṛa mādhyā carvaṇa

SYNONYMS

kṛṣṇa-sāmye—on an equal level with Kṛṣṇa; *nahe*—not; *tāhṛa*—His; *mādhyāsvādana*—relishing the sweetness; *bhakta-bhāve*—as a devotee; *kare*—does; *tāhṛa*—His; *mādhyā carvaṇa*—chewing of the sweetness.

TRANSLATION

The sweetness of Lord Kṛṣṇa is not to be tasted by those who consider themselves equal to Kṛṣṇa. It is to be tasted only through the sentiment of servitude.

TEXT 104

শাস্ত্রের সিদ্ধান্ত এই,—বিজ্ঞের অনুভব ।
মূঢ়লোক নাহি জানে ভাবের বৈভব ॥ ১০৪ ॥

śāstrera siddhānta ei, — vijñera anubhava
mūḍha-loka nāhi jāne bhāvera vaibhava

SYNONYMS

śāstrera—of the revealed scriptures; *siddhānta*—conclusion; *ei*—this; *vijñera anubhava*—realization by experienced devotees; *mūḍha-loka*—fools and rascals; *nāhi jāne*—do not know; *bhāvera vaibhava*—devotional opulences.

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 *sārūpya* form of liberation, having a spiritual form exactly like Viṣṇu, it is not possible for him to relish the relationship of Kṛṣṇa's personal associates in their mellow exchanges. The devotees of Kṛṣṇa, however, in their loving relationships with Kṛṣṇa, sometimes forget their own identities; sometimes they think themselves one with Kṛṣṇa 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.

TEXTS 105-106

ভক্তভাব অঙ্গীকরি' বলরাম, লক্ষ্মণ ।
 অর্ষেভ, নিত্যানন্দ, শেষ্, সঙ্কর্ষণ ॥ ১০৫ ॥
 কৃষ্ণের মাধুর্যরসায়িত করে পান ।
 সেই সুখে মত্ত, কিছু নাহি জানে আন ॥ ১০৬ ॥

*bhakta-bhāva aṅgīkari' balarāma, lakṣmaṇa
 advaita, nityānanda, śeṣa, saṅkarṣaṇa
 kṛṣṇera mādhyura-rasāmṛta kare pāna
 sei sukhe matta, kichu nāhi jāne āna*

SYNONYMS

bhakta-bhāva—the conception of being a devotee; *aṅgīkari'*—accepting; *balārāma*.—Lord Balarāma; *lakṣmaṇa*—Lord Lakṣmaṇa; *advaita*—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *śeṣa*—Lord Śeṣa; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhyura*—transcendental bliss; *rasa-amṛta*—the nectar of such a taste; *kare pāna*—they drink; *sei sukhe*—in such happiness; *matta*—mad; *kichu*—anything; *nāhi*—do not; *jāne*—know; *āna*—else.

TRANSLATION

Baladeva, Lakṣmaṇa, Advaita Ācārya, Lord Nityānanda, Lord Śeṣa and Lord Saṅkarṣaṇa taste the nectarean mellows of the transcendental bliss of Lord Kṛṣṇa by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

TEXT 107

অন্যের আছুক কার্য, আপনে শ্রীকৃষ্ণ ।
 আপন-মাধুর্য-পানে হইলা সতৃষ্ণ ॥ ১০৭ ॥

*anyera āchuk kārya, āpane śrī-kṛṣṇa
 āpana-mādhyura-pāne ha-ilā satṛṣṇa*

SYNONYMS

anyera—of others; *āchuk*—let be; *kārya*—the business; *āpane*—personally; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *āpana-mādhyura*—personal sweetness; *pāne*—in drinking; *ha-ilā*—became; *sa-tṛṣṇa*—very much eager.

TRANSLATION

Not to speak of others, even Lord Kṛṣṇa Himself becomes thirsty to taste His own sweetness.

TEXT 108

স্বামাধুৰ্ষ আশ্বাদিতে করেন যতন ।
ভক্তভাব বিম্বু নহে তাহা আশ্বাদন ॥ ১০৮ ॥

*svā-mādhurya āsvādite kareṇa yatana
bhakta-bhāva vinu nahe tāhā āsvādana*

SYNONYMS

svā-mādhurya—the sweetness of Himself; *āsvādite*—to taste; *kareṇa yatana*—makes endeavors; *bhakta-bhāva*—the emotion of being a devotee; *vinu*—without; *nahe*—there is not; *tāhā*—that; *āsvādana*—tasting.

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Śrī Kṛṣṇa wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 109

ভক্তভাব অঙ্গীকরি' হৈলা অবতীর্ণ ।
শ্রীকৃষ্ণচৈতন্যরূপে সৰ্বভাবে পূৰ্ণ ॥ ১০৯ ॥

*bhakta-bhāva aṅgīkari' hailā avatīrṇa
śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa*

SYNONYMS

bhakta-bhāva—the ecstasy of being a devotee; *aṅgīkari'*—accepting; *hailā*—became; *avatīrṇa*—incarnated; *śrī-kṛṣṇa-caitanya-rūpe*—in the form of Lord Śrī Kṛṣṇa Caitanya; *sarva-bhāve pūrṇa*—complete in every respect.

TRANSLATION

Therefore Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

TEXT 110

নানা-ভক্তভাবে করেন স্বামধুর্য পান ।
পূর্বে করিয়াছি এই সিদ্ধান্ত ব্যাখ্যান ॥ ১১০ ॥

*nānā-bhakta-bhāve karena sva-mādhurya pāna
pūrve kariyāchi ei siddhānta vyākhyāna*

SYNONYMS

nānā-bhakta-bhāve—various emotions of a devotee; *karena*—does; *sva-mādhurya pāna*—drinking the sweetness of Himself; *pūrve*—formerly; *kariyāchi*—I discussed; *ei*—this; *siddhānta*—conclusion; *vyākhyāna*—the explanation.

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 Śrī 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

অবতারগণের ভক্তভাবে অধিকার ।
ভক্তভাব হৈতে অধিক সুখ নাহি আর ॥ ১১১ ॥

*avatāra-gaṇera bhakta-bhāve adhikāra
bhakta-bhāva haite adhika sukha nāhi āra*

SYNONYMS

avatāra-gaṇera—of all the incarnations; *bhakta-bhāve*—in the emotion of a devotee; *adhikāra*—there is the right; *bhakta-bhāva*—the emotion of being a devotee; *haite*—than; *adhika*—greater; *sukha*—happiness; *nāhi*—not; *āra*—any other.

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 Viṣṇu have the right to play the roles of servitors of Lord Kṛṣṇa 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

মূল ভক্ত-অবতার ত্রীসঙ্কর্ষণ ।
ভক্ত-অবতার তঁহি অদ্বৈতে গণন ॥ ১১২ ॥

mūla bhakta-avatāra śrī-saṅkarṣaṇa
bhakta-avatāra tañhi advaite gaṇana

SYNONYMS

mūla—original; *bhakta*—of a devotee; *avatāra*—incarnation; *śrī-saṅkarṣaṇa*—Lord Śrī Saṅkarṣaṇa; *bhakta-avatāra*—the incarnation of a devotee; *tañhi*—as that; *advaita*—Advaita Ācārya; *gaṇana*—counting.

TRANSLATION

The original *bhakta-avatāra* is Saṅkarṣaṇa. Śrī Advaita is counted among such incarnations.

PURPORT

Although Śrī Advaita Prabhu belongs to the Viṣṇu category, He displays servitorship to Lord Caitanya Mahāprabhu as one of His associates. When Lord Viṣṇu appears as a servitor, He is called an incarnation of a devotee of Lord Kṛṣṇa. Śrī Saṅkarṣaṇa, who is an incarnation of Viṣṇu in the spiritual sky known as the greater Vaikuṅṭha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Mahā-Viṣṇu, who is lying on the Causal Ocean, is another manifestation of Saṅkarṣaṇa. 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 Mahā-Viṣṇu. All the plenary manifestations of Saṅkarṣaṇa are indirect expansions of Lord Kṛṣṇa. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Kṛṣṇa. Therefore He is accepted as a devotee incarnation.

TEXT 113

অদ্বৈত-আচার্য গোসাঞির মহিমা অপার ।
যাঁহার ছঙ্করে কৈল চৈতন্যাবতার ॥ ১১৩ ॥

advaita-ācārya gosāñira mahimā apāra
yāñhāra huñkāre kaila caitanyāvatāra

SYNONYMS

advaita-ācārya—Advaita Ācārya; *gosāñīra*— of the Lord; *mahimā apāra*— unlimited glories; *yāñhāra*—of whom; *huñkāre*—by the vibration; *kaila*—brought; *caitanya-avatāra*—the incarnation of Lord Caitanya.

TRANSLATION

The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations brought about Lord Caitanya's descent upon this earth.

TEXT 114

সংকীৰ্তন প্রচাৰিলা সব জগৎ তাম্বিল ।
অদ্বৈত-প্রসাদে লোক প্রেমধন পাইল ॥ ১১৪ ॥

sañkīrtana pracāriyā saba jagat tānila
advaita-prasāde loka prema-dhana pāila

SYNONYMS

sañkīrtana pracāriyā—by preaching the cult of *sañkīrtana*; *saba*—all; *jagat*—the universe; *tānila*—delivered; *advaita-prasāde*—by the mercy of Advaita Ācārya; *loka*—all people; *prema-dhana pāila*—received the treasure of loving God.

TRANSLATION

He liberated the universe by preaching *sañkīrtana*. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita.

TEXT 115

অদ্বৈত-মহিমা অনন্ত কে পারে কহিতে ।
সেই লিখি, যেই শুনি মহাজন হৈতে ॥ ১১৫ ॥

advaita-mahimā ananta ke pāre kahite
sei likhi, yei śuni mahājana haite

SYNONYMS

advaita-mahimā—the glories of Advaita Ācārya; *ananta*—unlimited; *ke*—who; *pāre*—is able; *kahite*—to say; *sei*—that; *likhi*—I write; *yei*—whatever; *śuni*—I hear; *mahājana haite*—from authority.

TRANSLATION

Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.

TEXT 116

আচার্য-চরণে মোর কোটি নমস্কার ।
ইথে কিছু অপরাধ না লবে আমার ॥ ১১৬ ॥

ācārya-carāṇe mora koṭi namaskāra
ithe kichu aparādha nā labe āmāra

SYNONYMS

ācārya-carāṇe—at the lotus feet of Advaita Ācārya; *mora*—my; *koṭi namaskāra*—offering obeisances ten million times; *ithe*—in this connection; *kichu*—some; *aparādha*—offense; *nā labe*—please do not take; *āmāra*—my.-my.

TRANSLATION

I offer my obeisances ten million times to the lotus feet of Śrī Advaita Ācārya. Please do not take offense at this.

TEXT 117

তোমার মহিমা—কোটিসমুদ্রে অগাধ ।
তাহার ইয়ত্তা কহি,—এ বড় অপরাধ ॥ ১১৭ ॥

tomāra mahimā—*koṭi-samudra agādha*
tāhāra iyattā kahi,—*e baḍa aparādha*

SYNONYMS

tomāra mahimā—Your glories; *koṭi-samudra agādha*—as unfathomable as the millions of seas and oceans; *tāhāra*—of that; *iyattā*—the measure; *kahi*—I say; *e*—this; *baḍa*—great; *aparādha*—offense.

TRANSLATION

Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

TEXT 118

জয় জয় জয় শ্রীঅদ্বৈত আচার্য ।
জয় জয় শ্রীচৈতন্য, নিত্যানন্দ আর্ষ ॥ ১১৮ ॥

jaya jaya jaya śrī-advaita ācārya
jaya jaya śrī-caitanya, nityānanda ārya

SYNONYMS

jaya jaya—all glories; *jaya*—all glories; *śrī-advaita ācārya*—to Śrī Advaita Ācārya; *jaya jaya*—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *ārya*—the superior.

TRANSLATION

All glories, all glories to Śrī Advaita Ācārya! All glories to Lord Caitanya Mahāprabhu and the superior Lord Nityānanda!

TEXT 119

দুই শ্লোকে কহিল অদ্বৈত-তত্ত্বনিরূপণ ।
পঞ্চতত্ত্বের বিচার কিছু শুন, ভক্তগণ ॥ ১১৯ ॥

dui sloke kahila advaita-tattva-nirūpaṇa
pañca-tattvera vicāra kichu suna, bhakta-gaṇa

SYNONYMS

dui sloke—in two verses; *kahila*—described; *advaita*—Advaita; *tattva-nirūpaṇa*—ascertaining the truth; *pañca-tattvera*—of the five truths; *vicāra*—consideration; *kichu*—something; *suna*—please hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

Thus in two verses I have described the truth concerning Advaita Ācārya. Now, O devotees, please hear about the five truths [pañca-tattva].

TEXT 120

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১২০ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixth Chapter, describing the glories of Śrī Advaita Ācārya.

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta*'s translations. Numerals in regular type are references to its purports.

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Glossary

A

- Abhidheya*—action one is duty-bound to perform according to one's constitutional relationship with God.
- Ācārya*—an authorized teacher who teaches by his example.
- Acintya*—inconceivable.
- Acintya-bhedābheda-tattva*—the philosophy which maintains that the Lord is simultaneously one with and different from His creation.
- Acyuta*—the name of Kṛṣṇa which means He who never falls down (infallible).
- Adhokṣaja*—the Supreme Lord, who is beyond all conception through material senses.
- Advaita-vāda*—realization of the oneness of the Absolute; the philosophy of monism.
- Advaita*—nondual.
- Āgamas*—authorized Vedic literatures.
- Amṛta*—immortal.
- Aṁśāveśa*—partial incarnations of God.
- Ānanda*—complete transcendental bliss.
- Ananta*—unlimited.
- Aprakāṣa*—unmanifested.
- Arcā-mūrti*—the form of the Lord in the temple.
- Āśraya*—the Transcendence, who is the source and support of all.
- Āśraya-vigraha*—the manifestation of the Lord of whom one must take shelter.
- Aṣṭāṅga-yoga*—the eightfold system of mystic *yoga* meant for realizing the presence of Paramātmā, the Lord in the heart.
- Asuras*—demons.
- Avyakta*—unmanifested.

B

- Bhagavān*—the name of Kṛṣṇa which means the possessor of all opulences in full.
- Bhāgavata-dharma*—the transcendental religion that is the eternal function of the living being.
- Bhāgavatas*—persons or things in relationship with the Lord.
- Bhakta*—a devotee, one who performs devotional service (*bhakti*).
- Bhakta-avatāra*—incarnations of God as devotees.
- Bhakti*—ordinary devotional service in love of God.
- Bhakti-rasācārya*—one who knows the essence of devotional service.
- Bhāva*—the stage of transcendental love experienced after transcendental affection.
- Bhava-roga*—material miseries or diseases.

Bhrama—false knowledge or mistakes.

Bhū—the creative energy of the cosmic creation.

Brahmajyoti—the impersonal effulgence of Kṛṣṇa's body.

Brahman—the Lord's all-pervading feature of neutrality.

Brahmānanda—the spiritual bliss derived from impersonal Brahman realization.

Brahmāṇḍa—the universe.

Brahma-randhra—the hole in the skull through which the perfected *yogī* quits his body.

C

Caitanya—living force.

Caitanya-caritāmṛta—the character of the living force in immortality.

Caitya-guru—Kṛṣṇa, who is seated as the spiritual master within the heart of the living being.

Catur-vyūha—the quadruple expansions of Kṛṣṇa who predominate over the Vaikuṅṭha planets.

Cintāmaṇi—touchstone; when applied to a metal transforms it into gold.

Cit—unlimited knowledge.

Cit-śakti—the internal potency of the Lord.

Cupid—the demigod of love, Kāmadeva.

D

Daivī prakṛti— See: *Yogamāyā*.

Dāsyā-rasa—the relationship.

Devas—administrative demigods.

Dhāma—abode.

Dharma—the capacity to render service, which is the essential quality of a living being.

G

Gauḍīya Vaiṣṇavas—followers of Lord Caitanya.

Gopījana-vallabha—the name of Kṛṣṇa which means “the transcendental lover of the *gopīs*.”

Gopīs—pure devotees of Kṛṣṇa who were related to Him as cowherd girl friends.

Govinda—the name of Kṛṣṇa which means “He who pleases the senses and the cows.”

Guru—spiritual master.

H

Hlādinī—Kṛṣṇa's pleasure potency.

Īsānukathā—scriptural information about the Lord and His devotees.

J

Jīvas—souls, or the atomic living beings.

Jñāna-mārga—the path of the culture of knowledge by empirical philosophical speculation.

K

Kalmaṣa—sin.

Kalpa-vṛkṣa—wish-fulfilling trees.

Kāma—lust, the desire to gratify one's own senses.

Karaṇāpāṭava—imperfectness of the material senses.

Karma—material activities subject to reaction.

Karma-kāṇḍa—the path of fruitive work.

Keśava—the name of Kṛṣṇa which means "He who has long, black, curling hair."

Kṛṣṇa-bhakti—love of Kṛṣṇa.

M

Madana-mohana—the name of Kṛṣṇa which means "He who charms Cupid."

Mādhurya-rasa—relationship with Kṛṣṇa in conjugal love.

Madhusūdana—the name of Kṛṣṇa which means "the killer of the Madhu demon."

Mahā-bhāgavata—a devotee in the highest stage of devotional life.

Mahābhāva—the highest pitch of transcendental sentiment.

Mahājanas—the twelve authorized agents of the Lord whose duty is to preach the cult of devotional service to the people in general.

Manvantara—the regulative principles for living beings who desire to achieve perfection in human life.

Māyā—the external illusory energy of the Lord.

Māyā-śakti—See *Māyā*.

Miśra-sattva—mundane goodness.

Mukti—liberation of the conditioned souls from material consciousness.

Mukunda—the name of Kṛṣṇa which means the giver of liberation.

N

Nāma-saṅkīrtana—the congregational chanting of the holy names.

Nīlā—the energy that destroys the creation.

Nirodha—the winding up of all energies employed in creation.

P

Pāñcarātriḱa—the system of regulations for devotional service of the Lord.

Pañca-tattva—the Lord, His plenary portion, His incarnation, His energies and His devotees.

Parakīya-rasa—relationship with Kṛṣṇa as a paramour.

Paramahaṁsas—the topmost class of God-realized devotees.

Paramparā—disciplic succession.

Paravyoma—the spiritual sky.

Pāriṣats—devotees who are personal associates of the Lord.

Pāṣaṇḍa—one who compares the Supreme Lord to the demigods or who considers devotional activities to be material.

Poṣaṇa—special care and protection for the devotees by the Lord.

Prabhu—master.

Prakāśa-vigrahas—forms of the Lord manifested for His pastimes.

Prākṛta-sahajiyā—pseudo-devotees of Kṛṣṇa.

Pramāda—inattention or misunderstanding of reality.

Prema—real love of God, the highest perfectional stage of life.

R

Rādhā-bhāva-mūrti—the mood of Rādhārāṇī.

Rādhā-kuṇḍa—the bathing place of Śrīmatī Rādhārāṇī.

Rāga-bhakti—devotional service in transcendental rapture.

Rasābhāsa—an incompatible mixture of rasas.

Rāsa-līlā—Kṛṣṇa's pastime of dancing with the *aopīs*.

Rasas—spiritual relationships.
Rūḍha-bhāva—the love of the *gopīs*.

S

Śabda—transcendental sound.
Sac-cid-ānanda—full life, knowledge and bliss.
Sādhakas—neophyte devotees.
Sahajiyās—a class of so-called devotees who try to imitate the Lord’s pastimes.
Sakhya-rasa—relationship with Kṛṣṇa in friendship.
Śaktyāveśa-jīvas empowered as incarnations of God.
Sālokya—liberation of living on a Vaikuṅṭha planet.
Samādhi—trance, total absorption in the service of the Lord.
Śambhu-tattva—the principle of Lord Śiva.
Sāmīpya—liberation of living as a personal associate of the Lord.
Samvit—the cognitive potency of the Lord.
Sanātana-dharma—See *Bhāgavata-dharma*.
Sandhinī—the existential potency of the Lord.
Sanḥkīrtana—congregational chanting of the holy name of the Lord.
Śānta-rasa—relationship with Kṛṣṇa in neutral appreciation.
Sarga—the first creation by Viṣṇu.
Sārṣṭi—liberation of achieving opulences equal to those of the Lord.
Sārūpya—liberation of having a form the same as the Lord’s.
Śāstras—revealed scriptures or Vedic literatures.
Sat—unlimited existence.
Sattvatanu—Viṣṇu who expands the quality of goodness.
Sātvata-saṁhitās—scriptures that are products of the mode of goodness.
Sāyujya—liberation of merging with Brahman.
Siddhaloka—the planets of materially perfect beings.
Śikṣā-guru—an instructing spiritual master.
Śiṣumāra cakra—the orbit of the pole star.
Śrī—the energy of Godhead that maintains the cosmic manifestation.
Śṛṅgāra—conjugal love of God.
Sthāna—the maintenance of the universe by Viṣṇu.
Śuddha-bhakti—pure devotional service.
Śuddha-sattva—the condition of pure goodness.
Surabhi cows—the cows in the spiritual world which can give unlimited milk.
Svakīyā—relationship with Kṛṣṇa as a formally married husband.
Svāmśa—forms of God having unlimited potencies.
Svarāṭ—fully independent.
Śyāmasundara—the name of Kṛṣṇa which means “the very beautiful black form.”

T

Tamo-guṇa—the mode of ignorance.

Tapah—the acceptance of hardships for spiritual realization.

U

Urugāya—the name of the Lord which means “He who is glorified by sublime prayers.”

Uti—the urge for creation that is the cause of all inventions.

V

Vaikuṇṭha-nātha—the Lord of Vaikuṇṭha.

Vātsalya-rasa—the relationship with Kṛṣṇa in parental love.

Vibhinnānṁśa—the living beings, all of whom have limited potencies.

Viddha-bhakti—mixed devotional service.

Vidhi-bhakti—devotional service under scheduled regulations.

Vilāsa-vigrahas—expansions of the Lord who manifest bodily differences.

Vipra-lipsā—the cheating propensity.

Visarga—the secondary creation by Brahmā.

Viṣṇu-bhaktas—devotees in Kṛṣṇa consciousness.

Viṣṇu-tattva—a primary expansion of Kṛṣṇa having full status as Godhead.

Viśvambhara—one who maintains the entire universe and who leads all living beings.

Vraja-dra-kumāra—Kṛṣṇa, the child of King Nanda.

Y

Yajñas—sacrifices.

Yoga—the process of linking with the Supreme Lord.

Yoga-mārga—the path of developing mystic powers.

Yogamāyā—the internal potency of the Lord.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a	আ ā	ই i	ঈ ī	উ u	ঊ ū	ঋ ṛ
	ঋ ṛ	এ e	ঐ ai	ও o	ঔ au	
◌̣ ṁ (<i>anusvāra</i>)	◌̣ ṅ (<i>candra-bindu</i>)	◌̣ ḥ (<i>visarga</i>)				

Consonants

Gutturals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṅa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

। ā ি i ি ī ু u ূ ū ্ ṛ ্ ṅ ে e ঐ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū ক্ ক্ṛ
ক্ ক্ṛ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (◌̣) indicates that there is no final vowel. ক̣ k

The letters above should be pronounced as follows:

- a*—like the *o* in *hot*; sometimes like the *o* in *go*; final *a* is usually silent.
ā—like the *a* in *far*.
i, ī—like the *ee* in *meet*.
u, ū—like the *u* in *rule*.
ṛ—like the *ri* in *rim*.
ṝ—like the *ree* in *reed*.
e—like the *ai* in *pain*; rarely like *e* in *bet*.
ai—like the *oi* in *boil*.
o—like the *o* in *go*.
au—like the *ow* in *owl*.
m̄—(*anusvāra*) like the *ng* in *song*.
ḥ—(*visarga*) a final *h* sound like in *Ah*.
ṇ̇—(*candra-bindu*) a nasal *n* sound like in the French word *bon*.
k—like the *k* in *kite*.
kh—like the *kh* in *Eckhart*.
g—like the *g* in *got*.
gh—like the *gh* in *big-house*.
ṅ—like the *n* in *bank*.
c—like the *ch* in *chalk*.
ch—like the *chh* in *much-haste*.
j—like the *j* in *joy*.
jh—like the *geh* in *college-hall*.
ṇ̇—like the *n* in *bunch*.
ṭ—like the *t* in *talk*.
ṭh—like the *th* in *hot-house*.
ḍ—like the *d* in *dawn*.
ḍh—like the *dh* in *good-house*.
ṇ—like the *n* in *gnaw*.
t—as in *talk* but with the tongue against the teeth.
th—as in *hot-house* but with the tongue against the teeth.
d—as in *dawn* but with the tongue against the teeth.
dh—as in *good-house* but with the tongue against the teeth.
n—as in *nor* but with the tongue against the teeth.
p—like the *p* in *pine*.
ph—like the *ph* in *philosopher*.
b—like the *b* in *bird*.
bh—like the *bh* in *rub-hard*.
m—like the *m* in *mother*.
y—like the *j* in *jaw*. য
y—like the *y* in *year*. য
r—like the *r* in *run*.
l—like the *l* in *law*.
v—like the *b* in *bird* or like the *w* in *dwarf*.
ś, ṣ—like the *sh* in *shop*.
s—like the *s* in *sun*.
h—like the *h* in *home*.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Avenue, Los Angeles, California 90034.

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ĀDI-LILA
Volume 1

**SRI
CAITANYA-
CARITĀMṚTA**

*The
Pastimes of
Lord Caitanya
Mahāprabhu*

HIS DIVINE GRACE

**A.C. Bhaktivedanta
Swami
Prabhupāda**



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