

The Pastimes of Lord Caitanya Mahāprabhu

SRI CAITANYA-CARITĀMṛTA

MADHYA-LILĀ Volume 9



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

SRI CAITANYA-CARITĀMṚTA

It would not be inaccurate to say that *Srī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of *Srī Kṛṣṇa Caitanya*, a divine incarnation of the Supreme Personality of Godhead. *Srī Caitanya* is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, *Srī Kṛṣṇa Caitanya*, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, *Srī Caitanya* transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "līlās." *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa*, at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)

SRI CAITANYA- CARITĀMṚTA

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ŚRĪ CAITANYA-CARITAMRTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Madhya-lilā
Volume Nine

"The Lord Concludes His Travels"

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodara Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās*, which literally means "pastimes"—Ādi-līlā (the early period), Madhya-līlā (the middle period) and Antya-līlā (the final period). The notes of Murāri Gupta form the basis of the Ādi-līlā, and Svarūpa Dāmodara's diary provides the details for the Madhya- and Antya-līlās.

The first twelve of the seventeen chapters of Ādi-līlā constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkirtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of Ādi-līlā, chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkirtana* movement and his civil disobedience against the repression of the Mohammedan government.

Śrī Caitanya-caritāmṛta

The subject of *Madhya-lilā*, the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

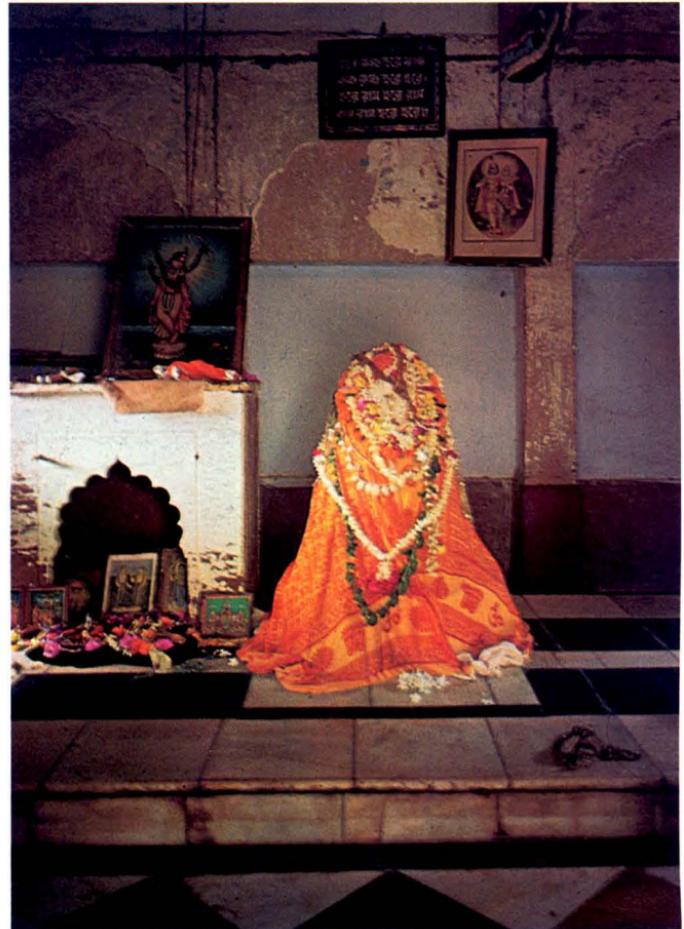
Antya-lilā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particularly the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these



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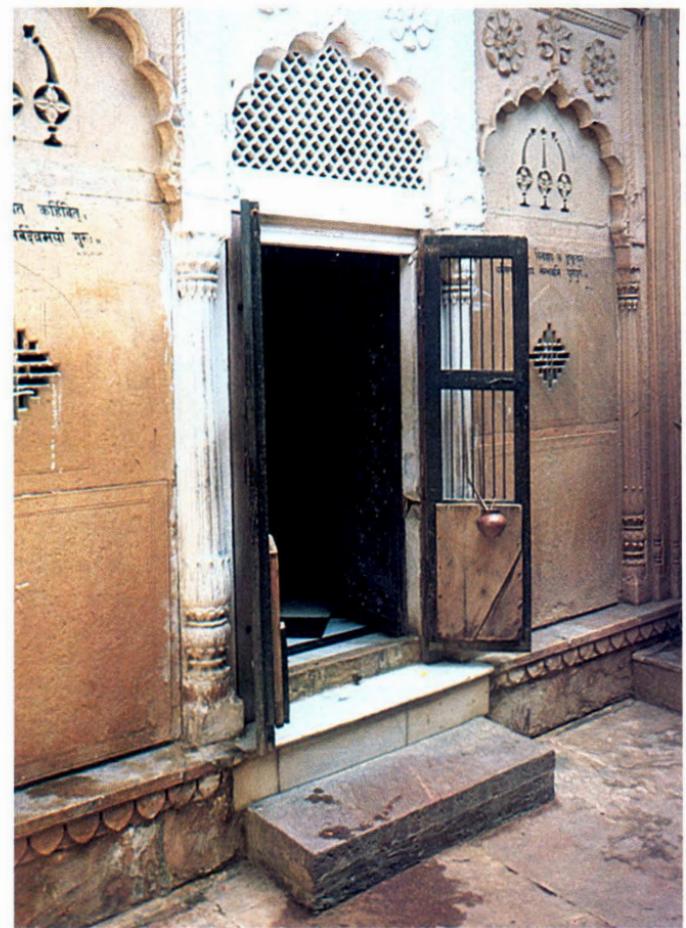


Outside and inside views of the *samādhi* (tomb) of Śrīla Sanātana Gosvāmī at the Madana-mohana temple in Vṛndāvana. Sanātana Gosvāmī was instructed by the Lord Himself in the science of devotional service and thus empowered to establish the cult of Vaiṣnavism.



LEFT: The *bhajana-kutira* of Śrīla Sanātana Gosvāmī at Śrī Rādhā-kuṇḍa in the district of Mathurā.

RIGHT: The *śamādhi* of Śrīla Gopāla Bhāṭṭā Gosvāmī, one of the great and exalted devotees of Śrī Caitanya Mahāprabhu, located at the Rādhā-ramāṇa temple in Vṛndāvana.





The temple and Deity of Śrī Rādhā-ramaṇa, established by Śrila Gopāla Bhaṭṭa Gosvāmī under the direction of Śrila Rūpa and Sanātana Gosvāmīs. Śrī Rādhā-ramaṇa manifested Himself from a śālagrāma-silā stone worshiped by Gopāla Bhaṭṭa Gosvāmī and is one of the seven principal Deities of Vṛndāvana.





The temple and Deities of Sri Sri Radha-Gopinatha. Sri Gopinathaji, one of the principal Deities of Vrndavana, was first acquired by Paramananda Gosvami and worshiped by Madhu Pandita, a disciple of Srila Gadadhara Pandita.



The temple of Bindu Mādhava in Vārāṇasī (Benares), where Śrī Caitanya Mahāprabhu converted all the residents into Vaiṣnavas by His ecstatic chanting and dancing in love of Godhead. (p.331)



The temple of Viśveśvara in Vārāṇasī, where countless thousands of people lined up to see Śrī Caitanya Mahāprabhu and received Him by chanting the Hare Kṛṣṇa *mahā-mantra*. (p.395)

PLATE ONE

"Lord Kṛṣṇa, the Supreme Personality of Godhead, who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings. Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated. 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 attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord." (pp.43-44)



PLATE TWO

"My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā. The conclusions that you have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean. If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head. Now, will You please tell me, 'Let whatever I have instructed all be fully manifest unto you.' By benedicting me in this way, You will give me strength to describe all this." Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī's head and blessed him, saying, "Let all these benedictions be manifest to you." (pp.77-78)



PLATE THREE

"O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity. This land Vṛndāvana (Vrajabhūmi) is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified." (pp.179, 196)



PLATE FOUR

"Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain. Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain. When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so. When Nārada advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals. The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands. When Nārada left the forest path and went to the hunter, all the animals immediately saw him and fled. When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada's presence, he could not utter anything abusive." (pp.211-214)



PLATE FIVE

"One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter. When the saintly sages came to the hunter's place, the hunter could see them coming from a distance. With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet. Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances. Nārada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen. O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord's devotional service are never inclined to give pain to others because of envy.' " (pp.234-236)



PLATE SIX

"Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple. There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa *mahā-mantra* in the following way. In all directions, hundreds and thousands of people began to chant, 'Hari Hari.' Thus there arose a tumultuous and auspicious sound filling the entire universe. When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa *mahā-mantra*, he and his disciples immediately came to see the Lord. When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord's dancing and ecstatic love, and by the transcendental beauty of His body." (pp.331-333)



PLATE SEVEN

"All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares (Kāśī) saw the bodily transformations and were astonished. When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī *sannyāsīs* and other people were gathering there. He therefore suspended His dancing for the time being. After stopping the *kirtana*, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord's lotus feet. Prakāśānanda Sarasvatī said, 'Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by touching Your lotus feet.' " (pp.334-337)



नहव देवी

CHAPTER 23

Life's Ultimate Goal—Love of Godhead

The following summary study of the Twenty-third Chapter is given by Śrīla Bhakti-vinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In this chapter Śrī Caitanya Mahāprabhu describes the symptoms of emotion and love and the awakening of one's original loving relationship with the Lord, as well as the characteristics of a devotee who has actually attained that stage. He then describes the gradual increase of love of God up to the point of *mahābhāva*. He then describes the five divisions of attraction and how they continue. He also describes the mellow derived from conjugal love, which is the supreme emotion. Conjugal love is divided into two categories—*svakiya* and *parakiya*. *Svakiya* refers to loving affairs between husband and wife, and *parakiya* refers to loving affairs between two lovers. There are a number of descriptions in this connection. There is also a description of the sixty-four transcendental qualities of Kṛṣṇa. Śrīmatī Rādhārāṇī has twenty-five transcendental qualities.

Śrī Caitanya Mahāprabhu then describes those candidates who are eligible to taste the mellows of devotional service. Their fundamental natures and their varieties are also described. The Lord also informs Sanātana Gosvāmī about all the confidential paraphernalia of devotional service. He gives a description of Goloka Vṛndāvana, where the Lord is engaged in His eternal pastimes described in the *Hari-varṇa*. There is also an opposing and favorable description of *keśa-avatāra*. All these instructions are mentioned herein.

In this way Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī, placing His own hand on his head. Thus Sanātana received the power to describe these subjects in books like *Hari-bhakti-vilāsa*.

TEXT 1

চিরাদদস্তং নিজ-গুণবিস্তং
স্বপ্রেম-নামাগ্নতমত্যুদ্বারঃ ।
আপামরং যো বিভতার গৌরঃ
কৃক্ষে অনেভ্যুষ্মহং প্রপন্থে ॥ ১ ॥

*cirād adattarī nija-gupta-vittarī
svaprema-nāmāmṛtam atyudāraḥ
āpāmaram yo vitatāra gaurāḥ
krṣṇo janebhyas tam aham prapadye*

SYNOMYS

cirāt—for a long time; *adattam*—not given; *nija-gupta-vittam*—His own personal confidential property; *sva-prema*—of love for Him; *nāma*—of the holy name; *amṛtam*—the ambrosia; *ati-udāraḥ*—most munificent; *ā-pāmaram*—even down to the lowest of men; *yāḥ*—one who; *vitatāra*—distributed; *gaurāḥ*—Śrī Gaurasundara; *krṣṇaḥ*—Lord Kṛṣṇa Himself; *janebhyāḥ*—to the people in general; *tam*—to Him; *aham*—I; *prapadye*—offer obeisances.

TRANSLATION

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

TEXT 2

অয় অয় গৌরচন্দ্ৰ জয় নিত্যানন্দ ।
অয়াদ্বৈতচন্দ্ৰ জয় গৌরভক্তবৃন্দ ॥ ২ ॥

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛṇda*

SYNOMYS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛṇda*—to the devotees of 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

এবে শুন ভক্তিফল ‘প্রেম’-প্রায়োজন ।
যাহার শ্রবণে হয় ভক্তিরস-জ্ঞান ॥ ৩ ॥

ebe śuna bhakti-phala 'prema'-prayojana
yāhāra śravaṇe haya bhakti-rasa-jñāna

SYNONYMS

ebe śuna—now hear; *bhakti-phala*—the result of the practice of devotional service; *prema*—love of Godhead; *prajoyana*—the ultimate goal of life; *yāhāra śravaṇe*—by hearing of which; *haya*—there is; *bhakti-rasa-jñāna*—transcendental knowledge of the mellow of devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Now hear, O Sanātana, about the result of devotional service, which is love of Godhead, life’s ultimate goal. If one hears this description, he will be enlightened in the transcendental mellow of devotional service.

TEXT 4

কৃষ্ণে রতি গাঢ় হৈলে ‘প্রেম’-অভিধান।
কৃষ্ণভক্তি-রসের এই ‘স্থায়িভাব’-নাম ॥ ৪ ॥

kṛṣṇe rati gāḍha haile 'prema'-abhidhāna
kṛṣṇa-bhakti-rasera ei 'sthāyi-bhāva'-nāma

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *rati*—affection; *gāḍha*—deep; *haile*—when it becomes; *prema-abhidhāna*—called love of God; *kṛṣṇa-bhakti-rasera*—of the mellow of devotional service to Kṛṣṇa; *ei*—this; *sthāyi-bhāva-nāma*—called *sthāyi-bhāva*.

TRANSLATION

“When affection for Kṛṣṇa becomes deeper, one attains love of Godhead in devotional service. Such a position is called *sthāyi-bhāva*, permanent enjoyment of the mellow of devotional service to Kṛṣṇa.

TEXT 5

শুনসুবিশেষাঞ্চ। প্রেম-সূর্যাংশু-সাম্যাভাকৃ।
কৃচিভিশ্চিক্ষম স্থগ্যকৃদসৌ ভাব উচ্যতে ॥ ৫ ॥

śuddha-sattva-višeṣātmā
prema-sūryāṁśu-sāmya-bhāk
rucibhiḥ citta-maśrya-
kṛd asau bhāvā ucyate

SYNOMYS

śuddha-sattva—by unadulterated goodness; *višeṣa*—distinguished; *ātmā*—whose nature; *prema*—of love of God; *sūrya*—like the sun; *āṁśu*—a ray; *sāmya-bhāk*—which is similar to; *rucibhiḥ*—by different tastes; *citta*—of the heart; *maśrya*—softness; *kṛd*—which causes; *asau*—that softness; *bhāvāḥ*—emotion; *ucyate*—is called.

TRANSLATION

“When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and it is called *bhāvā* [emotion].”

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.3.1).

TEXT 6

এই দুই,—ভাবের ‘স্বরূপ’, ‘তটশ্চ’ লক্ষণ ।
প্ৰেমেৰ লক্ষণ এবে শুন, সনাতন ॥ ৬ ॥

e dui,—bhāvera ‘svarūpa’, ‘taṭastha’ lakṣaṇa
premēra lakṣaṇa ebe śuna, sanātana

SYNOMYS

ei dui—these two; *bhāvera*—of emotion; *sva-rūpa*—constitutional; *taṭastha*—marginal; *lakṣaṇa*—symptoms; *premera*—of love; *lakṣaṇa*—the symptoms; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana.

TRANSLATION

“Bhāvā [emotion] has two different symptoms—constitutional and marginal. Now, My dear Sanātana, listen to the symptoms of love.

PURPORT

The word *śuddha-sattva-višeṣātmā* means “situated on the transcendental platform of pure goodness.” In this way the soul is purified of all material contamination.

tion, and this position is called *svarūpa-lakṣaṇa*, the constitutional symptom of *bhāva*, emotion. By various tastes, one's heart is softened, and there is an awakening of one's loving propensity to render spontaneous service to the Lord. This is called *taṭastha-lakṣaṇa*, the marginal symptom of *bhāva*.

TEXT 7

সম্যক্ষণ্পিতৰান্তে গমত্বাতিশয়াক্ষিতঃ ।
ভাবঃ স এব সান্দ্রাত্মা বুদ্ধেঃ প্ৰেমা নিগতে ॥ ৭ ॥

samyak *masṛṇita-svāntaḥ*
mamatvātiśayānkitah
bhāvah sa eva sāndrātmā
budhaiḥ premā nigadyate

SYNOMYS

samyak—completely; *masṛṇita-svāntaḥ*—which makes the heart soft; *mamatva*—of a sense of ownership; *atiśaya-anikitah*—marked with an abundance; *bhāvah*—emotion; *saḥ*—that; *eva*—certainly; *sāndra-ātmā*—whose nature is very condensed; *budhaiḥ*—by learned persons; *premā*—love of Godhead; *nigadyate*—is described.

TRANSLATION

“ ‘When that *bhāva* softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called *prema* [love of Godhead] by learned scholars.

PURPORT

This verse is found in *Bhakti-rasāmrta-sindhu* (1.4.1).

TEXT 8

অনন্যমতা বিষ্ণো মমতা প্ৰেমসন্ধতা ।
ভক্তিৰিতুচ্যতে ভীম্বথলাদোক্ষ-নারদৈঃ ॥ ৮ ॥

ananya-mamatā viṣṇau
mamatā prema-saṅgatā
bhaktir ity ucyate bhiṣma-
prahlādoddhava-nāradaiḥ

SYNOMYS

ananya-mamatā—having a sense of relationships with no others; *viṣṇau*—in Lord Viṣṇu, or Kṛṣṇa; *mamatā*—the sense of ownership; *prema-saṅgatā*—

endowed only with love; *bhaktih*—devotional service; *iti*—thus; *ucyate*—is said; *bhiṣma*—by Bhīṣma; *prahlāda*—by Prahlāda Mahārāja; *uddhava*—by Uddhava; *nāradaiḥ*—and by Nārada.

TRANSLATION

“When one develops an unflinching sense of ownership or possessiveness in relation to Lord Viṣṇu, or, in other words, when one thinks Viṣṇu and no one else to be the only object of love, such an awakening is called bhakti [devotion] by exalted persons like Bhīṣma, Prahlāda, Uddhava and Nārada.”

PURPORT

This verse, quoted from the Nārada-pañcarātra, is found in *Bhakti-rasāmṛta-sindhu* (1.4.2).

TEXT 9

কোন ভাগ্যে কোন জীবের ‘শ্রদ্ধা’ যদি হয়।
তবে সেই জীব ‘সাধুসঙ্গ’ যে করয় ॥ ৯ ॥

*kona bhāgye kona jīvera ‘śraddhā’ yadi haya
tabe sei jīva ‘sādhu-saṅga’ ye karaya*

SYNONYMS

kona bhāgye—by some good fortune; *kona jīvera*—of some living entity; *śraddhā yadi haya*—if there is faith; *tabe*—then; *sei jīva*—that living entity; *sādhu-saṅga*—association with devotees; *ye*—certainly; *karaya*—makes.

TRANSLATION

“If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

TEXT 10

সাধুসঙ্গ হৈতে হয় ‘শ্রবণ-কীর্তন’।
সাধনভক্তে হয় ‘সর্বানর্থনিবর্তন’ ॥ ১০ ॥

*sādhu-saṅga haite haya ‘śravaṇa-kīrtana’
sādhana-bhaktye haya ‘sarvānarth-a-nivartana’*

SYNONYMS

sādhu-saṅga haite—from association with devotees; *haya*—there is; *śravaṇa-kīrtana*—hearing, chanting and so on; *sādhana-bhaktye*—by devotional service; *haya*—there is; *sarva*—all; *anartha-nivartana*—disappearance of unwanted things.

TRANSLATION

“When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

TEXT 11

**ଅନର୍ଥନିର୍ବତ୍ତି ହେଲେ ଭକ୍ତ୍ୟ ‘ନିଷ୍ଠା’ ହୟ ।
ନିଷ୍ଠା ହେତେ ଶ୍ରବଣାଦ୍ୟେ ‘ରୁଚି’ ଉପଜୟ ॥ ୧୧ ॥**

*anartha-nivṛtti haile bhaktye ‘niṣṭhā’ haya
niṣṭhā haite śravaṇāḍḍye ‘rucī’ upajaya*

SYNOMYMS

anartha-nivṛtti—disappearance of all unwanted contamination; *haile*—when there is; *bhaktye*—in devotional service; *niṣṭhā*—firm faith; *haya*—there is; *niṣṭhā haite*—from such firm faith; *śravaṇā-āḍḍye*—in hearing, chanting and so on; *ruci*—taste; *upajaya*—awakens.

TRANSLATION

“When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

TEXT 12

**ରୁଚି ହେତେ ଭକ୍ତ୍ୟ ହୟ ‘ଆସକ୍ତି’ ପ୍ରାଚୁର ।
ଆସକ୍ତି ହେତେ ଚିନ୍ତେ ଜମେ କୃଷ୍ଣେ ପ୍ରୀତ୍ୟଙ୍କୁର ॥ ୧୨ ॥**

*ruci haite bhaktye haya ‘āsakti’ pracura
āsakti haite citte janme krṣṇe priti-aṅkura*

SYNOMYMS

ruci haite—from such a taste; *bhaktye*—in devotional service; *haya*—there is; *āsakti*—attachment; *pracura*—deep; *āsakti haite*—from attachment; *citte*—within the heart; *janme*—appears; *krṣṇe*—for Kṛṣṇa; *priti-aṅkura*—the seed of affection.

TRANSLATION

“After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

TEXT 13

সেই ‘ভাব’ গাঢ় হৈলে ধরে ‘প্রেম’-নাম ।
সেই প্রেমা—‘প্রয়োজন’ সর্বানন্দ-ধার্ম ॥ ১৩ ॥

sei ‘bhāva’ gāḍha haile dhare ‘prema’-nāma
sei premā — ‘prayojana’ sarvānanda-dhāma

SYNONYMS

sei bhāva—that emotional condition; *gāḍha haile*—when it becomes intensified; *dhare*—takes; *prema-nāma*—the name love of Godhead; *sei premā*—that love of Godhead; *prayojana*—the ultimate goal of life; *sarva-ānanda-dhāma*—the reservoir of all pleasure.

TRANSLATION

“When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life’s ultimate goal and the reservoir of all pleasure.

PURPORT

Śrīla Bhaktivinoda Ṭhākura summarizes this growth of love of Godhead as a gradual process. A person becomes interested in devotional service by some good fortune. Eventually he becomes interested in pure devotional service without material contamination. At that point, a person wants to associate with devotees. As a result of this association, he becomes more and more interested in discharging devotional service and hearing and chanting. The more one is interested in hearing and chanting, the more he is purified of material contamination. Liberation from material contamination is called *anartha-nivṛtti*, indicating a diminishing of all unwanted things. This is the test of development in devotional service. If one actually develops the devotional attitude, he must be freed from the material contamination of illicit sex, intoxication, gambling and meat-eating. These are the preliminary symptoms. When one is freed from all material contamination, his firm faith awakens in devotional service. When firm faith develops, a taste arises, and by that taste, one becomes attached to devotional service. When this attachment intensifies, the seed of love of Kṛṣṇa fructifies. This position is called *priti* or *rati* (affection) or *bhāva* (emotion). When *rati* intensifies, it is called love of Godhead. This love of Godhead is actually life’s highest perfection and the reservoir of all pleasure.

Thus devotional life is divided into two stages—*sādhana-bhakti* and *bhāva-bhakti*. *Sādhana-bhakti* refers to the development of devotional service through the regulative principles. The basic principle for the execution of devotional service is faith. Above that, there is association with devotees, and after that there is initiation by a bona fide spiritual master. After initiation, when one follows the

regulative principles of devotional service, one becomes freed from all unwanted things. In this way one becomes firmly fixed and gradually develops a taste for devotional service. The more the taste grows, the more one desires to render service to the Lord. In this way one becomes attached to a particular mellow in the Lord's service—śānta, dāsy, sakhy, vātsalya and madhura. As a result of such attachment, bhāva develops. Bhāva-bhakti is the platform of purified goodness. By such purified goodness, one's heart melts in devotional service. Bhāva-bhakti is the first seed of love of Godhead. This emotional stage is there before one attains pure love. When that emotional stage intensifies, it is called prema-bhakti, or transcendental love of Godhead. This gradual process is also described in the following two verses found in *Bhakti-rasāmṛta-sindhu* (1.4.15-16).

TEXTS 14-15

ଆନ୍ଦୋ ଶ୍ରଦ୍ଧା ତତ୍ତ୍ଵଃ ସାଧୁମଙ୍ଗେହିଥ ଭଜନକ୍ରମ୍ୟା ।
ତତୋହନର୍ଥନିର୍ଦ୍ଦିଃ ଆଁ ତତୋ ନିଷ୍ଠା ରୁଚିତ୍ତଃ ॥ ୧୪ ॥
ଅଥାମକ୍ରିସ୍ତତ୍ତ୍ଵ ଭାବତ୍ତଃ ପ୍ରେମାଭ୍ୟାଦକ୍ଷତି ।
ସାଧକାନାମଦଂ ପ୍ରେମଃ ପ୍ରାଦୁର୍ଭାବେ ଭବେ କ୍ରମଃ ॥ ୧୫ ॥

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā ruciḥ tataḥ

athāsaktis tato bhāvas
tataḥ premābhyaudāñcati
sādhakānām ayam premaṇah
prādurbhāve bhavet kramah

SYNONYMS

ādau—in the beginning; śraddhā—firm faith, or disinterest in material affairs and interest in spiritual advancement; tataḥ—thereafter; sādhu-saṅgaḥ—association with pure devotees; atha—then; bhajana-kriyā—performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); tataḥ—thereafter; anartha-nivṛttiḥ—the diminishing of all unwanted habits; syāt—there should be; tataḥ—thereafter; niṣṭhā—firm faith; ruciḥ—taste; tataḥ—thereafter; atha—then; āsaktiḥ—attachment; tataḥ—then; bhāvah—emotion or affection; tataḥ—thereafter; prema—love of God; abhyudañcati—arises; sādhakānām—of the devotees practicing Kṛṣṇa consciousness; ayam—this; premaṇah—of love of Godhead; prādurbhāve—in the appearance; bhavet—is; kramah—the chronological order.

TRANSLATION

“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”

TEXT 16

সতাং প্রসঙ্গাগ্নম বীঞ্জনঃবিদে।
 ভবন্তি হৃকর্ণৰসায়নাঃ কথাঃ।
 তজ্জোষণাদাশপৰ্বগবচ্ছ্঵ানি
 অন্তা রতির্ভুক্তমিষ্যতি ॥ ১৬ ॥

*satāṁ prasāṅgān mama vīrya-sarīvido
 bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
 taj-joṣāṇād āśv apavarga-vartmani
 śraddhā ratir bhaktir anukramiṣyati*

SYNOMYS

satām—of the devotees; *prasāṅgāt*—by the intimate association; *mama*—of Me; *vīrya-sarīvidah*—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; *joṣāṇāt*—from proper cultivation; *āśu*—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 firm faith that in due course develops into attraction and devotion.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (3.25.25).

TEXT 17

যঁহার হৃদয়ে এই ভাবাঙ্গুর হয় ।
তাহাতে এতেক চিন্ত সর্বশাস্ত্রে কয় ॥ ১৭ ॥

*yāñhāra hṛdaye ei bhāvāñkura haya
tāñhāte eteka cihna sarva-śāstre kaya*

SYNONYMS

yāñhāra—of whom; *hṛdaye*—in the heart; *ei*—this; *bhāva-āñkura*—seed of emotion; *haya*—there is; *tāñhāte*—in him; *eteka*—these; *cihna*—symptoms; *sarva-śāstre*—all revealed scriptures; *kaya*—say.

TRANSLATION

"If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

TEXTS 18-19

ক্ষান্তিরব্যার্থকালতৎ বিরক্তির্মানশূন্যতা ।
আশাবঙ্গঃ সমুৎকৃষ্ট নামগানে সদা কৃচিঃ ॥ ১৮ ॥

আসক্তিস্তদ়গুণাখ্যানে
শ্রীতিশুল্পসতিষ্ঠলে ।
ইত্যাদযথোহশুভাবাঃ স্ম্য
জ্ঞাতভাবাঙ্গুরে জনে ॥ ১৯ ॥

*kṣāntir avyarthā-kālatvarṁ
viraktir māna-sūnyatā
āśā-bandhaḥ samutkaṇṭhā
nāma-gāne sadā ruciḥ*

*āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāñkure jane*

SYNONYMS

kṣāntiḥ—forgiveness; *avyarthā-kālatvam*—being free from wasting time; *viraktiḥ*—detachment; *māna-sūnyatā*—absence of false prestige; *āśā-bandhaḥ*—

hope; *samutkānṭhā*—eagerness; *nāma-gāne*—in chanting the holy names; *sadā*—always; *ruciḥ*—taste; *āsaktiḥ*—attachment; *tat*—of Lord Kṛṣṇa; *guṇa-ākhyāne*—in describing the transcendental qualities; *prītiḥ*—affection; *tat*—His; *vasati-sthale*—in places of residence (the temple or holy places); *iti*—thus; *ādayaḥ*—and so on; *anubhāvāḥ*—the signs; *syuḥ*—are; *jāta*—developed; *bhāva-aṅkure*—whose seed of ecstatic emotion; *jane*—in a person.

TRANSLATION

“‘When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one’s behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called *anubhāva*, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.’

PURPORT

These two verses are found in *Bhakti-rasāmṛta-sindhu* (1.3.25-26).

TEXT 20

**ଏଇ ନୟ ଶ୍ରୀତ୍ୟକ୍ଷୁର ସାର ଚିତ୍ତେ ହୟ ।
ଆକୃତ-କ୍ଷୋଭେ ତାର କ୍ଷୋଭ ନାହିଁ ହୟ ॥ ୨୦ ॥**

*ei nava prīty-aṅkura yāñra citte haya
prākṛta-kṣobhe tāñra kṣobha nāhi haya*

SYNONYMS

ei—this; *nava*—nine; *prīti-aṅkura*—fructification of the seed of love; *yāñra*—of whom; *citte*—in the mind; *haya*—there is; *prākṛta*—material; *kṣobhe*—in agitation; *tāñra*—his; *kṣobha*—agitation; *nāhi haya*—there is not.

TRANSLATION

“If love for Kṛṣṇa in a seedling state has fructified in one’s heart, one is not agitated by material things.

TEXT 21

**ତଃ ମୋପ୍ୟାତଃ ପ୍ରତିଯକ୍ଷ ବିପ୍ରା
ଗଞ୍ଜ । ଚ ଦେବୀ ଧୃତଚିତମୀଶେ ।**

ଶ୍ରୀଜୋପମୃଷ୍ଟଃ କୁହକତ୍ତକେ। ବା
ଦଶସ୍ତଲଂ ଗାନ୍ଧତ ବିଷ୍ଣୁଗାଥଃ ॥ ୨୧ ॥

*tarīm opayātānī pratiyantu vīprā
gaṅgā ca devī dhṛta-cittam iśe
dvijopasṛṣṭāḥ kuhakas takṣako vā
daśatv alam gāyata viṣṇu-gāthāḥ*

SYNOMYS

tam—him; mā—me; upayātam—surrendered; pratiyantu—you may know; vīprāḥ—O brāhmaṇas; gaṅgā—mother Ganges; ca—and; devī—the demigoddess; dhṛta—offered; cittam—whose mind; iśe—unto the Supreme Personality of Godhead; dvija-upasṛṣṭāḥ—created by the brāhmaṇa; kuhakāḥ—some trickery; takṣakāḥ—snake-bird; vā—or; daśatv—let it bite; alam—never mind; gāyata—chant; viṣṇu-gāthāḥ—the holy names of Lord Viṣṇu.

TRANSLATION

“‘O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brāhmaṇa created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.19.15) spoken by Mahārāja Parīkṣit while he was sitting on the bank of the Ganges expecting to be bitten by a snake-bird summoned by the curse of a brāhmaṇa boy named Śrṅgi, who was the son of a great sage named Śāmika. News of the curse was conveyed to the King, who prepared for his imminent death. Many great saintly persons, sages, brāhmaṇas, kings and demigods came to see him in his last days. Mahārāja Parīkṣit, however, was not at all afraid of being bitten by the snake-bird. Indeed, he requested all the great personalities assembled to continue chanting the holy name of Lord Viṣṇu.

TEXT 22

କୃଷ୍ଣ-ସମବ୍ଦ ବିନା କାଳ ବ୍ୟର୍ଥ ନାହି ଯାୟ ॥ ୨୨ ॥

kṛṣṇa-sambandha vinā kāla vyartha nāhi yāya

SYNOMYS

kṛṣṇa-sambandha vinā—without a connection with Kṛṣṇa; kāla—time; vyartha—useless; nāhi yāya—does not become.

TRANSLATION

“Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or connected with Him.

PURPORT

Mahārāja Parīkṣit's expression of anxiety is explained in this verse. He says, "Let whatever is destined to happen take place. It doesn't matter. Just let me see that not a moment of my time is wasted without a relationship with Kṛṣṇa." One has to tolerate all obstacles on the path of Kṛṣṇa consciousness, and one has to see that not a moment of his life is wasted outside of Kṛṣṇa's service.

TEXT 23

বাগ্ভিঃ স্তবস্তো মনসা শ্রবন্তু ন গন্তোৎপ্যনিশঃ ন তৃপ্তাঃ।
ভক্তাঃ অবগ্নেত্রজলাঃ সমগ্রমায়ুরুরেব সমর্পয়ন্তি ॥ ২৩ ॥

vāgbhiḥ stuvanto manasā smarantā
tanvā namanto 'py aniśam na trptāḥ
bhaktāḥ śravan-netra-jalāḥ samagram
āyūḥ harer eva samarpayanti

SYNOMYMS

vāgbhiḥ—by words; stuvantāḥ—offering prayers to the Supreme Personality of Godhead; manasā—by the mind; smarantāḥ—remembering; tanvā—by the body; namantāḥ—offering obeisances; api—although; aniśam—all the time; na trptāḥ—not satisfied; bhaktāḥ—the devotees; śravat—shedding; netra-jalāḥ—tears from the eyes; samagram—the whole; āyūḥ—life; hareḥ—to Kṛṣṇa; eva—only; samarpayanti—dedicate.

TRANSLATION

“With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord's service.’

PURPORT

This verse from the *Hari-bhakti-sudhodaya* is found in *Bhakti-rasāmṛta-sindhu* (1.3.29).

TEXT 24

ভূক্তি, সিদ্ধি, ইন্দ্রিয়ার্থ তারে নাহি ভায় ॥ ২৪ ॥

bhukti, siddhi, indriyārtha tāre nāhi bhāya

SYNOMYS

bhukti—material enjoyment; *siddhi*—mystic power; *indriya-artha*—the objects of the senses; *tāre*—unto him; *nāhi bhāya*—do not appeal.

TRANSLATION

“In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all.

TEXT 25

যো দুষ্ট্যাজান্ দারসুতান্ শহুদ্রাজাঃ হৃদিষ্পৃশঃ ।
জহু যুবেব মলবদ্রুক্তগঃশ্চাকলাজমঃ ॥ ২৫ ॥

*yo dustyajān dāra-sutān
suḥṛd-rājyam hṛdi sprśāḥ
jahau yuvaiva malavad
uttamaḥ-śloka-lālasaḥ*

SYNOMYS

yah—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suḥṛt*—friends; *rājyam*—kingdom; *hṛdi sprśāḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youthful; *eva*—at that time; *malavat*—like stool; *uttamaḥ-śloka-lālasaḥ*—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

“King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Kṛṣṇa, who is called *uttama-śloka* because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.”

PURPORT

These are the signs of *virakti* (detachment) found in a person who has developed *bhāva*, the preliminary stage of love of Godhead. This verse is quoted from *Śrīmad-Bhāgavatam* (5.14.43).

TEXT 26

‘সর্বোন্তম’ আপনাকে ‘হীন’ করি মানে ॥ ২৬ ॥

'sarvottama' āpanāke 'hina' kari māne

SYNONYMS

sarva-uttama—although standing above all; *āpanāke*—himself; *hina kari*—as the lowest; *māne*—considers.

TRANSLATION

“Although a pure devotee’s standard is above all, he still considers himself to be in the lowest stage of life.

TEXT 27

হরেী রতিং বহুলেষ নরেন্দ্ৰাণাং শিখামণিঃ ।
ভিক্ষামটুৱারিপুৱে খপাকমণি বন্দতে ॥ ২৭ ॥

*harau ratim vahann eṣa
narendrāṇāṁ śikhāmaṇih
bhikṣām aṭānn ari-pure
śva-pākam api vandate*

SYNONYMS

harau—toward the Supreme Personality of Godhead; *ratim*—affection; *vahan*—carrying; *eṣāḥ*—this one; *nara-indrāṇām*—of all the kings; *śikhā-maṇih*—brilliant crown jewel; *bhikṣām*—begging alms; *aṭān*—wandering for; *ari-pure*—even in the city of enemies; *śva-pākam*—the fifth-grade *cāṇḍālas*; *api*—even; *vandate*—worships.

TRANSLATION

“‘Bharata Mahārāja always carried affection for Kṛṣṇa within his heart. Although Bharata Mahārāja was the crown jewel of kings, he was still wandering about and begging alms in the city of his enemies. He was even offering respects to *cāṇḍālas*, low-class men who eat dogs.’

PURPORT

This is a quotation from *Padma Purāṇa*.

TEXT 28

‘কৃষ্ণ কৃপা করিবেন’—দৃঢ় করি’ জানে ॥ ২৮ ॥

‘kr̄ṣṇa kr̄pā karibena’—dṛḍha kari’ jāne

SYNONYMS

kr̄ṣṇa—Lord Kṛṣṇa; *kr̄pā karibena*—will show His mercy; *dṛḍha kari'*—making firm; *jāne*—he believes.

TRANSLATION

“A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him.

TEXT 29

ন প্রেম। শ্রবণাদিভক্তিরপি বা যোগোহথবা বৈষ্ণবে।
 আনং বা শুভবর্ম বা কিমদহো সজ্জাতিরপ্যন্তি বা।
 হীনার্থাধিকসাধকে ক্ষয়ি তথাপ্যচ্ছেষ্টমূলা সতী
 হে গোপীজনবল্লভ ব্যথয়তে হা হা মদাশৈব মাম ॥২৯॥

*na premā śravaṇādi-bhaktir api vā yogo ‘thavā vaiṣṇavō
 jñānarām vā śubha-karma vā kiyad aho saj-jātir apy asti vā
 hinārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
 he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām*

SYNONYMS

na—not; *premā*—love of Godhead; *śravaṇā-ādi*—consisting of chanting, hearing and so on; *bhaktih*—devotional service; *api*—also; *vā*—or; *yogaḥ*—the power of mystic yoga; *athavā*—or; *vaiṣṇavah*—befitting a devotee; *jñānam*—knowledge; *vā*—or; *śubha-karma*—pious activities; *vā*—or; *kiyat*—a little; *aho*—O my Lord; *sat-jātiḥ*—birth in a good family; *api*—even; *asti*—there is; *vā*—or; *hinārtha-adhika-sādhake*—who bestows greater benedictions upon one who is fallen and possesses no good qualities; *tvayi*—unto You; *tathāpi*—still; *acchedya-mūlā*—whose root is uncuttable; *satī*—being; *he*—O; *gopi-jana-vallabha*—most dear friend of the gopis; *vyathayate*—gives pain; *hā hā*—alas; *mat*—my; *āśā*—hope; *eva*—certainly; *mām*—to me.

TRANSLATION

“‘O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the

mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.3.35).

TEXT 30

সমুৎকর্থা হয় সদা লালসা-প্রধান ॥ ৩০ ॥

samutkanṭhā haya sadā lālasā-pradhāna

SYNONYMS

samutkanṭhā—eagerness; *haya*—is; *sadā*—always; *lālasā*—ardent desire; *pradhāna*—chiefly characterized by.

TRANSLATION

"This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

TEXT 31

ঘৈচ্ছবং তিত্তুবনাস্তুতমিত্যবেহি

মচ্চাপলঞ্চ তব বা মম বাধিগম্যম্।

তৎ কিং করোমি বিরলং মূরলীবিলাসি

মুঞ্চং মুখাম্বজমুদীক্ষিতুমৌক্ষণাভ্যাম् ॥ ৩১ ॥

tvac-chaiśavam̄ tri-bhuvanādbhutam ity avehi

mac-cāpalāṁ ca tava vā mama vādhigamyam

tat kiṁ karomi viralāṁ muralī-vilāsi

mugdharāṁ mukhāmbujam udikṣitum iksaṇābhyaṁ

SYNONYMS

tvat—Your; *śaiśavam*—early age; *tri-bhuvana*—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat-cāpalam*—My unsteadiness; *ca*—and; *tava*—of You; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to be understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *murali-vilāsi*—O player of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udikṣitum*—to see sufficiently; *iksāṇābhyaṁ*—by the eyes.

TRANSLATION

“‘O Kṛṣṇa, O flute player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?’

PURPORT

This is a verse from *Kṛṣṇa-karṇāmṛta* (32).

TEXT 32

नाम-गाने सदा रुचि, लय कृष्णनाम ॥ ३२ ॥

nāma-gāne sadā ruci, laya kṛṣṇa-nāma

SYNONYMS

nāma-gāne—in chanting the holy names; *sadā*—constantly; *ruci*—taste, relish; *laya*—takes; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mantra*.

TRANSLATION

“Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.

TEXT 33

**রোদনবিদ্যুমরন্দ-স্যান্দি-দৃগিন্দীবরাত্ত গোবিন্দ ।
তব মধুরস্বরকণ্ঠী গায়তি নামাবলীং বালা ॥ ৩৩ ॥**

rodana-bindu-maranda-syandi-
drg-indivarādya govinda
tava madhura-svara-kanṭhi
gāyati nāmāvalīṁ bälā

SYNONYMS

rodana-bindu—with teardrops; *maranda*—like the nectar or juice of flowers; *syandi*—pouring; *dṛk-indivarā*—whose lotus eyes; *ādya*—today; *govinda*—O my Lord Govinda; *tava*—Your; *madhura-svara-kanṭhi*—who has a very sweet voice; *gāyati*—sings; *nāma-āvalim*—holy names; *bälā*—this young girl (*Rādhikā*).

TRANSLATION

“‘O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.’

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.3.38).

TEXT 34

কৃষ্ণগুণাখ্যানে হয় সর্বদা আসক্তি ॥ ৩৪ ॥

kṛṣṇa-guṇākhyāne haya sarvadā āsakti

SYNONYMS

kṛṣṇa-guṇa-ākhyāne—in describing the transcendental qualities of Kṛṣṇa; *haya*—there is; *sarvadā*—always; *āsakti*—attachment.

TRANSLATION

“At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

TEXT 35

**মধুরং মধুরং বপুরস্ত বিভোর্মধুরং মধুরং বদনং মধুরম্।
মধুগক্তি মৃচ্ছিতমেতদহো গধুরং মধুরং গধুরং মধুরম্ ॥৩৫॥**

*madhuram madhuram vapur asya vibhor
madhuram madhuram vadanaṁ madhuram
madhu-gandhi mṛdu-smitam etat aho
madhuram madhuram madhuram madhuram*

SYNONYMS

madhuram—sweet; *madhuram*—sweet; *vapuh*—the transcendental form; *asya*—His; *vibhoḥ*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—more sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etat*—this; *aho*—oh; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—still more sweet.

TRANSLATION

“‘O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.’

PURPORT

This is a verse quoted from Bilvamaṅgala Ṭhākura's *Kṛṣṇa-karṇāmṛta* (92).

TEXT 36

কৃষ্ণলীলা-স্থানে করে সর্বদা বসতি ॥ ৩৬ ॥

kṛṣṇa-lilā-sthāne kare sarvadā vasati

SYNONYMS

kṛṣṇa-lilā-sthāne—in the place where Kṛṣṇa has His pastimes; *kare*—makes; *sarvadā*—always; *vasati*—abode.

TRANSLATION

“A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa’s pastimes were performed.

TEXT 37

**কদাহং যমুনাতীরে নামানি তব কীর্তন্ম।
উদ্রাঙ্গঃ পুণ্ডরীকাক্ষ রচিয়শ্চামি তাণ্ডবম् ॥ ৩৭ ॥**

*kadāharṇ yamunā-tire
nāmāni tava kirtayan
udbāṣpah puṇḍarikākṣa
racayiṣyāmi tāṇḍavam*

SYNONYMS

kadā—when; *aham*—I; *yamunā-tire*—on the bank of the Yamunā; *nāmāni*—holy names; *tava*—Your; *kirtayan*—chanting; *udbāṣpah*—full of tears; *pundarikākṣa*—O lotus-eyed one; *racayiṣyāmi*—I shall create; *tāṇḍavam*—dancing like a madman.

TRANSLATION

“‘O Lord Pūṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?’

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.156).

TEXT 38

কৃষ্ণে ‘রতির’ চিহ্ন এই কৈলুণ বিবরণ ।
 ‘কৃষ্ণপ্রেমের’ চিহ্ন এবে শুন সনাতন ॥ ৩৮ ॥

kṛṣṇe ‘ratira’ cihna ei kailuṇ vivaraṇa
 ‘kṛṣṇa-premera’ cihna ebe śuna sanātana

SYNOMYS

kṛṣṇe—for Kṛṣṇa; ratira—of attraction; cihna—the symptoms; ei—all these; kailuṇ vivaraṇa—I have described; kṛṣṇa-premera—of love for Lord Kṛṣṇa; cihna—the symptoms; ebe—now; śuna sanātana—please hear, Sanātana.

TRANSLATION

“These are the symptoms of a person who has developed attraction [bhāva] for Kṛṣṇa. Now let me describe the symptoms of a person who is actually elevated to love of Kṛṣṇa. O Sanātana, please hear this from Me.

TEXT 39

যাঁর চিত্তে কৃষ্ণপ্রেমা করয়ে উদয় ।
 তাঁর বাক্য, ক্রিয়া, মুদ্রা বিজ্ঞেহ মা বুঝয় ॥ ৩৯ ॥

yāñra citte kṛṣṇa-premā karaye udaya
 tāñra vākyā, kriyā, mudrā vijñeha nā bujhaya

SYNOMYS

yāñra citte—in whose heart; kṛṣṇa-premā—love of Kṛṣṇa; karaye udaya—awakens; tāñra—his; vākyā—words; kriyā—activities; mudrā—symptoms; vijñeha—even a learned scholar; nā bujhaya—does not understand.

TRANSLATION

“Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

TEXT 40

ধৃষ্টস্ত্রাং নবপ্রেমা যশোন্মীলিতি চেতসি ।
 অস্ত্রাণিভিত্তিপ্রযুক্ত মুদ্রা স্থৃত স্থৰ্গমা ॥ ৪০ ॥

*dhanyasyāyāṁ nava-premā
yasyonmilati cetasi
antarvāṇibhir apy asya
mudrā suṣṭhu sudurgamā*

SYNOMYS

dhanyasya—of a most fortunate person; *ayam*—this; *navaḥ*—new; *premā*—love of Godhead; *yasya*—of whom; *unmilati*—manifests; *cetasi*—in the heart; *antarvāṇibhiḥ*—by persons well versed in śāstras; *api*—even; *asya*—of him; *mudrā*—symptoms; *suṣṭhu*—exceedingly; *sudurgamā*—difficult to understand.

TRANSLATION

“Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awokened.”

PURPORT

This verse is also found in *Bhakti-rasāmrta-sindhu* (1.4.17).

TEXT 41

এবৎৰতঃ স্বপ্রিয়নামকীর্ত্ত্য।
জাতানুরাগে দ্রুতচিন্ত উচ্চেঃ ।
হসত্যথো রোদিতি রোতি গায়-
ত্যঘাদবস্ত্রত্যতি লোকবাহঃ ॥ ৪১ ॥

*evānvrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasati atho roditi rauti gāyatry
unmādavan nṛtyati loka-bāhyah*

SYNOMYS

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—the holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgah*—attachment; *druta-cittah*—very eager; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyah*—not caring for outsiders.

TRANSLATION

“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”

PURPORT

This verse is quoted from Śrimad-Bhāgavatam (11.2.40).

TEXT 42

প্ৰেমা ক্ৰমে বাঢ়ি' হয় — স্নেহ, মান, প্ৰণয়।
রাগ, অনুৱাগ, ভাব, মহাভাব হয় ॥ ৪২ ॥

*premā krame bāḍi' haya —sneha, māna, prāṇaya
rāga, anurāga, bhāva, mahā-bhāva haya*

SYNONYMS

premā—love of God; *krame*—gradually; *bāḍi'*—increasing; *haya*—is; *sneha*—affection; *māna*—indignation due to affection; *prāṇaya*—love; *rāga*—attachment; *anurāga*—subattachment; *bhāva*—ecstasy; *mahā-bhāva*—exalted ecstasy; *haya*—is.

TRANSLATION

“Love of Godhead increases and is manifest as affection, counter-love, love, attachment, subattachment, ecstasy and sublime ecstasy.

TEXT 43

বীজ, ইকু, রস, গুড় তবে খণ্ডসার।
শৰ্করা, সিতা-মিছরি, শুদ্ধমিছরি আৱ ॥ ৪৩ ॥

*bija, ikṣu, rasa, guḍa tabe khaṇḍa-sāra
śarkarā, sitā-michari, śuddha-michari āra*

SYNONYMS

bija—seeds; *ikṣu*—sugarcane plants; *rasa*—juice; *guḍa*—molasses; *tabe*—then; *khaṇḍa-sāra*—crude sugar; *śarkarā*—sugar; *sitā-michari*—sugar candy; *śuddha-michari*—rock candy; *āra*—also.

TRANSLATION

“This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

TEXT 44

**ইহা যৈছে ক্রমে নির্মল, ক্রমে বাড়ে স্বাদ ।
রতি-প্রেমাদির তৈছে বাড়ম্বে আস্বাদ ॥ ৪৪ ॥**

*ihā yaiche krame nirmala, krame bāde svāda
rati-premādīra taiche bādaye āsvāda*

SYNOMYMS

ihā—this; *yaiche*—like; *krame*—by succession; *nirmala*—pure; *krame*—gradually; *bāde*—increases; *svāda*—taste; *rati*—from attachment; *prema-ādīra*—of love of Godhead and so on; *taiche*—in that way; *bādaye*—increases; *āsvāda*—taste.

TRANSLATION

“Just as the taste of sugar increases as it is gradually purified, one should understand that when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

TEXT 45

**অধিকারি-ভেদে রতি—পঞ্চ পরকার ।
শান্ত, দাস্ত, সখ্য, বাত্সল্য, অধূর আর ॥ ৪৫ ॥**

adhikāri-bheda rati—pañca · parakāra
sānta, dāsya, sakhya, vātsalya, madhura āra

SYNOMYMS

adhikāri—of possessor; *bheda*—according to differences; *rati*—attachment; *pañca parakāra*—five varieties; *sānta*—neutral; *dāsya*—servitude; *sakhya*—friendship; *vātsalya*—paternal love; *madhura*—conjugal love; *āra*—also.

TRANSLATION

“According to the candidate possessing these transcendental qualities [sneha, māna and so on], there are five transcendental mellows—neutrality, servitorship, friendship, parental love and conjugal love.

PURPORT

In the *Bhakti-rasāmṛta-sindhu*, *rati* (attraction) is thus described:

vyaktarṁ maśriṇitevāntar-
 lakṣyate rati-lakṣaṇam
 mumukṣu-prabhṛtiṇaiḥ ced
 bhaved eṣā ratir na hi

 kintu bāla-camatkāra-
 kārī tac-cihna-vikṣayā
 abhijñena subodho 'yāṁ
 raty-ābhāsaḥ prakīrtitah

The real symptoms of the fructification of the seed of love (*rati*) are manifest because the heart is melted. When such symptoms are found among speculators and fruitive actors, they cannot be accepted as real symptoms of attachment. Foolish people without knowledge of devotional service praise such symptoms of attachment even when they are based on something other than a desire to serve Kṛṣṇa. However, one who is expert in devotional service calls such symptoms *rati-ābhāsa*, a mere glimpse of attachment.

TEXT 46

এই পঞ্চ স্থায়ী ভাব হয় পঞ্চ ‘রস’।
যে-রসে ভক্ত ‘সুখী’, কৃষ্ণ হয় ‘বশ’ ॥ ৪৬ ॥

ei pañca sthāyi bhāva haya pañca 'rasa'
ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa'

SYNONYMS

ei pañca—these five kinds of transcendental mellow; *sthāyi bhāva*—permanent ecstatic moods; *haya*—become; *pañca rasa*—five kinds of transcendental mellow; *ye-rase*—in a particular mellow; *bhakta sukhī*—a devotee becomes happy; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *vaśa*—under the control.

TRANSLATION

“These five transcendental mélées exist permanently. The devotee may be attracted to one of these mélées, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.”

PURPORT

In *Bhakti-rasāmṛta-sindhu*, *sthāyi-bhāva*, permanent ecstasy, is thus described:

*aviruddhān viruddhārīś ca
 bhāvān yo vaśatāṁ nayan
 su-rājeva virājeta
 sa sthāyi bhāva ucyate
 sthāyi bhāvo 'tra sa proktah
 śrī-kṛṣṇa-viṣayā ratih*

These moods (*bhāvas*) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these continue to remain as kings, they are called *sthāyi-bhāva*, or permanent ecstasies. Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.

TEXT 47

**প্ৰেমাদিক স্থায়িভাব সামগ্ৰী-মিলনে ।
 কৃষ্ণভক্তি রসকূপে পায় পরিণামে ॥ ৪৭ ॥**

*premādika sthāyi-bhāva sāmagri-milane
 kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme*

SYNOMYS

prema-ādika—love of Godhead, beginning with *śānta*, *dāsyā* and so on; *sthāyi-bhāva*—the permanent ecstasies; *sāmagri-milane*—by mixing with other ingredients; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *rasa-rūpe*—composed of transcendental mellites; *pāya*—becomes; *pariṇāme*—by transformation.

TRANSLATION

"When the permanent ecstasies [neutralit, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellites.

PURPORT

In *Bhakti-rasāmṛta-sindhu*, the following definition is given:

*athāsyāḥ keśava-rater
 lakṣitāyā nigadyate
 sāmagrī-paripoṣeṇa
 paramā rasa-rūpatā*

*vibhāvair anubhāvaiś ca
sāttvikair vyabhicāribhiḥ
svādyatvam hṛdi bhaktānām
ānitā śravaṇādibhiḥ
eṣā kṛṣṇa-ratiḥ sthāyi
bhāvo bhakti-raso bhavet*

Love for Kṛṣṇa, Keśava, as previously described, reaches the supreme state of being composed of mellow when its ingredients are fulfilled. By means of *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicāri*, hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (*sthāyi-bhāva*), becomes the mellow of devotional service (*bhakti-rasa*).

TEXT 48

विभाव, अनुभाव, सात्त्विक, व्याभिचारी ।
चास्त्रिभाव ‘रस’ हय एই चारि मिलि ॥ ४८ ॥

*vibhāva, anubhāva, sāttvika, vyabhicāri
sthāyi-bhāva ‘rasa’ haya ei cāri mili’*

SYNONYMS

vibhāva—special ecstasy; *anubhāva*—subordinate ecstasy; *sāttvika*—natural ecstasy; *vyabhicāri*—transitory ecstasy; *sthāyi-bhāva*—permanent ecstasy; *rasa*—mellow; *haya*—becomes; *ei cāri*—these four; *mili'*—meeting.

TRANSLATION

“The permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.

TEXT 49

दधि येन खण्ड-मरिच-कपुर-रस-मिलने ।
‘रसालाख्य’ रस हय अपुर्वास्वादने ॥ ४९ ॥

*dadhi yena khaṇḍa-marica-karpūra-milane
'rasālākhya' rasa haya apūrvāsvādane*

SYNONYMS

dadhi—yogurt; *yena*—as if; *khaṇḍa*—sugar candy; *marica*—black pepper; *kar-pūra*—camphor; *milane*—being mixed; *rasālā-ākhyā*—known as delicious; *rasa*—mellow; *haya*—becomes; *apūrva-āsvādane*—by an unprecedented taste.

TRANSLATION

“Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedently tasty.

TEXT 50

**ଦ୍ୱିବିଧ 'ବିଭାବ',—ଆଲାମସ୍ତନ, ଉଡ଼ିପନ ।
ବଂଶୀସ୍ଵରାଦି—'ଉଡ଼ିପନ', କୃଷ୍ଣାଦି—'ଆଲାମସ୍ତନ' ॥ ୫୦ ॥**

*dvividha 'vibhāva', —ālambana, uddipana
varṇī-svara-ādi — 'uddipana', kṛṣṇā-ādi — 'ālambana'*

SYNONYMS

dvi-vidha—two kinds; *vibhāva*—particular ecstasy; *ālambana*—the support; *uddipana*—awakening; *varṇī-svara-ādi*—such as the vibration of the flute; *uddipana*—exciting; *kṛṣṇā-ādi*—Kṛṣṇa and others; *ālambana*—the support.

TRANSLATION

“There are two kinds of particular ecstasies [vibhāva]. One is called the support, and the other is called the awakening. The vibration of Kṛṣṇa’s flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support.

TEXT 51

**'ଅନୁଭାବ'—ଶ୍ରିତ, ନୃତ୍ୟ, ଗୀତାଦି ଉଦ୍ଭାସର ।
ଶତ୍ର୍ବାଦି—'ସାତ୍ତ୍ଵିକ' ଅନୁଭାବେର ଭିତର ॥ ୫୧ ॥**

*'anubhāva'—smita, nr̥tya, gitādi ubdhāsvara
stambhādi—'sāttvika' anubhāvera bhitara*

SYNONYMS

anubhāva—subordinate ecstasy; *smita*—smiling; *nr̥tya*—dancing; *gita-ādi*—songs and so on; *ubdhāsvara*—symptoms of bodily manifestation; *stambha-ādi*—

being stunned and others; *sāttvika*—natural; *anubhāvera bhītara*—within the category of subordinate ecstasies.

TRANSLATION

“The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [anubhāva].”

PURPORT

In the *Bhakti-rasāmṛta-sindhu*, *vibhāva* is described as follows:

tatra jñeyā vibhāvās tu
raty-āsvādana-hetavāḥ
te dvīdhālambanā eke
tathaivodḍipanāḥ pare

“The cause bringing about the tasting of love for Kṛṣṇa is called *vibhāva*. *Vibhāva* is divided into two categories—*ālambana* (support) and *uddīpana* (awakening).”

In the *Agni Purāṇa* it is stated:

vibhāvyate hi raty-ādir
yatra yena vibhāvyate
vibhāvo nāma sa dvedhā-
lambanoddīpanātmakah

“That which causes love for Kṛṣṇa to appear is called *vibhāva*. That has two divisions—*ālambana* [in which love appears] and *uddīpana* [by which love appears].”

In *Bhakti-rasāmṛta-sindhu*, the following is stated about *ālambana*:

kṛṣṇaś ca kṛṣṇa-bhaktāś ca
budhair ālambanā matāḥ
raty-āder viṣayatvena
tathādhāratayāpi ca

“The object of love is Kṛṣṇa, and the container of that love is the devotee of Kṛṣṇa. Both of them are called by the learned scholars *ālambana*—the foundations.” Similarly, *uddīpana* is described:

uddīpanāś tu te proktā
bhāvam uddīpayanti ye

"Those things which awaken ecstatic love are called *uddīpana*."

*te tu śri-kṛṣṇa-candrasya
guṇāś ceṣṭāḥ prasādhanam*

Mainly this awakening is made possible by the qualities and activities of Kṛṣṇa, as well as by His mode of decoration and the way His hair is arranged.

*smitāṅga-saurabhe varṇā-
śrīṅga-nūpura-kambavāḥ
padānka-kṣetra-tulasī-
bhakta-tad-vāsarādayah*

"Kṛṣṇa's smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, conchshell, the marks on His feet, His place of residence, His favorite plant [tulasī], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love."

In *Bhakti-rasāmṛta-sindhu*, *anubhāva* is described as follows:

*anubhāvāḥ tu citta-stha-
bhāvānām avabodhakāḥ
te bahir vikriyā prāyāḥ
proktā udbhāsvarākhyayā*

The many external ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind, and which are also called *udbhāsvara*, are the *anubhāvas*, or subordinate ecstatic expressions of love. Some of these are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms. All these symptoms are divided into two divisions—*śīta* and *kṣepaṇa*. Singing, yawning and so on are called *śīta*. Dancing and bodily contortions are called *kṣepaṇa*.

The *Bhakti-rasāmṛta-sindhu* describes *udbhāsvara* as follows:

*udbhāsante svadhāmnīti
proktā udbhāsvarā budhaiḥ
nīvyuttariya-dhammilla-
sraṁsanāṁ gātra-moṭanam
jīrbhā ghrāṇasya phullatvarī-
niśvāsādyāś ca te matāḥ*

The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars *udbhāsvara*. Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and falling down and rolling on the ground. These are the external manifestations of emotional love. *Stambha* and other symptoms are described in *Madhya-lilā* (14.167).

TEXT 52

ନିର୍ବେଦ-ହର୍ଷାଦି ॥ ତେତିଶ ‘ବ୍ୟାଭିଚାରୀ’ ।
ସବ ମିଳି’ ‘ରୁସ’ ହୟ ଚମକାରକାରୀ ॥ ୫୨ ॥

nirveda-harṣādi — *tetriśa* ‘*vyabhicārī*’
saba mili’ ‘*rasa*’ *haya camatkārakārī*

SYNONYMS

nirveda-harṣā-ādi—complete despondency, jubilation and so on; *tetriśa*—thirty-three; *vyabhicārī*—transitory elements; *saba mili*’—all meeting together; *rasa*—the mellow; *haya*—becomes; *camatkārakārī*—a causer of wonder.

TRANSLATION

“There are other ingredients beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.

PURPORT

Nirveda, *harṣa*, and other symptoms are explained in *Madhya-lilā* (14.167). The transitory elements (*vyabhicārī*) are described in *Bhakti-rasāmṛta-sindhu* as follows:

athocyante trayas trīṁśad-
bhāvā ye vyabhicāriṇah
viśeṣenābhimukhyena
caranti sthāyinān prati
vāg-aṅga-sattva-sūcya ye
jñeyās te vyabhicāriṇah

sañcārayanti bhāvasya
gatīṁ sañcāriṇo 'pi te
unmajjanti nimajjanti
stāyiny-amṛta-vāridhau
ūrmivad vardhayanty enān
yānti tad-rūpatāṁ ca te

There are thirty-three transitory elements known as *vyabhicāri*—ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called *sañcāri*, or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called *vyabhicāri*.

TEXT 53

পঞ্চবিধ রস—শান্ত, দাস্য, সখ্য, বাত্সল্য ।
মধুর-নাম শৃঙ্গাররস—সবাতে প্রাবল্য ॥ ৫৩ ॥

pañca-vidha rasa—śānta, dāsyā, sakhyā, vātsalya
madhura-nāma Śrīṅgāra-rasa—sabāte prābalya

SYNONYMS

pañca-vidha rasa—five kinds of mellows; *śānta*—neutrality; *dāsyā*—servitorship; *sakhyā*—friendship; *vātsalya*—paternal affection; *madhura*—sweet; *nāma*—named; *Śrīṅgāra-rasa*—the conjugal mellow; *sabāte*—among all of them; *prābalya*—predominant.

TRANSLATION

“There are five transcendental mellows—neutrality, servitorship, friendship, paternal affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all others.

TEXT 54

শান্তরসে শান্তি-রতি ‘প্রেম’ পর্যন্ত হয় ।
দাস্য-রতি ‘রাগ’ পর্যন্ত ক্রান্তে বাড়য় ॥ ৫৪ ॥

śānta-rase *śānti-rati* ‘prema’ paryanta haya
dāsy-rati ‘rāga’ paryanta krameta bāḍaya

SYNONYMS

śānta-rase—in the mellow of neutrality; *śānti-rati*—spiritual attachment in peacefulness; *prema paryanta*—up to love of Godhead; *haya*—is; *dāsy-rati*—attachment in servitude; *rāga*—spontaneous love; *paryanta*—up to; *krameta*—gradually; *bāḍaya*—increases.

TRANSLATION

“The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

TEXT 55

সখ্য-বাংসল্য-রতি পায় ‘অনুরাগ’-সীমা ।
সুবলাদ্যের ‘ভাব’ পর্যন্ত প্রেমের মহিমা ॥ ৫৫ ॥

sakhya-vātsalya-rati pāya 'anurāga'-sīmā
subalādyera 'bhāva' paryanta premera mahimā

SYNOMYS

sakhya—in friendship; vātsalya—in paternal affection; rati—affection; pāya—obtains; anurāga-sīmā—up to the limit of subordinate spontaneous love; subalādyera—of friends like Subala and others; bhāva—ecstatic love; paryanta—up to; premera mahimā—the glory of the love of Godhead.

TRANSLATION

“After the mellow of servitorship, there are the mellows of friendship and paternal love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counter-love, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

TEXT 56

শাস্তাদি রসের ‘যোগ’, ‘বিয়োগ’—তুই শেদ ।
সখ্য-বাংসল্য যোগাদির অনেক বিশেদ ॥ ৫৬ ॥

śānta-ādi rasera 'yoga', 'viyoga'—dui bheda
sakhya-vātsalye yogādira aneka vibheda

SYNONYMS

śānta-ādi rasera—of the mélées beginning from neutrality; *yoga*—connection; *viyoga*—separation; *dui bheda*—two divisions; *sakhya*—in the mellow of friendship; *vātsalye*—in paternal affection; *yoga-ādira*—of connection and separation; *aneka vibheda*—many varieties.

TRANSLATION

"There are two divisions of each of the five mélées—*yoga* [connection] and *viyoga* [separation]. Among the mélées of friendship and parental affection, there are many divisions of connection and separation.

PURPORT

In *Bhakti-rasāmṛta-sindhu*, these divisions are described:

ayoga-yogāvetasya
prabhedau kathitāv ubhau

In the mélées of *bhakti-yoga*, there are two stages—*ayoga* and *yoga*. *Ayoga* is described in *Bhakti-rasāmṛta-sindhu*:

saṅgābhāvo harer dhirair
ayoga iti kathyate
ayoge tvan-manaskatvarī
tad-guṇādy-anusandhayaḥ
tat-prāpty-upāya-cintādyāḥ
sarveṣāṁ kathitāḥ kriyāḥ

Learned scholars in the science of *bhakti-yoga* say that when there is an absence of association with the Supreme Personality of Godhead, separation takes place. In the stage of *ayoga* (separation), the mind is filled with Kṛṣṇa consciousness and is fully absorbed in thoughts of Kṛṣṇa. In that stage, the devotee searches out the transcendental qualities of the Supreme Personality of Godhead. It is said that in that stage of separation, all the devotees in the different mélées are always active in thinking of ways to attain Kṛṣṇa's association.

The word *yoga* (connection) is thus described:

kṛṣṇena saṅgamो yas tu
sa yoga iti kīrtya

"When one meets Kṛṣṇa directly, that is called *yoga*."

In the transcendental mellows of neutrality and servitorship, there are similar divisions of *yoga* and *viyoga*, but they are not variegated. The divisions of *yoga* and *viyoga* are always existing in the five mellows. However, in the transcendental mellows of friendship and paternal affection, there are many varieties of *yoga* and *viyoga*. The varieties of *yoga* are thus described:

*yogo 'pi kathitah siddhis
tuṣṭih sthitir iti tridhā*

Yoga (connection) is of three types—success, satisfaction and permanence. The divisions of *ayoga* (separation) are thus described:

*utkanṭhitam viyogaś cety
ayogo 'pi dvidhocyate*

Thus *ayoga* has two divisions—longing and separation.

TEXT 57

‘କ୍ଲାଢୁ’, ‘ଅଧିକଳାଢୁ’ ଭାବ—କେବଳ ‘ମଧୁରେ’ ।
ମହିସୀଗଣେ ‘କ୍ଲାଢୁ’, ‘ଅଧିକଳାଢୁ’ ଗୋପିକା-ନିକରେ ॥୫୭॥

*'rūḍha', 'adhirūḍha' bhāva — kevala 'madhure'
mahiṣī-gaṇera 'rūḍha', 'adhirūḍha' gopikā-nikare*

SYNONYMS

rūḍha—advanced; *adhirūḍha*—highly advanced; *bhāva*—ecstasy; *kevala*—only; *madhure*—in the transcendental mellow of conjugal love; *mahiṣī-gaṇera*—of the queens of Dvārakā; *rūḍha*—advanced; *adhirūḍha*—highly advanced; *gopikā-nikare*—among the *gopīs*.

TRANSLATION

“Only in the conjugal mellow are there two ecstatic symptoms called *rūḍha* [advanced] and *adhirūḍha* [highly advanced]. The advanced ecstasy is found among the queens of Dvārakā, and the highly advanced ecstasies are found among the *gopīs*.

PURPORT

The *adhirūḍha* ecstasies are explained in the *Ujjvala-nilamaṇi*:

rūḍhoktebhyo 'nubhāvebhyaḥ
 kām apy āptā viśiṣṭatām
 yatrānubhāvā dṛṣyante
 so 'dhirūḍho nigadyate

The very sweet attraction of conjugal love increases through affection, counter-love, love, attachment, subattachment, ecstasy and highly advanced ecstasy (*mahābhāva*). The platform of *mahābhāva* includes *rūḍha* and *adhirūḍha*. These platforms are possible only in conjugal love. Advanced ecstasy is found in *Dvārakā*, whereas highly advanced ecstasy is found among the *gopis*.

TEXT 58

অধিরূঢ়-মহাভাব—দুই ত' প্রকার ।
 সম্ভোগে ‘মাদন’, বিরহে ‘মোহন’ নাম তার ॥ ৫৮ ॥

adhirūḍha-mahābhāva—*dui ta'* *prakāra*
sambhoge ‘*mādana*’, *virahe* ‘*mohana*’ *nāma tāra*

SYNOMYS

adhirūḍha-mahābhāva—highly advanced ecstasy; *dui ta'* *prakāra*—two varieties; *sambhoge*—in actually meeting; *mādana*—*mādana*; *virahe*—in separation; *mohana*—*mohana*; *nāma*—the names; *tāra*—of them.

TRANSLATION

“Highly advanced ecstasy is divided into two categories—*mādana* and *mohana*. Meeting together is called *mādana*, and separation is called *mohana*.

TEXT 59

‘মাদনে’—চুক্ষনাদি হয় অবস্তু বিভেদ ।
 ‘উদঘূর্ণা’, ‘চিত্রজল্প’—‘মোহনে’ দুই শেদ ॥ ৫৯ ॥

‘*mādane*’—*cumbanādi haya ananta vibheda*
 ‘*udghūrṇā*’, ‘*citra-jalpa*’—‘*mohane*’ *dui bheda*

SYNOMYS

mādane—in the stage of *mādana*; *cumbana-ādi*—kissing and similar activities; *haya*—are; *ananta vibheda*—unlimited divisions; *udghūrṇā*—unsteadiness; *citra-jalpa*—various mad talks; *mohane*—the stage of *mohana*; *dui bheda*—two divisions.

TRANSLATION

"On the mādana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions—udghūrnā [unsteadiness] and citra-jalpa [varieties of mad emotional talks]."

PURPORT

For further information, see *Madhya-līlā* (1.87).

TEXT 60

চিত্রজল্পের দশ অঙ্গ—প্রজাল্পাদি-নাম ।
 ‘ভ্রমর-গীতা’র দশ শ্লোক তাহাতে প্রমাণ ॥ ৬০ ॥

citra-jalpera daśa aṅga—*prajalpādi-nāma*
'bhramara-gītā'ra daśa śloka tāhāte pramāṇa

SYNOMYMS

citra-jalpera—of the mad talks; *daśa*—ten; *aṅga*—parts; *prajalpa-ādi-nāma*—named *prajalpa* and so on; *bhramara-gītā*—of Rādhārāṇī's talks with the bumblebee (*Śrimad-Bhāgavatam*, Canto Ten, Chapter Forty-seven); *daśa śloka*—ten verses; *tāhāte*—in that matter; *pramāṇa*—the evidence.

TRANSLATION

"Mad emotional talks include ten divisions, called *prajalpa* and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called 'song to the bumblebee.'

PURPORT

Imaginative mad talks known as *citra-jalpa* can be divided into ten categories—*prajalpa*, *parijalpa*, *vijalpa*, *ujjalpa*, *sañjalpa*, *avajalpa*, *abhijalpa*, *ājalpa*, *pratijalpa* and *sujalpa*. There are no English equivalents for these different features of *jalpa* (imaginative talk).

TEXT 61

উদ্ঘূর্ণা, বিবশ-চেষ্টা—দিব্যোন্মাদ-নাম ।
 বিরহে কৃষ্ণস্ফূর্তি, আপনাকে ‘কৃষ্ণ’-জ্ঞান ॥ ৬১ ॥

udghūrnā, vivaśa-çeṣṭā—*divyonmāda-nāma*
virahe kṛṣṇa-sphūrti, āpanāke 'kṛṣṇa'-jñāna

SYNOMYS

udghūrṇā—unsteadiness; *vivaśa-ceṣṭā*—boastful activities; *divya-unmāda-nāma*—named transcendental madness; *virahe*—in separation; *kṛṣṇa-sphūrti*—manifestation of Kṛṣṇa; *āpanāke*—oneself; *kṛṣṇa-jñāna*—thinking as Kṛṣṇa.

TRANSLATION

“Udghūrṇā [unsteadiness] and vivaśa-ceṣṭā [boastful activities] are aspects of transcendental madness. In separation from Kṛṣṇa, one experiences the manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.

TEXT 62

**‘সম্ভোগ’-‘বিপ্রালংভ’-ভেদে দ্বিবিধ শৃঙ্গার ।
সম্ভোগের অনন্ত অংগ, নাহি অন্ত তাৰ ॥ ৬২ ॥**

‘sambhoga’-‘vipralambha’-bhede dvividha śrīṅgāra
sambhogera ananta aṅga, nāhi anta tāra

SYNOMYS

sambhoga—of meeting (enjoyment together); *vipralambha*—of separation; *bhede*—in two divisions; *dvi-vidha* *śrīṅgāra*—two kinds of conjugal love; *sambhogera*—of the stage of *sambhoga*, or meeting; *ananta aṅga*—unlimited parts; *nāhi*—not; *anta*—an end; *tāra*—of that.

TRANSLATION

“In conjugal love [śrīṅgāra] there are two departments—meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

PURPORT

Vipralambha is described in the *Ujjvala-nilamaṇi*:

yūnor ayuktayor bhāvo
 yukta�or vātha yo mithāḥ
 abhiṣṭāliṅganādīnām
 anavāptau prakṛṣyate
 sa vipralambho vijñeyah
 sambhogonnatikārakah

 na vinā vipralambhena
 sambhogah puṣṭim aśnute

When the lover and the beloved meet, they are called *yukta* (connected). Previous to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps nourish emotions at the time of meeting. Similarly, *sambhoga* is thus described:

darśanālīṅganādīnāṁ
ānukūlyān niṣevayā
yūnor ullāsam ārohan
bhāvah sambhoga iryate

“Meeting each other and embracing each other are aimed at bringing about the happiness of both the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called *sambhoga*.” When awakened, *sambhoga* is divided into four categories:

- (1) *pūrva-rāga-anantara*—after *pūrva-rāga* (attachment prior to meeting), *sambhoga* is called brief (*saṅkṣipta*);
- (2) *māna-anantara*—after *māna* (anger based on love), *sambhoga* is called encroached (*saṅkīrṇa*);
- (3) *kiñcid-dūra-pravāsa-anantara*—after being a little distance away for some time, *sambhoga* is called accomplished (*sampanna*);
- (4) *sudūra-pravāsa-anantara*—after being far away, *sambhoga* is called perfection (*saṃrddhimān*).

The meetings of the lovers that take place in dreams also have these four divisions.

TEXT 63

‘বিপ্রলম্ব’ চতুর্ভিঃ—পূর্বরাগ, মান।
প্রবাসাখ্য, আর প্রেমবৈচিত্র্য-আখ্যান ॥ ৬৩ ॥

‘vipralambha’ catur-vidha—*pūrva-rāga*, *māna*
pravāsākhya, *āra* *prema-vaicitya-ākhyāna*

SYNONYMS

vipralambha—separation; *catuh-vidha*—four divisions; *pūrva-rāga*—*pūrva-rāga*; *māna*—*māna*; *pravāsākhya*—known as *pravāsa*; *āra*—and; *prema-vaicitya*—*prema-vaicitya*; *ākhyāna*—calling.

TRANSLATION

“*Vipralambha* has four divisions—*pūrva-rāga*, *māna*, *pravāsa*, and *prema-vaicitya*.

PURPORT

Pūrva-rāga is described in *Ujjvala-nīlamaṇi*:

*ratir yā saṅgamāt pūrvarṁ
 darśana-śravaṇādī-jā
 taylor unmilati prājñaiḥ
 pūrva-rāgah sa ucyate*

When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as *vibhāva* and *anubhāva*, this is called *pūrva-rāga*.

The word *māna* is also described:

*dampatyor bhāva ekatra
 sator apy anuraktayoh
 svābhīṣṭāśleṣa-vikṣādi-
 nirodhī māna ucyate*

Māna is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at one another and embracing one another, despite the fact that they are attached to one another.

Pravāsa is also explained as follows:

*pūrva-saṅga-taylor yūnor
 bhaved deśāntarādibhiḥ
 vyavadhānarṁ tu yat prājñaiḥ
 sa pravāsa itiryate*

Pravāsa is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.

Similarly, *prema-vaicitya* is explained:

*priyasya sannikarse 'pi
 premotkarṣa-svabhāvataḥ
 yā viṣeṣa-dhiyārtis tat
 prema-vaicityam ucyate*

Prema-vaicitya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.

TEXT 64

ରାଧିକାତେ ‘ପୂର୍ବରାଗ’ ପ୍ରସିଦ୍ଧ ‘ଅବାସ’, ‘ମାନେ’ ।
‘ପ୍ରେମବୈଚିତ୍ର’ ଶ୍ରୀନଶମେ ମହିଷୀଗଣେ ॥ ୬୪ ॥

rādhikādye ‘pūrva-rāga’ prasiddha ‘pravāsa’, ‘māne’
‘prema-vaicittiya’ śrī-daśame mahiṣī-gaṇe

SYNONYMS

rādhikādye—in Śrimatī Rādhārāṇī and the other gopis; pūrva-rāga—feelings before union; prasiddha—celebrated; pravāsa māne—also pravāsa and māna; prema-vaicittiya—feelings of fear of separation; śrī-daśame—in the Tenth Canto; mahiṣī-gaṇe—among the queens.

TRANSLATION

“Of the four kinds of separation, three [pūrva-rāga, pravāsa and māna] are celebrated in Śrimatī Rādhārāṇī and the gopis. In Dvārakā, among the queens, feelings of prema-vaicittiya are very prominent.

TEXT 65

କୁରାରି ବିଲାପସି ଅଃ ବୈତନିଜ୍ଞା ନ ଶେଷେ
ସ୍ଵପିତି ଜଗତି ରାତ୍ର୍ୟାମୀଶ୍ଵରୋ ଶୁଷ୍ଠବୋଧଃ ।
ବୟମିବ ସଥି କଚିଦଗାଢ଼ନିବିକ୍ରଚେତା
ନଲିନ-ନୟନ-ହାସୋଦାର-ଲୌଲେକ୍ଷିତେନ ॥ ୬୫ ॥

kurari vilapasi tvam̄ vita-nidrā na śeṣe
svapiti jagati rātryām̄ iśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gādha-nirviddha-cetā
nalina-nayana-hāsodāra-lilekṣitena

SYNONYMS

kurari—O female osprey; vilapasi—are lamenting; tvam—you; vita-nidrā—without sleep; na—not; śeṣe—rest; svapiti—sleeps; jagati—in the world; rātryām—at night; iśvaraḥ—Lord Kṛṣṇa; gupta-bodhaḥ—whose consciousness is hidden; vayam—we; iva—like; sakhi—O dear friend; kaccid—whether; gādha—deeply; nirviddha-cetā—pierced in the heart; nalina-nayana—of the lotus-eyed Lord; hāsa—smiling; udāra—liberal; lila-ikṣitena—by the playful glancing.

TRANSLATION

“ ‘My dear friend kurārī, it is now night, and Lord Śrī Kṛṣṇa is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of the lotus-eyed Kṛṣṇa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.90.15). Although the queens were with Kṛṣṇa, they were still thinking of losing His company.

TEXT 66

অজেন্দ্রনন্দন কৃষ্ণ—নায়ক-শিরোমণি ।
মায়িকার শিরোমণি—রাধা-ঠাকুরাণী ॥ ৬৬ ॥

vrajendra-nandana kṛṣṇa—nāyaka-śiromāṇi
nāyikāra śiromāṇi—rādhā-ṭhākurāṇī

SYNOMYMS

vrajendra-nandana kṛṣṇa—Lord Kṛṣṇa, the son of Mahārāja Nanda; *nāyaka-śiromāṇi*—best of all heroes; *nāyikāra śiromāṇi*—the best of all heroines; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī.

TRANSLATION

“Lord Kṛṣṇa, the Supreme Personality of Godhead who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings.

TEXT 67

নায়কানাং শিরোরত্নং কৃষ্ণস্ত ভগবান্ স্বয়ম् ।
যত্র নিত্যতয়া সর্বে বিরাজন্তে মহাগুণঃ ॥ ৬৭ ॥

nāyakānāṁ śiroratnāṁ
kṛṣṇas tu bhagavān svayam
yatra nityatayā sarve
virājante mahā-guṇāḥ

SYNONYMS

nāyakānām—of all heroes; *śiroratnam*—the crown jewel; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān svayam*—the Supreme Personality of Godhead Himself; *yatra*—in whom; *nityatayā*—with permanence; *sarve*—all; *virājante*—exist; *mahā-guṇāḥ*—transcendental qualities.

TRANSLATION

“Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated.”

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (2.1.17).

TEXT 68

দেবী কৃষ্ণময়ী প্রোক্তা রাধিকা পরদেবতা।
সর্বলক্ষ্মীময়ী সর্বকান্তি: সম্মোহিনী পরা ॥ ৬৮ ॥

*devi kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayaī sarva-
kāntiḥ sammohini 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; *sammohini*—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 attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.”

PURPORT

This text is found in the *Bṛhad-gautamīya-tantra*.

TEXT 69

অনন্ত কৃষ্ণের গুণ, চৌষট্টি—প্রধান।
এক এক গুণ শুনি' জুড়ায় ভজ্ঞ-কাণ ॥ ৬৯ ॥

*ananta kṛṣṇera guna, cauṣaṭti—pradhāna
eka eka guna śuni' juḍāya bhakta-kāṇa*

SYNOMYMS

ananta—unlimited; *kṛṣṇera*—of Lord Kṛṣṇa; *guna*—qualities; *cauṣaṭti*—sixty-four; *pradhāna*—chief ones; *eka eka*—one by one; *guna*—qualities; *śuni'*—hearing; *juḍāya*—satisfies; *bhakta-kāṇa*—the ears of the devotees.

TRANSLATION

“The transcendental qualities of Lord Kṛṣṇa are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

TEXT 70

অয়ং নেতা শুরম্যাঙ্গঃ সর্বসলক্ষণান্বিতঃ ।
কৃচিরস্তেজসা ঘৃঙ্গা বলীশান্ বয়সান্বিতঃ ॥ ১০ ॥

*ayam netā suramyāṅgaḥ
sarva-sal-lakṣaṇānvitah
ruciras tejasā yukto
balīyān vayasānvitah*

SYNOMYMS

ayam—this (Kṛṣṇa); *netā*—supreme hero; *suramya-aṅgaḥ*—having the most beautiful transcendental body; *sarva-sat-lakṣaṇa*—all-auspicious bodily marks; *anvitah*—endowed with; *rucirah*—possessing radiance very pleasing to the eyes; *tejasā*—with all power; *yuktaḥ*—bestowed; *balīyān*—very strong; *vayasā-anvitah*—having a youthful age.

TRANSLATION

“Kṛṣṇa, the supreme hero, has the most beautiful transcendental body. This body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.

PURPORT

This verse and the following six verses are also found in *Bhakti-rasāmṛta-sindhu* (2.1.23-29).

TEXT 71

বিবিধাদ্রুতভাষাবিঃ সত্যবাক্যঃ প্রিয়বদ্ধঃ ।
বাবদূকঃ সুপাণিতেয়। বুদ্ধিমান् প্রতিভাষ্টিঃ ॥ ৭১ ॥

vividhādṛuṭabhaṣā-vit
satya-vākyah priyāṁ vadah
vāvadūkah supāṇḍityo
buddhimān pratibhānvitah

SYNONYMS

vividha—various; *adbhuta*—wonderful; *bhāṣā-vit*—knower of languages; *satya-vākyah*—whose words are truthful; *priyam vadah*—who speaks very pleasingly; *vāvadūkah*—expert in speaking; *su-pāṇḍityah*—very learned; *buddhi-mān*—very wise; *pratibhā-anvitah*—genius.

TRANSLATION

“Kṛṣṇa is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

TEXT 72

বিদগ্ধচতুরো দক্ষঃ কৃতজ্ঞঃ সন্দৃশ্যবতঃ ।
দেশকালসুপাত্রজ্ঞঃ শাস্ত্রচক্ষুঃ শুচিবশী ॥ ৭২ ॥

vidagdhaś caturo dakṣah
kṛtajñah sudṛḍha-vrataḥ
deśa-kāla-supātrajñah
śāstra-cakṣuh śucir vaśi

SYNONYMS

vidagdhah—expert in artistic enjoyment; *caturah*—cunning; *dakṣah*—expert; *kṛta-jñah*—grateful; *sudṛḍha-vrataḥ*—firmly determined; *deśa*—of country; *kāla*—time; *supātra*—of fitness; *jñah*—a knower; *śāstra-cakṣuh*—expert in the authoritative scriptures; *śuciḥ*—very clean and neat; *vaśi*—self-controlled.

TRANSLATION

“Krṣṇa is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures and authoritative books. He is very clean and self-controlled.

TEXT 73

হিরে। দান্তঃ ক্ষমাশীলে। গভীরে। ধৃতিমান् সমঃ।
বদ্যৈগ্রে। ধার্মিকঃ শুরঃ করুণে। মানুষানকৃৎ। ১৩।

*sthiraḥ dāntaḥ kṣamā-śilo
gambhīraḥ dhṛtimān samaḥ
vadānyo dhārmikāḥ śūraḥ
karuṇo mānya-mānakṛt*

SYNOMYMS

sthiraḥ—steady; *dāntaḥ*—having controlled senses; *kṣamā-śilaḥ*—forgiving; *gambhīraḥ*—grave; *dhṛtimān*—calm, never bereft of intelligence; *samaḥ*—equal; *vadānyah*—magnanimous; *dhārmikāḥ*—religious; *śūraḥ*—chivalrous; *karuṇaḥ*—kind; *mānya-mānakṛt*—respectful to the respectable.

TRANSLATION

“Lord Krṣṇa is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

TEXT 74

দক্ষিণে। বিনয়ী হৃমান্ শরণাগতপালকঃ।
সুখী ভক্তশুর প্রেমবশঃ। সর্বশুভকরঃ। ১৪।

*dakṣiṇo vinayī hrīmān
śaraṇāgata-pālakah
sukhī bhakta-suhṛt prema-
vaśyāḥ sarva-śubhañkaraḥ*

SYNOMYMS

dakṣiṇaḥ—simple and liberal; *vinayī*—humble; *hrīmān*—bashful when glorified; *śaraṇāgata-pālakah*—protector of the surrendered soul; *sukhī*—always

happy; *bhakta-suhṛt*—well-wisher of the devotees; *prema-vaśyāḥ*—submissive to love; *sarva-śubhaṅkaraḥ*—all-auspicious.

TRANSLATION

“Kṛṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered soul. He is very happy, and He is always the well-wisher of His devotee. He is all-auspicious, and He is submissive to love.

TEXT 75

প্রতাপী কীর্তিমান् রক্তলোকঃ সাধুসমাধ্যঃ।
নারীগণ-মনোহারী সর্বারাধ্যঃ সমৃদ্ধিমান্॥ ১৫

pratāpī kirtimān rakta-
lokaḥ sādhu-sama-āśrayaḥ
nārīgaṇa-manohārī
sarvārādhyaḥ samṛddhimān

SYNOMYMS

pratāpī—very influential; *kirtimān*—famous for good works; *rakta-lokaḥ*—who is the object of the attachment of all people; *sādhu-sama-āśrayaḥ*—the shelter of the good and virtuous; *nārī-gaṇa*—to women; *manohārī*—attractive; *sarvārādhyaḥ*—worshipable by everyone; *samṛddhimān*—very rich.

TRANSLATION

“Kṛṣṇa is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

TEXT 76

বরীয়ানীশ্বরঞ্চতি শুণান্তস্তামুকীর্তিতাঃ।
সমুদ্রা ইব পঞ্চাশদ্বিগাহা হরেরমৈ॥ ১৬॥

variyan iśvaraś ceti
guṇāḥ tasyānukirtitāḥ
samudrā iva pañcāśad
durvigāhā harer ami

SYNOMYMS

variyan—the best; *iśvaraḥ*—the supreme controller; *ca*—and; *iti*—thus; *guṇāḥ*—the transcendental qualities; *tasya*—of Him; *anukirtitāḥ*—described;

samudrāḥ—oceans; *iva*—like; *pañcāśat*—fifty; *durvigāhāḥ*—difficult to penetrate fully; *hareḥ*—of the Supreme Personality of Godhead; *amī*—all these.

TRANSLATION

“Kṛṣṇa is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead above mentioned are as deep as an ocean. In other words, they are difficult to fully comprehend.

TEXT 77

জীবেষ্টে বসন্তাহ পি বিন্দুবিন্দুতয়া কৃচিং ।
পরিপূর্ণতয়া ভাস্তি তাত্রেব পুরুষোত্তমে ॥ ১১ ॥

*jiveṣv ete vasanto 'pi
bindu-bindutayā kvacit
paripūrṇatayā bhānti
tatraiva puruṣottame*

SYNOMYS

jiveṣu—in the living entities; *ete*—these; *vasantāḥ*—are residing; *api*—though; *bindu-bindutayā*—with a very minute quantity; *kvacit*—sometimes; *paripūrṇatayā*—with fullness; *bhānti*—are manifest; *tatra*—in Him; *eva*—certainly; *puruṣa-uttame*—in the Supreme Personality of Godhead.

TRANSLATION

“These qualities are sometimes very minutely exhibited in living beings, but they are fully manifest in the Supreme Personality of Godhead.”

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.30). Living entities are parts and parcels of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā*:

*mamaivāṁśo jiva-loke
jīva-bhūtaḥ sanātanaḥ
manah ṣaṣṭhānindriyāṇī¹
prakṛti-sthāni karşıti*

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.” (Bg. 15.7)

The qualities of Kṛṣṇa are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead. God is therefore described as the Supreme Being, and the living entity is described as a *jīva*. God is the Supreme Being, the chief of all living beings—*eko bahūnāṁ yo vidadhāti kāmān*. The Māyāvādīs maintain that everyone is God, but even if this philosophy is accepted, no one can maintain that everyone is equal to the Supreme Godhead. Only unintelligent men maintain that everyone is equal to God or that everyone is God.

TEXT 78

অথ পঞ্চগুণা যে স্তুরংশেন গিরিশাদিষু ॥ ৭৮ ॥

*atha pañca-guṇāḥ ye syur
amśena giriśādiṣu*

SYNONYMS

atha—now (over and above these); *pañca-guṇāḥ*—five qualities; *ye*—which; *syuḥ*—may exist; *amśena*—by part; *giriśā-ādiṣu*—in demigods like Lord Śiva.

TRANSLATION

“‘Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Śiva.

PURPORT

This verse and the following seven verses are also found in *Bhakti-rasāmṛta-sindhu* (2.1.37-44).

TEXTS 79-81

সদা স্বরূপসংপ্রাপ্তঃ সর্বজ্ঞে নিতানুতনঃ ।
সচিদানন্দসাক্ষাৎঃ সর্বসিদ্ধিনিষেবিতঃ ॥ ৭৯ ॥
অথোচ্যস্তে গুণাঃ পঞ্চ যে লক্ষ্মীশাদি-বর্ত্তিনঃ ।
অবিচিন্ত্যমহাশক্তিঃ কোটিব্রহ্মাণ্ডবিগ্রহঃ ॥ ৮০ ॥
অবতারাবলীবীজং হত্তারিগতিমায়কঃ ।
আত্মারামগণাকর্ষীত্যমী কৃষ্ণে কিলাঙ্গুতাঃ ॥ ৮১ ॥

*sadā svarūpa-saṁprāptah
sarva-jñō nity-nūtanaḥ
sat-cid-ānanda-sāndrāṅgaḥ
sarva-siddhi-niṣevitaḥ*

*athocyante gunāḥ pañca
ye lakṣmiśādi-vartinah
avicintya-mahā-śaktih
koṭi-brahmāṇḍa-vigrahaḥ*

*avatārāvalī-bijam
hatāri-gati-dāyakaḥ
ātmārāma-gaṇākarṣity
amī kṛṣṇe kilādbhutāḥ*

SYNOMYS

sadā—always; *svarūpa-saṁprāptah*—situated in one's eternal nature; *sarva-jñāḥ*—omniscient; *nitya-nūtanaḥ*—ever-fresh; *sat-cit-ānanda-sāndra-aṅgaḥ*—the concentrated form of eternity, knowledge, bliss; *sarva-siddhi-niṣevitaḥ*—attended by all mystic perfections; *atha*—now; *ucyante*—are said; *gunāḥ*—qualities; *pañca*—five; *ye*—which; *lakṣmī-iśa*—in the proprietor of the goddess of fortune; *ādi*—etc.; *vartinah*—represented; *avicintya*—inconceivable; *mahā-śaktih*—possessing supreme energy; *koṭi-brahmāṇḍa*—consisting of innumerable universes; *vigrahaḥ*—having a body; *avatāra*—of incarnations; *āvalī*—of groups; *bijam*—the source; *hata-ari*—to enemies killed by Him; *gati-dāyakaḥ*—giving liberation; *ātmārāma-gaṇa*—of those fully satisfied in themselves; *ākarṣī*—attracting; *iti*—thus; *amī*—these; *kṛṣṇe*—in Kṛṣṇa; *kila*—certainly; *adbhutāḥ*—very wonderful.

TRANSLATION

“These qualities are (1) the Lord is always situated in His original position, (2) He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the Vaikuṇṭha planets in Nārāyaṇa, the Lord of Lakṣmī. These qualities are also present in Kṛṣṇa, but they are not present in demigods like Lord Śiva or in other living entities. These are (1) inconceivable supreme power, (2) generating innumerable universes from the body, (3) being the original source of all incarnations, (4) bestowing salvation upon enemies killed, and (5) the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Nārāyaṇa, the dominating Deity of the Vaikuṇṭha planets, they are even more wonderfully present in Kṛṣṇa.

TEXTS 82-83

সর্বাদ্বুতচমৎকাৰ-লৌলাকলোলবাৰিধি: ।
 অতুল্যমধুৰপ্ৰেম-মণ্ডিতপ্ৰিহমঙ্গলঃ ॥ ৮২ ॥
 ত্ৰিজগমানসাকষি-মুৱলৌকলকৃজিতঃ ।
 অসমানোৰূপশ্ৰী-বিশ্঵াপিতচৰাচৰঃ ॥ ৮৩ ॥

sarvādbhuta-camatkāra-
lilā-kallola-vāridhiḥ
atulya-madhura-prema-
maṇḍita-priya-maṇḍalaḥ

trijagan-mānasākarsi-
muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī-
vismāpita-carācaraḥ

SYNONYMS

sarva-adbhuta-camatkāra—bringing wonder to all; *lilā*—of pastimes; *kallola*—full of waves; *vāridhiḥ*—an ocean; *atulya-madhura-prema*—with incomparable conjugal love; *maṇḍita*—decorated; *priya-maṇḍalaḥ*—with a circle of favorite personalities; *tri-jagat*—of three worlds; *mānasā-ākarṣi*—attracting the minds; *muralī*—of the flute; *kala-kūjitaḥ*—the melodious vibration; *asamāna-ūrdhvā*—unequaled and unsurpassed; *rūpa*—by beauty; *śrī*—and opulence; *vismāpita-cara-acaraḥ*—astonishing the moving and nonmoving living entities.

TRANSLATION

“‘Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four transcendental qualities, which are not manifest even in the personality of Nārāyaṇa. These are: (1) Kṛṣṇa is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequaled love for Him. (3) He attracts the minds of all three worlds by the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Kṛṣṇa.’

PURPORT

Māyāvādī philosophers, who have a poor fund of knowledge, simply dismiss the subject by explaining that Kṛṣṇa means black. Not understanding the qualities

of Kṛṣṇa, these atheistic rascals do not accept Him as the Supreme Personality of Godhead. Although the Lord is described and accepted by great personalities, ācāryas and sages, the Māyāvādīs still do not appreciate Him. Unfortunately at the present moment human society is so degraded that people cannot even provide themselves with life's daily necessities, yet they are captivated by Māyāvādī philosophers and are being misled. According to *Bhagavad-gītā*, simply by understanding Kṛṣṇa one can get free from the cycle of birth and death. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*. Unfortunately this great science of Kṛṣṇa consciousness has been impeded by Māyāvādī philosophers who are opposed to the personality of Kṛṣṇa. Those who are preaching this Kṛṣṇa consciousness movement must try to understand Kṛṣṇa from the statements given in *Bhakti-rasāmrta-sindhu* (*The Nectar of Devotion*).

TEXT 84-85

ଲୀଳା ପ୍ରେମଣା ପ୍ରିୟାଧିକ୍ୟଃ ମାଧୁର୍ୟଃ ବେଣୁରୂପହୋଃ ।
ଇତ୍ୟସାଧାରଣଂ ପ୍ରୋକ୍ତଂ ଗୋବିନ୍ଦଙ୍କ ଚତୁଷ୍ପଦ୍ୟମ् ॥ ୮୪ ॥
ଏବଂ ଗୁଣାଶତ୍ରୁଦେଶତ୍ରୁଃ ସମ୍ପଦାନ୍ତତାଃ ॥ ୮୫ ॥

*lilā premṇā priyādhikyarin
mādhuryarin veṇu-rūpayoh
ity asādhāraṇarin proktarin
govindasya catuṣṭayam*

*evam guṇāś catur-bhedāś
catuh-ṣaṣṭir udāhṛtāḥ*

SYNONYMS

lilā—pastimes; *premṇā*—with transcendental love; *priya-ādhikyam*—an abundance of highly elevated devotees; *mādhuryam*—sweetness; *veṇu-rūpayoh*—of the flute and of the beauty of Kṛṣṇa; *iti*—thus; *asādhāraṇam*—uncommon; *proktam*—said; *govindasya*—of Lord Kṛṣṇa; *catuṣṭayam*—four special features; *evam*—thus; *guṇāḥ*—transcendental qualities; *catuh-*bhedāḥ**—having four divisions; *catuh-ṣaṣṭih*—sixty-four; *udāhṛtāḥ*—declared.

TRANSLATION

"'Above Nārāyaṇa, Kṛṣṇa has four specific transcendental qualities—His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopīs], His wonderful beauty and the wonderful vibration of His flute. Lord Kṛṣṇa is more exalted than ordinary living beings and demigods like Lord Śiva. He is even more exalted than His personal expansion Nārāyaṇa.

In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.'

TEXT 86

অনন্ত গুণ শ্রীরাধিকার, পঁচিশ—প্রধান ।
যেই শুণের ‘বশ’ হয় কৃষ্ণ ভগবান् ॥ ৮৬ ॥

*ananta guṇa śrī-rādhikāra, pañciśa—pradhāna
yei guṇera ‘vaśa’ haya kṛṣṇa bhagavān*

SYNONYMS

ananta guṇa—unlimited qualities; *śrī-rādhikāra*—of Śrīmatī Rādhārāṇī; *pañciśa*—twenty-five; *pradhāna*—chief; *yei guṇera*—of those qualities; *vaśa*—under the control; *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five qualities are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī.

TEXTS 87-91

অথ বৃন্দাবনেশ্বরাঃ কীর্ত্যন্তে প্রবরঃ গুণাঃ ।
মধুরেয়ং নব-বয়়স্তলাপাঙ্গোজ্জনশ্চিতা ॥ ৮৭ ॥
চারু-সৌভাগ্যরেখাট্যা গঙ্কোমাদিত্যাধিবা ।
সঙ্গীতপ্রসরাভজ্ঞা রম্যবাঙ্গ নর্মপশ্চিতা ॥ ৮৮ ॥
বিনীতা করণ-পূর্ণা বিদঞ্জা পাটবাষ্ঠিতা ।
লজ্জাশীলা সুমর্দাদা ধৈর্য-গান্ধীর্যশালিনী ॥ ৮৯ ॥
স্ব-বিলাসা মহাভাবপরমোৎকর্ষত্বিণী ।
গোকুল-প্রেমবস্তির্জগচ্ছীলসন্দ্যশাঃ ॥ ৯০ ॥
গুর্বপিত্তগুরুষেহা সথীপ্রণয়িতাবশা ।
কৃষ্ণপ্রিয়াবলীমুখ্যা সন্ততাশ্ব-কেশবা ।
বহনা কিং গুণান্তস্থাঃ সংখ্যাতীতা হরেরিব ॥ ৯১ ॥

*atha vṛndāvaneśvaryāḥ
kīrtyan্তে pravarā gunāḥ
madhureyam nava-vayāś
calāpāṅgojjvala-smitā*

cāru-saubhāgya-rekhāḍhyā
 gandhonmādita-mādhavā
 saṅgīta-prasarābhijñā
 ramya-vāñ narma-paṇḍitā

vinitā karuṇā-pūrṇā
 vidagdhā pāṭavānvitā
 lajā-śilā sumaryādā
 dhairyā-gāmbhirya-śālinī

suvilāsā mahābhāva-
 paramotkarṣa-tarṣīni
 gokula-prema-vasatir
 jagac-chreṇī-lasad-yaśāḥ

gurv-arpita-guru-sneha
 sakhi-praṇayitā-vaśā
 kṛṣṇa-priyāvali-mukhyā
 santatāśrava-keśavā
 bahunā kim guṇāḥ tasyāḥ
 saṅkhyātītā harer iva

SYNONYMS

atha—now; *vṛndāvana-iśvaryāḥ*—of the Queen of Vṛndāvana (Śrī Rādhikā); *kīrtyante*—are glorified; *pravarāḥ*—chief; *guṇāḥ*—qualities; *madhurā*—sweet; *iyam*—this one (Rādhikā); *nava-vayāḥ*—youthful; *cala-apāṅga*—having restless eyes; *ujjvala-smitā*—having a bright smile; *cāru-saubhāgya-rekhāḍhyā*—possessing beautiful, auspicious lines on the body; *gandha*—by the wonderful fragrance of Her body; *unmādita-mādhavā*—exciting Kṛṣṇa; *saṅgīta*—of songs; *prasara-abhijñā*—knowledgeable in the expansion; *ramya-vāk*—having charming speech; *narma-paṇḍitā*—learned in joking; *vinitā*—humble; *karuṇā-pūrṇā*—full of mercy; *vidagdhā*—cunning; *pāṭava-anvitā*—expert in performing Her duties; *lajā-śilā*—shy; *su-maryādā*—respectful; *dhairyā*—calm; *gāmbhirya-śālinī*—and grave; *su-vilāsā*—playful; *mahā-bhāva*—of advanced ecstasy; *parama-utkarṣa*—in the highest excellence; *tarṣīni*—desirous; *gokula-prema*—the love of the residents of Gokula; *vasatiḥ*—the abode; *jagat-śreṇī*—among the surrendered devotees who are the abodes (āśraya) of love for Kṛṣṇa; *lasat*—shining; *yaśāḥ*—whose fame; *guru*—to the elders; *arpita*—offered; *guru-sneha*—whose great affection; *sakhi-praṇayitā-vaśā*—controlled by the love of Her gopī friends; *kṛṣṇa-priya-āvali*—among those who are dear to Kṛṣṇa; *mukhyā*—the chief; *santata*—always; *āśrava-keśavāḥ*—to whom Lord Keśava is submissive; *bahunā kim*—in short; *guṇāḥ*—the qualities; *tasyāḥ*—of Her; *saṅkhyātītāḥ*—beyond count; *hareḥ*—of Lord Kṛṣṇa; *iva*—like.

TRANSLATION

“Śrīmatī Rādhārāṇī’s twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopī. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does.”

PURPORT

These verses are also found in *Ujjvala-nilamaṇi*, Śrī-rādhā-prakaraṇa (11-15).

TEXT 92

ନାୟକ, ନାୟିକା,—ଦୁଇ ରସେର ‘ଆଲମ୍ବନ’ ।
ସେହି ଦୁଇ ଶ୍ରେଷ୍ଠ,—ରାଧା, ଅଜେନ୍ଦ୍ରନନ୍ଦ ॥ ୯୨ ॥

*nāyaka, nāyikā,—dui rasera ‘ālambana’
sei dui śreṣṭha,—rādhā, vrajendra-nandana*

SYNOMYMS

nāyaka—hero; *nāyikā*—heroine; *dui*—two; *rasera*—of mellows; *ālambana*—the basis; *sei*—those; *dui*—two; *śreṣṭha*—chief; *rādhā*—Śrīmatī Rādhārāṇī; *vrajendra-nandana*—and Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

“The basis of all transcendental mellows is the hero and the heroine, and Śrīmatī Rādhārāṇī and Lord Kṛṣṇa, the son of Mahārāja Nanda, are the best.

TEXT 93

ଏଇଗତ ଦାନ୍ତେ ଦାସ, ସଥେ ସଖାଗଣ ।
ବାଂସଲ୍ୟ ମାତା ପିତା ଆଶ୍ରମାଲମ୍ବନ ॥ ୯୩ ॥

*ei-mata dāsye dāsa, sakhye sakhā-gaṇa
vātsalye mātā pitā āśrayālambana*

SYNOMYS

ei-mata—in this way; *dāsye*—in the transcendental mellow of servitude; *dāsa*—servants; *sakhye*—in the transcendental mellow of friendship; *sakhā-gaṇa*—the friends; *vātsalye*—in the transcendental mellow of paternal affection; *mātā pitā*—mother and father; *āśrayālambana*—the support or shelter of love as the abode or dwelling place of love.

TRANSLATION

“Just as Lord Kṛṣṇa and Śrīmatī Rādhārāṇī are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Kṛṣṇa, the son of Mahārāja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Kṛṣṇa is the object, and friends like Śridāmā, Sudāmā and Subala are the shelter. In the transcendental mellow of paternal affection, Kṛṣṇa is the object, and mother Yaśodā and Mahārāja Nanda are the shelter.

TEXT 94

এই রস অনুভবে ঘৈছে ভক্তগণ ।
ঘৈছে রস হয়, শুন তাহার লক্ষণ ॥ ৯৪ ॥

*ei rasa anubhave yaiche bhakta-gaṇa
yaiche rasa haya, śuna tāhāra lakṣaṇa*

SYNOMYS

ei—this; *rasa*—mellow; *anubhave*—realize; *yaiche*—how; *bhakta-gaṇa*—the devotees; *yaiche*—how; *rasa*—the mellow; *haya*—appears; *śuna*—hear; *tāhāra*—of them; *lakṣaṇa*—the symptoms.

TRANSLATION

“Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

TEXTS 95-98

ভক্তিনির্ধৃত-দোষাণাং প্রসন্নোজ্জলচেতসাম্ ।
শ্রীভাগবতরক্তানাং রসিকামসৰঙ্গিণাম্ ॥ ৯৫ ॥

জীবনীভূত-গোবিন্দপাদভক্তিশুখশিঘ্রাম् ।
 প্রেমান্তরস্তুতানি কৃত্যাগ্রেবামুতিষ্ঠতাম্ ॥ ৯৬ ॥
 ভজানাং হৃদি রাজস্তী সংস্কারযুগলোভ্রূলা ।
 রতিরানন্দকূপেব নীয়মানা তু রশ্তাম্ ॥ ৯৭ ॥
 কৃষ্ণাদিভিভাবাগ্রেগ্রৈরমুভবাধ্বনি ।
 প্রৌঢ়ানন্দচমৎকারকাঞ্চামাপদ্ধতে পরাম্ ॥ ৯৮ ॥

*bhakti-nirdhūta-doṣāñāṁ
 prasannojjvala-cetasāṁ
 śrī-bhāgavata-raktānāṁ
 rasikāsaṅga-raṅgināṁ*

*jīvanī-bhūta-govinda-
 pāda-bhakti-sukha-śriyām
 premāntaraṅga-bhūtāni
 kṛtyāny evānutiṣṭhatām*

*bhaktānāṁ hṛdi rājantī
 saṁskāra-yugalojjvalā
 ratir ānanda-rūpaiva
 nīyamānā tu rasyatām*

*kṛṣṇādibhir vibhāvādyair
 gatair anubhavādhvani
 prauḍhānandaś camatkāra-
 kāṣṭhām āpadyyate parām*

SYNONYMS

bhakti—by devotional service; *nirdhūta-doṣāñām*—whose material contaminations are washed off; *prasanna-ujjvala-cetasām*—whose hearts are satisfied and clean; *śrī-bhāgavata-raktānām*—who are interested in understanding the transcendental meaning of Śrimad-Bhāgavatam; *rasika-āsaṅga-raṅgiṇām*—who live with the devotees and enjoy their transcendental company; *jīvanī-bhūta*—has become the life; *govinda-pāda*—to the lotus feet of Govinda; *bhakti-sukha-śriyām*—those for whom the opulence of the happiness of devotional service; *prema-antaraṅga-bhūtāni*—which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa; *kṛtyāni*—activities; *eva*—certainly; *anutiṣṭhatām*—of those performing; *bhaktānām*—of the devotees; *hṛdi*—in the hearts; *rājantī*—ex-

isting; *sariskāra-yugala*—by previous and current purificatory methods; *ujvalā*—expanded; *ratiḥ*—love; *ānanda-rūpā*—whose form is transcendental bliss; *eva*—certainly; *niyamānā*—being brought; *tu*—but; *rasyatām*—to tastefulness; *kṛṣṇa-ādibhiḥ*—by Kṛṣṇa and others; *vibhāva-ādyaiḥ*—by ingredients such as *vibhāva*; *gataiḥ*—gone; *anubhava-adhvani*—to the path of perception; *prauḍha-ānandāḥ*—mature bliss; *camatkāra-kāṣṭhām*—the platform of wonder; *āpadyate*—arrives at; *parām*—the supreme.

TRANSLATION

“Those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad-Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love—for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.”

PURPORT

These verses are also found in *Bhakti-rasāmrta-sindhu* (2.1.7-10).

TEXT 99

এই রস-আস্বাদ নাহি অভক্তের গণে ।
কৃষ্ণভক্তগণ করে রস আস্বাদনে ॥ ৯ ॥

*ei rasa-āsvāda nāhi abhaktera gaṇe
kṛṣṇa-bhakta-gaṇa kare rasa āsvādane*

SYNONYMS

ei—this; *rasa-āsvāda*—tasting of transcendental mellow; *nāhi*—not; *abhak-tergaṇe*—among nondevotees; *kṛṣṇa-bhakta-gaṇe*—the pure devotees of Lord Kṛṣṇa; *kare*—do; *rasa*—these transcendental mellow; *āsvādane*—tasting.

TRANSLATION

“The exchange between Kṛṣṇa and different devotees situated in different transcendental mellow is not to be experienced by nondevotees. Advanced

devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

TEXT 100

সর্বদৈব দুরুহোঁয়মভৈর্তগবদ্ধসঃ ।
তৎপাদামূজসর্বস্বর্ভৈরেবামূরম্যতে ॥ ১০০ ॥

*sarvathaiva durūho 'yam
abhaktair bhagavad-rasah
tat pādāmbuja-sarvasvair
bhaktair evānurasyate*

SYNONYMS

sarvathā—in all respects; *eva*—certainly; *durūhaḥ*—difficult to be understood; *ayam*—this; *abhaktaiḥ*—by nondevotees; *bhagavat-rasah*—the transcendental mellow exchanged with the Supreme Personality of Godhead; *tat*—that; *pāda-ambuja-sarvasvaiḥ*—whose all in all is the lotus feet; *bhaktaiḥ*—by devotees; *eva*—certainly; *anurasyate*—are relished.

TRANSLATION

“Nondevotees cannot understand the transcendental mellows experienced between the devotee and the Lord. In all respects, this is very difficult, but one who has dedicated everything to the lotus feet of Kṛṣṇa can taste the transcendental mellows.”

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (2.5.131).

TEXT 101

সংক্ষেপে কহিলুঁ এই ‘প্রয়োজন’-বিবরণ ।
পঞ্চম-পুরুষার্থ—এই ‘কৃষ্ণপ্রেম’-ধন ॥ ১০১ ॥

*saṅkṣepe kahiluṇ ei 'prayojana'-vivaraṇa
pañcama-puruṣārtha—ei 'kṛṣṇa-prema'-dhana*

SYNONYMS

saṅkṣepe kahiluṇ—briefly I have spoken; *ei*—this; *prayojana-vivaraṇa*—description of the ultimate achievement; *pañcama-puruṣa-artha*—the fifth and ultimate goal of life; *ei*—this; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

"This brief description is an elaboration of the ultimate goal of life. Indeed, this is the fifth and ultimate goal, which is beyond the platform of liberation. It is called kṛṣṇa-prema-dhana, the treasure of love for Kṛṣṇa.

TEXT 102

পূর্বে প্রয়াগে আমি রসের বিচারে ।
তোমার ভাই রূপে কৈলুঁ শক্তি-সঞ্চারে ॥ ১০২ ॥

*pūrve prayāge āmi rasera vicāre
tomāra bhāi rūpe kailuñ śakti-sañcāre*

SYNOMYMS

pūrve—previously; *prayāge*—in Prayāga; *āmi*—I; *rasera* *vicāre*—in consideration of different mellows; *tomāra* *bhāi*—your brother; *rūpe*—unto Rūpa Gosvāmī; *kailuñ*—I have done; *śakti-sañcāre*—endowment of all power.

TRANSLATION

"Previously I empowered your brother Rūpa Gosvāmī to understand these mellows. I did this while instructing him at the Daśāśvamedha-ghāṭa in Prayāga.

TEXT 103

তুমিহ করিহ ভক্তি-শাস্ত্রের প্রচার ।
মথুরায় লুপ্ততীর্থের করিহ উদ্ধার ॥ ১০৩ ॥

*tumiha kariha bhakti-śāstrera pracāra
mathurāya lupta-tīrthera kariha uddhāra*

SYNOMYMS

tumiha—you also; *kariha*—should perform; *bhakti-śāstrera* *pracāra*—propagation of the revealed scriptures of devotional service; *mathurāya*—in Mathurā; *lupta-tīrthera*—of lost places of pilgrimage; *kariha*—should make; *uddhāra*—recovery.

TRANSLATION

"O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā.

TEXT 104

বৃন্দাবনে কৃষ্ণসেবা, বৈষ্ণব-আচার ।
ভক্তিস্মৃতিশাস্ত্র করি' করিহ প্রচার ॥ ১০৪ ॥

vṛndāvane kṛṣṇa-sevā, vaisṇava-ācāra
bhakti-smṛti-śāstra kari' kariha pracāra

SYNONYMS

vṛndāvane—in Vṛndāvana; *kṛṣṇa-sevā*—the service of Lord Kṛṣṇa; *vaiṣṇava-ācāra*—behavior of Vaiṣṇavas; *bhakti-smṛti-śāstra*—the reference books of devotional service; *kari'*—compiling; *kariha*—do; *pracāra*—preaching.

TRANSLATION

"Establish devotional service to Lord Kṛṣṇa and Rādhārānī in Vṛndāvana. You should also compile bhakti scripture and preach the bhakti cult from Vṛndāvana."

PURPORT

Sanātana Gosvāmī was enjoined (1) to broadcast the revealed scriptures on devotional service and establish the conclusions of devotional service, (2) to re-establish lost places of pilgrimage like Vṛndāvana and Rādhā-kuṇḍa, (3) to establish the Vṛndāvana method of temple worship and install Deities in temples (Śrī Sanātana Gosvāmī established Madana-mohana temple, and Rūpa Gosvāmī established Govindajī temple.), and (4) to enunciate the behavior of a Vaiṣṇava (as Śrīla Sanātana Gosvāmī did in *Hari-bhakti-vilāsa*). In this way Sanātana Gosvāmī was empowered to establish the cult of Vaiṣṇavism. As stated by Śrīnivāsa Ācārya:

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tribhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭā Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭā Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

This Kṛṣṇa consciousness movement continues the tradition of the six Gosvāmīs, especially Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī. Serious students of this Kṛṣṇa consciousness movement must understand their great responsibility to preach the cult of Vṛndāvana (devotional service to the Lord) all over the world. We now have a nice temple in Vṛndāvana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Kṛṣṇa consciousness.

TEXT 105

যুক্তবেরাগ্য-স্থিতি সব শিখাইল ।
শুষ্কবেরাগ্য-জ্ঞান সব নিষেধিল ॥ ১০৫ ॥

*yukta-vairāgya-sthiti saba śikhāila
śuṣka-vairāgya-jñāna saba niṣedhila*

SYNONYMS

yukta-vairāgya—of proper renunciation; *sthiti*—the situation; *saba*—all; *śikhāila*—instructed; *śuṣka-vairāgya*—dry renunciation; *jñāna*—speculative knowledge; *saba*—all; *niṣedhila*—forbade.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

PURPORT

This is the technique for understanding śuṣka-vairāgya and *yukta-vairāgya*. In *Bhagavad-gītā* (6.17) it is said:

*yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhaḥya
yogo bhavati duḥkha-hā*

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." To broadcast the cult of Kṛṣṇa consciousness, one has to learn the possibility of renunciation in terms of country, time and candidate. A candidate for Kṛṣṇa consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher

(ācārya) has to consider time, candidate and country. He must avoid the principle of *niyamāgraha*—that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The ācārya's duty is to accept the essence of devotional service. There may be a little change here and there as far as *yukta-vairāgya* (proper renunciation) is concerned. Dry renunciation is forbidden by Śrī Caitanya Mahāprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanātana Gosvāmī wrote his Vaiṣṇava *smṛti*, *Hari-bhakti-vilāsa*, which was specifically meant for India. In those days, India was more or less following the principle of *smārta-vidhi*. Śrīla Sanātana Gosvāmī had to keep pace with this, and his *Hari-bhakti-vilāsa* was compiled with this in mind. According to *smārta-brāhmaṇas*, a person not born in a *brāhmaṇa* family could not be elevated to the position of a *brāhmaṇa*. Sanātana Gosvāmī, however, says in *Hari-bhakti-vilāsa* (2.12) that anyone can be elevated to the position of a *brāhmaṇa* by the process of initiation.

yathā kāñcanatāṁ yāti
kāṁsyarāṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvāṁ jāyate nṛṇām

There is a difference between the *smārta* process and the *gosvāmī* process. According to the *smārta* process, one cannot be accepted as a *brāhmaṇa* unless he is born in a *brāhmaṇa* family. According to the *gosvāmī* process, the *Hari-bhakti-vilāsa* and the *Nārada-pañcarātra*, anyone can be a *brāhmaṇa* if he is properly initiated by a bona fide spiritual master. This is also the verdict of Śukadeva Gosvāmī in *Śrīmad-Bhāgavatam* (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhira-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namah

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called *niyamāgraha*. Not following the regulative principles but instead living extravagantly is also called *niyamāgraha*. The word *niyama* means "regulative principles," and *āgraha* means

"eagerness." The word *agraha* means "not to accept." We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: *śuṣka-vairāgya-jñāna saba niṣedhila*. This is Śrī Caitanya Mahāprabhu's liberal demonstration of the *bhakti* cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on these points by quoting two verses by Śrī Rūpa Gosvāmī (*Bhakti-rasāmrta-sindhu* 1.2.255-256).

*anāsaktasya viṣayān
yathāṛham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktam vairāgyam ucyate*

*prāpañcikatayā buddhyā
hari-sambandhi-vastunāḥ
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate*

"When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation." To preach the *bhakti* cult, one should seriously consider these verses.

TEXTS 106-107

অদ্বেষ্টা সর্বভূতানাং মৈত্রঃ করুণ এব চ ।
নির্মমো নিরহক্ষারঃ সমদৃঃখস্থঃ ক্ষমী ॥ ১০৬ ॥
সন্তুষ্টঃ সততঃ যোগী যতাত্মা দৃঢ়নিষ্ঠয়ঃ ।
ময়পিতমনোবুদ্ধির্দে মন্তব্জঃ স.মে প্রিযঃ ॥ ১০৭ ॥

*adveṣṭā sarva-bhūtānāṁ
maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ
sama-duḥkha-sukhaḥ kṣamī*

*santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ*

*mayy arpita-mano-buddhir
yo mad-bhaktah sa me priyah*

SYNONYMS

adveṣṭā—not envious or jealous; *sarva-bhūtānām*—to all living entities in all parts of the world; *maitraḥ*—friendly; *karuṇāḥ*—compassionate; *eva*—certainly; *ca*—and; *nirmamāḥ*—with no sense of proprietorship; *nirahārikāraḥ*—without pride (without considering oneself a great preacher); *sama-duḥkha-sukhaḥ*—equal in distress and happiness (peaceful); *kṣamī*—tolerant of offenses created by others; *santuṣṭāḥ*—satisfied; *satatam*—continuously; *yogī*—engaged in *bhakti-yoga*; *yata-ātmā*—having controlled the senses and mind; *dṛḍha-niścayāḥ*—having firm confidence and determination; *mayi*—unto Me; *arpita*—dedicated; *manāḥ-buddhiḥ*—mind and intelligence; *yāḥ*—who; *mat-bhaktāḥ*—My devotee; *sāḥ*—that person; *me*—My; *priyah*—dear.

TRANSLATION

“One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego, equal in both happiness and distress, always satisfied, forgiving and self-controlled, who is engaged in devotional service with determination and whose mind and intelligence are dedicated to Me—he is very dear to Me.

PURPORT

One should not be jealous of members of other castes or nations. It is not that only Indians or *brāhmaṇas* can become Vaiṣṇavas. Anyone can become a Vaiṣṇava. Therefore one should recognize that the *bhakti* cult must be spread all over the world. That is real *adveṣṭā*. Moreover, the word *maitraḥ*, friendly, indicates that one who is able to preach the *bhakti* cult all over the world should be equally friendly to everyone. These two and the following six verses were spoken by Śrī Kṛṣṇa in *Bhagavad-gītā* (12.13-20).

TEXT 108

যশ্চান্নোদ্বিজতে লোকে। লোকান্নোদ্বিজতে তু যঃ।
হর্ষামৰ্শভয়োদ্বেগমুক্তো যঃ স চ মে প্রিযঃ॥ ১০৮॥

*yasmān nodvijate loko
lokān nodvijate tu yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyah*

SYNONYMS

yasmāt—from whom; *na*—not; *udvijate*—is agitated by fear or lamentation; *lokah*—the people in general; *lokāt*—from the people; *na*—not; *udvijate*—is agitated; *tu*—but; *yah*—who; *harṣa*—jubilation; *amarṣa*—anger; *bhaya*—fear; *udvegaiḥ*—and from anxiety; *muktah*—liberated; *yah*—anyone who; *sah*—he; *ca*—also; *me priyah*—My very dear devotee.

TRANSLATION

“He for whom no one is put into difficulty and who is not disturbed by anxiety, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

TEXT 109

অনপেক্ষঃ শুচির্দক্ষ উদাসীনো গতব্যথঃ ।
সর্বারম্ভপরিত্যাগী যো মে ভক্তঃ স মে প্রিযঃ ॥ ১০৯ ॥

*anapekṣah śucir dakṣa
udāśinō gata-vyathah
sarvārambha-parityāgī¹
yo me bhaktah sa me priyah*

SYNONYMS

anapekṣah—indifferent; *śuciḥ*—clean; *dakṣah*—expert in executing devotional service; *udāśinah*—without affection for anything material; *gata-vyathah*—liberated from all material distress; *sarva-ārambha*—all kinds of endeavor; *parityāgī*—completely rejecting; *yah*—anyone who; *me*—My; *bhaktah*—devotee; *sah*—he; *me priyah*—very dear to Me.

TRANSLATION

“A devotee who is not dependent on others but dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares, free from all pains, and who rejects all pious and impious activities, is very dear to Me.

PURPORT

The word *anapekṣah* means that one should not be concerned with mundane people and should not depend upon them. One should depend solely on the Supreme Personality of Godhead and be free from material desires. One should also be clean, within and without. To be outwardly clean, one should regularly

bathe with soap and oil, and to be inwardly clean one should always be absorbed in thoughts of Kṛṣṇa. The words *sarvārambha-parityāgī* indicate that one should not be interested in the so-called *smārtava-vidhi* of pious and impious activities.

TEXT 110

যো ন হৃষ্যতি ন দ্বেষ্টি ন শোচতি ন কাঞ্জতি ।
ভূতাঞ্চলপরিত্যাগী ভক্তিমান্যঃ স মে প্রিযঃ ॥ ১১০ ॥

*yo na hṛṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī₁
bhaktimān yaḥ sa me priyah*

SYNONYMS

yaḥ—he who; *na hṛṣyati*—is not jubilant (upon getting something favorable); *na dveṣṭi*—does not hate (being artificially influenced by something unfavorable); *na*—not; *śocati*—laments; *na*—not; *kāṅkṣati*—desires; *śubha-aśubha*—the materially auspicious and inauspicious; *parityāgī*—completely rejecting; *bhaktimān*—possessing devotion; *yaḥ*—anyone who; *saḥ*—that person; *me priyah*—very dear to Me.

TRANSLATION

“One who neither rejoices nor hates, who neither laments nor desires, who renounces both auspicious and inauspicious things and who is devoted to Me is very dear to Me.

TEXTS 111-112

সমঃ শত্রৌ চ মিত্রে চ তথা মানাপমানয়োঃ ।
শীতোষ্ণস্থুলথেষু সমঃ সঙ্গবিবজিতঃ ॥ ১১১ ॥
তুল্যনিন্দাস্তুতির্মেৰীনী সন্তুষ্টো যেন কেনচিং ।
অনিকেতঃ স্থিরমতিভক্তিমান্য মে প্রিয়ো নরঃ ॥ ১১২ ॥

*samaḥ śatru ca mitre ca
tathā mānāpamānayoḥ
śitōṣṇa-sukha-duḥkheṣu
samaḥ saṅga-vivarjitaḥ*

*tulya-nindā-stutir maunī
santuṣṭo yena kenacit*

*aniketaḥ sthira-matir
bhaktimān me priyo narah*

SYNONYMS

samah—equal; *śatrau*—to the enemy; *ca*—also; *mitre*—to the friend; *ca*—and; *tathā*—similarly; *māna-apamānayoḥ*—in honor and dishonor; *śīta*—in winter; *uṣṇa*—and in scorching heat; *sukha*—in happiness; *duḥkheṣu*—and in distress; *samah*—equipoised; *saṅga-vivarjitaḥ*—without affection; *tulya*—equal; *nindā*—blasphemy; *stutiḥ*—and praise; *maunī*—grave; *santuṣṭaḥ*—always satisfied; *yena kenacit*—by whatever comes; *aniketaḥ*—without attachment for a residence; *sthira*—steady; *matiḥ*—minded; *bhaktimān*—devotee; *me*—My; *priyāḥ*—dear; *narah*—a person.

TRANSLATION

“One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always grave and satisfied with anything, who doesn't care for any residence, and who is fixed in devotional service, is very dear to Me.

TEXT 113

যে তু ধর্মামৃতমিদং যথোক্তং পযুঁপাসতে ।
অদ্বানা মৎপরমা ভক্তাঞ্চেহতীব মে প্রিযাঃ ॥ ১১৩ ॥

*ye tu dharmāmṛtam idam
yathoktarāṁ paryupāsate
śraddadhānā mat-paramā
bhaktās te 'tīva me priyāḥ*

SYNONYMS

ye—the devotees who; *tu*—but; *dharma-amṛtam*—eternal religious principle of Kṛṣṇa consciousness; *idam*—this; *yathā-uṣṭam*—as mentioned above; *paryupāsate*—worship; *śraddadhānāḥ*—having faith and devotion; *mat-paramāḥ*—accepting Me as the Supreme or the ultimate goal of life; *bhaktāḥ*—such devotees; *te*—they; *atīva*—very much; *me*—My; *priyāḥ*—dear.

TRANSLATION

“He who thus follows this imperishable religious principle of Kṛṣṇa consciousness with great faith and devotion, fully accepting Me as the supreme goal, is very, very dear to Me.”

TEXT 114

ଚୌରାଗି କିଂ ପଥି ନ ସନ୍ତ ଦିଶାନ୍ତି ଭିକ୍ଷାଃ

ନୈବାଜ୍ୟୁପାଃ ପରଭୃତଃ ସରିତୋହପ୍ୟଶ୍ୱୟନ୍ ।

ରନ୍ଦା ଶୁହାଃ କିମଜ୍ଜିତୋହବତି ନୋପମାନ୍ ।

କଶ୍ମାନ୍ତର୍ଜନ୍ତି କବଯୋ ଧନଦୂର୍ମଦାନ୍ତାନ୍ ॥ ୧୧୪ ॥

*cirāṇi kim pathi na santi disanti bhikṣāṁ
naivāṅghri-pāḥ parabṛtah sarito /py aśusyan
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmada-andhān*

SYNONYMS

cirāṇi—torn old clothes; *kim*—whether; *pathi*—on the path; *na*—not; *santi*—are; *disanti*—give; *bhikṣām*—alms; *na*—not; *eva*—certainly; *aṅghri-pāḥ*—the trees; *parabṛtah*—maintainers of others; *saritaḥ*—rivers; *api*—also; *aśusyan*—have dried up; *ruddhāḥ*—closed; *guhāḥ*—caves; *kim*—whether; *ajitaḥ*—the Supreme Personality of Godhead, who is unconquerable; *avati*—protects; *na*—not; *upasannān*—the surrendered; *kasmāt*—for what reason, therefore; *bhajanti*—flatter; *kavayah*—the devotees; *dhana-durmada-andhān*—persons who are puffed up with material possessions.

TRANSLATION

“Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?””

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.2.5). In this verse, Śukadeva Gosvāmī advises Mahārāja Parīkṣit that a devotee should be independent in all circumstances. The body can be maintained with no problem if one follows the instructions given in this verse. To maintain the body, we require shelter, food, water and clothing, and all these necessities can be obtained without approaching puffed-up rich men. One can collect old garments that have been thrown out, one can eat fruits offered by the trees, one can drink water from the rivers, and one can live within the caves of mountains. By nature's arrangements,

shelter, clothing and food are supplied to the devotee who is completely surrendered to the Supreme Personality of Godhead. Such a devotee does not need a puffed-up materialistic person to maintain him. In other words, devotional service can be discharged in any condition. This is the version of *Śrimad-Bhāgavatam* (1.2.6).

*sa vai purīṣāḥ paro dharma
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasidati*

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." This verse explains that devotional service cannot be checked by any material condition.

TEXT 115

তবে সনাতন সব সিদ্ধান্ত পুঁচিলা ।
ভাগবত-সিদ্ধান্ত গৃঢ় সকলি কহিলা ॥ ১১৫ ॥

*tabe sanātana saba siddhānta puchilā
bhāgavata-siddhānta gūḍha sakali kahilā*

SYNONYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *saba*—all; *siddhānta*—conclusive statements; *puchilā*—inquired about; *bhāgavata-siddhānta*—the conclusive statements about devotional service mentioned in *Śrimad-Bhāgavatam*; *gūḍha*—very confidential; *sakali*—all; *kahilā*—Śrī Caitanya Mahāprabhu described.

TRANSLATION

Thus Sanātana Gosvāmī inquired from Śrī Caitanya Mahāprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of *Śrimad-Bhāgavatam*.

TEXT 116

হরিবংশে কহিযাছে গোলোকে নিত্যপ্রিতি ।
ইন্দ্র আসি' করিল যবে শ্রীকৃষ্ণেরে স্মৃতি ॥ ১১৬ ॥

*hari-varṇśe kahiyāche goloke nitya-sthitī
indra āsi’ karila yabe śrī-kṛṣṇere stuti*

SYNONYMS

hari-varṇśe—the revealed scripture known as *Hari-varṇśa*; *kahiyāche*—has told of; *goloke*—on the planet called Goloka; *nitya-sthitī*—the eternal situation; *indra*—King Indra of the heavenly planet; *āsi'*—coming; *karila*—offered; *yabe*—when; *śrī-kṛṣṇere stuti*—prayers to Lord Śrī Kṛṣṇa.

TRANSLATION

In the revealed scripture *Hari-varṇśa*, there is a description of Goloka Vṛndāvana, the planet where Lord Śrī Kṛṣṇa eternally resides. This information was given by King Indra when he surrendered to Kṛṣṇa and offered prayers after Kṛṣṇa had raised Govardhana Hill.

PURPORT

In the Vedic scripture *Hari-varṇśa* (*Viṣṇu-parva*, Chapter Nineteen), there is the following description of Goloka Vṛndāvana:

*manuṣya-lokād ūrdhvareṇ tu
khagānāṁ gatir ucyate
ākāśasyopari rarir
dvāram svargasya bhānumān
svargād ūrdhvareṇ brahma-loko
brahmaṛṣi-gaṇa-sevitaḥ*

*tatra soma-gatiś caiva
jyotiṣāṁ ca mahātmanām
tasyo pari gavāṁ lokaḥ
sādhyās tam pālayanti hi
sa hi sarva-gataḥ kṛṣṇaḥ
mahā-kāśagato mahān*

*uparyupari tatrāpi
gatis tava tapomayī
yāṁ na vidmo vayaṁ sarve
prcchanto ‘pi pitām aham*

*gatiḥ śama-damātyānāṁ
svargaḥ su-kṛta-karmanām
brāhmaṇe tapasi yuktānāṁ
brahma-lokaḥ parā gatiḥ*

*gavām eva tu goloko
 durārohā hi sā gatiḥ
 sa tu lokas tvayā kṛṣṇa
 sidamānah kṛtātmanā
 dhṛto dhṛtimatā vīra
 nighnatopadravān gavām*

When the King of heaven, Indra, surrendered to Kṛṣṇa after Kṛṣṇa raised Govardhana Hill, Lord Indra stated that above the planetary systems wherein human beings reside is the sky, where birds fly. Above the sky is the sun and its orbit. This is the entrance to the heavenly planets. Above the heavenly planets are other planets, up to Brahmaloka, where those advancing in spiritual knowledge reside. The planets up to Brahmaloka are part of the material world (Devī-dhāma). Because the material world is under the control of Devī, Durgā, it is called Devī-dhāma. Above Devī-dhāma is a place where Lord Śiva and his wife Umā reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Śivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuṇṭha-lokas. Goloka Vṛndāvana is situated above all the Vaikuṇṭha-lokas. Goloka Vṛndāvana is the kingdom of Śrīmatī Rādhārāṇī and the parents of Kṛṣṇa, Mahārāja Nanda and mother Yaśodā. In this way there are various planetary systems, and they are all creations of the Supreme Lord. As stated in *Brahma-saṁhitā*:

*goloka-nāmni nija-dhāmni tale ca tasya
 devi-maheśa-hari-dhāmasu teṣu teṣu
 te te prabhāva-nicayā vihitāś ca yena
 govindam ādi-puruṣarṇ tam aharṇ bhajāmi*

Thus Goloka Vṛndāvana-dhāma is situated above the Vaikuṇṭha planets. The spiritual sky containing all the Vaikuṇṭha planets is very small compared to Goloka Vṛndāvana-dhāma. The space occupied by Goloka Vṛndāvana-dhāma is called *mahākāśa*, or “the greatest sky of all.” Lord Indra said, “We asked Lord Brahmā about Your eternal planet, but we could not understand it. Those fruitive actors who have controlled their senses and mind with pious activities can be elevated to the heavenly planets. Pure devotees who are always engaged in Lord Nārāyaṇa’s service are promoted to the Vaikuṇṭhalokas. However, my Lord Kṛṣṇa, Your Goloka Vṛndāvana-dhāma is very difficult to attain. Yet both You and that supreme planetary system have descended here upon this earth. Unfortunately, I have disturbed You by my misdeeds, and that was due to my foolishness. I am therefore trying to satisfy You by my prayers.”

Śrī Nilakanṭha confirms the existence of Goloka Vṛndāvana-dhāma by quoting the *Rg-saṁhitā* (*Rg Veda* 1.21.154.6):

tā vāṁ vāstūnyuśmasi gamadhyai
 yatra gāvo bhūri-śringā ayāsaḥ
 atrāha tad urugāyasya kṛṣṇaḥ
 paramāṁ padam avabhāti bhūri

"We wish to go to Your [Rādhā's and Kṛṣṇa's] beautiful houses, about which cows with large, excellent horns are wandering. Yet distinctly shining on this earth is that supreme abode of Yours that showers joy on all, O Urugāya [Kṛṣṇa, who is much praised]."

TEXTS 117-118

ମୌସଲ-ଲୀଳା, ଆର କୃଷ୍ଣ-ଅନ୍ତର୍ଧାନ ।
 କେଶା-ବତ୍ତାର, ଆର ସତ ବିରୁଦ୍ଧ ବ୍ୟାଖ୍ୟାନ ॥ ୧୧୭ ॥
 ମହିସୀ-ହରଣ ଆଦି, ସବ—ମାୟାମୟ ।
 ବ୍ୟାଖ୍ୟା ଶିଖାଇଲ ଯେଛେ ସୁସିଦ୍ଧାନ୍ତ ହୟ ॥ ୧୧୮ ॥

mauṣala-līlā, āra kṛṣṇa-antardhāna
 keśāvatāra, āra yata viruddha vyākhyāna
 mahiṣī-haraṇa ādi, saba—māyāmaya
 vyākhyā śikhāila yaiche susiddhānta haya

SYNONYMS

mauṣala-līlā—the pastimes of destroying the Yadu dynasty; *āra*—also; *kṛṣṇa-antardhāna*—the disappearance of Kṛṣṇa; *keśā-avatāra*—the incarnation of the hairs; *āra*—also; *yata*—all; *viruddha vyākhyāna*—statements against the Kṛṣṇa conscious conclusions; *mahiṣī-haraṇa*—kidnapping of the queens; *ādi*—and so on; *saba*—all; *māyā-maya*—made of the external energy; *vyākhyā*—explanations (countering the attack of the asuras); *śikhāila*—instructed; *yaiche*—which; *susiddhānta*—proper conclusions; *haya*—are.

TRANSLATION

Illusory stories opposed to the conclusions of Kṛṣṇa consciousness concern the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, the story that Kṛṣṇa and Balarāma arise from a black hair and a white hair of Kṣirodakaśayī Viṣṇu, and the story about the kidnapping of the queens. Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī the proper conclusions of these stories.

PURPORT

Due to envy, many asuras describe Kṛṣṇa to be like a black crow or an incarnation of a hair. Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī how to counteract all these asuric explanations of Kṛṣṇa. The word *kāka* means crow, and *keśa* means hair. The asuras describe Kṛṣṇa as an incarnation of a crow, an incarnation of a śūdra (a blackish tribe) and an incarnation of a hair, not knowing that the word *keśa* means *ka-iśa* and that *ka* means Lord Brahmā and *iśa* means Lord. Thus Kṛṣṇa is the Lord of Lord Brahmā.

Some of Lord Kṛṣṇa's pastimes are mentioned in the *Mahābhārata* as *mauṣala-lilā*. These include the stories of the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, His being pierced by a hunter's arrow, the story of Kṛṣṇa's being an incarnation of a piece of hair (*keśa-avatāra*) as well as *mahiṣī-harana*, the kidnapping of Kṛṣṇa's queens. Actually these are not factual but are related for the bewilderment of the asuras who want to prove that Kṛṣṇa is an ordinary human being. They are false in the sense that these pastimes are not eternal, nor are they transcendental or spiritual. There are many people who are by nature averse to the supremacy of the Supreme Personality of Godhead, Viṣṇu. Such people are called asuras. They have mistaken ideas about Kṛṣṇa. As stated in *Bhagavad-gītā*, the asuras are given a chance to forget Kṛṣṇa more and more, birth after birth. Thus they make their appearance in a family of asuras and continue this process, being kept in bewilderment about Kṛṣṇa. Asuras in the dress of *sannyāsīs* even explain *Bhagavad-gītā* and *Śrimad-Bhāgavatam* in different ways according to their own imaginations. Thus they continue to remain asuras birth after birth.

As far as the *keśa-avatāra* (incarnation of hair) is concerned, it is mentioned in *Śrimad-Bhāgavatam* (2.7.26). The *Viṣṇu Purāṇa* also states: *ujjahārātmanah keśau sita-kṛṣṇau mahā-bala*.

Similarly, in the *Mahābhārata*:

sa cāpi keśau harir uccakarta
ekarṇ śuklam aparam cāpi kṛṣṇam
tau cāpi keśavāv iśatān yadūnāṁ
kule striyau rohiṇīm devakīm ca

taylor eko balabhadro babhūva
yo 'sau śvetas tasya devasya keśah
kṛṣṇo dvitīyah keśavah sarīrababhūva
keśah yo 'sau varṇataḥ kṛṣṇa uktaḥ

Thus in *Śrimad-Bhāgavatam*, *Viṣṇu Purāṇa* and *Mahābhārata* there are references to Kṛṣṇa and Balarāma being incarnations of a black hair and a white hair. It is

stated that Lord Viṣṇu snatched two hairs—one white and one black—from His head. These two hairs entered the wombs of Rohinī and Devakī, members of the Yaḍu dynasty. Balarāma was born from Rohinī, and Kṛṣṇa was born of Devakī. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair. It was also foretold that all the *asuras*, who are enemies of the demigods, would be cut down by Lord Viṣṇu by His white and black plenary expansions and that the Supreme Personality of Godhead would appear and perform wonderful activities. In this connection, one should see *Laghu-bhāgavatāmṛta*, the chapter called *Kṛṣṇāmṛta*, verses 156-164. Śrīla Rūpa Gosvāmī has refuted this argument about the hair incarnation, and his refutation is supported by Śrī Baladeva Vidyābhūṣaṇa’s commentaries. This matter is further discussed in the *Kṛṣṇa-sandarbha* (29) and in the commentary known as *Sarva-sarīrvādīni*, by Śrīla Jīva Gosvāmī.

TEXT 119

তবে সনাতন প্রভুর চরণে ধরিয়া ।
নিবেদন করে দন্তে তৃণ-গুচ্ছ লঞ্চা ॥ ১১৯ ॥

*tabe sanātana prabhura caraṇe dhariyā
nivedana kare dante tṛṇa-guccha lañā*

SYNONYMS

tabe—at that time; *sanātana*—Sanātana Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet; *nivedana kare*—submits a petition; *dante*—in the teeth; *tṛṇa-guccha*—a bunch of straw; *lañā*—taking.

TRANSLATION

Sanātana Gosvāmī then humbly accepted his position as lower than a piece of straw, and, symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following petition.

TEXT 120

“নীচজাতি, নীচসেবী, মুণ্ডি— সুপামর ।
সিদ্ধান্ত শিখাইলা,—যেই ব্রহ্মার অগোচর ॥ ১২০ ॥

*“nica-jāti, nica-sevi, muñi—supāmara
siddhānta śikhāilā,— yei brahmāra agocara*

SYNONYMS

nica-jāti—lower class; *nica-sevī*—servant of lowborn people; *muñi*—I; *su-pāmara*—very, very fallen; *siddhānta śikhālā*—You have taught the topmost conclusions in detail; *yei*—which; *brahmāra*—of Brahmā; *agocara*—beyond the reach.

TRANSLATION

Sanātana Gosvāmī said, “My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā.

TEXT 121

তুমি যে কহিলাঃ এই সিদ্ধান্তামৃত-সিঙ্গুঃ।
মোর মন ছুঁইতে নারে ইহার একবিন্দুঃ ॥ ১২১ ॥

*tumi ye kahilā, ei siddhāntāmrta-sindhu
mora mana chunite nāre ihāra eka-bindu*

SYNONYMS

tumi ye—You; *kahilā*—have spoken; *ei*—this; *siddhānta-amṛta-sindhu*—the ocean of the ambrosia of conclusive truth; *mora mana*—my mind; *chunite*—to touch; *nāre*—is not able; *ihāra*—of it; *eka-bindu*—even a drop.

TRANSLATION

“The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

TEXT 122

পঙ্কু নাচাইতে যদি হয় তোমার মনঃ।
বর দেহ’ মোর মাথে ধরিযা চরণ ॥ ১২২ ॥

*paṅgu nācāite yadi haya tomāra mana
vara deha’ mora māthe dhariyā caraṇa*

SYNONYMS

paṅgu—lame man; *nācāite*—to make dance; *yadi*—if; *haya*—it is; *tomāra mana*—Your mind; *vara*—a benediction; *deha’*—kindly give; *mora māthe*—on my head; *dhariyā*—holding; *caraṇa*—Your lotus feet.

TRANSLATION

“If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head.

TEXT 123

‘ଗୁଣି ଯେ ଶିଖାଳୁଁ ତୋରେ ସ୍ଫୁରୁକ ସକଳ’ ।
ଏହି ତୋମାର ବର ହେତେ ହବେ ଗୋର ବଳ ॥” ୧୨୩ ॥

‘muñi ye śikhāluñ tore sphuruka sakala’
ei tomāra vara haite habe mora bala”

SYNONYMS

muñi—I; ye—whatever; śikhāluñ—have instructed; tore—unto you; sphuruka sakala—let it be manifested; ei—this; tomāra vara—Your benediction; haite—from; habe—there will be; mora bala—my strength.

TRANSLATION

“Now, will You please tell me, ‘Let whatever I have instructed all be fully manifest unto you.’ By benedicting me in this way, You will give me strength to describe all this.”

TEXT 124

ତବେ ମହାପ୍ରଭୁ ତାର ଶିରେ ଧରି’ କରେ ।
ବର ଦିଲା—‘ଏହି ସବ ସ୍ଫୁରୁକ ତୋମାରେ’ ॥ ୧୨୪ ॥

tabe mahāprabhu tānra śire dhari’ kare
vara dilā—‘ei saba sphuruka tomāre’

SYNONYMS

tabe—after that; mahāprabhu—Śrī Caitanya Mahāprabhu; tānra—of Sanātana Gosvāmī; śire—on the head; dhari’—holding; kare—by the hand; vara dilā—gave the benediction; ei saba—all this; sphuruka tomāre—let it be manifested to you properly.

TRANSLATION

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī’s head and benedicted him, saying, “Let all these instructions be manifest to you.”

TEXT 125

সংক্ষেপে কহিলুঁ—‘প্ৰেম’-প্ৰযোজন-সংবাদ ।
বিস্তাৰি’ কহন না যায় অভুত প্ৰসাদ ॥ ১২৫ ॥

*saṅkṣepe kahiluṇ—‘prema’-prayojana-saṁvāda
vistāri’ kahana nā yāya prabhura prasāda*

SYNONYMS

saṅkṣepe—briefly; *kahiluṇ*—I have described; *prema-prayojana-saṁvāda*—the discussion of the ultimate goal of life, love of Godhead; *vistāri*—expansively; *kahana*—describing; *nā yāya*—not possible; *prabhura prasāda*—the benediction of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Śrī Caitanya Mahāprabhu cannot be described expansively.

TEXT 126

অভুত উপদেশামৃত শুনে যেই জন ।
অচিরাতি মিলয়ে তারে কৃষ্ণপ্ৰেমধন ॥ ১২৬ ॥

*prabhura upadeśāmṛta śune yei jana
acirāt milaye tāñre kṛṣṇa-prema-dhana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *upadeśa-amṛta*—the nectar of the instructions; *śune*—hears; *yei jana*—anyone who; *acirāt*—without delay; *milaye*—meets; *tāñre*—him; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears these instructions given to Sanātana Gosvāmī by the Lord comes very soon to realize love of God, Kṛṣṇa.

TEXT 127

শ্রীকৃপ-রঘুনাথ পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১২৭ ॥

*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; *kṛṣṇadāsa*—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, Madhya-līlā, Twenty-third Chapter, describing love of Godhead.

CHAPTER 24

The Sixty-One Explanations of the Ātmārāma Verse

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. According to Śrī Sanātana Gosvāmī's request, Śrī Caitanya Mahāprabhu explained the well-known *Śrimad-Bhāgavatam* verse beginning *ātmārāmāś ca munayo*. He explained this verse in sixty-one different ways. He analyzed all the words and described each word with its different connotations. Adding the words *ca* and *api*, He described all the different meanings of the verse. He then concluded that all classes of transcendentalists (*jñānis*, *karmis*, *yogis*) utilize this verse according to their own interpretation, but if they gave up this process and surrendered to Kṛṣṇa, as indicated by the verse itself, they would be able to comprehend the real meaning of the verse. In this regard, Śrī Caitanya Mahāprabhu narrated a story about how the great sage Nārada converted a hunter into a great Vaiṣṇava, and how this was appreciated by Nārada's friend Parvata Muni. Sanātana Gosvāmī then offered a prayer to Śrī Caitanya Mahāprabhu, and Śrī Caitanya Mahāprabhu explained the glory of *Śrimad-Bhāgavatam*. After this, the Lord gave Sanātana Gosvāmī a synopsis of *Hari-bhaktivilāsa*, which Sanātana Gosvāmī later developed into the guiding principle of all Vaiṣṇavas.

TEXT 1

আত্মারামেতি পদ্যার্কস্তাৰ্থাংশুন् যঃ প্ৰকাশযন্ত্।
অগভমো অহারাব্যাং স চৈতেন্দেনয়াচলঃ ॥ ১ ॥

*ātmārāmeti padyārkasy-
ārthāṁśun् yaḥ prakāśyan
jagat-tamo jahārāvyāt
sa caitanyodayācalah*

SYNONYMS

ātmārāma-iti—beginning with the word *ātmārāma*; *padya*—verse; *arkasya*—of the sunlike; *artha-āṁśun*—the shining rays of different meanings; *yaḥ*—who; *prakāśyan*—manifesting; *jagat-tamah*—the darkness of the material world; *jahāra*—

eradicated; *avyāt*—may protect; *sah*—He; *caitanya-udaya-acalaḥ*—Śrī Caitanya Mahāprabhu, who is like the eastern horizon, where the sun rises.

TRANSLATION

May Śrī Caitanya Mahāprabhu be glorified. It was He who acted as the eastern horizon where the sun of the ātmārāma verse rises and manifests its rays in the form of different meanings and thus eradicates the darkness of the material world. May He protect the universe.

TEXT 2

জয় জয় শ্রীচৈতন্ত্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গোরভক্তবৃন্দ ॥ ২ ॥

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

SYNOMYMS

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-vṛṇda*—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

তবে সনাতন প্রভুর চরণে ধরিয়া ।
পুনরপি কহে কিছু বিনয় করিয়া ॥ ৩ ॥

*tabe sanātana prabhura caraṇe dhariyā
punarapi kahe kichu vinaya kariyā*

SYNOMYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *prabhura caraṇe dhariyā*—catching the lotus feet of Śrī Caitanya Mahāprabhu; *punarapi*—again; *kahe*—says; *kichu*—something; *vinaya kariyā*—with great humility.

TRANSLATION

Thereafter, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly submitted the following petition.

TEXT 4

‘পূর্বে শুনিয়াছেঁ, তুমি সার্বভৌম-স্থানে ।
এক শ্লোকে আঠার অর্থ কৈরাছ ব্যাখ্যানে ॥ ৪ ॥

*'pūrve śuniyāchoḥ, tumi sārvabhauma-sthāne
eka śloke āṭhāra artha kairācha vyākhyāne*

SYNOMYS

pūrve—formerly; *śuniyāchoḥ*—I heard; *tumi*—You; *sārvabhauma-sthāne*—at the place of Sārvabhauma Bhaṭṭācārya; *eka śloke*—in one verse; *āṭhāra artha*—eighteen meanings; *kairācha vyākhyāne*—have explained.

TRANSLATION

Sanātana Gosvāmī said, “My Lord, I have heard that previously, at the home of Sārvabhauma Bhaṭṭācārya, You explained the ātmārāma verse in eighteen different ways.

TEXT 5

আত্মারামাচ মুনয়ো নির্গ্ৰহঃ। অপূৰুক্তমে।
কুৰ্বস্ত্যাহৈতুকীঁ ভক্তিমিথাস্তুতগুণে। হরিঃ ॥ ৫ ॥

*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanti ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ*

SYNOMYS

ātma-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; *ca*—also; *munayah*—great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇah*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are

transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.'

PURPORT

This is the famous ātmārāma verse from Śrimad-Bhāgavatam (1.7.10).

TEXT 6

ଆଶ୍ଚର୍ଯ୍ୟ ଶୁଣିଯା ମୋର ଉତ୍କଞ୍ଠିତ ମନ ।
କୃପା କରି' କହ ସଦି, ଜୁଡାୟ ଅବଗ ॥' ୬ ॥

āścarya śuniyā mora utkānṭhita mana
kṛpā kari' kaha yadi, juḍāya śravaṇa'

SYNONYMS

āścarya—wonderful; śuniyā—hearing; mora—my; utkānṭhita—desirous; mana—mind; kṛpā kari'—showing Your causeless mercy; kaha yadi—if You speak; juḍāya—pleases; śravaṇa—the ear.

TRANSLATION

"I have heard this wonderful story and am therefore very inquisitive to hear it again. If You would kindly repeat it, I would be very pleased to hear."

TEXT 7

ଅଭ୍ୟ କହେ,—“ଆମି ବାତୁଳ, ଆମାର ବଚନେ ।
ସାର୍ବଭୌମ ବାତୁଳ ତାହା ସତ୍ୟ କରି' ମାନେ ॥ ୭ ॥

prabhu kahe,—“āmi vātula, āmāra vacane
sārvabhauma vātula tāhā satya kari' māne

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; āmi—I; vātula—a madman; āmāra vacane—in My words; sārvabhauma—Sārvabhauma Bhaṭṭācārya; vātula—another madman; tāhā—that (My explanation); satya kari' māne—took as truth.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am one madman, and Sārvabhauma Bhaṭṭācārya is another. Therefore he took My words to be the truth."

TEXT 8

কিবা প্রলাপিলাণ, কিছু নাহিক স্মরণে ।
তোমার সঙ্গ-বলে যদি কিছু হয় ঘনে ॥ ৮ ॥

*kibā pralāpilāṇa, kichu nāhika smaraṇe
tomāra saṅga-bale yadi kichu haya mane*

SYNOMYMS

kibā—what; *pralāpilāṇa*—I have said; *kichu*—anything; *nāhika*—there is not; *smaraṇe*—in memory; *tomāra*—of you; *saṅga-bale*—by the strength of association; *yadi*—if; *kichu*—something; *haya*—there is; *mane*—in My mind.

TRANSLATION

“I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

TEXT 9

সহজে আমার কিছু অর্থ নাহি ভাসে ।
তোমা-সবার সঙ্গ-বলে যে কিছু প্রকাশে ॥ ৯ ॥

*sahaje āmāra kichu artha nāhi bhāse
tomā-sabāra saṅga-bale ye kichu prakāśe*

SYNOMYMS

sahaje—generally; *āmāra*—My; *kichu*—any; *artha*—meaning; *nāhi bhāse*—does not manifest; *tomā-sabāra saṅga-bale*—by the strength of your association; *ye*—which; *kichu*—something; *prakāśe*—manifests.

TRANSLATION

“Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

TEXT 10

একাদশ পদ এই শ্লোকে সুনির্মল ।
পৃথক নানা অর্থ পদে করে ঝলমল ॥ ১০ ॥

*ekādaśa pada ei śloke sunirmala
pr̥thak nānā artha pade kare jhalamala*

SYNONYMS

ekādaśa pada—eleven words; *ei*—this; *śloke*—in the verse; *su-nirmala*—very clear; *pṛthak*—separately; *nānā*—various; *artha*—meanings; *pade*—in each word; *kare jhalamala*—are glittering.

TRANSLATION

"There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word."

PURPORT

The eleven separate words are (1) *ātmārāmāḥ*, (2) *ca*, (3) *munayah*, (4) *nirgranthāḥ*, (5) *api*, (6) *urukrame*, (7) *kurvanti*, (8) *ahaitukim*, (9) *bhaktim*, (10) *ittham-bhūta-guṇāḥ*, and (11) *hariḥ*. Śrī Caitanya Mahāprabhu will explain the different connotations and imports of these words.

TEXT 11

‘ଆଜ୍ଞା’-ଶବ୍ଦେ ବ୍ରଜ, ଦେହ, ମନ, ଯତ୍ନ, ଧୃତି ।
ବୁଦ୍ଧି, ସଭାବ,—ଏହି ସାତ ଅର୍ଥ-ପ୍ରାପ୍ତି ॥ ୧୧ ॥

*‘ātmā’-śabde brahma, deha, mana, yatna, dhṛti
buddhi, svabhāva,—ei sāta artha-prāpti*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *brahma*—the Absolute Truth; *deha*—the body; *mana*—the mind; *yatna*—endeavor; *dhṛti*—firmness; *buddhi*—intelligence; *sva-bhāva*—nature; *ei sāta*—these seven; *artha-prāpti*—obtainment of meanings.

TRANSLATION

"The seven different meanings of the word *ātmā* are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature."

TEXT 12

“ଆଜ୍ଞା ଦେହମନୋବ୍ରଜ୍ଞାବ୍ରତ୍ତାବ୍ରଦ୍ଧିତିବ୍ରକ୍ଷମ୍ । ପ୍ରସତ୍ତେ ଚ”ଇତ୍ତି ॥ ୧୨ ॥

*“ātmā deha-mano-brahma-svabhāva-dhṛti-buddhiṣu
prayatne ca” iti*

SYNONYMS

ātmā—the word *ātmā*; *deha*—the body; *manāḥ*—the mind; *brahma*—the Absolute Truth; *sva-bhāva*—nature; *dhṛti*—firmness; *buddhiṣu*—in the sense of intelligence; *prayatne*—in endeavor; *ca*—and; *iti*—thus.

TRANSLATION

“The following are synonyms of the word ātmā: the body, mind, Absolute Truth, natural characteristics, firmness, intelligence and endeavor.”

PURPORT

This is a quotation from the Viśva-prakāśa dictionary.

TEXT 13

এই সাতে রমে যেই, সেই আত্মারামগণ।
আত্মারামগণের আগে করিব গণন ॥ ১৩ ॥

*ei sāte rame yei, sei ātmārāma-gaṇa
ātmārāma-gaṇera āge kariba gaṇana*

SYNOMYMS

ei sāte—in these seven items; *rame*—enjoy; *yei*—those who; *sei*—they; *ātmārāma-gaṇa*—*ātmārāmas*; *ātmārāma-gaṇera*—of the *ātmārāmas*; *āge*—later; *kariba gaṇana*—shall make a count.

TRANSLATION

“The word *ātmārāma* refers to one who enjoys these seven items [the Absolute Truth, body, mind, and so on]. Later, I shall enumerate the *ātmārāmas*.

TEXT 14

‘মুনি’-আদি শব্দের অর্থ শুন, সনাতন।
পৃথক পৃথক অর্থ পাছে করিব মিলন ॥ ১৪ ॥

*‘muni’-ādi śabdera artha śuna, sanātana
pṛthak pṛthak artha pāche kariba milana*

SYNOMYMS

muni—the word *muni*; *ādi*—and the other; *śabdera*—of the words; *artha*—the meaning; *śuna*—hear; *sanātana*—My dear Sanātana; *pṛthak pṛthak*—separately; *artha*—meaning; *pāche*—after; *kariba milana*—I shall combine.

TRANSLATION

“My dear Sanātana, first hear the meanings of the other words, beginning with the word *muni*. I shall first explain their separate meanings, then combine them.

TEXT 15

‘মুনি’-শব্দে মননশীল, আর কহে মৌনী।
তপস্বী, ব্ৰতী, যতি, আৱ ঋষি, মুনি ॥ ১৫ ॥

*‘muni’-śabde manana-śila, āra kahe mauni
tapasvī, vratī, yati, āra ṛṣi, muni*

SYNONYMS

muni-śabde—by the word *muni*; *manana-śila*—who is thoughtful; *āra*—also; *kahe*—it means; *mauni*—one who is silent; *tapasvī*—an ascetic; *vratī*—one who keeps great vows; *yati*—one in the renounced order of life; *āra*—and; *ṛṣi*—a saintly person; *muni*—they are called *muni*.

TRANSLATION

“The word **muni** refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order, a saint. These are the different meanings of the word **muni**.

TEXT 16

‘নিৰগ্ৰন্থ’-শব্দে কহে, অবিদ্যা-গ্ৰন্থি-হীন।
বিধি-নিষেধ-বেদশাস্ত্র-জ্ঞানাদি-বিহীন ॥ ১৬ ॥

nirgrantha-śabde kahe, avidyā-granthi-hīna
vidhi-niṣedha-veda-sāstra-jñāna-ādi-vihīna

SYNONYMS

nirgrantha—*nirgrantha*; *śabde*—by the word; *kahe*—one means; *avidyā*—of ignorance; *granthi-hīna*—without any knot; *vidhi-niṣedha*—regulative principles of rules and restrictions; *veda-sāstra*—the Vedic literature; *jñāna-ādi*—knowledge, and so on; *vihīna*—without.

TRANSLATION

“The word **nirgrantha** refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

TEXT 17

মুৰ্খ, নীচ, প্লেছ আদি শাস্ত্ৰবিস্তৃগণ।
ধনসংঘৰ্যী—নিৰগ্ৰন্থ, আৱ যে নিৰ্ধন ॥ ১৭ ॥

*mūrkha, nīca, mleccha ādi śāstra-rikta-gaṇa
dhana-sañcayī—nirgrantha, āra ye nirdhana*

SYNOMYS

mūrkha—foolish, illiterate persons; *nīca*—lowborn; *mleccha*—unclean persons with no principles; *ādi*—and others; *śāstra-rikta-gaṇa*—persons devoid of all regulative principles stated in *śāstra*; *dhana-sañcayī*—capitalist (one who gathers wealth); *nirgrantha*—called *nirgrantha*; *āra*—also; *ye*—anyone who; *nirdhana*—without riches.

TRANSLATION

“Nirgrantha also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

TEXT 18

ନିନିଚୟେ ନିକ୍ଷମାର୍ଥେ ନିନିର୍ମାଣ-ନିସେଧଯୋଃ ।
ପ୍ରଶ୍ନେ ଧନେତ୍ୱ ସନ୍ଦର୍ଭେ ବର୍ଣ୍ଣପ୍ରଥନେତ୍ୱିପି ଚ ॥ ୧୮ ॥

*nir niścaye niś kramārthe
nir nirmāṇa-niśedhayoh
grantho dhane 'tha sandarbhe
varṇa-saṅgrathane 'pi ca*

SYNOMYS

niḥ—the prefix *niḥ*; *niścaye*—in the sense of ascertainment; *niḥ*—the prefix *niḥ*; *krama-arthe*—in the meaning of succession; *niḥ*—the prefix *niḥ*; *nirmāṇa*—in the sense of forming; *niśedhayoh*—in the sense of forbidding; *granthah*—the word *grantha*; *dhane*—in the sense of wealth; *atha*—also; *sandarbhe*—thesis; *varṇa-saṅgrathane*—in the sense of tying together words; *api*—also; *ca*—and.

TRANSLATION

“The prefix *niḥ* may be used for a sense of ascertainment, gradation, construction or forbidding. The word *grantha* means riches, thesis and composition.”

PURPORT

This is another quotation from the *Viśva-prakāśa* dictionary.

TEXT 19

‘ଉରୁକ୍ରମ’-ଶବ୍ଦେ କହେ, ବଡ଼ ଯାର କ୍ରମ ।
‘କ୍ରମ’-ଶବ୍ଦେ କହେ ଏହି ପାଦବିକ୍ଷେପଣ ॥ ୧୯ ॥

'urukrama'-śabde kahe, baḍa yāñra krama
 'krama'-śabde kahe ei pāda-vikṣepaṇa

SYNOMYS

urukrama—*urukrama*; *śabde*—by this word; *kahe*—one means; *baḍa*—great; *yāñra*—whose; *krama*—step; *krama-śabde*—in this word *krama*; *kahe*—one means; *ei*—this; *pāda-vikṣepaṇa*—throwing forth of the foot.

TRANSLATION

"The word *urukrama* refers to one whose *krama* [step] is great. The word *krama* means 'throwing the foot forward,' that is, 'step.'

TEXT 20

শক্তি, কম্প, পরিপাটী, যুক্তি, শক্ত্যে আক্রমণ।
 চরণ-চালনে কান্পাইল ত্রিভুবন ॥ ২০ ॥

śakti, kampa, paripāṭī, yukti, śakteye ākramana
carāṇa-cālāne kāñpāila tribhuvana

SYNOMYS

śakti—power; *kampa*—trembling; *paripāṭī*—method; *yukti*—argument; *śakteye ākramana*—with great force; *ākramana*—attacking; *carāṇa-cālāne*—by moving the foot; *kāñpāila*—caused to tremble; *tri-bhuvana*—the three worlds.

TRANSLATION

"Krama also means power, trembling, a systematic method, argument, and a forcible attack by stepping forward. Thus Vāmana caused the three worlds to tremble.

PURPORT

Uru means very great, and *krama* means step. When Lord Vāmanadeva was offered three steps of land, He expanded His three steps by covering the entire universe. In this way the three worlds trembled, and therefore Śrī Vāmanadeva, the incarnation of Lord Viṣṇu, is referred to as Urukrama.

TEXT 21

বিষ্ণোহু' বৈষ্ণগণনাং কতমোহর্হভীহ
 যঃ পার্থিবানুপি কবিবিমমে রজাংসি।
 চন্দন্ত যঃ স্বরংহসাম্রাজ্যতা ত্রিপুষ্টং
 যস্মাত্ত্বিসাম্যসদনাতুঞ্চকম্পয়ানম্ ॥ ২১ ॥

*viṣṇor nu virya-gaṇanāṁ katamo 'rhatiha
yah pārthivāny api kavir vimame rajāṁsi
caskambha yaḥ sva-rāṁhasāskhalatā triprṣṭharāṁ
yasmāt trisāmya-sadanād urukampayānam*

SYNONYMS

viṣṇoh—of Lord Viṣṇu; *nu*—certainly; *virya-gaṇanām*—a counting of the different potencies; *katamah*—who; *arhati*—is able to do; *iha*—in this world; *yah*—who; *pārthivāni*—of the element earth; *api*—although; *kaviḥ*—a learned person; *vimame*—has counted; *rajāṁsi*—the atoms; *caskambha*—captured; *yah*—who; *sva*—His own; *rāṁhasā*—by potency; *askhalatā*—without hindrances; *tri-prṣṭham*—the topmost planet (Satyaloka); *yasmāt*—from some cause; *tri-sāmya*—where there is equilibrium of the three *guṇas*; *sadanāt*—from the place (from the root of the material world); *urukampayānam*—trembling greatly.

TRANSLATION

“Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Viṣṇu. In the form of the Vāmana incarnation, Lord Viṣṇu, without hindrance, captured all the planets, beginning from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.7.40). In the Rg Veda mantra (1.2.154.1), it is said:

*om viṣṇor nu viryāṇi karṇ prāvocarāṁ
yah pārthivāni vimame rajāṁsi
yo 'skambhayad uttarāṁ sadhastharāṁ
vicakramāṇas tredhorugāyah*

TEXT 22

বিভুরূপে ব্যাপে, শক্ত্য ধারণ-পোষণ ।
মাধুর্যশক্ত্য গোলোক, ঐশ্বর্যে পরব্যোগ ॥ ২২ ॥

*vibhu-rūpe vyāpe, śakte vdhāraṇa-poṣaṇa
mādhurya-śakte goloka, aiśvarye paravyoma*

SYNONYMS

vibhu-rūpe—in His all-pervasive feature; *vyāpe*—expands; *śakte*—by His potency; *dhāraṇa-poṣaṇa*—maintaining and nourishing; *mādhurya-śakte*—by

His potency of conjugal love; goloka—the planetary system Goloka Vṛndāvana; aiśvarya—and by opulence; para-vyoma—the spiritual world.

TRANSLATION

“Through His all-pervasive feature, the Supreme Personality of Godhead expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vṛndāvana. Through His six opulences, He maintains many Vaikuṇṭha planets.

PURPORT

In His gigantic form, Lord Kṛṣṇa has covered the creation. He holds all the planetary systems and maintains them by His inconceivable potencies. Similarly, He is maintaining His personal abode, Goloka Vṛndāvana, through His conjugal love, and He is maintaining the spiritual world containing the Vaikuṇṭha planets by His opulences.

TEXT 23

মায়া-শক্তে ব্রহ্মাণ্ড-পরিপাটি-স্জন ।
‘উরুক্রম’-শব্দের এই অর্থ নিরূপণ ॥ ২৩ ॥

māyā-śakte brahmāṇḍa-ādi-paripāṭi-sṛjana
'urukrama'-śabderā ei artha nirūpaṇa

SYNONYMS

māyā-śakte—by His external potency; *brahmāṇḍa-ādi*—of material universes and so on; *paripāṭi*—an orderly arrangement; *sṛjana*—creating; *urukrama-śabderā*—of the word *urukrama*; *ei*—this; *artha*—of the meaning; *nirūpaṇa*—ascertainment.

TRANSLATION

“The word urukrama indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

TEXT 24

“ক্রমঃ শক্তেৰ পরিপাট্যঃ ক্রমচালনকম্পযোঃ ॥” ২৪ ॥

“kramah śaktau paripāṭyān kramaś cālana-kampayoh”

SYNOMYS

kramah—the word *krama*; *saktau*—in the meaning of potency; *paripātyām*—in the meaning of systematic arrangement; *kramah*—the word *krama*; *cālana*—in moving; *kampayoh*—or in trembling.

TRANSLATION

“These are the different meanings of the word *krama*. It is used in the sense of potency, systematic arrangement, step, moving or trembling.”

PURPORT

This is a quotation from the *Viśva-prakāśa* dictionary. The Supreme Personality of Godhead is all-pervasive. Not only does He carry the three worlds by His inconceivable energy, but He maintains them also. He is also maintaining His spiritual planet, Goloka Vṛndāvana, by His conjugal love, and He is maintaining the Vaikuṇṭhalokas by His opulences. He maintains these material universes through the external energy. Material universes are perfectly situated because they are created by the Supreme Personality of Godhead.

TEXT 25

‘কুর্বন্তি’-পদ এই পরামৈপদ হয় ।
কৃষ্ণসুখনিমিত্ত ভজনে তাৎপর্য কহয় ॥ ২৫ ॥

‘kurvanti’-pada ei parasmaipada haya
kṛṣṇa-sukha-nimitta bhajane tātparya kahaya

SYNOMYS

kurvanti—they do (for others); *pada*—the word; *ei*—this; *parasmaipada*—a verb form indicating things done for others; *haya*—is; *kṛṣṇa-sukha-nimitta*—to satisfy Kṛṣṇa; *bhajane*—in devotional service; *tātparya*—the purport; *kahaya*—is said.

TRANSLATION

“The word *kurvanti*, which means ‘they do something for others,’ is a form of the verb ‘things done for others.’ It is used in connection with devotional service, which must be executed for the satisfaction of Kṛṣṇa. That is the purport of the word *kurvanti*.

PURPORT

In Sanskrit the verb “to do” has two forms, technically called *parasmaipada* and *ātmanepada*. When things are done for one’s personal satisfaction, the form is

called *ātmanepada*. In that case, the word “do” in English is *kurvante* in Sanskrit. When things are done for others, the verb form changes to *kurvanti*. Thus Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that in the *ātmārāma* verse the verb *kurvanti* means that things should be done only for the satisfaction of Kṛṣṇa. This is supported by the grammarian Pāṇini. The verb is formed as *ātmanepada* when the work is to be done for one’s own benefit, and when it is done for others, it is called *parasmaipada*. Thus the verb is formed according to whether something is done for one’s self-satisfaction or for another’s satisfaction.

TEXT 26

“স্বরিতং কৰ্ত্তব্যাদে ক্ৰিয়াফলে ॥” ২৬ ॥

“svaritañitah kartrabhīprāye kriyā-phale”

SYNOMYS

svarita-ñitah—of verbs having an indicatory *ñ* or a *svarita* accent; *kartṛ-abhīprāye*—is meant for the agent; *kriyā-phale*—when the fruit of the action.

TRANSLATION

“‘The terminations of the *ātmanepada* are employed when the fruit of the action accrues to the agent of verbs having an indicatory *ñ* or a *svarita* accent.’

PURPORT

This is a quotation from Pāṇini’s *sūtras* (1.3.72).

TEXT 27

‘হেতু’-শব্দে কহে—ভুক্তি-আদি বাঞ্ছান্তরে ।
ভুক্তি, সিদ্ধি, মুক্তি—মুখ্য এই তিনি প্রকারে ॥ ২৭ ॥

‘hetu’-śabde kahe—bhukti-ādi vāñchāntare
bhukti, siddhi, mukti—mukhya ei tina prakāre

SYNOMYS

hetu—cause; *śabde*—by the word; *kahe*—it is said; *bhukti*—enjoying the result by oneself; *ādi*—and so on; *vāñchā-antare*—because of a different ambition; *bhukti*—enjoying the result of action; *siddhi*—the perfection of doing something; *mukti*—liberation; *mukhya*—chief; *ei*—these; *tina prakāre*—in three ways.

TRANSLATION

"The word hetu [cause] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to act in such a way that one may be liberated.

TEXT 28

এক ভুক্তি কহে, ভোগ—অনন্ত-প্রকার।
সিদ্ধি—অষ্টাদশ, মুক্তি—পঞ্চবিধাকার ॥ ২৮ ॥

*eka bhukti kahe, bhoga—ananta-prakāra
siddhi—aṣṭādaśa, mukti—pañca-vidhā-ākāra*

SYNOMYS

eka—first; *bhukti*—material enjoyment by doing something; *kahe*—is known; *bhoga*—enjoyment; *ananta-prakāra*—unlimited varieties; *siddhi*—the yogic perfections; *aṣṭādaśa*—eighteen in number; *mukti*—liberation; *pañca-vidhā-ākāra*—five varieties.

TRANSLATION

"First we take the word *bhukti* [material enjoyment], which is of unlimited variety. We may also take the word *siddhi* [perfection], which has eighteen varieties. Similarly, the word *mukti* has five varieties.

TEXT 29

এই যাহা নাহি, তাহা ভক্তি—‘আইতুকী’।
যাহা হৈতে বশ হয় শ্রীকৃষ্ণ কৌতুকী ॥ ২৯ ॥

*ei yāñhā nāhi, tāhā bhakti—'ahaituki'
yāhā haite vaśa haya śrī-kṛṣṇa kautuki*

SYNOMYS

ei—these; *yāñhā*—where; *nāhi*—not existing; *tāhā*—that; *bhakti*—the platform of devotional service; *ahaituki*—unmotivated; *yāhā haite*—by which; *vaśa haya*—comes under control; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *kautuki*—the most funny.

TRANSLATION

"Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed from all these contaminations, he can bring Lord Kṛṣṇa, who is very funny, under control.

TEXT 30

‘ভক্তি’-শব্দের অর্থ হয় দশবিধাকার ।
এক—‘সাধন’, ‘প্ৰেমভক্তি’—অব প্ৰকাৰ ॥ ৩০ ॥

*'bhakti'-śabdera artha haya daśa-vidhākāra
eka—'sādhana', 'prema-bhakti'—nava prakāra*

SYNOMYMS

bhakti—*bhakti*; *śabdera*—of this word; *artha*—meanings; *haya*—are; *daśa-vidhā-ākāra*—ten varieties; *eka*—one; *sādhana*—the execution of regulative devotional service; *prema-bhakti*—ecstatic love; *nava prakāra*—nine kinds.

TRANSLATION

“There are ten meanings to the word bhakti, devotional service. One is execution of devotional service according to the regulative principles, and the other, called prema-bhakti [ecstatic love] has nine varieties.

PURPORT

The nine varieties are *rati*, *prema*, *sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*—attraction, love, affection, adverse feelings, intimacy, attachment, subattachment, ecstatic love and sublime ecstatic love. For the execution of devotional service according to regulative principles, there is only one meaning.

TEXT 31

‘রতি’-লক্ষণ, ‘প্ৰেম’-লক্ষণ, ইত্যাদি প্ৰচাৰ ।
ভাৰকুপা, মহাভাৰ-লক্ষণকুপা আৱ ॥ ৩১ ॥

'rati'-lakṣaṇā, *'prema'-lakṣaṇā*, *ityādi pracāra*
bhāva-rūpā, *mahābhāva-lakṣaṇa-rūpā āra*

SYNOMYMS

rati—of attraction; *lakṣaṇā*—the symptoms; *prema*—of love; *lakṣaṇā*—the symptoms; *iti-ādi*—and so on; *pracāra*—are known; *bhāva-rūpā*—in the form of ecstatic love; *mahā-bhāva*—of higher ecstatic love; *lakṣaṇa-rūpā*—there are many symptoms; *āra*—other.

TRANSLATION

“Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction up to ecstatic love and finally up to the topmost ecstatic love [mahābhāva].

TEXT 32

শান্ত-ভক্তের রতি বাড়ে ‘প্ৰেম’-পৰ্যন্ত ।
দাস্তা-ভক্তের রতি হয় ‘রাগ’-দশা-অন্ত ॥ ৩২ ॥

*śānta-bhaktera rati bāde 'prema'-paryanta
dāsyā-bhaktera rati haya 'rāga'-daśā-anta*

SYNOMYS

śānta-bhaktera—of devotees on the platform of neutrality; *rati*—attraction; *bāde*—increases; *prema-paryanta*—up to love of Godhead; *dāsyā-bhaktera*—of devotees on the platform of servitude; *rati*—attraction; *haya*—increases; *rāga-daśā-anta*—up to the point of spontaneous attachment.

TRANSLATION

“The attraction to Kṛṣṇa of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [rāga].

TEXT 33

সখাগণের রতি হয় ‘অনুরাগ’ পৰ্যন্ত ।
পিতৃ-মাতৃ-স্নেহ আদি ‘অনুরাগ’-অন্ত ॥ ৩৩ ॥

*sakhā-gaṇera rati haya 'anurāga' paryanta
pitṛ-mātṛ-sneha ādi 'anurāga'-anta*

SYNOMYS

sakhā-gaṇera—of the friends; *rati*—the attraction; *haya*—becomes; *anurāga paryanta*—up to subecstatic love; *pitṛ-mātṛ-sneha*—paternal love; *ādi*—and so on; *anurāga-anta*—up to the end of subecstatic love.

TRANSLATION

“Devotees in Vṛndāvana who are friends of the Lord can increase their ecstatic love to the point of anurāga. Paternal affectionate lovers, Kṛṣṇa’s father and mother, can increase their love of Godhead up to the anurāga point also.

TEXT 34

কান্তাগণের রতি পায় ‘মহাভাব’-সীমা ।
‘ভক্তি’-শব্দের এই সব অর্থের মহিমা ॥ ৩৪ ॥

kāntā-gaṇera rati pāya ‘mahābhāva’-śimā¹
 ‘bhakti’-śabdera ei saba arthera mahimā

SYNONYMS

kāntā-gaṇera—of the devotees in conjugal love; rati—the attraction; pāya—at-tain; mahā-bhāva-śimā—the limit of mahābhāva; bhakti—devotional service; śabdera—of the word; ei saba—all these; arthera—of the meanings; mahimā—of the glories.

TRANSLATION

“The gopis of Vṛndāvana who are attached to Kṛṣṇa in conjugal love can increase their ecstatic love up to the point of mahābhāva [the greatest ecstatic love]. These are some of the glorious meanings of the word bhakti, devotional service.

TEXT 35

‘ইথস্তুত গুণঃ’-শব্দের শুনহ ব্যাখ্যান ।
 ‘ইথং’-শব্দের ভিন্ন অর্থ, ‘গুণ’-শব্দের আন ॥ ৩৫ ॥

‘ittham-bhūta-guṇah’-śabdera śunaha vyākhyāna
 ‘ittham’-śabdera bhinna artha, ‘guṇa’-śabdera āna

SYNONYMS

ittham-bhūta-guṇah—having qualities like this; śabdera—of the word; śunaha—please hear; vyākhyāna—the explanation; ittham—ittham; śabdera—of the word; bhinna artha—different meanings; guṇa—guṇa; śabdera—of the word; āna—other.

TRANSLATION

“Please hear the meaning of the word ittham-bhūta-guṇa, which is found in the ātmārāma verse. Ittham-bhūta has different meanings, and guṇa has other meanings.

TEXT 36

‘ইথস্তুত’-শব্দের অর্থ—পূর্ণানন্দময় ।
 যাঁর আগে ব্রহ্মানন্দ তৃণপ্রায় হয় ॥ ৩৬ ॥

‘ittham-bhūta’-śabdera artha—pūrṇānandamaya
 yānra āge brahmānanda trīṇa-prāya haya

SYNONYMS

ittham-bhūta-śab dera artha—the meaning or import of the word *ittham-bhūta*; *pūrṇa-ānanda-maya*—full of transcendental bliss; *yātra āge*—in front of which; *brahma-ānanda*—the transcendental bliss derived from impersonalism; *trṇa-prāya*—just like straw; *haya*—is.

TRANSLATION

“The word *ittham-bhūta* is transcendently exalted because it means ‘full of transcendental bliss.’ Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute [brahmānanda] becomes like a piece of straw in comparison.

TEXT 37

তৎসাক্ষাৎকরণাহ্লাদবিশুद্ধকার্তিষ্ঠিতস্তু মে ।
সুখানি গোপদায়ন্তে ব্রাহ্মাণ্যপি জগদ়গুরোঁ ॥ ৩৭ ॥

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni gośpadāyante
brāhmāṇi api jagad-guro

SYNONYMS

tvat—Your; *sākṣāt*—meeting; *karaṇa*—such action; *āhlāda*—pleasure; *vi-*
suddha—spiritually purified; *abdhi*—ocean; *sthitasya*—being situated; *me*—by
me; *sukhāni*—happiness; *gośpadāyante*—a small hole created by the hoof of a
calf; *brāhmāṇi*—the pleasure derived from impersonal Brahman understanding;
api—also; *jagat-guro*—O master of the universe.

TRANSLATION

“‘My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.’

PURPORT

This is a verse from the *Hari-bhakti-sudhodaya* (14.36).

TEXT 38

সর্বাকর্ষক, সর্বাহ্লাদক, অহারসাম্যন ।
আপনার বলে করে সর্ব-বিশ্মারণ ॥ ৩৮ ॥

*sarvākarṣaka, sarvāhlādaka, mahā-rasāyana
āpanāra bale kare sarva-vismāraṇa*

SYNOMYS

sarva-ākarṣaka—all-attractive; *sarva-āhlādaka*—all-pleasing; *mahā-rasa-ayana*—the complete abode of transcendental mellow; *āpanāra bale*—by His own strength; *kare*—causes; *sarva-vismāraṇa*—forgetfulness of all other bliss.

TRANSLATION

“Lord Krṣṇa is so exalted that He is more attractive than anything else and more pleasing than anything else. He is the most sublime abode of bliss. By His own strength, He causes one to forget all other ecstasies.

TEXT 39

**ভুক্তি-মুক্তি-সিদ্ধি-সুখ ছাড়য় যার গন্ধে ।
অলৌকিক শক্তি-গুণে কৃষ্ণকৃপায় বাঁকে ॥ ৩৯ ॥**

*bhukti-mukti-siddhi-sukha chādaya yāra gandhe
alaukika śakti-guṇe krṣṇa-kṛpāya bāndhe*

SYNOMYS

bhukti—material happiness; *mukti*—liberation from material suffering; *siddhi*—the perfection of mystic yoga; *sukha*—the happiness derived from these things; *chādaya*—one gives up; *yāra*—of which; *gandhe*—simply by the slight fragrance; *alaukika*—uncommon, transcendental; *śakti-guṇe*—by the power and quality; *krṣṇa-kṛpāya*—by the mercy of Lord Krṣṇa; *bāndhe*—one becomes bound.

TRANSLATION

“Pure devotional service is so sublime that one can very easily forget the happiness derived from material happiness, material liberation and mystic or yogic perfection. Thus the devotee is bound by Krṣṇa’s mercy and His uncommon power and qualifications.

TEXT 40

**শাস্ত্রযুক্তি নাহি ইইঁ সিদ্ধান্ত-বিচার ।
এই অভাব-গুণে, যাতে মাধুর্যের সার ॥ ৪০ ॥**

*śāstra-yukti nāhi ihaṁ siddhānta-vicāra
ei svabhāva-guṇe, yāte mādhuryera sāra*

SYNOMYS

sāstra-yukti—logic on the basis of revealed scripture; *nāhi*—there is not; *iḥāṇ*—here; *siddhānta-vicāra*—consideration of logical conclusions; *ei*—this; *svabhāva-guṇe*—a natural quality; *yāte*—in which; *mādhuryera sāra*—the essence of all transcendental bliss.

TRANSLATION

“When one is attracted to Kṛṣṇa on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there considerations of such conclusions. This is His transcendental quality that is the essence of all transcendental sweetness.

TEXT 41

‘গুণ’ শব্দের অর্থ—কৃষ্ণের গুণ অনন্ত ।
সচিদানন্দপ-গুণ সর্ব পূর্ণানন্দ ॥ ৪১ ॥

‘guṇa’ śabdera artha—kṛṣṇera guṇa ananta
sac-cid-rūpa-guṇa sarva pūrṇānanda

SYNOMYS

guṇa śabdera artha—the meaning of the word *guṇa*; *kṛṣṇera guṇa ananta*—Kṛṣṇa has unlimited qualities; *sat-cit-rūpa-guṇa*—such qualities are spiritual and eternal; *sarva pūrṇa-ānanda*—full of all transcendental bliss.

TRANSLATION

“The word *guṇa* means ‘quality.’ The qualities of Kṛṣṇa are transcendently situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

TEXT 42

ঐশ্বর্য-মাধুর্য-কারুণ্যে স্বরূপ-পূর্ণতা ।
ভক্তবাত্সল্য, আত্মপর্যন্ত বদান্ততা ॥ ৪২ ॥

aiśvarya-mādhurya-kāruṇye svarūpa-pūrṇatā
bhakta-vātsalya, ātma-paryanta vadānyatā

SYNOMYS

aiśvarya—opulence; *mādhurya*—transcendental sweetness; *kāruṇye*—mercy; *svarūpa-pūrṇatā*—fullness of spiritual value; *bhakta-vātsalya*—affection for the

devotee; *ātma-paryanta*—up to the point of His personal self; *vadānyatā*—magnanimity.

TRANSLATION

“Kṛṣṇa’s transcendental qualities such as opulence, sweetness and mercy are perfect and full. As far as Kṛṣṇa’s affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

TEXT 43

ଅଲୋକିକ ରୂପ, ରସ, ସୌରଭାଦ୍ଵ ଗୁଣ ।
କାରୋ ମନ କୋନ ଗୁଣେ କରେ ଆକର୍ଷଣ ॥ ୪୩ ॥

*alaukika rūpa, rasa, saurabhāḍi guṇa
kāro mana kona guṇe kare ākarṣaṇa*

SYNONYMS

alaukika rūpa—uncommon beauty; *rasa*—mellows; *saurabha-ādi guṇa*—qualities like transcendental fragrance; *kāro mana*—the mind of a devotee; *kona guṇe*—by some particular quality; *kare*—does; *ākarṣaṇa*—attracting.

TRANSLATION

“Kṛṣṇa has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Kṛṣṇa is called all-attractive.

TEXT 44

ସନକାଦିର ମନ ହରିଲ ସୌରଭାଦ୍ଵ ଗୁଣେ ॥ ୮୮ ॥

sanakāḍira mana harila saurabhāḍi guṇe

SYNONYMS

sanaka-āḍira mana—the minds of saintly sages like Sanaka and Sanātana; *harila*—attracted; *saurabha-ādi*—such as the transcendental aroma of His lotus feet; *guṇe*—by the quality.

TRANSLATION

“The minds of the four boy sages [Sanaka, Sanātana, Sanandana and Sanatkumāra] were attracted to the lotus feet of Kṛṣṇa by the aroma of the tulasi that had been offered to the Lord.

TEXT 45

তশ্বারবিন্দনযনস্ত পদাৱিন্দ-
 কিঞ্জকমিৰ্শতুলসীমকরন্দবাযুঃ ।
 অস্তৰ্গতঃ স্ববিবৰণে চকার তেষাঃ
 সংক্ষেপমঞ্জৰজ্জ্বামপি চিন্ততহোঃ ॥ ৪৫ ॥

*tasyāravinda-nayanasya padāravinda-
 kiñjalka-miśra-tulasi-makaranda-vāyuḥ
 antargataḥ svavivareṇa cakāra teṣāṁ
 saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

SYNOMYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasi*—of *tulasi* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and body.

TRANSLATION

“When the breeze carrying the aroma of *tulasi* leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.”

PURPORT

This is a verse from *Śrimad-Bhāgavatam* (3.15.43). For an explanation, see *Madhya-līlā* (17.142).

TEXT 46

শুকদেবেৰ মন হরিল লৌলা-শ্রবণে ॥ ৪৬ ॥

śukadevera mana harila līlā-śravaṇe

SYNOMYMS

śukadevera—of Śukadeva Gosvāmī; *mana*—the mind; *harila*—carried away; *līlā-śravaṇe*—by remembering the pastimes of the Lord.

TRANSLATION

“Śukadeva’s mind was carried away by remembering the pastimes of the Lord.

TEXT 47

পরিনিষ্ঠিতোহপি দৈশুর্গে উত্তমঃশ্লোকলীলয়া ।
গৃহীতচেত। রাজর্ষে আথ্যানং যদধীতবান्॥ ৪৭॥

*pariniṣṭhito 'pi nairguṇye
uttamaḥśloka-lilayā
gr̥hita-cetā rājarše
ākhyānarām yad adhītavān*

SYNOMYMS

pariniṣṭhitāḥ—situated; *api*—although; *nairguṇye*—in the transcendental position, freed from the material modes of nature; *uttamaḥ-śloka-lilayā*—by the pastimes of the Supreme Personality of Godhead, Uttamahśloka; *gr̥hita-cetā*—the mind became fully taken over; *rājarše*—O great King; *ākhyānam*—the narration; *yat*—which; *adhītavān*—studied.

TRANSLATION

“Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, “My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrimad-Bhāgavatam from my father.”’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.1.9).

TEXT 48

স্বস্থনিষ্ঠতচেতাস্তদ্বৃদ্ধস্তান্তভাবোহ-
প্যজিতকৃচিরলীলাকৃষ্ণসারস্তদীয়ম ।
ব্যতহৃত কৃপয়া যস্তদীপং পুরাণং
তমখিলবৃজিনঞ্চ ব্যাস-সুমুং নতোহিমি ॥ ৪৮ ॥

*svasukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-lilākṛṣṭa-sāras tadiyam
vyatanuta kṛpayā yaś tattva-diparān purāṇarām
tam akhila-vṛjina-ghnarām vyāsa-sūnum nato 'smi*

SYNONYMS

sva-sukha-nirbhṛta-cetāḥ—whose mind was always fully absorbed in the happiness of self-realization; *tat*—by that; *vyudasta-anya-bhāvah*—being freed from all other attractions; *api*—although; *ajita-rucira-lilā*—by the most attractive pastimes of Ajita, the Supreme Personality of Godhead; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadiyam*—in relation to the Lord; *vyatanuta*—described and spread; *kṛpayā*—out of mercy; *yāḥ*—he who; *tattva-dīpam*—which is the light of the Absolute Truth; *purāṇam*—the supplementary Vedic literature *Śrimad-Bhāgavatam*; *tam*—to him; *akhila-vṛjina-ghnam*—who can destroy all kinds of material misery; *vyāsa-sūnum*—Śukadeva Gosvāmī, the son of Vyāsadeva; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

“I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrimad-Bhāgavatam. This is compared to the light of the Absolute Truth.”

PURPORT

This verse is from *Śrimad-Bhāgavatam* (12.12.68).

TEXT 49

ଶ୍ରୀଅଙ୍ଗ-କୃପେ ହରେ ଗୋପିକାର ମନ ॥ ୫୯ ॥

śrī-aṅga-rūpe hare gopikāra mana

SYNONYMS

śrī-aṅga—of His transcendental body; *rūpe*—by the beauty; *hare*—attracts; *gopikāra mana*—the minds of the gopīs.

TRANSLATION

“Lord Śrī Kṛṣṇa attracts the minds of all the gopīs with His beautiful transcendental bodily features.

TEXT 50

ବୈକ୍ଷ୍ୟାଲକାର୍ଯ୍ୟମୁଖଂ ତବ କୁଣ୍ଡଳଶି-
ଗଞ୍ଜନାଧରମୁଖଂ ହସିତାବଲୋକମ् ।

দন্তাভয়ং ভুজদণ্ডঃ বিলোক্য
বঙ্গঃ শ্রীযৈকরমণঃ ভবাম দাসঃ ॥ ৫০

*vikṣyālakāvṛta-mukharī tava kūḍala-śri-
gāṇḍa-sthalādhara-sudharī hasitāvalokam
dattābhayam ca bhuja-danḍa-yugam vilokya
vakṣah śriyāika-ramaṇam ca bhavāma dāsyah*

SYNONYMS

vikṣya—seeing; *alaka-āvṛta-mukham*—face decorated with curling tresses of hair; *tava*—Your; *kūḍala-śri*—beauty of earrings; *gāṇḍa-sthala*—falling on Your cheeks; *adhara-sudham*—and the nectar from Your lips; *hasita-avalokam*—Your smiling glance; *datta-abhayam*—which assure fearlessness; *ca*—and; *bhuja-danḍa-yugam*—the two arms; *vilokya*—by seeing; *vakṣah*—chest; *śriyā*—by the beauty; *eka-ramaṇam*—chiefly producing conjugal attraction; *ca*—and; *bhavāma*—we have become; *dāsyah*—Your maidservants.

TRANSLATION

“ ‘Dear Kṛṣṇa, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks and the nectar of Your lips. We have also seen the beauty of Your smile and have been embraced by Your arms, which give us courage. Because we have seen Your chest, which is beautiful and broad, we have surrendered ourselves.’ ”

PURPORT

This verse from Śrimad-Bhāgavatam (10.29.39) was spoken by the gopis when they arrived near Kṛṣṇa for the rāsa dance on a full moonlit night. The attracted gopis were awestruck, and they began to speak about how they came to Kṛṣṇa to enjoy the rāsa dance.

TEXT 51

রূপ-গুণ-শ্রবণে রুক্মিণ্যাদির আকর্ষণ ॥ ১ ॥

rūpa-guṇa-śravane rukmini-ādirā ākarṣana

SYNONYMS

rūpa—beauty; *guṇa*—qualities; *śravane*—by hearing; *rukmini-ādirā*—of the queens, headed by Rukmini; *ākarṣana*—attracting.

TRANSLATION

“The queens in Dvārakā, who are headed by Rukmiṇī, are also attracted to Kṛṣṇa simply by hearing about His transcendental beauty and qualities.

TEXT 52

ଶ୍ରୀହାର୍ଷା ଗୁଣାନ୍ ଭୁବନସୁନ୍ଦର ଶୃଷ୍ଟତାଂ ତେ
 ନିର୍ଵିଶ୍ୱ କର୍ମବିବରୈରିତୋହଙ୍ଗତାପମ୍ ।
 କ୍ରପଂ ଦୃଶ୍ୟଂ ଦୃଶ୍ୟମତାମଥିଲାର୍ଥଲାଭଂ
 ଅସ୍ଯାଚୂତାବିଶ୍ୱତି ଚିତ୍ତମପତ୍ରପଂ ମେ ॥ ୫୨ ॥

*śrutvā guṇān bhuvana-sundara śrīvatāṁ te
 nirviśya karṇa-vivaraiḥ harato 'ṅga-tāpam
 rūpariḥ dṛśāṁ dṛśimatām akhilārtha-lābhāṁ
 tvayi acyutāviśati cittam apatraparī me*

SYNOMYMS

śrutvā—hearing; *guṇān*—the transcendental qualities; *bhuvana-sundara*—O most beautiful in the whole creation; *śrīvatām*—of those hearing; *te*—Your; *nirviśya*—entering; *karṇa-vivaraiḥ*—by the holes of the ears; *harataḥ aṅga-tāpam*—decreasing all the miserable conditions of the body; *rūpam*—the beauty; *dṛśām*—of the eyes; *dṛśimatām*—of those who can see; *akhila-artha-lābhām*—the achievement of all kinds of gains; *tvayi*—unto You; *acyuta*—O infallible one; *āviśati*—enters; *cittam*—the consciousness; *apatrapam*—without shame; *me*—my.

TRANSLATION

“O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If one sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.”

PURPORT

This verse (*Śrimad-Bhāgavatam* 10.52.37) was written by Rukmiṇidevī in a letter to Kṛṣṇa inviting Him to kidnap her. Śukadeva Gosvāmī described this to Mahārāja Parīksit when the King asked him how Rukmiṇī had been kidnapped. Rukmiṇī had heard about Kṛṣṇa's qualities from different people, and after she heard about them, she decided to accept Kṛṣṇa as her husband. Everything had been arranged

for her marriage to Śiśupāla; therefore she wrote a letter to Kṛṣṇa, which she sent through a brāhmaṇa, and invited Him to kidnap her.

TEXT 53

বংশী-গীতে হরে কৃষ্ণ লক্ষ্ম্যাদির মন ॥ ৫৩ ॥

varṇśi-gīte hare kṛṣṇa lakṣmy-ādira mana

SYNONYMS

varṇśi-gīte—by the vibration of His flute; *hare*—attracts; *kṛṣṇa*—Lord Kṛṣṇa; *lakṣmī-ādira*—of the goddess of fortune and others; *mana*—the mind.

TRANSLATION

“Lord Kṛṣṇa even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

TEXT 54

কশ্যানুভাবোৎস্ত ন দেব বিদ্মহে
তবাঞ্জ্যুরেণুম্পুরশ্চাধিকারঃ ।
যদ্বাঞ্ছয়া শ্রীলনন্দচরত্বপে ।
বিহায় কামান্ সুচিরং ধৃতব্রতা ॥ ৫৪ ॥

*kasyānubhāvo 'sya na deva vidmahe
tavāñghri-reṇu-sparaśādhibhāraḥ
yat-vāñchayā śrīr lalanācarat tapo
vihāya kāmān sucirān dhṛta-vratā*

SYNONYMS

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—O Lord; *vidmahe*—we know; *tava-añghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśā*—for touching; *adhibhāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīḥ*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapah*—austerity; *vihāya*—giving up; *kāmān*—all desires; *suciram*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow.

TRANSLATION

“O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of

fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

PURPORT

This verse from Śrimad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

TEXT 55

যোগ্যভাবে জগতে যত যুবতীর গণ ॥ ৫৫ ॥

yogya-bhāve jagate yata yuvatīra gaṇa

SYNONYMS

yogya-bhāve—by proper behavior; jagate—with the three worlds; yata—all; yuvatīra gaṇa—the groups of young girls.

TRANSLATION

"Kṛṣṇa attracts not only the minds of the gopīs and the goddesses of fortune but the minds of all the young girls in the three worlds as well."

TEXT 56

কান্ত্র্যঙ্ক তে কলপদামৃতবেঞ্চীত-
সম্মোহিতাৰ্থচৰিতান্ন চলেত্তিৱেক্ষ্যাম্ ।
তৈলোক্যসৌভগমিদংশ নিৰীক্ষ্য রূপং
যদ্গোধিজজ্ঞময়গাঃ পুলকান্তবিভন্ন ॥ ৫৬ ॥

*kā strī arīga te kala-padāmṛta-venu-gīta-
sammohitārya-caritān na calet trilokyaṁ
trailokya-saubhagam idam ca nirikṣya rūpariṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

SYNONYMS

kā strī—who is that woman; arīga—O Kṛṣṇa; te—of You; kala-pada—by the rhythms; amṛta-venu-gīta—and sweet songs of Your flute; sammohitā—being captivated; ārya-caritāt—from the path of chastity according to Vedic civilization; na—not; calet—would wander; tri-lokyām—within the three worlds; trailokya-saubhagam—which is the fortune of the three worlds; idam—this; ca—and;

nirikṣya—by observing; *rūpam*—the beauty; *yat*—which; *go*—the cows; *dvija*—the birds; *druma*—the trees; *mṛgāḥ*—forest animals like the deer; *pulakāni*—transcendental jubilation; *abibhran*—manifested.

TRANSLATION

“‘My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.’

PURPORT

This verse is from *Śrimad-Bhāgavatam* (10.29.40).

TEXT 57

গুরুতুল্য স্ত্রীগণের বাংসলে আকর্ষণ ।
দাশু-সখ্যাদি-ভাবে পুরুষাদি গণ ॥ ৫৭ ॥

*guru-tulya stri-ganera vātsalye ākarṣaṇa
dāsy-a-sakhya-ādi-bhāve purusa-ādi gaṇa*

SYNONYMS

guru-tulya—on the level of a superior guardian; *stri-ganera*—of the ladies of Vṛndāvana; *vātsalye*—in parental affection; *ākarṣaṇa*—attracting; *dāsy-a-sakhya-ādi*—servants, friends, and others; *bhāve*—in the mode of; *purusa-ādi gaṇa*—all the males of Vṛndāvana.

TRANSLATION

“The women of Vṛndāvana, who are on the level of superior guardians, are attracted maternally. The men of Vṛndāvana are attracted as servants, friends and fathers to Lord Kṛṣṇa.

TEXT 58

পক্ষী, মৃগ, বৃক্ষ, লতা, চেতনাচেতন ।
প্রেমে মন্ত করি’ আকর্ষয়ে কৃষ্ণগুণ ॥ ৫৮ ॥

*pakṣi, mrga, vṛkṣa, latā, cetanāacetana
preme matta kari’ ākarṣaye kṛṣṇa-guṇa*

SYNOMYS

pakṣī—birds; *mrga*—animals; *vṛkṣa*—trees; *latā*—creepers; *cetana-acetana*—living entities and even the stones and wood; *preme*—in ecstatic love; *matta*—captivated; *kari'*—making; *ākarṣaye*—attract; *kṛṣṇa-guṇa*—the qualities of Kṛṣṇa.

TRANSLATION

“The qualities of Kṛṣṇa captivate and attract everything, living and dead. Even birds, animals and trees are attracted to Kṛṣṇa’s qualities.

TEXT 59

**‘হরিঃ’-শব্দে নানার্থ, দুই মুখ্যতম ।
সব অমঙ্গল হরে, প্রেম দিয়া হরে মন ॥ ৫৯ ॥**

*'hariḥ'-śabde nānārtha, dui mukhyatama
sarva amarigala hare, prema diyā hare mana*

SYNOMYS

hariḥ—*hari*; *śabde*—by this word; *nānā-artha*—different imports; *dui*—two; *mukhya-tama*—chief; *sarva*—all; *amarigala*—inauspiciousness; *hare*—takes away; *prema diyā*—by ecstatic love; *hare*—attracts; *mana*—the mind.

TRANSLATION

“Although the word hari has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

TEXT 60

**যৈছে তৈছে যোহি কোহি করয়ে স্মরণ ।
চারিবিধ তাপ তার করে সংহরণ ॥ ৬০ ॥**

*yaiche taiche yohi kohi karaye smarana
cāri-vidha tāpa tāra kare saṁharaṇa*

SYNOMYS

yaiche taiche—somehow or other; *yohi kohi*—anywhere and everywhere; *karaye smarana*—remembers; *cāri-vidha*—the four kinds; *tāpa*—miserable conditions of life; *tāra*—of the devotee; *kare saṁharaṇa*—He takes away.

TRANSLATION

“When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life’s four miserable conditions.

PURPORT

The four miserable conditions are due to the four kinds of sinful activities, known as (1) *pātaka*, (2) *urupātaka*, (3) *mahā-pātaka* and (4) *atipātaka*—preliminary sin, very great sin, greater sin and topmost sin. However, Kṛṣṇa assures the devotee, *aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucāḥ*: “I will protect you from all sinful reactions. Do not fear.” The word *sarva-pāpebhyah* indicates four kinds of sinful activity. As soon as the devotee surrenders unto Kṛṣṇa’s lotus feet, he is certainly relieved from all sinful activities and their results. The four basic sinful activities are summarized as illicit sex, intoxication, gambling and meat-eating.

TEXT 61

যথাগ্নিঃ সুসমৃদ্ধকাৰ্চিঃ করোত্যেধাংসি ভয়সাং ।
তথা মদ্বিষয়া ভক্তিকল্পন্দবেনাংসি কৃৎস্মশঃ ॥ ৬১ ॥

yathāgnih susamṛddha-arcīḥ
karoti edhārīsi bhasmasāt
tathā mad-viṣayā bhaktir
uddhavainārīsi kṛtsnaśāḥ

SYNOMYMS

yathā—as; *agnih*—a fire; *su-samṛddha-arcīḥ*—having a full flame; *karoti*—makes; *edhārīsi*—fuel; *bhasmasāt*—into ashes; *tathā*—similarly; *mat-viṣayā bhaktiḥ*—devotional service in relation to Me; *uddhava*—O Uddhava; *enārīsi*—all kinds of sinful activity; *kṛtsnaśāḥ*—totally.

TRANSLATION

“As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.”

PURPORT

This verse is from *Śrimad-Bhāgavatam* (11.14.19).

TEXT 62

তবে করে ভক্তিবাধক কর্ম, অবিদ্যা নাশ ।
শ্রবণাদ্যের ফল ‘প্রেমা’ করয়ে প্রকাশ ॥ ৬২ ॥

*tabe kare bhakti-bādhaka karma, avidyā nāśa
śravaṇādyaera phala ‘premā’ karaye prakāśa*

SYNOMYMS

tabe—thereafter; *kare*—does; *bhakti-bādhaka*—impediments on the path of devotional service; *karma*—activities; *avidyā*—ignorance; *nāśa*—vanquishing; *śravaṇādyaera*—of hearing, chanting and so forth; *phala*—the result; *premā*—love of Godhead; *karaye prakāśa*—causes a manifestation of.

TRANSLATION

“In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways—hearing, chanting and so forth.

TEXT 63

নিজ-গুণে তবে হরে দেহেন্দ্রিয়মন ।
ঐচে কৃপালু কৃষ্ণ, ঐচে তাঁর গুণ ॥ ৬৩ ॥

*nija-guṇe tabe hare deha-in-driya-mana
aiche kṛpālu kṛṣṇa, aiche tāñra guna*

SYNOMYMS

nija-guṇe—by transcendental qualities; *tabe*—then; *hare*—attracts; *deha-in-driya-mana*—the body, senses and mind; *aiche*—in that way; *kṛpālu kṛṣṇa*—merciful Kṛṣṇa; *aiche*—in that way; *tāñra*—His; *guṇa*—transcendental qualities.

TRANSLATION

“When the devotee is freed from all sinful material activities, Kṛṣṇa attracts his body, mind and senses to His service. Thus Kṛṣṇa is very merciful, and His transcendental qualities are very attractive.

TEXT 64

চারি পুরুষার্থ ছাড়ায়, গুণে হরে সবার মন।
 ‘হরি’-শব্দের এই মুখ্য কহিলুঁ লক্ষণ ॥ ৬৪ ॥

cāri puruṣārtha chādāya, guṇe hare sabāra mana
 ‘hari’-śabdera ei mukhya kahiluṅ lakṣaṇa

SYNONYMS

cāri puruṣa-artha—the four kinds of so-called goals of life; chādāya—causes to give up; guṇe—by the transcendental qualities; hare.—attracts; sabāra mana—everyone's mind; hari—hari; śabdera—of the word; ei—this; mukhya—chief; kahiluṅ—I have explained; lakṣaṇa—the symptoms.

TRANSLATION

“When one's mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word hari.

PURPORT

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging in the impersonal effulgence of Brahman. These things do not interest the devotee.

TEXT 65

‘চ’ ‘আপি’, দ্বুই শব্দ তাতে ‘অব্যয়’ হয়।
 যেই অর্থ লাগাইয়ে, সেই অর্থ হয় ॥ ৬৫ ॥

‘ca’ ‘api’, dui śabda tāte ‘avyaya’ haya
 yei artha lāgāiye, sei artha haya

SYNONYMS

ca—ca; api—api; dui—two; śabda—words; tāte—in that way; avyaya—in-declinable words; haya—are; yei—whatever; artha—meaning; lāgāiye—they want to use; sei—that; artha—meaning; haya—can be used.

TRANSLATION

“When the conjunction ca [and] and the adverb api [although] are added to this verse, the verse can assume whatever meaning one wants to give it.

TEXT 66

তথাপি চ-কারের কহে মুখ্য অর্থ সাত ॥ ৬৬ ॥

tathāpi ca-kārera kahe mukhya artha sāta

SYNONYMS

tathāpi—still; *ca-kārera*—of the word *ca*; *kahe*—it is said; *mukhya*—chief; *artha*—meanings; *sāta*—seven.

TRANSLATION

“The word *ca* can be explained in seven ways.

TEXT 67

চান্বাচয়ে সমাহারেইন্যোইন্যার্থে চ সমুচ্চয়ে ।
যত্নান্তরে তথা পাদপূরণেইপ্যবধারণে ॥ ৬৭ ॥

cānvācaye samāhāre
'nyo 'nyārthe ca samuccaye
yatnāntare tathā pāda-
pūraṇe 'py avadhāraṇe

SYNONYMS

ca—this word *ca*; *anvācaye*—in connecting one with another; *samāhāre*—in the sense of aggregation; *anyo 'nya-arthe*—to help one another in the imports; *ca*—the word *ca*; *samuccaye*—in aggregate understanding; *yatna-antare*—in another effort; *tathā*—as well as; *pāda-pūraṇe*—in completing the verse; *api*—also; *avadhāraṇe*—in the sense of certainty.

TRANSLATION

“‘The word *ca* [and] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.’

PURPORT

This is a quotation from the *Viśva-prakāśa* dictionary.

TEXT 68

অপি-শক্তে মুখ্য অর্থ সাত বিশ্বজাত ॥ ৬৮ ॥

api-śabde mukhya artha sāta vikhyāta

SYNOMYS

api-śabde—by the word *api*; *mukhya*—chief; *artha*—meanings; *sāta*—seven; *vikhyāta*—celebrated.

TRANSLATION

“There are seven chief meanings of the word api. They are as follows.

TEXT 69

অপি সম্ভাবনা-প্রশ্ন-শঙ্কা-গর্হ-সমুচ্চয়ে।
তথা যুক্তপদার্থেষু কামচারক্রিয়ামু চ ॥ ৬৯ ॥

api sambhāvanā-praśna-
śaṅkā-garhā-samuccaye
tathā yukta-padārtheṣu
kāma-cāra-kriyāsu ca

SYNOMYS

api—the word *api*; *sambhāvanā*—possibility; *praśna*—question; *śaṅkā*—doubt; *garhā*—censure or abuse; *samuccaye*—aggregation; *tathā*—as well as; *yukta-pada-artheṣu*—the appropriate application of things; *kāma-cāra-kriyāsu*—of extravagance; *ca*—and.

TRANSLATION

“The word api is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.”

PURPORT

This is another quotation from the *Viśva-prakāśa*.

TEXT 70

এই ত' একাদশ পদের অর্থ-নির্ণয় ।
এবে শ্লোকার্থ করি, যথা যে লাগয় ॥ ৭০ ॥

*ei ta' ekādaśa paderā artha-nirṇaya
 ebe ślokārtha kari, yathā ye lāgaya*

SYNOMYS

ei ta'—this; *ekādaśa*—eleven; *padera*—of the words; *artha-nirṇaya*—demonstration of import; *ebe*—now; *śloka-arthā*—the total meaning of the verse; *kari*—let Me do; *yathā*—as much as; *ye*—which; *lāgaya*—applicable.

TRANSLATION

"I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the śloka, as it is applied in different places.

TEXT 71

**'ত্ৰঞ্জ' শব্দেৱ অৰ্থ—তত্ত্ব সাৰ্ব-বৃহত্তম ।
স্বৰূপ ঐশ্বৰ্য কৰি' নাহি যাঁৱা সম ॥ ৭১ ॥**

*'brahma' śabdera artha—tattva sarva-bṛhattama
svarūpa aiśvarya kari' nāhi yāñra sama*

SYNOMYS

brahma—*brahma*; *śabdera artha*—the meaning of the word; *tattva*—the truth; *sarva-bṛhat-tama*—*summum bonum* among the relative truths; *sva-rūpa*—the original identity; *aiśvarya*—opulence; *kari'*—accepting; *nāhi*—not; *yāñra*—whose; *sama*—equal.

TRANSLATION

"The word brahma indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It is the original identity, and there can be no truth equal to that Absolute Truth.

TEXT 72

**বৃহত্ত্বাদবৃংহণত্বাত্ত তদ্বৰ্ণ পরমং বিদ্বঃ ।
তচ্চে নমস্তে সর্বাঞ্জন যোগিচিন্ত্যা বিকারবৎ ॥ ৭২ ॥**

*bṛhattvād bṛmhāṇatvāt ca
tad brahma paramān viduḥ
tasmai namas te sarvātman
yogi-cintyāvikāravat*

SYNOMYS

bṛhattvāt—because of being all-pervasive; *bṛmhāṇatvāt*—because of increasing unlimitedly; *ca*—and; *tat*—that; *brahma*—Absolute Truth; *paramān*—the

ultimate; *viduh*—they know; *tasmai*—unto Him; *namah*—obeisances; *te*—unto You; *sarva-ātman*—the Supreme Soul; *yogi-cintya*—appreciable by great yogis; *avikāra-vat*—without change.

TRANSLATION

“I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogis. He is changeless, and He is the soul of all.”

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.12.57).

TEXT 73

সেই ব্রহ্ম-শব্দে কহে স্বয়ং-ভগবান्।
অদ্বিতীয়-জ্ঞান, যাহা বিনা নাহি আন ॥ ৭৩ ॥

*sei brahma-śabde kahe svayam-bhagavān
advitīya-jñāna, yānhā vinā nāhi āna*

SYNONYMS

sei—that; *brahma*—*brahma*; *śabde*—by the word; *kahe*—it is said; *svayam-bhagavān*—the Supreme Personality of Godhead; *advitīya-jñāna*—the supreme one, without duality; *yānhā*—which; *vinā*—without; *nāhi āna*—there is nothing else.

TRANSLATION

“The proper meaning of the word *brahma* is the Supreme Personality of Godhead, who is one without a second and without whom nothing exists.”

TEXT 74

বদন্তি তত্ত্ববিদস্তুৎ যজ্জ্ঞানমদ্বয়ম্।
অক্ষেত্রি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ৭৪ ॥

*vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidah*—learned souls; *tattvam*—the Absolute Truth; *yat*—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 is a quotation from *Śrimad-Bhāgavatam* (1.2.11). For an explanation, see *Ādi-lilā* (2.11).

TEXT 75

**সেই অদ্বয়-তত্ত্ব কৃষ্ণ—স্বয়ং-ভগবান्।
তিনকালে সত্য তিনি হো—শাস্ত্র-প্রমাণ ॥ ৭৫ ॥**

*sei advaya-tattva kṛṣṇa—svayam-bhagavān
tina-kāle satya tiñho—śāstra-pramāṇa*

SYNONYMS

sei—that; *advaya-tattva*—Absolute Truth without a second; *kṛṣṇa*—Lord Kṛṣṇa; *svayam-bhagavān*—the Supreme Personality of Godhead; *tina-kāle*—in three phases of time (past, present and future); *satya*—truth; *tiñho*—He; *śāstra-pramāṇa*—the verdict of all Vedic literature.

TRANSLATION

“That Absolute Truth without a second is Lord Kṛṣṇa, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.”

TEXT 76

**অহমেবামেবাগ্রে নান্যদ্যঃ সদ্বসংপরম্।
পশ্চাদহং যদেতক্ষ যোহবশিষ্যেত সোহস্যাহম্ ॥ ৭৬ ॥**

*aham evāsam evāgre
nānyad yat sad-asat-param*

*paścād aham yad etac ca
yo 'vaśiṣyeta so 'smi aham*

SYNOMYS

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*—after; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yāḥ*—who; *avaśiṣyeta*—remains; *sāḥ*—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

This is a quotation from Śrīmad-Bhāgavatam (2.9.32). For an explanation see Ādi-līlā (1.53).

TEXT 77

‘আত্মা’-শব্দে কহে ক্রষ্ণ বৃহস্পতিরূপ।
সর্বব্যাপক, সর্বসাক্ষী, পরমস্বরূপ ॥ ৭৭ ॥

*'ātma'-śabde kahe kṛṣṇa bṛhattrva-svarūpa
sarva-vyāpaka, sarva-sākṣi, parama-svarūpa*

SYNOMYS

ātma—ātmā; *śabde*—by the word; *kahe*—it is said; *kṛṣṇa*—the Supreme Lord Kṛṣṇa; *bṛhattrva*—the greatest of all; *sva-rūpa*—identity; *sarva-vyāpaka*—all-pervasive; *sarva-sākṣi*—the witness of all; *parama-svarūpa*—the supreme form.

TRANSLATION

“The word *ātmā* [self] indicates the highest truth, Kṛṣṇa. He is the all-pervasive witness of all, and He is the supreme form.

TEXT 78

আত্মত্বাচ মাতৃত্বাদাত্মা হি পরমো হরিঃ ॥ ৭৮ ॥

ātatavatvāc ca mātṛtvād
ātmā hi paramo hariḥ

SYNONYMS

ātatavatvāt—due to being all-pervading; ca—and; mātṛtvāt—due to being the progenitor; ātmā—the soul; hi—certainly; paramah—supreme; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

“‘Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.’

PURPORT

This is a quotation from the *Bhāvārtha-dīpikā*, Śrīdhara Svāmī’s commentary on *Śrīmad-Bhāgavatam*.

TEXT 79

সেই কৃষ্ণপ্রাপ্তি-হেতু ত্রিবিধ ‘সাধন’।
জ্ঞান, যোগ, ভক্তি,—তিনের পৃথক লক্ষণ ॥ ৭৯ ॥

sei kṛṣṇa-prāpti-hetu trividha ‘sādhana’
jñāna, yoga, bhakti,—tinera pr̥thak lakṣaṇa

SYNONYMS

sei—those; kṛṣṇa-prāpti—of achieving the lotus feet of Kṛṣṇa; hetu—causes; tri-vidha sādhana—the three kinds of execution; jñāna—knowledge; yoga—mystic yoga practice; bhakti—and devotional service; tinera—of these three; pr̥thak lakṣaṇa—the symptoms are different.

TRANSLATION

“There are three ways to attain the lotus feet of the Absolute Truth, Kṛṣṇa. There is the process of philosophical speculation, the practice of mystic yoga and the execution of devotional service. Each of these has its different characteristics.

TEXT 80

তিন সাধনে ভগবান् তিন স্বরূপে ভাসে।
অর্জ, পরমাত্মা, ভগবত্তা,—ত্রিবিধ প্রকাশে ॥ ৮০ ॥

*tina sādhane bhagavān tina svarūpe bhāse
brahma, paramātmā, bhagavattā,—trividha prakāśe*

SYNONYMS

tina sādhane—by these three different processes; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *sva-rūpe*—in identities; *bhāse*—appears; *brahma*—the impersonal feature; *paramātmā*—the localized feature; *bhagavattā*—and the Supreme Personality of Godhead; *trividha prakāśe*—three manifestations.

TRANSLATION

“The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms—as Brahman, Paramātmā, and Bhagavān, the Supreme Personality of Godhead.”

TEXT 81

বদ্বন্তি তত্ত্ববিদন্তুঃ যজ্জ্ঞানমদ্বয়ম् ।
অক্ষেত্রি পরমাত্মেতি ভগবানিতি শব্দজ্ঞতে ॥ ৮১ ॥

*vadanti tat tattva-vidas
tattvam̄ yaj jñānam̄ advayam̄
brahmeti paramātmeti
bhagavān̄ iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidas*—learned souls; *tattvam̄*—the Absolute Truth; *yat*—which; *jñānam̄*—knowledge; *advayam̄*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān̄*—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.”

TEXT 82

‘ক্রক্ষ-আত্মা’-শব্দে যদি কৃষ্ণেরে কহয় ।
‘ক্লিবন্দে’ নির্বিশেষ অনুর্ধ্বাগী কয় ॥ ৮২ ॥

*'brahma-ātmā'-śabde yadi kṛṣṇere kahaya
'rūḍhi-vṛttye' nirvišeṣa antaryāmī kaya*

SYNONYMS

brahma-ātmā—*brahma* and *ātmā*; *śabde*—by these words; *yadi*—if; *kṛṣṇere*—*Kṛṣṇa* is indicated; *rūḍhi-vṛttye*—by the direct meaning; *nirvišeṣa*—impersonal; *antaryāmī*—the Supersoul; *kaya*—is said.

TRANSLATION

“Although the words brahma and ātmā indicate Kṛṣṇa, their direct meaning refers only to the impersonal Brahman and the Supersoul.

TEXT 83

জ্ঞানমার্গে—নির্বিশেষ-ব্রহ্ম প্রকাশে ।
যোগমার্গে—অন্তর্যামি-স্বরূপেতে ভাসে ॥ ৮৩ ॥

jñāna-mārge—*nirvišeṣa-brahma* *prakāśe*
yoga-mārge—*antaryāmi-svarūpete* *bhāse*

SYNONYMS

jñāna-mārge—the process of philosophical speculation; *nirvišeṣa-brahma*—the impersonal Brahman effulgence; *prakāśe*—becomes manifest; *yoga-mārge*—by practicing mystic yoga; *antaryāmi-svarūpete*—in the localized aspect, Supersoul; *bhāse*—appears.

TRANSLATION

“If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

TEXT 84

রাগভক্তি-বিধিভক্তি হয় দ্বুইরূপ ।
'স্বয়ং-ভগবত্ত্বে', ভগবত্ত্বে—প্রকাশ দ্বিরূপ ॥ ৮৪ ॥

rāga-bhakti-vidhi-bhakti haya dui-rūpa
'svayāṁ-bhagavat्त्वे', bhagavattvē—prakāśa dvi-rūpa

SYNONYMS

rāga-bhakti—spontaneous devotional service; *vidhi-bhakti*—regulative devotional service; *haya*—are; *dui-rūpa*—the two kinds of devotional service; *svayam-*

bhagavattve—in the Supreme Personality of Godhead; *bhagavattve*—and in His personal expansion; *prakāśa dvi-rūpa*—the two kinds of manifestation.

TRANSLATION

“There are two kinds of devotional activity—spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Kṛṣṇa, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.”

TEXT 85

ରାଗভକ୍ତେୟ ଅଜେ ସ୍ଵୟଂ-ଭଗବାନେ ପାୟ ॥ ୮୫ ॥

rāga-bhaktye vraje svayam-bhagavāne pāya

SYNOMYS

rāga-bhaktye—by the discharge of spontaneous devotional service; *vraje*—in Vṛndāvana; *svayam*—Himself; *bhagavāne*—the Supreme Personality of Godhead; *pāya*—one gets.

TRANSLATION

“By executing spontaneous devotional service in Vṛndāvana, one attains the original Supreme Personality of Godhead, Kṛṣṇa.”

TEXT 86

ନାୟଂ ସୁଖାପୋ ଭଗବାନ୍ ଦେହିନାଂ ଗୋପିକାସ୍ତଃ ।
ଜ୍ଞାନିନାକ୍ଷାତ୍ତୁତାନାଂ ସଥା ଭକ୍ତିମତାମିହ ॥ ୮୬ ॥

*nāyam sukhāpo bhagavān
dehināṁ gopikā-sutah
jñānināṁ cātma-bhūtānāṁ
yathā bhaktimatām iha*

SYNOMYS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpah*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutah*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

“The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.”

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa’s being subjugated by the gopis and thus glorifying them.

TEXT 87

বিধিভক্তে পার্ষদদেহে কৈকুঠেতে যায় ॥ ৮৭ ॥

vidhi-bhakte pārṣada-dehe vaikuṇṭhete yāya

SYNOMYS

vidhi-bhakte—by executing regulative devotional service; pārṣada-dehe—in the form of an associate of the Lord; vaikuṇṭhete yāya—one achieves the Vaikuṇṭha planets.

TRANSLATION

“By executing regulative devotional service, one becomes an associate of Nārāyaṇa and attains the Vaikuṇṭhalokas, the spiritual planets in the spiritual sky.”

TEXT 88

যচ্চ অজন্ত্যনিমিষামৃষভামূর্বত্তা।
দূরে-যমা হ্যপরি নঃ স্মৃহণীয়শীলাঃ ।
ভর্তুর্মিথঃ স্মৃষ্টসঃ কথনামূরাগ-
বৈক্লব্যবাঞ্চকলয়া পুলকীকৃতাঙ্গাঃ ॥ ৮৮ ॥

yac ca vrajanty animiṣām ṛṣabhanuvṛttyā
dūre-yamā hy upari nah sprhaṇiya-sīlāḥ
bhartur mithaḥ suyaśasaḥ kathaṇānurāga-
vaiklavya-bāṣpa-kalayā pulakīkṛtāṅgāḥ

SYNOMYS

yat—which; ca—also; vrajanti—go; animiṣām—of the demigods; ṛṣabha-anuvṛttyā—by practicing the best means of spiritual life; dūre—keeping at a distance; yamāḥ—the regulative principles; hi—certainly; upari—above; nah—our;

sprhaṇiya-sīlāḥ—decorated with desirable qualities; *bhartuḥ*—of the master; *mithah*—mutually; *su-yaśasah*—who has all transcendental qualities; *kathana-anurāga*—attracted to discussions; *vaiklavya*—transformation; *bāṣpa-kalayā*—with tears in the eyes; *pulakīrtā*—jubilation; *aṅgāḥ*—bodily limbs.

TRANSLATION

“Those who discuss the activities of Lord Kṛṣṇa are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Kṛṣṇa without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikuṇṭha planets, which exist above us.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (3.15.25). In this verse Lord Brahmā is speaking to all the demigods, who feared the two asuras in Diti's womb. Lord Brahmā described the Kumāras' visit to Vaikuṇṭha, and this was again explained by Maitreya, the friend of Vyāsadeva, when he gave instructions to Vidura.

TEXT 89

সেই উপাসক হয় ত্রিবিধ প্রকার ।
অকাম, মোক্ষকাম, সর্বকাম আর ॥ ৮৯ ॥

*sei upāsaka haya trividha prakāra
akāma, mokṣa-kāma, sarva-kāma āra*

SYNONYMS

sei upāsaka—those devotees; *haya*—are; *tri-vidha prakāra*—three varieties; *akāma*—without material desires; *mokṣa-kāma*—desiring to become liberated; *sarva-kāma*—filled with all material desires; *āra*—and.

TRANSLATION

“The devotees are divided into three categories—*akāma* [desireless], *mokṣa-kāma* [desiring liberation], and *sarva-kāma* [desiring material perfection].

TEXT 90

অকামঃ সর্বকামো বা মোক্ষকাম উদ্দারধীঃ ।
তীর্ত্রেণ ভক্তিযোগেন যজেত পুরুষং পরম ॥ ৯০ ॥

akāmaḥ sarva-kāmo vā
 mokṣa-kāma udāra-dhiḥ
 tīvrena bhakti-yogena
 yajeta puruṣam param

SYNONYMS

akāmaḥ—without material desires; *sarva-kāmaḥ*—full of all material desires; *vā*—or; *mokṣa-kāmaḥ*—desiring liberation; *udāra-dhiḥ*—sincere and advanced in devotional service; *tīvrena*—firm; *bhakti-yogena*—by the practice of *bhakti-yoga*; *yajeta*—should worship; *puruṣam param*—the Supreme Personality of Godhead.

TRANSLATION

“One who is actually intelligent, although he may be a devotee free from material desires, a karmī desiring all kinds of material facilities, or a jñānī desiring liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (2.3.10).

TEXT 91

বুদ্ধিমান-অর্থে—যদি ‘বিচারণ’ হয় ।
 নিজ-কাম লাগিহ তবে কৃষ্ণেরে ভজয় ॥ ৯১ ॥

buddhimān-arthe—yadi ‘vicāra-jñā’ haya
nija-kāma lägiha tabe kṛṣṇere *bhajaya*

SYNONYMS

buddhimān-arthe—by the meaning of intelligent; *yadi*—if; *vicāra-jñā*—expert in scrutinizing things; *haya*—is; *nija-kāma lägiha*—even for sense gratification; *tabe*—then; *kṛṣṇere bhajana*—worships Lord Kṛṣṇa.

TRANSLATION

“The meaning of the word *udāra-dhiḥ* is *buddhimān*—intelligent or considerate. Because of this, even for one’s own sense gratification one engages in the devotional service of Lord Kṛṣṇa.

TEXT 92

ভক্তি বিশু কোন সাধন দিতে নারে ফল ।
সব ফল দেয় ভক্তি স্বতন্ত্র প্রবল ॥ ৯২ ॥

*bhakti vinu kona sādhana dite nāre phala
saba phala deya bhakti svatantra prabala*

SYNONYMS

bhakti vinu—without devotional service; *kona*—some; *sādhana*—practice for perfection; *dite*—to give; *nāre*—not able; *phala*—any result; *saba phala*—all the results of different processes; *deya*—give; *bhakti*—devotional service; *svatantra*—independent; *prabala*—and powerful.

TRANSLATION

“The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.

TEXT 93

অজাগলস্তন-ন্যায় অঙ্গ সাধন ।
অতএব হরি ভজে বুদ্ধিমান জন ॥ ৯৩ ॥

*ajā-gala-stana-nyāya anya sādhana
ataeva hari bhaje buddhimān jana*

SYNONYMS

ajā-gala-stana-nyāya—like the nipples on the neck of a goat; *anya*—other; *sādhana*—execution of spiritual life; *ataeva*—therefore; *hari*—the Supreme Personality of Godhead; *bhaje*—one worships; *buddhimān jana*—the intelligent person.

TRANSLATION

“With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.

PURPORT

Without devotional service, other methods for self-realization and spiritual life are useless. Other methods cannot produce good results at any time, and therefore they are compared to the nipples on the neck of a goat. These nipples

cannot produce milk, although it may appear that they can. An unintelligent person cannot understand that only devotional service can elevate one to the transcendental position.

TEXT 94

চতুর্বিধা ভজনে মাং জনাঃ স্ফুতিনোঁহজুন ।
আর্তে জিজ্ঞাশুর্বার্থী জ্ঞানী চ ভরতৰ্বভ ॥ ১৪ ॥

*catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthaṛthī
jñānī ca bharatarṣabha*

SYNONYMS

catuh-vidhah—four kinds; bhajante—worship; mām—Me; janāḥ—persons; sukṛtinah—who have obeyed the principles of human life or the regulative principles of varṇa and āśrama; arjuna—O Arjuna; ārtah—the distressed; jijñāsuḥ—the inquisitive; artha-arthī—one in need of money; jñānī—one pursuing knowledge; ca—also; bharata-ṛṣabha—O best of the Bharata dynasty.

TRANSLATION

“‘O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.’

PURPORT

This is a quotation from *Bhagavad-gītā* (7.16). The word *sukṛtinah* is very important in this verse. *Su* means “auspicious,” and *kṛti* means “meritorious” or “regulated.” Unless one follows the regulative principles of religious life, human life is no different from animal life. Religious life means following the principles of *varṇa* and *āśrama*. In the *Viṣṇu Purāṇa* it is said:

*varṇāśramācāravatā
pusuṣena paraḥ pumān
viṣṇur ārādhya te panthā
nānyat tat-toṣa-kāraṇam*

According to religious life, society is divided into four social divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*—and four spiritual divisions—*brahmacarya*, *grhastha*, *vānaprastha* and *sannyāsa*. One needs to be trained to become a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, just as one is trained to become an engineer, doctor or lawyer. Those who are properly trained can be considered human beings; if one is

not trained socially and spiritually—that is, if one is uneducated and unregulated—his life is on the animal platform. Among animals there is no question of spiritual advancement. Spiritual life can be attained by proper training—either by following the principles of *varṇa* and *āśrama* or by being directly trained in the *bhakti* school by the methods of śravaṇaṁ kīrtanaṁ *viṣṇoḥ smaraṇaṁ pāda-sevanam/arcanaṁ vandanān dāsyān sakhyam ātma-nivedanam*. Without being trained, one cannot be *sukṛti*, auspicious. In this verse Kṛṣṇa says that people approach Him when in distress, in need of money or when actually inquisitive to understand the Supreme Being or the original source of everything. Some people approach Him in the pursuit of knowledge of the Absolute Truth, and others approach Him when they are distressed, like the devotee Gajendra. Others are inquisitive, like the great sages headed by Sanaka, and others need money, like Dhruva Mahārāja. Śukadeva Gosvāmī approached the Lord when he pursued knowledge. All these great personalities thus took to the devotional service of the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 95

ଆର୍ତ୍ତ, ଅର୍ଥାର୍ଥୀ,—ଦୁଇ ସକାମ-ଭିତରେ ଗଣି ।
ଜିଜ୍ଞାସୁ, ଜାନୀ,—ଦୁଇ ମୋକ୍ଷକାମ ମାନି ॥ ୧୫ ॥

*ārta, artha-arthī,—dui sakāma-bhitare gaṇi
jijñāsu, jñāni,—dui mokṣa-kāma māni*

SYNOMYS

ārta—distressed; *artha-arthī*—desirous of money; *dui*—two persons; *sakāma-bhitare*—in the division of material activities; *gaṇi*—we consider; *jijñāsu*—inquisitive; *jñāni*—pursuing knowledge; *dui*—two; *mokṣa-kāma*—transcendentalists pursuing spiritual knowledge for liberation; *māni*—I consider.

TRANSLATION

“Materialistic devotees take to devotional service and worship Kṛṣṇa when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

TEXT 96

ଏହି ଚାରି ସ୍ଵରୂପି ହୟ ମହାଭାଗ୍ୟବାନ୍ ।
ତ୍ରୁଟ୍କାମାଦି ଛାଡ଼ି’ ହୟ ଶୁଦ୍ଧତତ୍ତ୍ଵଗାନ୍ ॥ ୧୬ ॥

*ei cāri sukṛti haya mahā-bhāgyavān
tat-tat-kāmādi chāḍī' haya śuddha-bhaktimān*

SYNONYMS

ei cāri—these four persons; *sukṛti*—pious men; *haya*—are; *mahā-bhāgyavān*—highly fortunate; *tat-tat*—those respective; *kāma-ādi*—aspirations; *chāḍī'*—giving up; *haya*—become; *śuddha-bhaktimān*—pure devotees.

TRANSLATION

“Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

TEXT 97

**সাধুসঙ্গ-কৃপা কিম্বা কৃষ্ণের কৃপায় ।
কামাদি ‘দুঃসঙ্গ’ ছাঢ়ি’ শুদ্ধভক্তি পায় ॥ ৯৭ ॥**

*sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya
kāmādi ‘duḥsaṅga’ chāḍī’ śuddha-bhakti pāya*

SYNONYMS

sādhu-saṅga-kṛpā—by the mercy of association with devotees; *kimvā*—or; *kṛṣṇera kṛpāya*—by the mercy of Kṛṣṇa; *kāmā-ādi*—material desires and so on; *duḥsaṅga*—unwanted association; *chāḍī'*—giving up; *śuddha-bhakti pāya*—one obtains the platform of pure devotional life.

TRANSLATION

“One is elevated to the platform of devotional life by the mercy of a Vaiṣṇava, the bona fide spiritual master, and by the special mercy of Kṛṣṇa. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

TEXT 98

**সৎসঙ্গ-মুক্ত-দুঃসঙ্গে। হাতুং নোৎসহতে বৃথঃ ।
কীর্ত্যমানং যশো যশ্চ সকুদাকর্ণ রোচনম্ ॥ ৯৮ ॥**

*sat-saṅgān mukta-duḥsaṅgo
hātūṁ notsahate budhāḥ*

*kirtyamānarin yaśo yasya
sakṛd ākārṇya rocanam*

SYNONYMS

sat-saṅgāt—by the association of pure devotees; *mukta*—freed; *duḥsaṅgah*—the association of materialistic persons; *hātum*—to give up; *na*—not; *utsahate*—is able; *budhah*—one who is actually learned; *kirtyamānam*—being glorified; *yaśah*—the glories; *yasya*—of whom (the Supreme Personality of Godhead); *sakṛt*—once; *ākārṇya*—hearing; *rocanam*—very pleasing.

TRANSLATION

“‘The intelligent, who have understood the Supreme Lord in the association of pure devotees and have become free from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.’

PURPORT

This is a verse from *Śrimad-Bhāgavatam* (1.10.11). All the members of the Kuru dynasty offered respects when Kṛṣṇa was leaving Hastināpura after the Battle of Kurukṣetra. Kṛṣṇa was going to His own kingdom, and all the members of the Kuru dynasty were overwhelmed by His departure. This verse was spoken in that connection by Śukadeva Gosvāmī. A pure devotee becomes attached to Kṛṣṇa by hearing the Lord's glories. The Lord's glories and the Lord Himself are identical. One has to be qualified to understand this Absolute Truth; therefore one should be given a chance to associate with a pure devotee. Our Kṛṣṇa consciousness movement is meant for this purpose. We want to create pure devotees so that other people will benefit by their association. In this way the number of pure devotees increases. Professional preachers cannot create pure devotees. There are many professional preachers of *Śrimad-Bhāgavatam* who read this work to earn their livelihood. However, they cannot convert materialistic people to devotional service. Only a pure devotee can convert others to pure devotional service. It is therefore important for all the preachers in our Kṛṣṇa consciousness movement to first become pure devotees and follow the regulative principles, refraining from illicit sex, meat-eating, gambling and intoxication. They should regularly chant the Hare Kṛṣṇa *mahā-mantra* on their beads, follow the devotional process, rise early in the morning, attend *marīgala-ārati* and recite *Śrimad-Bhāgavatam* and *Bhagavad-gītā* regularly. In this way, one can become purified and free from all material contamination.

*sarvopādhvi-vinirmuktāṁ
tat-paratvena nirmalam*

*hṛṣikeṇa hṛṣikeśa-
sevanaṁ bhaktir ucyate
(Nārada-pañcarātra)*

To make a show of devotional service will not help one. One must be a pure devotee following the devotional process; then one can convert others to devotional service. Śrī Caitanya Mahāprabhu practiced devotional service and preached (*āpani ācari' bhakti karila pracāra*). If a preacher behaves properly in devotional service, he will be able to convert others. Otherwise, his preaching will have no effect.

TEXT 99

‘দুঃসঙ্গ’ কহিয়ে—‘কৈতব’, ‘আত্মবঞ্চনা’।
কৃষ্ণ, কৃষ্ণভক্তি বিমু অন্ত কামনা ॥ ১৯ ॥

*'duḥsaṅga' kahiye—'kaitava', 'ātma-vañcanā'
krṣṇa, krṣṇa-bhakti vinu anya kāmanā*

SYNONYMS

duḥsaṅga—bad, unwanted association; *kahiye*—I say; *kaitava*—cheating; *ātma-vañcanā*—cheating oneself; *krṣṇa*—Lord Kṛṣṇa; *krṣṇa-bhakti*—devotional service to Kṛṣṇa; *vinu*—without; *anya*—other; *kāmanā*—desires.

TRANSLATION

“Cheating oneself and cheating others is called *kaitava*. Associating with cheaters is called *duhsaṅga*, bad association. Those who desire things other than Kṛṣṇa’s service are also called *duhsaṅga*, bad association.

TEXT 100

ধর্মঃ প্রোজ্জিত-কৈতবোথ্র পরমো নির্মৎসরাণাং সতাঃ
বেদ্যঃ বাস্তবমত্ত্ব বস্ত শিবদঃ তাপত্রয়োন্মূলনম্।
শ্রীমন্তাগবতে মহামুনিকৃতে কিংবা পরৈরৌপ্যঃ
সংগে। দৃঢ়বৃক্ষধ্যাতেহত্র কৃতিভিঃ শুক্রযুভিষ্ঠঃক্ষণাঃ ॥ ১০০ ॥

*dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyam vāstavam atra vastu śivadarāṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair iśvarah
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

SYNONYMS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇīm*—of the fully pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *sīva-dam*—giving well-being; *tāpa-traya*—of threefold miseries; *unmūlanam*—causing uprooting; *śrimat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa*; *mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *iśvarāḥ*—the Supreme Lord; *sadyaḥ*—at once; *hrī*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *sūsrūṣubhiḥ*—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 is a quotation from Śrīmad-Bhāgavatam (1.1.2). For an explanation see also Ādi-līlā (1.91).

TEXT 101

‘প্রা’-শব্দে—মোক্ষবান্ধা কৈতবপ্রধান ।
এই শ্লোকে শ্রীধরস্বামী করিয়াছেন ব্যাখ্যান ॥ ১০১ ॥

‘pra’-śabde — mokṣa-vāñchā kaitava-pradhāna
ei śloke śridhara-svāmi kariyāchena vyākhyāna

SYNONYMS

pra-śabde—by the affix *pra*; *mokṣa-vāñchā*—the desire for being liberated; *kaitava-pradhāna*—first-class cheating; *ei śloke*—in this verse; *śridhara-svāmi*—the great commentator Śridhara Svāmī; *kariyāchena*—has made; *vyākhyāna*—explanation.

TRANSLATION

“The prefix pra in the word projjhita specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to result from a cheating propensity. The great commentator Śridhara Svāmī has explained this verse in that way.

TEXT 102

**সকাম-ভক্তে ‘অজ্ঞ’ জানি’ দয়ালু ভগবান् ।
স্ব-চরণ দিয়া করে ইচ্ছার পিধান ॥ ১০২ ॥**

*sakāma-bhakte ‘ajñā’ jāni’ dayālu bhagavān
sva-caraṇa diyā kare icchāra pidhāna*

SYNOMYMS

sakāma-bhakte—to devotees who still have material desires to fulfill; *ajñā*—foolish; *jāni*—knowing; *dayālu*—merciful; *bhagavān*—Śrī Kṛṣṇa; *sva-caraṇa*—His own lotus feet; *diyā*—giving; *kare*—does; *icchāra pidhāna*—the covering of other desires.

TRANSLATION

“When the merciful Lord Kṛṣṇa understands a devotee’s foolish desire for material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers his undesirable ambitions.

TEXT 103

**সত্যঃ দিশতাৰ্থিতমৰ্থিতো নৃণাঃ
নৈবাৰ্থদো যৎ পুনৰৰ্থিতা যতঃ ।
স্বযং বিধত্তে ভজতামনিচ্ছতা-
মিচ্ছাপিধানঃ নিজপাদপল্লবম্ ॥ ১০৩ ॥**

*satyarn̄ disaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayar̄n̄ vidhatte bhajatām anicchatām
icchā-pidhānar̄n̄ nija-pāda-pallavam*

SYNOMYMS

satyam—it is true; *disati*—He awards; *arthitam*—that which is desired; *arthitah*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly;

artha-dah—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

TRANSLATION

“Whenever Kṛṣṇa is requested to fulfill one’s desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord’s service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (5.19.26).

TEXT 104

সাধুসঙ্গ, কৃষ্ণকৃপা, ভক্তির স্বভাব ।
এ তিনে সব ছাড়ায়, করে কৃষ্ণে ‘ভাব’ ॥ ১০৪ ॥

*sādhu-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva
e tine saba chāḍāya, kare kṛṣṇe ‘bhāva’*

SYNOMYS

sādhu-saṅga—the association of devotees; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *bhaktira*—of devotional service; *sva-bhāva*—nature; *e tine*—these three; *saba chāḍāya*—cause one to give up everything else; *kare*—do; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhāva*—the loving affairs.

TRANSLATION

“Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.”

PURPORT

This verse refers to the association of pure devotees, the mercy of Kṛṣṇa and the rendering of devotional service. All these help one give up the association of nondevotees and the material opulence awarded by the external energy, *māyā*. A pure devotee is never attracted by material opulence, for he understands that wasting time to acquire material opulence is a misuse of the gift of human life. In

Śrimad-Bhāgavatam it is said: *śrama eva hi kevalam*. In the eyes of a devotee, politicians, social workers, philanthropists, philosophers and humanitarians are simply wasting their time, for human society is not freed from the cycle of birth and death by their activity and propaganda. These so-called philanthropists, politicians and philosophers have no knowledge because they do not know that there is life after death. Understanding that there is life after death is the beginning of spiritual knowledge. A person can understand himself and what he is simply by understanding the first lessons of *Bhagavad-gītā*.

*dehino 'smin yathā dehe
 kaumāram yauvanam jarā
 tathā dehāntara-prāptir
 dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Not knowing the real science of life one engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. Thus one always desires material opulence, which can be attained by *karma*, *jñāna* and *yoga*. However, when one is actually elevated to the devotional platform, he gives up all these desires. This is called *anyābhilāṣitā-śūnya*. Then one becomes a pure devotee.

TEXT 105

আগে যত যত অর্থ ব্যাখ্যান করিব ।
 কৃষ্ণগুণাস্বাদের এই হেতু জানিব ॥ ১০৫ ॥

*āge yata yata artha vyākhyāna kariba
 kṛṣṇa-guṇāśvādera ei hetu jāniba*

SYNOMYMS

āge—ahead; *yata yata*—as many as; *artha*—meanings; *vyākhyāna* *kariba*—I shall explain; *kṛṣṇa-guṇa-āśvādera*—of tasting the transcendental qualities of Kṛṣṇa; *ei*—this; *hetu*—reason; *jāniba*—we shall understand.

TRANSLATION

"In this way I shall progressively explain all the words in the verse. It should be understood that all these words are meant to enable one to taste the transcendental quality of Kṛṣṇa.

TEXT 106

শ্লোকব্যাখ্যা লাগি' এই করিলুঁ আভাস।
এবে করি শ্লোকের মূলার্থ প্রকাশ ॥ ১০৬ ॥

*śloka-vyākhyā lāgi' ei kariluṇ ābhāsa
ebe kari ślokera mūlārtha prakāśa*

SYNOMYS

śloka-vyākhyā—of the explanation of the verse; *lāgi'*—for the matter; *ei*—this; *kariluṇ*—I did; *ābhāsa*—indication; *ebe*—now; *kari*—let Me do; *ślokera*—of the verse; *mūla-artha*—the real meaning; *prakāśa*—the manifestation.

TRANSLATION

“I have given all these explanations just to indicate the purpose of the verse. Allow me to explain the real purpose of the verse.

TEXT 107

জ্ঞানমার্গে উপাসক—দ্রুইত' প্রকার।
কেবল ব্রহ্মোপাসক, মোক্ষাকাঙ্ক্ষী আর ॥ ১০৭ ॥

*jñāna-mārge upāsaka—duita' prakāra
kevala brahmopāsaka, mokṣākāṅkṣī āra*

SYNOMYS

jñāna-mārge—on the path of philosophical speculation; *upāsaka*—worshipers; *duita' prakāra*—two varieties; *kevala*—only; *brahma-upāsaka*—the worshiper of impersonal Brahman; *mokṣā-ākāṅkṣī*—desiring liberation; *āra*—and.

TRANSLATION

“There are two kinds of worshipers on the path of philosophical speculation—one is *brahma-upāsaka*, a worshiper of the impersonal Brahman, and the other is called *mokṣākāṅkṣī*, one who desires liberation.

TEXT 108

কেবল ব্রহ্মোপাসক তিন ভেদ হয়।
সাধক, ব্রহ্মময়, আর প্রাপ্ত-ব্রহ্মলয় ॥ ১০৮ ॥

*kevala brahmopāsaka tina bheda haya
sādhaka, brahmamaya, āra prāpta-brahma-laya*

SYNOMYS

kevala brahma-upāsaka—the worshiper of only the impersonal Brahman; *tina bheda haya*—there are three different groups; *sādhaka*—the beginner; *brahma-maya*—absorbed in thought of Brahman; *āra*—and; *prāpta-brahma-laya*—actually merged into the Brahman effulgence.

TRANSLATION

“There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

TEXT 109

**ভক্তি বিনা কেবল জ্ঞানে ‘মুক্তি’ নাহি হয়।
ভক্তি সাধন করে যেই ‘প্রাপ্ত-ব্ৰহ্মলয়’ ॥ ১০৯ ॥**

*bhakti vinā kevala jñāne ‘mukti’ nāhi haya
bhakti sādhana kare yei ‘prāpta-brahma-laya’*

SYNOMYS

bhakti—devotional service; *vinā*—without; *kevala*—only; *jñāne*—by philosophical speculation; *mukti*—liberation; *nāhi haya*—there is not; *bhakti*—devotional service; *sādhana*—practice; *kare*—does; *yei*—anyone who; *prāpta-brahma-laya*—as good as merging into the impersonal Brahman.

TRANSLATION

“One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

TEXT 110

**ভক্তিৱ স্বভাব,— ব্ৰহ্ম হৈতে কৰে আকৰ্ষণ।
দিব্য দেহ দিয়া কৰায় কৃষ্ণেৱ ভজন ॥ ১১০ ॥**

*bhaktira svabhāva,—brahma haite kare ākarṣaṇa
divya deha diyā karāya kṛṣnera bhajana*

SYNOMYS

bhaktira—of devotional service; *sva-bhāva*—nature; *brahma*—impersonal Brahman realization; *haite*—from; *kare*—does; *ākarṣaṇa*—attracting; *divya*—transcendental; *deha*—body; *diyā*—offering; *karāya*—causes to perform; *kṛṣnera bhajana*—the service of Lord Kṛṣṇa.

TRANSLATION

“Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. He is offered a transcendental body to engage in Lord Kṛṣṇa’s service.

TEXT 111

ভক্তদেহ পাইলে হয় গুণের স্মরণ ।
গুণাকৃষ্ট হঞ্চ করে নির্মল শজন ॥ ১১১ ॥

*bhakta-deha pāile haya gunera smaraṇa
gunākṛṣṭa hañā kare nirmala bhajana*

SYNOMYMS

bhakta-deha—the body of a devotee; *pāile*—when one gets; *haya*—there is; *gunera smaraṇa*—remembrance of the transcendental qualities; *guna-ākṛṣṭa hañā*—being attracted by the transcendental qualities; *kare*—performs; *nirmala bhajana*—pure devotional service.

TRANSLATION

“When one gets a devotee’s spiritual body, he can remember the transcendental qualities of Kṛṣṇa. Simply by being attracted to Kṛṣṇa’s transcendental qualities, one becomes a pure devotee engaged in His service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has given the following summary of verses 107-111. Transcendentalists on the path of philosophical speculation can be divided into two categories—the pure worshiper of impersonal Brahman and he who wishes to merge into the existence of impersonal Brahman. When one is fully absorbed in the thought that one is not different from the Supreme Absolute Truth, one is said to be a worshiper of the impersonal Brahman. The impersonal worshipers of Brahman can again be divided into three categories—(1) *sādhaka*, those who are nearing perfect execution of the process of Brahman realization; (2) those who are fully absorbed in meditation on Brahman; and (3) those who are on the *brahma-bhūta* platform and have no relationship with material existence. Even though the worshiper of impersonal Brahman can be highly advanced, he cannot attain liberation without discharging devotional service. Anyone who has realized himself as spirit soul can engage in devotional service. This is the verdict of *Bhagavad-gītā*:

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām*

“One who is thus transcendently situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

To attain the platform of pure devotional service, one has to become spiritually pure and attain the *brahma-bhūta* platform, which is beyond material anxiety and material discrimination. When one approaches pure devotional service after realizing Brahman, one becomes attracted by pure devotional service. At such a time, by rendering devotional service, one gets a spiritual body with purified senses.

*sarvopādhi-vinirmuktān
tatparatvena nirmalam
hṛṣikena hṛṣikeśa-
sevanān bhaktir ucyate*

When one's senses are pure, one can render loving devotional service to Kṛṣṇa. A pure devotee can only remember Kṛṣṇa's transcendental qualities. Remembering them, he fully engages in the loving service of the Lord.

TEXT 112

“মুক্ত! অপি লীলয়া বিগ্রহং কৃত্বা ভগবন্তং ভজন্তে ॥” ১১২ ॥

“*muktā api lilayā vigrahāṁ
kṛtvā bhagavantāṁ bhajante*”

SYNONYMS

muktāḥ—liberated; *api*—although; *lilayā*—by pastimes; *vigraham*—the form of the Lord; *kṛtvā*—having installed; *bhagavantam*—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

“‘Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.’

PURPORT

Highly elevated Māyāvādī *sannyāsīs* sometimes worship the Rādhā-Kṛṣṇa Deity and discuss the pastimes of the Lord, but their purpose is not elevation to Goloka Vṛndāvana. They want to merge into the Lord's effulgence. This statement is quoted from Śaṅkarācārya's commentary on the *Upaniṣad* known as *Nṛsiṁha-tāpanī*.

TEXT 113

জন্ম হৈতে শুক-সনকাদি ‘ব্ৰহ্মময়’।
কৃষ্ণগুণাকৃষ্ট হঞ্চা কৃষ্ণেৰে ভজয় ॥ ১১৩ ॥

*janma haite śuka-sanakādi ‘brahmamaya’
kṛṣṇa-guṇākṛṣṭa hañā kṛṣṇere bhajaya*

SYNOMYS

janma haite—from birth; *śuka*—Śukadeva Gosvāmī; *sanaka-ādi*—the four Kumāras; *brahma-maya*—absorbed in the thought of impersonal Brahman; *kṛṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental pastimes and qualities of Kṛṣṇa; *hañā*—becoming; *kṛṣṇere bhajaya*—worshiped Lord Kṛṣṇa.

TRANSLATION

“Although Śukadeva Gosvāmī and the four Kumāras were always absorbed in the thought of impersonal Brahman and were thus Brahmavādīs, they were nonetheless attracted by the transcendental pastimes and qualities of Kṛṣṇa. Therefore they later became devotees of Kṛṣṇa.

TEXT 114

সনকাত্তেৰ কৃষ্ণকৃপায় সৌৱভে হৱে মন।
গুণাকৃষ্ট হঞ্চা কৱে নিৰ্মলা ভজন ॥ ১১৪ ॥

*sanakādyera kṛṣṇa-kṛpāya saurabhe hare mana
guṇākṛṣṭa hañā kare nirmala bhajana*

SYNOMYS

sanaka-ādyera—of the four Kumāras, headed by Sanaka; *kṛṣṇa-kṛpāya*—by the mercy of the Lord; *saurabhe*—the fragrance; *hare*—took away; *mana*—the minds; *guṇa-ākṛṣṭa hañā*—thus being attracted by the qualities of Kṛṣṇa; *kare*—perform; *nirmala bhajana*—pure devotional service.

TRANSLATION

“The minds of the four Kumāras were attracted by the aroma of the flowers offered to Kṛṣṇa’s lotus feet. Being thus attracted by the transcendental qualities of Kṛṣṇa, they engaged in pure devotional service.

TEXT 115

তশ্চারবিন্দনযনস্ত পদাৱিন্দ-
 কিঞ্জকমিশ্রতুলমীমক রন্দবাযুঃ ।
 অনুর্গতঃ স্ববিবরেণ চকার তেষাঃ
 সংক্ষেপভগ্নজুষামপি চিন্ততহোঃ ॥ ১১৫ ॥

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNOMYMS

tasya—of Him; *aravinda-nayanasya*—of the lotus-eyed Lord; *pada-aravinda*—of the lotus feet; *kiñjalka*—with the toes; *miśra*—mixed; *tulasī*—the *tulasī* leaves; *makaranda*—fragrance; *vāyuh*—breeze; *antargataḥ*—entered within; *svavivareṇa*—through their nostrils; *cakāra*—made; *teṣāṁ*—of the Kumāras; *saṅkṣobham*—agitation for change; *akṣara-juṣām*—attached to impersonal Brahman realization; *api*—even though; *citta-tanvoḥ*—in both mind and body.

TRANSLATION

“When the breeze carrying the aroma of *tulasī* leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.’

PURPORT

This is a verse from *Śrimad-Bhāgavatam* (3.15.43).

TEXT 116

ব্যাসকৃপায় শুকদেবেৰ লীলাদি-স্মরণ ।
 কৃষ্ণগুণাকৃষ্ট হঞ্চা করেন্তজন ॥ ১১৬ ॥

*vyāsa-kṛpāya śukadevera lilādi-smaraṇa
kṛṣṇa-guṇākṛṣṭa hañā karena bhajana*

SYNOMYS

vyāsa-kṛpāya—by the mercy of Śrīla Vyāsadeva; *śukadevera*—of Śukadeva Gosvāmī; *lilā-ādi-smaraṇa*—remembrance of the transcendental pastimes of Kṛṣṇa; *kṛṣṇa guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *hañā*—becoming; *karena*—performed; *bhajana*—loving service.

TRANSLATION

“By the mercy of Śrīla Vyāsadeva, Śukadeva Gosvāmī was attracted by the pastimes of Lord Kṛṣṇa. Being thus attracted by Kṛṣṇa’s transcendental qualities, he also became a devotee and engaged in His service.

TEXT 117

হরে গুণাক্ষিপ্তমতির্ক্ষগবান् বাদরামণঃ ।
অধ্যাগামহদাখ্যানং নিতাং বিশুজনপ্রিযঃ ॥ ১১৭ ॥

*harer guṇākṣipta-matir
bhagavān bādarāyanīḥ
adhyagān mahat-ākhyānam
nityam viṣṇu-jana-priyah*

SYNOMYS

hareḥ—of Lord Kṛṣṇa; *guṇa-ākṣipta-matiḥ*—whose mind was agitated by the qualities; *bhagavān*—the most powerful transcendentalist; *bādarāyanīḥ*—Śukadeva, son of Vyāsadeva; *adhyagāt*—studied; *mahat-ākhyānam*—the great epic description; *nityam*—eternally; *viṣṇu-jana-priyah*—who is very dear to the Vaiṣṇavas, devotees of Lord Viṣṇu.

TRANSLATION

“Being very much attracted by the transcendental pastimes of the Lord, the mind of Śrīla Śukadeva Gosvāmī was agitated by Kṛṣṇa consciousness. He therefore began to study Śrimad-Bhāgavatam by the grace of his father.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (1.7.11).

TEXT 118

ନବ-ୟୋଗୀଶ୍ଵର ଅନ୍ମ ହେତେ ‘ସାଧକ’ ଜ୍ଞାନୀ ।
ବିଧି-ଶିଵ-ନାରଦ-ମୁଖେ କୃଷ୍ଣଗୁଣ ଶୁଣି ॥ ୧୧୮ ॥

*nava-yogiśvara janma haite 'sādhaka' jñānī
vidhi-siva-nārada-mukhe kṛṣṇa-guṇa śuni'*

SYNONYMS

nava—nine; *yogi*-*iśvara*—great saintly *yogis*; *janma* *haite*—from the very birth; *sādhaka*—practicers; *jñānī*—well versed in transcendental knowledge; *vidhi*—Lord Brahmā; *siva*—Lord Śiva; *nārada*—the great sage Nārada; *mukhe*—in their mouths; *kṛṣṇa-guṇa śuni'*—hearing the transcendental qualities of Kṛṣṇa.

TRANSLATION

“From their very births, the nine great mystic yogis [Yogendras] were impersonal philosophers of the Absolute Truth. However, because they heard about Lord Kṛṣṇa’s qualities from Lord Brahmā, Lord Śiva and the great sage Nārada, they also became Kṛṣṇa’s devotees.

TEXT 119

ଗୁଣାକୃଷ୍ଟ ହଣା କରେ କୃଷ୍ଣେର ଭଜନ ।
ଏକାଦଶ-କ୍ଷଳେ ତୀର ଭକ୍ତି-ବିଵରଣ ॥ ୧୧୯ ॥

*gunākṛṣṭa hañā kare kṛṣṇera bhajana
ekādaśa-skandhe tāñra bhakti-vivaraṇa*

SYNONYMS

guṇa-ākṛṣṭa hañā—being attracted by the transcendental qualities; *kare*—engaged in; *kṛṣṇera bhajana*—the devotional service of the Lord; *ekādaśa-skandhe*—in the Eleventh Canto of Śrimad-Bhāgavatam; *tāñra*—of them; *bhakti-vivaraṇa*—description of the devotional service.

TRANSLATION

“In the Eleventh Canto of the Śrimad-Bhāgavatam there is a full description of the devotional service of the nine Yogendras, who rendered devotional service because they were attracted by the Lord’s transcendental qualities.

TEXT 120

অঙ্গেশাং কমলভূবঃ প্রবিশ্ব গোষ্ঠীঃ
 কুর্বন্তঃ অতিশিরসাং অতিং অতজ্জ্বাঃ ।
 উত্তুঞ্জঃ যদুপুরসঙ্গমায় রঞ্জঃ
 যৌগীজ্ঞাঃ পুলকভূতো নবাপ্যবাপুঃ ॥ ১২০ ॥

*akleśāṁ kamala-bhuvaḥ praviśya goṣṭhirin
 kurvantaḥ śruti-śirasāṁ śrutiṁ śruti-jñāḥ
 uttuṅgarin yadu-pura-saṅgamāya raṅgarin
 yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ*

SYNONYMS

akleśām—without material trouble; *kamala-bhuvaḥ*—of Lord Brahmā, who took his birth from the lotus flower; *praviśya*—entering; *goṣṭhim*—the association; *kurvantaḥ*—continuously performing; *śruti-śirasāṁ*—of the topmost Vedic knowledge; *śrutiṁ*—hearing; *śruta-jñāḥ*—who are expert in Vedic knowledge; *uttuṅgam*—very high; *yadu-pura-saṅgamāya*—for going back home, back to Godhead, to Dvārakā; *raṅgam*—to Raṅga-kṣetra; *yogīndrāḥ*—great saintly persons; *pulaka-bhṛtaḥ*—being spiritually pleased; *nava*—nine; *api*—although; *avāpuḥ*—achieved.

TRANSLATION

“‘The nine Yogendras entered Lord Brahmā’s association and heard from him the real meaning of the topmost Vedic literatures—the Upaniṣads. Although they were already conversant in Vedic knowledge, they became very jubilant in Kṛṣṇa consciousness just by listening to Brahmā. Thus they wanted to enter Dvārakā, the abode of Lord Kṛṣṇa. In this way they finally achieved the place known as Raṅga-kṣetra.’

PURPORT

This is a quotation from the *Mahā Upaniṣad*.

TEXT 121

গোক্ষাকাঙ্ক্ষী জ্ঞানী হয় তিনপ্রকার ।
 মুমুক্ষু, জীবমুক্ত, প্রাপ্তস্বরূপ আর ॥ ১২১ ॥

*mokṣākāṅkṣī jñānī haya tina-prakāra
 mumukṣu, jīvan-mukta, prāpta-svarūpa āra*

SYNONYMS

mokṣa-ākāñkṣī—those who desire to merge into the impersonal Brahman; *jñāni*—advanced in knowledge; *haya*—are; *tina-prakāra*—three varieties; *mumukṣu*—desiring to be liberated; *jīvat-mukta*—already liberated, even in this life; *prāpta-svarūpa*—self-realized; *āra*—and.

TRANSLATION

“Those who wish to merge into the impersonal Brahman are also divided into three categories—those desiring to be liberated, those already liberated and those who have realized Brahman.

TEXT 122

‘মুমুক্ষু’ জগতে অনেক সংসারী জন ।
‘মুক্তি’ লাগি ভক্ত্যে করে কৃষ্ণের ভজন ॥ ১২২ ॥

*‘mumukṣu’ jagate aneka saṁsāri jana
‘mukti’ lāgi’ bhakte kare kṛṣṇera bhajana*

SYNONYMS

mumukṣu—desiring to be liberated; *jagate*—in this world; *aneka*—many; *saṁsāri jana*—engaged in material activities; *mukti lāgi*—for the sake of liberation; *bhakte*—in devotional service; *kare*—perform; *kṛṣṇera bhajana*—the worship of Kṛṣṇa.

TRANSLATION

“There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

TEXT 123

মুমুক্ষবোঁ ঘোরকৃপান্ হিত্বা ভূতপতীনথ ।
নারায়ণ-কলাঃ শান্তা ভজন্তি হনন্দয়বঃ ॥ ১২৩ ॥

*mumukṣavo ghora-rūpān
hitvā bhūta-patiñ atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavāḥ*

SYNONYMS

mumukṣavāḥ—those who are perfectly learned, who desire the highest perfection, and who, unlike demons and nondevotees, are never envious of anyone;

ghora-rūpān—demigods with fearful bodily features; *hitvā*—giving up; *bhūta-patīn*—the forefathers (*prajāpatis*); *atha*—therefore; *nārāyaṇa-kalāḥ*—the plenary expansions of Lord Nārāyaṇa; *sāntāḥ*—very peaceful; *bhajanti*—they worship; *hi*—certainly; *anasūyavāḥ*—nonenvious.

TRANSLATION

“Those who want to be relieved from the material clutches give up the worship of the various demigods, who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Nārāyaṇa.”

PURPORT

This is a quotation from the *Śrimad-Bhāgavatam* (1.2.26). Those who actually want the highest perfection worship Lord Viṣṇu in His different incarnations. Those who are attracted to the materialistic way of life and who are always agitated and full of anxiety worship demigods who appear fierce, demigods like goddess Kālī and Kāla-bhairava (Rudra). The devotees of Kṛṣṇa, however, do not envy the demigods or their worshipers but peacefully render devotional service to the incarnations of Nārāyaṇa instead.

TEXT 124

সেই সবের সাধুসংগে গুণ স্ফুরায় ।
কৃষ্ণভজন করায়, ‘মুমুক্ষ’ ছাড়ায় ॥ ১২৪ ॥

*sei sabera sādhu-saṅge guṇa sphurāya
kṛṣṇa-bhajana karāya, ‘mumukṣā’ chādāya*

SYNOMYS

sei sabera—of all those worshipers of different demigods; *sādhu-saṅge*—the contact of real devotees; *guṇa sphurāya*—awakens the appreciation of transcendental qualities; *kṛṣṇa-bhajana karāya*—engages in the devotional service of Lord Kṛṣṇa; *mumukṣā chādāya*—and causes to give up the desire to be liberated or merge into the impersonal feature of the Lord.

TRANSLATION

“If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord’s qualities gradually awaken. In this way they also engage in Kṛṣṇa’s devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

PURPORT

The four Kumāras (Catuhṣana), Śukadeva Gosvāmī and the nine Yogendras were absorbed in Brahman realization, and how they became devotees is described herein. There are three kinds of impersonalists—the *mumukṣu* (those desiring liberation), the *jivan-muktas* (those liberated in this life) and the *prāptasvarūpas* (those merged in Brahman realization). All three types of *jñānis* are called *mokṣākāṅkṣis*, those desiring liberation. By associating with devotees, such people give up the *mumukṣu* principle and render devotional service. The real cause for this change is the association of devotees. This Kṛṣṇa consciousness movement is meant to attract all types of men, even those who desire things other than the Lord's devotional service. Through the association of devotees, they gradually begin to render devotional service.

TEXT 125

অহো মহাঅন্ন বহুদোষদুষ্টোঃ-
পে়জকেন ভাত্যেয ভবো গুণেন।
সৎসঙ্গমাখ্যেন স্থাবহেন
কৃতান্ত নো যেন কৃশা মূমুক্ষ। ॥ ১২৫ ॥

*aho mahātman bahu-doṣa-duṣṭo
'py ekena bhāty eṣa bhavo guṇena
sat-saṅgamākhyena sukhāvahena
kṛtādyā no yena kṛṣā mumukṣā*

SYNONYMS

aho mahātman—O great devotee; *bahu-doṣa-duṣṭah*—infected with varieties of material disease or attachment; *api*—although; *ekena*—with one; *bhāti*—shines; *eṣāḥ*—this; *bhavāḥ*—birth in this material world; *guṇena*—with a good quality; *sat-saṅgama-ākhyena*—known as association with devotees; *sukha-āvahena*—which brings about happiness; *kṛtā*—made; *adya*—now; *nāḥ*—our; *yena*—by which; *kṛṣā*—insignificant; *mumukṣā*—the desire for liberation.

TRANSLATION

“ ‘O great learned devotee, although there are many faults in this material world, there is one good opportunity—the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.’ ”

PURPORT

This is a quotation from the *Hari-bhakti-sudhodaya*.

TEXT 126

নারদের সঙ্গে শৌনকাদি মুনিগণ ।
মুমুক্ষা ছাড়িয়া কৈলা কৃষ্ণের ভজন ॥ ১২৬ ॥

*nāradera saṅge śaunakādi muni-gaṇa
mumukṣā chāḍiyā kailā kṛṣṇera bhajana*

SYNONYMS

nāradera saṅge—by the association of the great saintly person Nārada; *śaunaka-ādi muni-gaṇa*—the great sages headed by Śaunaka Muni; *mumukṣā chāḍiyā*—giving up the desire for liberation; *kailā*—performed; *kṛṣṇera bhajana*—devotional service to Kṛṣṇa.

TRANSLATION

“By associating with the great saint Nārada, the great sages like Śaunaka and others gave up the desire for liberation and engaged in Kṛṣṇa’s devotional service.

TEXT 127

কৃষ্ণের দর্শনে, কারো কৃষ্ণের কৃপায় ।
মুমুক্ষা ছাড়িয়া গুণে ভঙ্গে তাঁর পায় ॥ ১২৭ ॥

*kṛṣṇera darśane, kāro kṛṣṇera kṛpāya
mumukṣā chāḍiyā guṇe bhaje tānra pā'ya*

SYNONYMS

kṛṣṇera darśane—simply by meeting Kṛṣṇa; *kāro*—someone; *kṛṣṇera kṛpāya*—by the favor of Kṛṣṇa; *mumukṣā chāḍiyā*—giving up the desire for liberation; *guṇe*—being attracted by the transcendental qualities of Kṛṣṇa; *bhaje*—engages in service; *tānra pā'ya*—at the lotus feet of Kṛṣṇa.

TRANSLATION

“Simply by meeting Kṛṣṇa or receiving Kṛṣṇa’s special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Kṛṣṇa, one can engage in His service.

TEXT 128

অশ্মিন् সুখঘনমূর্তেু পরমাত্মানি বৃষ্টিপত্রনে শুব্রতি ।
আত্মারামতয়া মে বৃথাগতো বত চিৱং কালঃ ॥ ১২৮ ॥

*asmin sukha-ghana-mūrtau param-
ātmani vr̄ṣṇi-pattane sphurati
ātmārāmatayā me vṛthā
gato bata ciram kālah*

SYNONYMS

asmin—when this; *sukha-ghana-mūrtau*—form of complete happiness; *parama-ātmani*—the Supreme Person; *vr̄ṣṇi-pattane*—in Dvārakā-dhāma; *sphurati*—exists; *ātmārāmatayā*—by the process of cultivating Brahman realization; *me*—my; *vṛthā*—uselessly; *gataḥ*—wasted; *bata*—alas, what can I say; *ciram*—for a long time; *kālah*—time.

TRANSLATION

“In this Dvārakā-dhāma, I am being attracted by the Supreme Personality of Godhead, Kṛṣṇa, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!”

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (3.1.34).

TEXT 129

‘জীবমুক্ত’ অনেক, সেই দুই ভেদ জানি ।
‘ভক্ত্য’ জীবমুক্ত’, ‘জানে জীবমুক্ত’ মানি ॥ ১২৯ ॥

*‘jīvan-mukta’ aneka, sei dui bheda jāni
‘bhakte’ jīvan-mukta’, ‘jñāne jīvan-mukta’ māni*

SYNONYMS

jīvat-mukta—liberated in this life; *aneka*—there are many; *sei*—all of them; *dui*—two divisions; *bheda*—two divisions; *jāni*—we consider; *bhakte* *jīvat-mukta*—one liberated in this life by pursuing the process of devotional service; *jñāne* *jīvat-mukta*—a person liberated in this life by following the process of philosophical speculation; *māni*—we can understand.

TRANSLATION

“There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

TEXT 130

‘ভক্ত্যে জীবশূক্র’ গুণাকৃষ্ট হঞ্চি কৃষ্ণ ভজে ।
শুক্ষজানে জীবশূক্র অপরাধে অধো মজে ॥ ১৩০ ॥

*‘bhakte jīvan-mukta’ guṇākṛṣṭa hañā kṛṣṇa bhaje
śuṣka-jñāne jīvan-mukta aparādhe adho maje*

SYNOMYS

bhakte jīvat-mukta—persons liberated in this life by discharging devotional service; *guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities of Kṛṣṇa; *kṛṣṇa bhaje*—engage in the devotional service of the Lord; *śuṣka-jñāne*—so-called liberated in this life by dry, speculative knowledge; *aparādhe*—by offenses; *adho maje*—fall down.

TRANSLATION

“Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

TEXT 131

যেহন্তেহরবিন্দাক্ষ বিমুক্তমানিন-
স্ত্যস্তভাবাদবিশুদ্ধবৃক্ষয়ঃ ।
আকৃষ্ণ কৃচ্ছ্রেণ পরং পদান্তততঃ
পতন্ত্যধোহনাদৃত্যামৃত্যুয়ঃ ॥ ১৩১ ॥

*ye ‘nye ‘ravindākṣa vimukta-māninas
tvayi asta-bhāvād aviśuddha-buddhayah
āruhya kṛcchreṇa param padānī tataḥ
patanty adho ‘nādrta-yuṣmad-aṅghrayah*

SYNOMYS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You;

asta-bhāvāt—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

“ ‘O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.2.32).

TEXT 132

অক্ষভূতঃ প্রসন্নাত্মা ন শোচতি ন কাঞ্জিতি ।
সমঃ সর্বেষু ভূতেষু মন্তকিং লভতে পরাম্ ॥ ১৩২ ॥

*brahma-bhūtaḥ prasannātmā
na śocati na kānkṣati
samaḥ sarveṣu bhūtesu
mad-bhaktim labhate parām*

SYNOMYS

brahma-bhūtaḥ—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kānkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūtesu*—to living entities; *mat-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

TRANSLATION

“ ‘One who is thus transcendently situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.’

PURPORT

This is a quotation from Bhagavad-gītā (18.54).

TEXT 133

ଅଈଦ୍ୱତବୀଥୌପଥିକୈକୃପାଶ୍ରାଃ
ସ୍ଵାନନ୍ଦସିଂହାସନଲକ୍ଷ୍ମୀକ୍ଷାଃ ।
ଶଠେନ କେନାପି ବସଂ ହଠେନ
ଦାସୀକୃତା ଗୋପବଧୁବିଟେନ ॥ ୧୩ ॥

*advaita-vithi-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dikṣāḥ
śaṭhena kenāpi vayam haṭhena
dāsi-kṛtā gopa-vadhū-viṭena*

SYNONYMS

advaita-vithi—of the path of monism; *pathikaiḥ*—by the wanderers; *upāsyāḥ*—worshipable; *svānanda*—of self-realization; *simhāsana*—on the throne; *labdha-dikṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kenāpi*—some; *vayam*—I; *haṭhena*—by force; *dāsi-kṛtā*—made into a maidservant; *gopa-vadhū-viṭena*—engaged in joking with the gopīs.

TRANSLATION

“‘Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.’

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

TEXT 134

ଭକ୍ତିବଳେ ‘ପ୍ରାପ୍ତସ୍ଵରୂପ’ ଦିଵ୍ୟଦେହ ପାଯ ।
କୃଷ୍ଣଗୁଣାକୃତ୍ତ ହଏଣା ଭଜେ କୃଷ୍ଣ-ପା’ଯ ॥ ୧୩୪ ॥

*bhakti-bale ‘prāpta-svarūpa’ divya-deha pāya
kr̄ṣṇa-guṇākṛṣṭa hañā bhaje kr̄ṣṇa-pā’ya*

SYNONYMS

bhakti-bale—by the strength of devotional service; *prāpta-svarūpa*—attaining his original status; *divya-deha*—a transcendental body; *pāya*—one gets; *kr̄ṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *hañā*—being; *bhaje*—takes to devotional service; *kr̄ṣṇa-pā’ya*—at Kṛṣṇa’s lotus feet.

TRANSLATION

“One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Kṛṣṇa’s transcendental qualities, one fully engages in service at His lotus feet.

TEXT 135

ନିରୋଧେ ଧାଃ ସ୍ୟାମୁଶ୍ଵରନମାତ୍ମନଃ ମହ ଶକ୍ତିଭି� ।
ମୃକ୍ତିହିର୍ବାନ୍ତଥାରୂପଂ ସ୍ଵରୂପେଣ ବ୍ୟବସ୍ଥିତିଃ ॥ ୧୩୫ ॥

*nirodho 'syānu śayanam
ātmanah saha śaktibhiḥ
muktir hitvānyathā-rūparūpa
svarūpeṇa vyavasthitih*

SYNOMYS

nirodhaḥ—winding up; *asya*—of this; *anu*—after; *śayanam*—lying down; *ātmanah*—of the Supreme Lord; *saha*—with; *śaktibhiḥ*—the energies (marginal and external); *muktih*—liberation; *hitvā*—giving up; *anyathā*—other; *rūpam*—form; *svarūpeṇa*—with one’s own eternal form; *vyavasthitih*—staying.

TRANSLATION

“The living entities and other potencies merge in the Mahā-Viṣṇu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one’s eternal original form, which he attains after giving up the changeable gross and subtle bodies.”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.10.6).

TEXT 136

କୃଷ୍ଣ-ବହିମୁଖ-ଦୋଷେ ମାୟା ହୈତେ ଭୟ ।
କୃଷ୍ଣାଶୁଦ୍ଧ ଭକ୍ତି ହୈତେ ମାୟା-ମୁକ୍ତ ହୟ ॥ ୧୩୬ ॥

*kṛṣṇa-bahirmukha-doṣe māyā haite bhaya
kṛṣṇonmukha bhakti haite māyā-mukta haya*

SYNOMYS

kṛṣṇa-bahihīl-mukha—of going against Kṛṣṇa consciousness; *doṣe*—by the fault; *māyā haite*—from the illusory energy; *bhaya*—fear; *kṛṣṇa-unmukha*—in

favor of Kṛṣṇa consciousness; *bhakti*—devotional service; *haite*—from; *māyā-mukta*—liberated from *māyā*; *haya*—one becomes.

TRANSLATION

“By opposing Kṛṣṇa consciousness, one again becomes conditioned and fearful due to the influence of māyā. By executing devotional service faithfully, one is liberated from māyā.

TEXT 137

ভয়ং দ্বিতীয়াভিনিবেশতঃ শা-
দীশামপেতস্ত বিপর্যয়োহস্তিৎঃ ।
তন্মায়াতো বুধ আভজেতঃ
ভক্ত্যকম্পেশং গুরুদেবতাঞ্চা ॥ ১৩৭ ॥

*bhayam dvitiyābhiniveśataḥ syād
iśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā*

SYNOMYMS

bhayam—fear; *dvitiya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *iśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayah*—reversal of position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhah*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna*; *iśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—worshipable Lord; *ātmā*—Supersoul.

TRANSLATION

“When the living entity is attracted by the material energy that is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called *viparyayah asmṛtiḥ*. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.”

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (11.2.37).

TEXT 138

দৈবী হেষা গুণময়ী মম মায়া দুরত্যয়া ।
মামেব যে প্রপন্দ্যন্তে মায়ামেতাং তরন্তি তে ॥ ১৩৮ ॥

*daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

SYNONYMS

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—the illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

TRANSLATION

“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.”

PURPORT

This is a quotation from *Bhagavad-gītā* (7.14).

TEXT 139

ভক্তি বিনু মুক্তি নাহি, ভক্ত্যে মুক্তি হয় ॥ ১৩৯ ॥

bhakti vinu mukti nāhi, bhakte mukti haya

SYNONYMS

bhakti—devotional service; *vinu*—without; *mukti*—liberation; *nāhi*—there is not; *bhakte*—actually by devotional service; *mukti haya*—liberation is attained.

TRANSLATION

“One does not attain liberation without rendering devotional service. Liberation is only attained by devotional service.”

TEXT 140

শ্রেয়ঃস্তিৎ ভক্তিমুদন্তা তে বিভো
 ক্লিশ্যন্তি যে কেবল-বোধলক্ষ্যে ।
 তেষামসৌ ক্লেশল এব শিষ্যাতে
 নান্দন্যথা স্থূলতৃষ্ণাবঘাতিনাম ॥ ১৪০ ॥

śreyah-sṛitim bhaktim udasya te vibho
 kliṣyanti ye kevala-bodha-labdhaye
 teṣām asau kleśala eva śiṣyate
 nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyah-sṛitim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliṣyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalah*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣā*—husks of rice; *avaghātinām*—of those beating.

TRANSLATION

“ ‘My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One’s labor becomes fruitless.’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.14.4).

TEXT 141

মেঁগ্নেহরবিন্দাক্ষ বিমুক্তমানিন-
 স্ত্যজ্ঞত্বাদবিশুদ্ধবুদ্ধয়ঃ ।
 আকৃহু কৃচ্ছ্রেণ পরং পদং ততঃ
 পতন্ত্যধোধনাদৃত্যুম্মদজ্য়য়ঃ ॥ ১৪১ ॥

ye 'nye 'ravindākṣa vimukta-māninas
 tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayah

SYNOMYS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-mānīnah—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviśuddha-buddhayah—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param padam—to the supreme position; tataḥ—from there; patanti—fall; adhah—down; anādṛta—without respecting; yuṣmat—Your; aṅghrayah—lotus feet.

TRANSLATION

“‘O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

PURPORT

This is a verse from Śrimad-Bhāgavatam (10.2.32).

TEXT 142

য এষাং পুরুষং সাক্ষাদাত্মপ্রভবমীশ্বরম् ।
ন ভজন্ত্যবজ্ঞানস্তি স্থানাদভৃষ্টাঃ পতন্ত্যাদঃ ॥ ১৪২ ॥

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam iśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhah

SYNOMYS

ye—those who; eṣām—of those divisions of social and spiritual orders; puruṣam—the Supreme Personality of Godhead; sākṣāt—directly; ātma-prabhavam—the source of everyone; iśvaram—the supreme controller; na—do not; bhajanti—worship; avajānanti—or who neglect; sthānāt—from their proper place; bhraṣṭāḥ—being fallen; patanti—fall; adhah—downward into hellish conditions.

TRANSLATION

“‘If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.’

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (11.5.3).

TEXT 143

ভক্তে মুক্তি পাইলেহ অবশ্য কৃষ্ণেরে ভজয় ॥ ১৪৩ ॥

bhakte mukti pāileha avaśya kṛṣṇere bhajaya

SYNONYMS

bhakte—by devotional service; *mukti*—liberation; *pāileha*—if one gets; *avaśya*—certainly; *kṛṣṇere*—unto Lord Kṛṣṇa; *bhajaya*—renders service.

TRANSLATION

“When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

TEXT 144

“মুক্তা অপি লীলায় বিগ্রহং কৃত্বা ভগবন্তং ভজত্তে ॥” ১৪৪ ॥

*“muktā api līlāyā vigrahāṁ
kṛtvā bhagavantāṁ bhajante”*

SYNONYMS

muktāḥ—liberated; *api*—although; *līlāyā*—by the pastimes; *vigrahām*—the form of the Lord; *kṛtvā*—having installed; *bhagavantām*—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

“‘Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.’

PURPORT

This is a quotation from Śāṅkarācārya’s commentary on the *Nṛsiṁha-tāpanī Upaniṣad*.

TEXT 145

**এই ছয় আজ্ঞারাম কৃষ্ণেরে ভজয় ।
পৃথক পৃথক চ-কারে ইহা ‘অপি’র অর্থ কয় ॥ ১৪৫ ॥**

*ei chaya ātmārāma krṣṇere bhajaya
pr̥thak pr̥thak ca-kāre ihā 'api'ra artha kaya*

SYNOMYS

ei chaya—all these six; *ātmārāma*—transcendentalists; *krṣṇere bhajaya*—render service to Kṛṣṇa; *pr̥thak pr̥thak*—separately; *ca-kāre*—in the use of the word *ca*; *ihā*—here; *'api'ra*—of the word *api*; *artha*—meaning; *kaya*—says.

TRANSLATION

“These six kinds of ātmārāmas engage in the loving service of Kṛṣṇa. The varieties of service are indicated by adding *ca*, and they also bear the meaning of *api*, ‘indeed.’”

PURPORT

There are six kinds of ātmārāmas: the neophyte (*sādhaka*) student who is absorbed in Brahman realization (*brahmamaya*), one who has already attained the Brahman position (*prāpta-brahma-laya*), one who desires to be liberated (*mu-mukṣu*), one who is liberated even in this life (*jīvan-mukta*), and one who is self-realized (*prāpta-svarūpa*).

TEXT 146

“আঘারামাচ অপি” করে কৃষ্ণে অহেতুকী ভক্তি ।
“মুনয়: সন্তঃ” ইতি কৃষ্ণননে আসক্তি ॥ ১৪৬ ॥

“ātmārāmāḥ ca api” kare krṣṇe ahaituki bhakti
“munayah santah” iti krṣṇa-manane āsakti

SYNOMYS

ātmārāmāḥ ca api—self-realized persons also; *kare*—do; *krṣṇe*—unto Kṛṣṇa; *ahaituki bhakti*—unmotivated devotional service; *munayah santah*—great saintly persons and transcendentalists; *iti*—thus; *krṣṇa-manane*—in meditation on Kṛṣṇa; *āsakti*—attraction.

TRANSLATION

“The six kinds of ātmārāmas render devotional service to Kṛṣṇa without ulterior motives. The words *munayah* and *santah* indicate those who are very attached to meditating upon Kṛṣṇa.”

TEXT 147

“নি-গ্ৰহণ”—অবিদ্যাহীন, কেহ—বিধিহীন।
যাহা যেই যুক্ত, সেই অর্থের অধীন ॥ ১৪৭ ॥

*“nirgranthāḥ”—avidyā-hīna, keha—vidhi-hīna
yāhān yei yukta, sei arthera adhīna*

SYNONYMS

nirgranthāḥ—*nirgranthāḥ*; *avidyā-hīna*—without ignorance; *keha*—some of them; *vidhi-hīna*—without following any regulative principles; *yāhān*—wherever; *yei*—which; *yukta*—appropriate; *sei arthera adhīna*—comes under that different import.

TRANSLATION

“The word *nirgranthāḥ* means ‘without ignorance’ and ‘devoid of rules and regulations.’ Whichever meaning fits may be applied.

TEXT 148

চ-শব্দে করি যদি ‘ইতরেতর’ অর্থ।
আর এক অর্থ কহে পরম সমর্থ ॥ ১৪৮ ॥

*ca-śabde kari yadi ‘itaretara’ artha
āra eka artha kahe parama samartha*

SYNONYMS

ca-śabde—by the word *ca*; *kari*—I do; *yadi*—if; *itaretara artha*—different and separate meanings; *āra*—another; *eka*—one; *artha*—meaning; *kahe*—is said; *parama samartha*—highly suitable.

TRANSLATION

“By using the word *ca* in different places, there are different meanings. Over and above them, there is another meaning that is very important.

TEXT 149

“আ-আ-রামাশ্চ আ-আ-রামাশ্চ” করি’ বার ছয়।
পঞ্চ আ-আ-রাম ছয় চ-কারে লুপ্ত হয় ॥ ১৪৯ ॥

*“ātmārāmāś ca ātmārāmāś ca” kari’ bāra chaya
pañca ātmārāma chaya ca-kāre lupta haya*

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca—repeating the words ātmārāmāḥ and ca; *kari*—doing; *bāra chaya*—six times; *pañca ātmārāma*—five kinds of ātmārāmas; *chaya*—six; *ca-kāre*—by the word ca; *lupta haya*—become unpronounced.

TRANSLATION

“Although the words ātmārāmāś ca would be repeated six times, simply by adding the word ca, five ātmārāmas are deleted.

TEXT 150

এক ‘আত্মারাম’-শব্দ অবশেষ রাহে ।
এক ‘আত্মারাম’-শব্দে ছয়জন কহে ॥ ১৫০ ॥

eka 'ātmārāma'-śabda avaśeṣa rahe
eka 'ātmārāma'-śabde chaya-jana kahe

SYNONYMS

eka—one; ātmārāma—ātmārāma; śabda—vibration; avaśeṣa rahe—remains at last; eka ātmārāma—one ātmārāma; śabde—by vibrating; chaya-jana—six persons; kahe—are indicated.

TRANSLATION

“Therefore there is no need to repeat the word ātmārāma. One is sufficient, and that one word indicates six persons.

TEXT 151

“সরূপানামেকশেষ একবিভক্তো” ।

উক্তার্থীনামপ্রয়োগঃ ।

রামশ রামশ রামশ রামা ইতিবৎ ॥ ১৫১ ॥

“sarūpānām eka-śeṣa eka-vibhaktau”
uktārthānām aprayogaḥ
rāmaś ca rāmaś ca rāmaś ca rāmā itivat

SYNONYMS

sa-rūpānām—of words of the same form; *eka-śeṣah*—only the last; *eka-vibhaktau*—in the same case; *uktārthānām*—of the previously spoken meanings; *aprayogaḥ*—nonapplication; *rāmaḥ ca*—and Rāma; *rāmaḥ ca*—and

Rāma; rāmāḥ ca—and Rāma; rāmāḥ itivat—in this way, by one rāma, many rāmas are indicated.

TRANSLATION

“Of words having the same form and case termination, the last one is the only one retained. For example, the word rāmāḥ is used to stand for rāmāś ca, rāmāś ca, rāmāś ca, etc.”

PURPORT

This is a quotation from Pāṇini’s sūtras (1.2.64).

TEXT 152

তবে যে চকার, সেই ‘সমুচ্চয়’ কয় ।
“আত্মারামাচ মুনয়শ্চ” কৃষ্ণেরে ভজয ॥ ১৫২ ॥

tabe ye ca-kāra, sei ‘samuccaya’ kaya
“ātmārāmāś ca munayaś ca” kṛṣṇere bhajaya

SYNOMYS

tabe—then; ye—that; ca-kāra—syllable ca; sei—that; samuccaya—aggregation; kaya—is said; ātmārāmāḥ ca—all those who enjoy in the self; munayah ca—all saintly persons; kṛṣṇere bhajaya—worship Kṛṣṇa.

TRANSLATION

“By the aggregate use of the word ca, it is indicated that all the ātmāras and saints serve and worship Kṛṣṇa.

TEXT 153

“নির্গ্ৰহা অপি”ৱ এই ‘অপি’—সম্ভাবনে ।
এই সাত অর্থ প্ৰথমে কৱিলুণ্ড ব্যাখ্যানে ॥ ১৫৩ ॥

“nirgranthā api”ra ei ‘api’—sambhāvane
ei sāta artha prathame kariluṇḍ vyākhyāne

SYNOMYS

nirgranthāḥ apira—of the words nirgranthāḥ api; ei—this; api—api; sambhāvane—in the matter of exposition; ei sāta artha—these seven different meanings; prathame—in the beginning; kariluṇḍ—I have done; vyākhyāne—in explanation.

TRANSLATION

“**Api added to the word nirgranthāḥ is used for exposition. Thus I have tried to clarify the seven types of meaning.**

TEXT 154

অন্তর্যামি-উপাসক ‘আত্মারাম’ কয় ।
সেই আত্মারাম যোগীর দ্বাই ভেদ হয় ॥ ১৫৪ ॥

*antaryāmi-upāsaka ‘ātmārāma’ kaya
sei ātmārāma yogīra dui bheda haya*

SYNOMYMS

antaryāmi—of the Supersoul; *upāsaka*—worshiper; *ātmārāma kaya*—is also said to be an *ātmārāma*; *sei ātmārāma*—that *ātmārāma*; *yogīra*—of the mystic yogi; *dui bheda haya*—there are two kinds.

TRANSLATION

“The yogī who worships the Supersoul within himself is also called ātmārāma. There are two types of ātmārāma-yogīs.

TEXT 155

সগর্ভ, নিগর্ভ,—এই হয় দ্বাই ভেদ ।
এক এক তিন ভেদে ছয় বিভেদ ॥ ১৫৫ ॥

*sagarbha, nigarbha,—ei haya dui bheda
eka eka tina bhede chaya vibheda*

SYNOMYMS

sagarbha—*sagarbha*; *nigarbha*—*nigarbha*; *ei*—thus; *haya*—there are; *dui*—two; *bheda*—different varieties; *eka eka*—each one; *tina bhede*—in three varieties; *chaya vibheda*—therefore there are six varieties.

TRANSLATION

“The two ātmārāma-yogīs are called *sagarbha* and *nigarbha*. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

PURPORT

The word *sagarbha-yogī* refers to a yogī who worships the Supersoul in the Viṣṇu form. The *nigarbha-yogī* worships the Supersoul without form. The

sagarbha and *nigarbha* yogīs are further categorized: (1) *sagarbha-yogārurukṣu*, (2) *nigarbha-yogārurukṣu*, (3) *sagarbha-yogārūḍha*, (4) *nigarbha-yogārūḍha*, (5) *sagarbha-prāpta-siddhi* and (6) *nigarbha-prāpta-siddhi*.

TEXT 156

কেচিং স্বদেহান্তর দয়াবকাশে প্রাদেশমাত্রং পুরুষং বসন্তম् ।
চতুর্ভুজং কশ্মৰথাঙ্গমাঙ্গলাধরং ধারণয়া আৱস্তি ॥ ১৫৬ ॥

kecit svadehāntar hrdayāvakāśe
prādeśa-mātrariṇ puruṣariṇ vasantam
catur-bhujariṇ kañja-rathāriṅga-śaṅkha-
gadā-dharariṇ dhāraṇayā smaranti

SYNOMYS

kecit—some of them; *sva-deha-antah*—within one's own body; *hrdaya-avakāśe*—in the cavity of the heart; *prādeśa-mātram*—with the measurement of six inches; *puruṣam*—the Supreme Personality of Godhead; *vasantam*—residing; *catuh-bhujam*—with four hands; *kañja*—a lotus flower; *ratha-riṅga*—a disc like the wheel of a chariot; *śaṅkha*—a conchshell; *gadā-dharam*—holding the club; *dhāraṇayā*—by such contemplation; *smaranti*—they remember.

TRANSLATION

“Some yogīs think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Viṣṇu within the heart are called *sagarbha-yogīs*.’

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (2.2.8).

TEXT 157

এবং হরেী ভগবতি প্রতিলক্ষ্মাবে।
ভক্ত্যঃ দ্রবদ্ধদয় উৎপুলকঃ প্রমোদাঃ ।
ওৎকর্থ্যবাঞ্চকলয়া মুহুর্দ্যমান-
স্তচাপি চিত্তবড়িশং শনকৈবিযুঙ্গতে ॥ ১৫৭ ॥

evarṁ harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakah pramodāt
autkaṇṭhya-bāspa-kalayā muhur ardyamānas
tac cāpi citta-baḍīśam̄ śanakair viyuṅkte

SYNONYMS

evam—thus; *harau*—unto the Supreme Personality of Godhead; *bhagavati*—the Lord; *pratilabdha-bhāvah*—one who has awakened a sense of ecstatic love; *bhaktyā*—by devotional service; *dravat*—melting; *hṛdayaḥ*—the heart; *ut-pulakah*—very pleased; *pramodāt*—because of happiness; *autkāñhya*—with eagerness; *bāspa-kalayā*—with tears in the eyes; *muhuh*—always; *ardyamānah*—merged in spiritual bliss; *tat ca api*—that also; *citta-baḍīśam*—with the heart like a fishing hook; *śānakaiḥ*—gradually; *viyuṅkte*—separates.

TRANSLATION

“When one is in ecstatic love with the Supreme Personality of Godhead, one’s heart is melted by bhakti-yoga, and one feels transcendental bliss. There are bodily symptoms manifest, and, due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.”

PURPORT

This is also a quotation from *Śrimad-Bhāgavatam* (3.28.34).

TEXT 158

‘যোগ অরুরুক্ষু’, ‘যোগারূঢ়া’ ‘প্রাপ্তসিদ্ধি’ আৱ।
এই তিনি ভেদে হয় ছয় প্রকার ॥ ১৫৮ ॥

*‘yogārurukṣu’, ‘yogārūḍha’ ‘prāpta-siddhi’ āra
ei tina bhede haya chaya prakāra*

SYNONYMS

yoga-ārurukṣu—persons desiring elevation to the platform of yogic perfection; *yoga-ārūḍha*—persons already elevated to that position; *prāpta-siddhi*—persons who have achieved the success; *āra*—also; *ei tina*—these three; *bhede*—by varieties; *haya*—there are; *chaya* *prakāra*—six kinds.

TRANSLATION

“By these three divisions of advancement in yoga—*yogārurukṣu*, *yogārūḍha* and *prāpta-siddhi*—there are six kinds of mystic yogis.

TEXT 159

আৰুৰুক্ষোমুৰ্নেৰোগং কৰ্ম কাৰণমুচ্যতে ।
যোগারূচস্য তস্যেব শমঃ কাৰণমুচ্যতে ॥ ১৫৯ ॥

ārurukṣor muner yogar̄
 karma kāraṇam ucyate
 yogārūḍhasya tasyaiva
 śamah kāraṇam ucyate

SYNONYMS

ārurukṣoh—of a person desiring to rise to the platform of yogic perfection; muneḥ—of a saintly person; yogam—spiritual knowledge; karma—work; kāraṇam—the cause; ucyate—is said; yoga-ārūḍhasya—of one who has attained such perfect knowledge; tasya—for him; eva—certainly; śamah—controlling the mind without being disturbed; kāraṇam—cause; ucyate—is said.

TRANSLATION

“Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, āsanas and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord. They reject all material activity and keep their minds in an equipoised condition [śama].

PURPORT

Texts 159 and 160 are from *Bhagavad-gitā* (6.3-4).

TEXT 160

যদা হি নেন্দ্ৰিয়ার্থেষু ন কৰ্মস্বযুক্তজ্ঞতে ।
 সৰ্বসংকল্পসন্ধ্যাসী যোগারূচ্ছস্তোচ্যতে ॥ ১৬০ ॥

yadā hi nendriyārtheṣu
 na karmasu anuṣajjate
 sarva-saṅkalpa-sannyāsi
 yogārūḍhas tadocaye

SYNONYMS

yadā—when; hi—certainly; na—not; indriya-artheṣu—sense gratification; na—not; karmasu—in activities; anuṣajjate—one becomes engaged; sarva—all kinds of; saṅkalpa—desires; sannyāsi—renouncing; yoga-ārūḍhaḥ—one who has actually attained perfection in the yoga system; tadā—at that time; ucyate—is said.

TRANSLATION

“‘When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogārūḍha].’

TEXT 161

এই ছয় যোগী সাধুসঙ্গাদি-হেতু পাণ্ড।
কৃষ্ণ ভজে কৃষ্ণগুণে আকৃষ্ট হওণ। ॥ ১৬১ ॥

*ei chaya yogī sādhu-saṅgādi-hetu pāñā
kr̄ṣṇa bhaje kr̄ṣṇa-guṇe ākṛṣṭa hañā*

SYNONYMS

ei—this; *chaya*—six; *yogī*—mystics; *sādhu*—of devotees; *saṅga-ādi*—the association; *hetu*—because of; *pāñā*—getting; *kr̄ṣṇa bhaje*—render service to Kṛṣṇa; *kr̄ṣṇa-guṇe*—by the transcendental qualities of Kṛṣṇa; *ākṛṣṭa*—attracted; *hañā*—becoming.

TRANSLATION

“When a purified yogī associates with devotees, he engages in Lord Kṛṣṇa’s devotional service, being attracted by the Lord’s transcendental qualities.

TEXT 162

চ-শব্দে ‘অপি’র অর্থ ইহাও কহয়।
‘মুনি’, ‘নির্গ্ৰান্থা’-শব্দের পূৰ্ববৎ অর্থ হয় ॥ ১৬২ ॥

*ca-śabde ‘api’ra artha iḥāno kahaya
'muni', 'nirgrantha'-śabdera pūrvavat artha haya*

SYNONYMS

ca-śabde—by the word *ca*; *‘api’ra*—of the word *api*; *artha*—the meaning; *iḥāno*—here also; *kahaya*—is applicable; *muni*—a saintly person; *nirgrantha*—fully liberated; *śabdera*—of the words; *pūrvavat*—as mentioned above; *artha haya*—there are the meanings.

TRANSLATION

“The meanings of the words *ca* and *api* can be applied here. The meanings of the words *muni* and *nirgrantha* are the same as before.

TEXT 163

ଉରୁକ୍ରମେ ଅହୈତୁକୀ କାହାନ କୋନ ଅର୍ଥ ।
ଏହି ତେର ଅର୍ଥ କହିଲୁ ପରମ ସମର୍ଥ ॥ ୧୬୩ ॥

*urukrame ahaitukī kāhān kona artha
ei tera artha kahiluṇ parama samartha*

SYNONYMS

urukrama—unto the Supreme Personality of Godhead, who acts uncommonly; *ahaitukī*—without motives; *kāhān*—wherever; *kona*—some; *artha*—import; *ei*—in this way; *tera artha*—thirteen imports; *kahiluṇ*—I have explained; *parama*—supremely; *samartha*—complete.

TRANSLATION

“The word *ahaitukī* is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

PURPORT

The thirteen varieties mentioned are (1) *sādhaka*, the neophyte performer; (2) *brahmamaya*, one absorbed in the thought of impersonal Brahman; (3) *prāpta-brahma-laya*, one who has actually attained Brahman perfection; (4) *mumukṣu*, the desirer of liberation; (5) *jīvan-mukta*, one who is liberated in this life; (6) *prāpta-svarūpa*, one who has attained one's original constitutional position; (7) *nirgrantha-muni*, a completely liberated saint; (8) *sagarbha-yogāruruksu*, a yogī meditating upon the four-handed Viṣṇu form or desiring yogic perfection; (9) *nigarbha-yogāruruksu*, one who has attained perfection in impersonal meditation; (10) *sagarbha-yogārūḍha*, already elevated to the yoga perfection platform; (11) *nigarbha-yogārūḍha*, similarly impersonal yogi; (12) *sagarbha-prāpta-siddhi*, one who has already attained the perfectional stage; (13) *nigarbha-prāpta-siddhi*, one who has attained perfection by impersonal meditation.

TEXT 164

ଏହି ସବ ଶାନ୍ତ ଯବେ ଭଜେ ଭଗବାନ୍ ।
‘ଶାନ୍ତ’ ଭକ୍ତ କରି’ ତବେ କହି ତାର ନାମ ॥ ୧୬୪ ॥

*ei saba śānta yabe bhaje bhagavān
'śānta' bhakta kari' tabe kahi tāra nāma*

SYNONYMS

ei saba—all these; *sānta*—neutral; *yabe*—when; *bhaje*—worship; *bhagavān*—the Supreme Personality of Godhead; *sānta bhakta*—devotees in the neutral stage of devotional service; *kari'*—describing as; *tabe*—that time; *kahi*—I speak; *tānra*—their; *nāma*—name.

TRANSLATION

“These thirteen types of yogis and munis are called sānta-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

TEXT 165

‘ଆଜ୍ଞା’ ଶବ୍ଦେ ‘ମନ’ କହ— ମନେ ଯେହି ରମେ ।
ସାଧୁସଙ୍ଗେ ସେହି ଭଜେ ଶ୍ରୀକୃଷ୍ଣଚରଣେ ॥ ୧୬୫ ॥

‘ātmā’ śabde ‘manā’ kaha—mane yei rame
sādhu-saṅge seha bhaje śrī-kṛṣṇa-carane

SYNONYMS

ātmā—ātmā; *śabde*—by the word; *mana*—the mind; *kaha*—if you say; *mane*—within the mind; *yei rame*—one who is satisfied by speculation; *sādhu-saṅge*—by the association of devotees; *seha*—he also; *bhaje*—takes to devotional service; *śrī-kṛṣṇa-carane*—at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

“The word ātmā sometimes means ‘the mind.’ In this case, the word ātmārāma means ‘a person who is satisfied by mental speculation.’ When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Kṛṣṇa.

TEXT 166

ଉଦରମୂପାସତେ ଯ ଋଷିବର୍ଜ୍ଞ କୁର୍ପଦୃଶଃ
ପରିମରପଦ୍ଧତିଂ ହୃଦୟମାଙ୍ଗଳ୍ୟୋ ଦହରମ୍ ।
ତତ ଉଦଗାଦନନ୍ତ ତବ ଧାମ ଶିରଃ ପରମଃ
ପୁନରିହ ସଂ ସମେତ୍ୟ ନ ପତନ୍ତ କୃତାନ୍ତମୁଖେ ॥ ୧୬୬ ॥

*udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśah
parisara-paddhatim hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śirah paramarṁ
punar iha yat sametya na patanti kṛtānta-mukhe*

SYNONYMS

udaram—the abdomen; *upāsate*—worship; *ye*—those who; *rṣi-vartmasu*—on the path marked out by the great saintly persons; *kūrpa-dṛśah*—whose vision is grossly situated in the bodily conception of life; *parisara-paddhatim*—from which the system of the arteries comes; *hṛdayam*—the heart; *ārunayah*—saintly persons headed by Āruna Rṣi; *daharam*—the sky within the heart, the subtle conception of the Supersoul within the heart; *tataḥ*—from that; *udagāt*—went up; *ananta*—O unlimited one; *tava*—Your; *dhāma*—place; *śirah*—the top of the head; *paramam*—supreme; *punah*—again; *iha*—in this material world; *yat*—which; *sametya*—having achieved; *na*—not; *patanti*—fall down; *kṛta-anta-mukhe*—in the repetition of birth and death.

TRANSLATION

“‘Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sārkarākṣa, which means that they are situated in the gross bodily conception. There are also followers of the rṣi known as Āruna. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.18).

TEXT 167

এহো কৃষ্ণগুণাকৃষ্ট মহামুনি হঞ্চ।
অর্হেতুকী ভক্তি করে নির্গ্ৰহ হঞ্চ ॥ ১৬৭ ॥

echo kṛṣṇa-guṇākṛṣṭa mahā-muni hañā
ahaituki bhakti kare nirgrantha hañā

* For yogīs, the abdomen is technically understood to be *muni-purastha-brahman*, Brahman situated within the heart to digest food and keep the body fit.

SYNONYMS

eho—such yogīs; kṛṣṇa guṇa-ākṛṣṭa—attracted by the transcendental qualities of Kṛṣṇa; mahā-muni hañā—becoming great saintly persons; ahaituki bhakti kare—they perform causeless devotional service; nirgrantha hañā—becoming indifferent to the mystic yoga process.

TRANSLATION

“Being attracted by the transcendental qualities of Kṛṣṇa, yogīs become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

TEXT 168

‘আত্মা’-শব্দে ‘যত্ন’ কহে—যত্ন করিয়া ।
“মুনয়োহপি” কৃষ্ণ ভজে গুণাকৃষ্ট হও়া ॥ ১৬৮ ॥

*‘ātmā’-śabde ‘yatna’ kahe—yatna kariyā
“munayo ‘pi” kṛṣṇa bhaje guṇākṛṣṭa hañā*

SYNONYMS

ātmā-śabde—by the word ātmā; yatna—endeavor; kahe—one means; yatna kariyā—by great endeavor; munayaḥ api—even great saintly persons; kṛṣṇa bhaje—take to the devotional service of Kṛṣṇa; guṇa-ākṛṣṭa hañā—being attracted by His transcendental qualities.

TRANSLATION

“Ātmā also means ‘endeavor.’ Being attracted by Kṛṣṇa’s transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

TEXT 169

তচ্চেব হেতোঃ প্রযতেত কোবিদো
ন লভ্যতে যদ্ব্রগতামূপর্যধঃ ।
তল্লভ্যতে দুঃখবদন্তঃ স্মথঃ
কালেন সর্বত্র গভীর-রংহস্মী ॥ ১৬৯ ॥

*tasyaiva hetoh prayateta kovidō
na labhyate yad bhramatām upary adhah*

*tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhira-ramhasā*

SYNONYMS

tasya eva—for that; hetoh—reason; prayateta—should endeavor; kovidah—one who is learned and intelligent; na—not; labhyate—is achieved; yat—that which; bhramatām—of those wandering; upari adhaḥ—up and down; tat—that; labhyate—is achieved; duḥkhavat—exactly like unhappiness or distress; anyataḥ—from other reasons (one's past actions); sukham—happiness; kālena—by time; sarvatra—everywhere; gabhira—insurmountable; ramhasā—having force.

TRANSLATION

“The transcendental position cannot be attained by wandering up and down from Brahmaloka and Satyaloka to Pātālaloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them.”

PURPORT

This verse was spoken by Nārada Muni in Śrimad-Bhāgavatam (1.5.18). Nārada Muni was speaking to Vyāsadeva, who was morose even after he had compiled all Vedic literatures. In this connection, Nārada Muni advised Śrīla Vyāsadeva to attain devotional service.

TEXT 170

সদ্ধর্মস্যাববোধায় যেষাং নির্বিক্ষিনী মতিঃ ।
অচিরাদেব সর্বার্থঃ সিদ্ধ্যজ্ঞত্যোষামভৌপ্তিঃ ॥ ১৭০ ॥

*sad-dharmasyāvabodhāya
yeṣāṁ nirbandhini matiḥ
acirād eva sarvārthaḥ
sidhyati eṣām abhipsitaḥ*

SYNONYMS

sat-dharmasya—of the path of progressive devotional service; avabodhāya—for understanding; yeṣām—those whose; nirbandhini—unflinching; matiḥ—intelligence; acirāt—very soon; eva—certainly; sarva-arthaḥ—the goal of life; sidhyati—becomes fulfilled; eṣām—of these persons; abhipsitaḥ—desired.

TRANSLATION

“Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.”

PURPORT

This is a quotation from the Nāradīya Purāṇa.

TEXT 171

ଚ-ଶବ୍ଦ ଅପି-ଅର୍ଥେ, ‘ଅପି’—ଅବଧାରଣେ ।
ସତ୍ତ୍ଵାଗ୍ରହ ବିନା ଭକ୍ତି ନା ଜନ୍ମାୟ ପ୍ରେମେ ॥ ୧୭୧ ॥

ca-śabda api-arthe, 'api'—avadhāraṇe
yatnāgraha vinā bhakti nā janmāya preme

SYNONYMS

ca-śabda—the word ca; api—of the word api; arthe—in the meaning; api avadhāraṇe—this api is used in sense of emphasis; yatnā-āgraha vinā—without sincere endeavor; bhakti—devotional service; nā—not; janmāya—begets; preme—love of Godhead.

TRANSLATION

“The word ca may be used in place of api, which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

TEXT 172

ସାଧନୌଦୈରନାସନ୍ନେରଲଭ୍ୟ । ସୁଚିରାଦପି ।
ହରିଣା ଚାଖଦେଯେତି ଦିଧା ଶା ସ୍ୟାଂ ସ୍ତରୁର୍ଭା ॥ ୧୭୨ ॥

sādhanaughair anāsaṅgair
alabhyā sucirād api
hariṇā cāśv adeyeti
dvidhā sā syāt sudurlabhā

SYNONYMS

sādhana—activities of devotional service; aughaiḥ—by masses of; anāsaṅgaiḥ—without attachment; alabhyā—very difficult to achieve; su-cirāt api—even after a considerable duration of time; hariṇā—by the Supreme Lord;

ca—also; āśu—very soon; adeyā—not to be delivered; iti—thus; dvidhā—two ways; sā—that; syāt—is; su-durlabhaḥ—very difficult to obtain.

TRANSLATION

“‘Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Kṛṣṇa, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Kṛṣṇa does not easily deliver perfection in devotional service.’

PURPORT

As stated in Śrimad-Bhāgavatam (5.6.18): *muktir n dadāti karhicit*. Śrīla Śukadeva Gosvāmī told Mahārāja Parīkṣit that Kṛṣṇa readily grants liberation but does not very readily grant perfection in devotional service. This means that Kṛṣṇa wants to see that a devotee is actually sincere and serious and that he does not have ulterior motives. If this is the case, devotional service can very easily be successful; otherwise it is very difficult to obtain from the Supreme Personality of Godhead. This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.1.35).

TEXT 173

তেষাং সত্যকৃতানাং ভজতাঃ প্রীতিপূর্বকম্।
দদামি বুদ্ধিযোগং তং যেন মামুপযান্তি তে ॥ ১৭৩ ॥

teṣāṁ satata-yukta-nām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ tam
yena mām upayānti te

SYNOMYMS

teṣām—to them; satata-yukta-nām—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 is a quotation from *Bhagavad-gītā* (10.10).

TEXT 174

‘ଆଜ୍ଞା’-ଶବ୍ଦେ ‘ଧୃତି’ କହେ,—ଧୈର୍ୟେ ଯେଇ ରମେ ।
ଧୈର୍ୟବନ୍ତ ଏବ ହଣ୍ଡା କରଯ ଭଜନେ ॥ ୧୭୮ ॥

‘ātmā’-śabde ‘dhṛti’ kahe,—dhairye yei rame
dhairyavanta eva hañā karaya bhajane

SYNONYMS

ātmā-śabde—by the word ātmā; dhṛti—perseverance; kahe—it is said; dhairye—with perseverance; yei rame—anyone who endeavors; dhairyavanta—such persons with endurance; eva—certainly; hañā—becoming; karaya—perform; bhajane—devotional service.

TRANSLATION

“Another meaning of ātmā is dhṛti, or endurance. A person who endeavors with endurance is ātmārāma. With endurance, such a person engages in devotional service.

TEXT 175

‘ମୁନି’-ଶବ୍ଦେ—ପକ୍ଷୀ, ଭୂତ ; ‘ନିଗ୍ରନ୍ଥେ’—ମୂର୍ଖଜନ ।
କୃଷ୍ଣକୃପାୟ ସାଧୁକୃପାୟ ଦୋହାର ଭଜନ ॥ ୧୭୯ ॥

‘muni’-śabde—pakṣi, bhṛṅga; ‘nirgrantha’—mūrkha-jana
kṛṣṇa-kṛpāya sādhu-kṛpāya doihāra bhajana

SYNONYMS

muni-śabde—by the word muni; pakṣi—bird; bhṛṅga—bumblebee; nirgrantha—in the word nirgrantha; mūrkha-jana—foolish people; kṛṣṇa-kṛpāya—by the mercy of Lord Kṛṣṇa; sādhu-kṛpāya—by the mercy of a devotee; doihāra bhajana—engages in devotional service of both (Kṛṣṇa and his spiritual master or the sādhu).

TRANSLATION

“The word muni also means ‘bird,’ and ‘bumblebee.’ The word nirgrantha refers to foolish people. By the mercy of Kṛṣṇa, such creatures contact a sādhu [spiritual master] and thus engage in devotional service.

TEXT 176

ପ୍ରାୟୋ ବତାନ୍ତ ମୁନ୍ୟୋ ବିହଗା ବନେହଶ୍ଚିନ୍
 କୃଫେକ୍ଷିତଂ ତତ୍ତ୍ଵଦିତଂ କଳବେଣୁଗୀତମ୍ ।
 ଆନନ୍ଦ ଯେ ଦ୍ରମଭୁଜାନ୍ କୁଚିରପ୍ରବାଲାନ୍
 ଶୃଥନ୍ତି ମୀଲିତଦୂଶୋ । ବିଗତାନ୍ତବାଚଃ ॥ ୧୭ ॥

*prāyo batāmba munayo vihagā vane 'smi
 krṣṇekṣitarām tad-uditarām kala-venu-gītam
 āruhya ye druma-bhujān rucira-prabālān
 śṛṇvanti milita-dṛśo vigatānya-vācaḥ*

SYNONYMS

prāyah—almost; *bata*—certainly; *amba*—O mother; *munayah*—great sages; *vihagā*—the birds; *vane*—in the forest; *asmin*—this; *krṣṇa-ikṣitam*—seeing the lotus feet of Kṛṣṇa; *tad-uditam*—created by Him; *kala-venu-gītam*—sweet vibrations made by playing the flute; *āruhya*—rising; *ye*—all of them; *druma-bhujān*—to the branches of the trees; *rucira-prabālān*—having beautiful creepers and twigs; *śṛṇvanti*—hear; *milita-dṛśah*—closing their eyes; *vigata-anya-vācaḥ*—stopping all other sounds.

TRANSLATION

“My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Kṛṣṇa’s flute. Such birds and bees must be on the same level as great saints.”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.14). This statement was made by the gopis, who were lamenting in separation from Kṛṣṇa and studying how the inhabitants of Vṛndāvana were enjoying life like saintly persons.

TEXT 177

ଏତେହଲିନନ୍ତବ ଯଶୋହ ଥିଲ-ଲୋକତୀର୍ଥଃ
 ଗାୟନ୍ତ ଆଦିପୁରୁଷାଙ୍ଗପଥଃ ଭଜନ୍ତେ ।
 ପ୍ରାୟୋ ଅମ୍ବୀ ମୁନିଗଣା ଭବନୀଯମୁଖ୍ୟା ।
 ଗୃଢଂ ବନେହପି ନ ଜହତ୍ୟନଘାଞ୍ଚଦେବମ୍ ॥ ୧୭ ॥

ete 'linas tava yaśo 'khila-loka-tīrtham
 gāyanta ādi-puruṣānupatham bhajante
 prāyo ami muni-gaṇā bhavadiya-mukhyā
 gūḍham vane 'pi na jahaty anaghātma-daivam

SYNONYMS

ete—all these; alinah—bees; tava—Your; yaśah—reputation; akhila—all; loka-tīrtham—auspicious for the planets; gāyante—are singing; ādi-puruṣa—O original person; anupatham—along the path; bhajante—they are engaged in transcendental loving service; prāyah—almost; ami—these; muni-gaṇāḥ—great saintly persons; bhavadiya—in relation with You; mukhyāḥ—very advanced devotees; gūḍham—unknown; vane—in the forest; api—although; na—not; jahati—give up; anagha—O personality of transcendental goodness; ātma-daivam—their worshipable Deity.

TRANSLATION

“‘O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.15.6). Kṛṣṇa and Balarāma were just on the verge of boyhood and were entering the forest of Vṛndāvana when Kṛṣṇa began to offer prayers to please Balarāma.

TEXT 178

সরসি সারসহংসবিহঙ্গচার্ণগীতহৃতচেতস এত্য ।
 হরিমুপাসততে যতচিত্তাহন্ত মীলিতদৃশোধ্বতমোনাঃ ॥১১৮॥

sarasi sārasa-hariṣa-vihāṅgāś
 cāru-gīta-hṛta-cetasa etya
 harim upāsata te yata-cittā
 hanta mīlita-dṛśo dhṛta-maunāḥ

SYNONYMS

sarasi—in the water; sārasa—cranes; hariṣa—swans; vihāṅgāḥ—birds; cāru-gīta—by the melodious song of Kṛṣṇa's flute; hṛta-cetasah—devoid of material

consciousness; etya—coming near; *harim*—the Supreme Personality of Godhead; *upāsata*—worshiped; te—all of them; *yata-cittāḥ*—with full attention; *hanta*—alas; *milita-dṛṣṭāḥ*—closing their eyes; *dhṛta-maunāḥ*—completely silent.

TRANSLATION

“All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa’s flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.”

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.35.11). In the day, Kṛṣṇa went to the forest of Vṛndāvana, and at that time, the gopis, being morose due to separation from Him, were lamenting in this way.

TEXT 179

କିରାତହୁନାଙ୍ଗପୁଲିନ୍ଦପୁକ୍ଷଶ୍ଚ।
ଆଭୀରଶ୍ଵରା ଯବନାଃ ଖଶାଦୟଃ ।
ଯେହତେ ଚ ପାପା ସତ୍ୱାଗ୍ରମାଗ୍ରମଃ
ଶୁଧ୍ୟସ୍ତि ତୈସ୍ତ ପ୍ରଭବିଷ୍ଣବେ ନମଃ ॥ ୧୭୯ ॥

*kirāta-hūnāñdhra-pulinda-pukkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

SYNOMYMS

kirāta—the aborigines named Kirātas; *hūna*—the Hūnas; *āñdhra*—Āndhras; *pulinda*—Pulindas; *pukkaśāḥ*—Pukkaśas; *ābhīra*—Ābhīras; *śumbhāḥ*—Śumbhas; *yavanāḥ*—persons who do not follow the Vedic injunctions and who eat cow's flesh; *khaśā-ādayaḥ*—Khaśas and others; *ye*—those who; *anye*—similar others; *ca*—also; *pāpāḥ*—sinful persons; *yat*—of the Supreme Personality of Godhead; *upāśraya*—of the devotees; *āśrayāḥ*—taking shelter; *śudhyanti*—become purified; *tasmai*—unto Him, Lord Viṣṇu, because of whom they become purified; *prabhaviṣṇave*—to Lord Viṣṇu, the most powerful; *namaḥ*—respectful obeisances.

TRANSLATION

“Kirāta, Hūna, Āndhra, Pulinda, Pukkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by

taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (2.4.18). This verse was spoken by Śukadeva Gosvāmī when Parīkṣit Mahārāja asked him for a description of the creation. While offering obeisances to the Supreme Personality of Godhead, Śukadeva Gosvāmī described the unlimited potencies of Lord Viṣṇu, who can purify the lowborn creatures mentioned herein.

TEXT 180

କିଂବା 'ଧୃତି'-ଶବ୍ଦେ ନିଜପୂର୍ଣ୍ଣତାଦି-ଜ୍ଞାନ କୟ ।
ଦୁଃଖାଭାବେ ଉତ୍ତମପ୍ରାପ୍ତ୍ୟ ମହାପୂର୍ଣ୍ଣ ହୟ ॥ ୧୮୦ ॥

*kirinā 'dhṛti'-śabde nija-pūrṇatādī-jñāna kaya
duḥkhābhāve uttama-prāptye mahā-pūrṇa haya*

SYNOMYMS

kirinā—or; *dhṛti*—*dhṛti*; *śabde*—by this word; *nija*—own; *pūrṇatā-ādi*—perfection and so on; *jñāna*—knowledge; *kaya*—says; *duḥkha-abhāve*—in the absence of all material miseries; *uttama*—the best; *prāptye*—by obtaining; *mahā-pūrṇa haya*—becomes perfectly perfect.

TRANSLATION

"The word *dhṛti* is also used when one is fully perfect in knowledge. When due to having obtained the lotus feet of the Supreme Personality of Godhead, he has no material miseries, he attains *mahā-pūrṇa*, the highest level of perfection."

TEXT 181

ଧୃତି: ଶାଁ ପୂର୍ଣ୍ଣତା ଜ୍ଞାନ-ଦୁଃଖାଭାବୋତ୍ତମାପ୍ରିଭି: ।
ଅଥାଗ୍ନାତୀତ-ନଷ୍ଟାର୍ଥାନଭିମଂଶୋଚନାଦିକ୍ରମ ॥ ୧୮୧ ॥

*dhṛtih syāt pūrṇatā jñāna-
duḥkhābhāvottamāptibhiḥ
aprāptātita-naṣṭārthā-
nabhisaṁśocanādikṛt*

SYNOMYMS

dhṛtih—endurance; *syāt*—may become; *pūrṇatā*—fullness; *jñāna*—knowledge of the Supreme Personality of Godhead; *duḥkha-abhāva*—the absence of misery;

uttama-āptibhiḥ—by attainment of the highest platform of perfection; *aprāpta*—not obtained; *atīta*—gone; *naṣṭa*—destroyed; *artha*—object, goal; *anabhisamśocana*—absence of lamentation; *ādi*—and so on; *kṛt*—doing.

TRANSLATION

“ ‘Dhṛti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness.’

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.4.144).

TEXT 182

কৃষ্ণভক্ত— দুঃখহীন, বাঞ্ছান্তরহীন ।
কৃষ্ণপ্রেমসেবা-পূর্ণানন্দ-প্রবীণ ॥ ১৮২ ॥

kṛṣṇa-bhakta—*duḥkha-hīna*, *vāñchāntara-hīna*
kṛṣṇa-prema-sevā-pūrṇānanda-pravīṇa

SYNOMYS

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *duḥkha-hīna*—not under miserable material conditions; *vāñchā-antara-hīna*—he has no other desire than to serve Kṛṣṇa; *kṛṣṇa-prema*—love of Kṛṣṇa; *sevā*—service; *pūrṇā-ānanda*—full in transcendental bliss; *pravīṇa*—and very expert or experienced in all subject matters.

TRANSLATION

“A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa. He is experienced and advanced. He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service fully protected.

TEXT 183

মৎসেবয়া প্রতীতঃ তে সালোক্যাদি-চতুষ্টয়ম् ।
নেচ্ছন্তি সেবয়া পূর্ণাঃ কুতোহঙ্গৎ কালবিপ্লুতম্ ॥ ১৮৩ ॥

mat-sevayā pratītarin te
sālokyaḍi-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*—the four kinds of; *na icchanti*—do not desire; *sevayā*—by service; *pūrṇāḥ*—complete; *kutah*—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 is a quotation from *Śrimad-Bhāgavatam* (9.4.67).

TEXT 184

হৃষীকেশে হৃষীকাণি যস্য দৈর্ঘ্যগতানি হি ।
স এব দৈর্ঘ্যমাপ্নোতি সংসারে জীবচঞ্চলে ॥ ১৮৪ ॥

*hrṣikeśe hrṣikāṇi
yasya sthairya-gatāni hi
sa eva dhairyam āpnoti
sarṣāre jīva-cañcale*

SYNONYMS

hrṣikeśe—to the master of the senses; *hrṣikāṇi*—all the senses; *yasya*—whose; *sthairyam*—fixed; *hi*—certainly; *sah*—that person; *eva*—of course; *dhairyam āpnoti*—attains the position of *dhairyam*, endurance; *sarṣāre*—in the material world; *jīva-cañcale*—where everyone is disturbed.

TRANSLATION

“In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.”

TEXT 185

‘চ’—অবধারণে, ইহা ‘অপি’—সমুচ্ছয়ে ।
শ্বতিগন্ত হওগা ভজে পঞ্জি-গুর্থ-চয়ে ॥ ১৮৫ ॥

'ca'—avadhāraṇe, ihā 'api'—samuccaye
dhṛtimanta hañā bhaje pakṣi-mūrkha-caye

SYNOMYS

ca—the word ca; avadhāraṇe—in emphasis; ihā—here; api—the word api; samuccaye—in the sense of an aggregate; dhṛtimanta—fully saturated; hañā—becoming; bhaje—worship; pakṣi-mūrkha-caye—dull creatures like the birds, the most foolish.

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. It is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Kṛṣṇa's devotional service.

TEXT 186

'আত্মা'-শব্দে 'বুদ্ধি' কহে বুদ্ধিবিশেষ।
সামান্যবুদ্ধিযুক্ত যত জীব অবশেষ ॥ ১৮৬ ॥

'ātmā'-śabde 'buddhi' kahe buddhi-višeṣa
sāmānya-buddhi-yukta yata jīva avašeṣa

SYNOMYS

ātmā-śabde—by the word ātmā; buddhi—intelligence; kahe—it is said; budhī-višeṣa—a particular type of intelligence; sāmānya-buddhi-yukta—endowed with common intelligence; yata—all; jīva—living entities; avašeṣa—the rest.

TRANSLATION

"The word ātmā is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

TEXT 187

বুদ্ধ্যে রামে আত্মারাম—দ্বুই ত' প্রকার।
'পণ্ডিত' মুনিগণ, নির্গ্ৰান্থা 'মূর্খ' আৱ ॥ ১৮৭ ॥

buddhye rame ātmārāma —dui ta' prakāra
'pañdita' muni-gaṇa, nirgrantha 'mūrkha' āra

SYNONYMS

buddhye—in intelligence; *rame*—who enjoys; *ātmārāma*—is *ātmārāma*; *dui ta' prakāra*—two varieties; *pandita*—learned; *muni-gaṇa*—philosophers; *nir-grantha*—without education; *mūrkha*—foolish; *āra*—also.

TRANSLATION

“Everyone has some kind of intelligence, and one who utilizes his intelligence is called *ātmārāma*. There are two types of *ātmārāma*. One is a learned scholar and a philosopher, and the other is an uneducated, illiterate and foolish person.

TEXT 188

**কৃষ্ণপায় সাধুসঙ্গে রতি-বুদ্ধি পায় ।
সব ছাড়ি’ শুদ্ধভক্তি করে কৃষ্ণপায় ॥ ১৮৮ ॥**

*kṛṣṇa-kṛpāya sādhu-saṅge rati-buddhi pāya
saba chāḍi’ śuddha-bhakti kare kṛṣṇa-pāya*

SYNONYMS

kṛṣṇa-kṛpāya—by the mercy of Kṛṣṇa; *sādhu-saṅge*—in the association of devotees; *rati-buddhi*—devotional attraction and intelligence; *pāya*—one obtains; *saba chāḍi’*—giving up everything; *śuddha-bhakti*—pure devotional service; *kare*—performs; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa.

TRANSLATION

“By the mercy of Kṛṣṇa and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Kṛṣṇa and His pure devotees.

TEXT 189

**অহং সর্বস্যা প্রভবো মন্ত: সর্বং প্রবর্ততে ।
ইতি মন্ত্বা ভজত্বে মাং বুধা ভাবসমর্পিতাঃ ॥ ১৮৯ ॥**

*aharṇi sarvasya prabhavo
mattaḥ sarvarin pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ*

SYNONYMS

aham—I, Lord Kṛṣṇa; sarvasya—of everyone; prabhavaḥ—the original source; mattaḥ—from Me; sarvam—everything; pravartate—emanates; iti—thus; matvā—understanding; bhajante—they engage in devotional service; mām—to Me; budhāḥ—those who are learned; bhāva-samanvitāḥ—with love and devotion.

TRANSLATION

“I [Kṛṣṇa] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.”

PURPORT

This is a quotation from *Bhagavad-gītā* (10.8).

TEXT 190

তে বৈ বিদন্ত্যতিতরন্তি চ দেবমায়াঃ
 স্ত্রীশূদ্ৰহুনশ্ববৱা অপি পাপজীবাঃ।
 যদগ্নুতক্রমপরায়ণ-শীল-শিক্ষা-
 স্তির্থগ্রন্থা অপি কিমু শ্রুতধাৰণা যে ॥ ১৯০ ॥

*te vai vidanty atitaranti ca deva-māyāṁ
 stri-śūdra-hūna-śabarā api pāpa-jivāḥ
 yadi adbhuta-krama-parāyaṇa-śīla-śikṣās
 tiryag-janāḥ api kimū śruta-dhāraṇā ye*

SYNONYMS

te—all of them; vai—certainly; vidanti—understand; atitaranti—cross over; ca—also; deva-māyām—the influence of the external illusory energy; stri—women; śūdra—fourth-class men; hūna—uncivilized hill tribes; śabarāḥ—and hunters; api—even; pāpa-jivāḥ—sinful creatures; yadi—if; adbhuta-krama—of the performer of wonderful activities; parāyaṇa—of the devotees; śīla-śikṣāḥ—characteristics and education; tiryak-janāḥ—birds and beasts; api—even; kimū—what to speak of; śruta-dhāraṇāḥ ye—persons advanced in the education of Vedic knowledge.

TRANSLATION

“Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the ser-

vice of the Supreme Personality of Godhead—who acts very wonderfully—and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.7.46). Lord Brahmā said this when speaking to his disciple Nārada about the wonderful characteristics of Lord Viṣṇu. Simply by chanting the glories of Lord Viṣṇu, one can cross the ocean of nescience, even though one may be lowborn.

TEXT 191

বিচার করিয়া যবে ভজে কৃষ্ণ-পায়।
সেই বুদ্ধি দেন তারে, যাতে কৃষ্ণ পায় ॥ ১৯১ ॥

*vicāra kariyā yabe bhaje kṛṣṇa-pāya
sei buddhi dena tāre, yāte kṛṣṇa pāya*

SYNONYMS

vicāra—consideration; *kariyā*—doing; *yabe*—when; *bhaje*—one worships; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa; *sei buddhi*—that intelligence; *dena*—gives; *tāre*—to him; *yāte*—by which; *kṛṣṇa pāya*—one gets the shelter of the lotus feet of Kṛṣṇa.

TRANSLATION

“Considering all these points, when one engages in the service of Kṛṣṇa’s lotus feet, Kṛṣṇa gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

TEXT 192

তেষাং সতত্যুক্তানাং ভজতাঃ প্রীতিপূর্বকম् ।
দদামি বুদ্ধিযোগং তং যেন মাম্পর্যান্তি তে ॥ ১৯২ ॥

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogam tarāṁ
yena mām upayānti te*

SYNONYMS

teṣām—to them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *priti-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 is a quotation from *Bhagavad-gītā* (10.10).

TEXT 193

**সৎসন্ধ, কৃষ্ণসেবা, ভাগবত, নাম।
ত্রজে বাস,—এই পঞ্চ সাধন প্রধান ॥ ১৯৩ ॥**

*sat-saṅga, kṛṣṇa-sevā, bhāgavata, nāma
vraje vāsa,—ei pañca sādhana pradhāna*

SYNONYMS

sat-saṅga—association with devotees; *kṛṣṇa-sevā*—engagement in the service of Kṛṣṇa; *bhāgavata*—devotees and the book known as *Śrimad-Bhāgavatam*; *nāma*—the chanting of the holy name; *vraje vāsa*—residence in Vṛndāvana or Mathurā; *ei*—these; *pañca*—five; *sādhana pradhāna*—the chief processes of devotion.

TRANSLATION

“To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Kṛṣṇa, the reading of Śrimad-Bhāgavatam, the chanting of the holy names and residence at Vṛndāvana or Mathurā.”

TEXT 194

**এই-পঞ্চ-গধেয় এক ‘স্বল্প’ যদি হয়।
স্ববুদ্ধি জনের হয় কৃষ্ণপ্রেমোদয় ॥ ১৯৪ ॥**

*ei-pañca-madhye eka ‘svalpa’ yadi haya
subuddhi janera haya kṛṣṇa-premodaya*

SYNOMYS

ei—these; *pañca-madhye*—out of the five; *eka*—of only one; *svalpa*—a small quantity; *yadi*—if; *haya*—there is; *su-buddhi*—intelligent; *janera*—of the person; *haya*—there is; *kṛṣṇa-prema-udaya*—awakening of dormant love for Kṛṣṇa.

TRANSLATION

“One’s dormant love for Kṛṣṇa gradually awakens if one is a little advanced in one of these five items and is intelligent.

TEXT 195

হৃক্ষাস্তুতবীর্যেহশ্চিন্মাদ্বেহস্তু পঞ্চকে ।
যত্র স্বল্লোহপি সম্বন্ধঃ সদ্বিযাং ভাবজননে ॥ ১৯৫ ॥

*durūha*adbhuta-viryē 'smi
śraddhā dūre 'stu pañcake
yatra svalpo 'pi sambandhah
saddhiyāṁ bhāva-janmane

SYNOMYS

durūha—difficult to be reconciled; *adbhuta*—wonderful; *viryē*—in the power; *asmin*—in this; *śraddhā*—faith; *dūre*—far away; *astu*—let it be; *pañcake*—in the above-mentioned five principles; *yatra*—in which; *svalpah*—a little; *api*—even; *sambandhah*—connection; *sat-dhiyām*—of those who are intelligent and offenseless; *bhāva-janmane*—to awaken one’s dormant love for Kṛṣṇa.

TRANSLATION

“The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.”

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (1.2.238).

TEXT 196

উদার মহতী যাঁর সর্বোত্তমা বুদ্ধি ।
নানা কামে ভজে, তবু পায় ভক্তিসিদ্ধি ॥ ১৯৬ ॥

udāra mahatī yānra sarvottamā buddhi
nānā kāme bhaje, tabu pāya bhakti-siddhi

SYNONYMS

udāra—liberal; *mahati*—great; *yāñra*—whose; *sva-uttamā*—first-class; *budhi*—intelligence; *nānā*—various; *kāme*—with desires; *bhaje*—engages in devotional service; *tabu*—still; *pāya*—gets; *bhakti-siddhi*—perfection in devotional service.

TRANSLATION

“If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.”

TEXT 197

অকামঃ সর্বকামে। বা মোক্ষকাম উদারধীঃ ।
তীব্রেণ ভক্তিযোগেন যজেত পুরুষং পরম ॥ ১৯৭ ॥

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
tivreṇa bhakti-yogena
yajeta puruṣam param*

SYNONYMS

akāmaḥ—without material desires; *sarva-kāmaḥ*—full of all material desires; *vā*—or; *mokṣa-kāmaḥ*—desiring liberation; *udāra-dhiḥ*—sincere and advanced in devotional service; *tivreṇa*—firm; *bhakti-yogena*—by the practice of *bhakti-yoga*; *yajeta*—should worship; *puruṣam param*—the Supreme Personality of Godhead.

TRANSLATION

“Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.3.10).

TEXT 198

ভক্তি-প্রভাব,—সেই কাম ছাড়াওঁ।
কুঝপদে ভক্তি করায় গুণে আকর্ষিয়া ॥ ১৯৮ ॥

*bhakti-prabhāva,—sei kāma chāḍāñā
krṣṇa-pade bhakti karāya guṇe ākarṣiyā*

SYNONYMS

bhakti-prabhāva—the influence of devotional service; *sei*—that; *kāma*—material desire; *chāḍāñā*—causing to give up; *krṣṇa-pade*—unto the lotus feet of Kṛṣṇa; *bhakti karāya*—engages in devotional service; *guṇe*—by transcendental qualities; *ākarṣiyā*—attracting.

TRANSLATION

“Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Kṛṣṇa. All this is brought about by attraction for the transcendental qualities of the Lord.

TEXT 199

সত্যং দিশত্যথিতমথিতে। নৃণাঃ
নেবার্থদো ষৎ পুনরথিতা যতঃ।
স্বযং বিধত্তে ভজতামনিছ্ছতঃ-
মিছ্ছঃ-পিধানঃ নিজপাদপল্লবম্ ॥ ১৯৯ ॥

satyam diśati arthitam arthito nṛṇām
naivārthado yat punar arthitā yataḥ
svayam vidhatte bhajatām anicchatām
icchā-pidhānam nija-pāda-pallavam

SYNONYMS

satyam—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitah*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-dah*—giving desired things; *yat*—which; *punah*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

TRANSLATION

“Whenever Kṛṣṇa is requested to fulfill one’s desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord’s service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.”

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.19.26).

TEXT 200

‘ଆୟା’-ଶବ୍ଦେ ‘ସ୍ଵଭାବ’ କହେ, ତାତେ ଯେହି ରମେ ।
ଆୟାରାମ ଜୀବ ସତ ସ୍ଥାବର-ଜନ୍ମେ ॥ ୨୦୦ ॥

*‘ātmā’-śabde ‘svabhāva’ kahe, tātē yei rame
ātmārāma jīva yata sthāvara-jan̄game*

SYNONYMS

ātmā-śabde—by the word ātmā; svabhāva—nature; kahe—is sometimes said; tātē—in that; yei rame—one who takes pleasure; ātmārāma—called ātmārāma; jīva—the living entities; yata—all of them; sthāvara-jan̄game—the moving and nonmoving.

TRANSLATION

“Another meaning of the word ātmā is ‘one’s characteristic nature.’ Whoever enjoys his particular type of nature is called ātmārāma. Therefore, all living entities—be they moving or nonmoving—are also called ātmārāma.

TEXT 201

ଜୀବେର ସ୍ଵଭାବ—କୃଷ୍ଣ-‘ଦାସ’-ଅଭିମାନ ।
ଦେହେ ଆୟା-ଜାନେ ଆଚ୍ଛାଦିତ ଗେହେ ‘ଜାନ’ ॥ ୨୦୧ ॥

*jīvera svabhāva—kṛṣṇa-‘dāsa’-abhimāna
dehe ātmā-jñāne ācchādita sei ‘jñāna’*

SYNONYMS

jīvera svabhāva—the original characteristic of all living entities; *kṛṣṇa-dāsa*—servant of Kṛṣṇa; *abhimāna*—the conception; *dehe*—in the material body; *ātmā-jñāne*—by the conception of the self; *ācchādita*—covered; *sei jñāna*—that original consciousness.

TRANSLATION

“The original nature of every living entity is to consider himself the eternal servant of Kṛṣṇa. However, under the influence of māyā, he thinks himself to be the body, and thus his original consciousness is covered.

TEXT 202

ଚ-ଶବ୍ଦେ ‘ଏବ’, ‘ଅପି’-ଶବ୍ଦ ସମୁଚ୍ଚଯେ ।
 ‘ଆଆରାମା ଏବ’ ହଣ୍ଡା ଶ୍ରୀକୃଷ୍ଣ ଭଜୟେ ॥ ୨୦୨ ॥

*ca-śabde 'eva', 'api'-śabda samuccaye
 'ātmārāmā eva' hañā śrī-kṛṣṇa bhajaye*

SYNONYMS

ca-śabde—by the word *ca*; *eva*—the word *eva*; *api-śabda*—the word *api*; *samuccaye*—in the sense of aggregation; *ātmārāmāḥ eva*—all the *ātmāras* (all kinds of living entities); *hañā*—being; *śrī-kṛṣṇa bhajaye*—become engaged in the service of Lord Kṛṣṇa.

TRANSLATION

“In that case, by the word *ca*, the word *eva* is meant. The word *api* can be taken in the sense of aggregation. Thus the verse would read *ātmārāmā eva*; that is, ‘even all kinds of living beings worship Kṛṣṇa.’”

PURPORT

It is here mentioned that every living entity is *ātmārāma*. Temporarily covered by the influence of *māyā*, the living entity serves his senses, which are represented as *kāma-krodha-lobha-moha-mada-mātsarya*. In the material condition, all living entities are engaged in sense gratification, but when they associate with devotees who follow the regulative principles, they become purified and awakened to their original consciousness. They then attempt to satisfy the senses of Lord Kṛṣṇa and engage in His devotional service.

TEXT 203

ଏଇ ଜୀବ—ସନକାଦି ସବ ମୁନିଜନ ।
 ‘ନିର୍ଗର୍ଥ’—ଧୂର୍ତ୍ତ, ନୀଚ, ସ୍ଥାବର-ପଶୁଗଣ ॥ ୨୦୩ ॥

*ei jīva—sanakādi saba muni-jana
 'nirgrantha'—mūrkha, nīca, sthāvara-paśu-gaṇa*

SYNONYMS

ei jīva—these living entities; *sanaka-ādi saba muni-jana*—all the great personalities, such as Sanaka and Sanātana; *nirgrantha*—down to the illiterate; *mūrkha*—foolish person; *nīca*—lowborn; *sthāvara*—the trees and plants; *paśu-gaṇa*—the beasts and birds.

TRANSLATION

“Living entities include great personalities like the four Kumāras, low-class foolish people, trees, plants, birds and beasts.

TEXT 204

ব্যাস-শুক-সনকাদির প্রসিদ্ধ ভজন ।
‘নির্গ্ৰন্থ’ স্থাবৰাদির শুন বিবরণ ॥ ২০৪ ॥

*vyāsa-śuka-sanakādīra prasiddha bhajana
'nirgrantha' sthāvarādīra śuna vivaraṇa*

SYNOMYS

vyāsa—of Vyāsadeva; *śuka*—of Śukadeva Gosvāmī; *sanaka-ādīra*—of the four Kumāras; *prasiddha bhajana*—the devotional service is celebrated; *nirgrantha*—foolish, uneducated; *sthāvara-ādīra*—of the immovable elements; *śuna vivaraṇa*—hear the description.

TRANSLATION

“The devotional service of Vyāsa, Śuka and the four Kumāras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord’s devotional service.

TEXT 205

কৃষ্ণকৃপাদি-হেতু হৈতে সবার উদয় ।
কৃষ্ণগুণাকৃষ্ট হঞ্চা তাঁহারে ভজয় ॥ ২০৫ ॥

*kṛṣṇa-kṛpādi-hetu haite sabāra udaya
kṛṣṇa-guṇākṛṣṭa hañā tāñhāre bhajaya*

SYNOMYS

kṛṣṇa-kṛpā-ādi-hetu—the reason of Kṛṣṇa’s mercy; *haite*—from; *sabāra udaya*—anyone becomes a devotee; *kṛṣṇa-guṇā-ākṛṣṭa hañā*—being attracted by the transcendental qualities of Kṛṣṇa; *tāñhāre*—Him; *bhajaya*—worship.

TRANSLATION

“Everyone is eligible to receive Kṛṣṇa’s mercy—including Vyāsadeva, the four Kumāras, Śukadeva Gosvāmī, lowborn creatures, trees, plants and beasts. By Kṛṣṇa’s mercy they are elevated and engaged in His service.

PURPORT

This is also confirmed in *Bhagavad-gītā* wherein the Lord says:

*māṁ hi pārtha vyapāśritya
 ye 'pi syuḥ pāpa-yonayah
 striyo vaiśyās tathā śūdrās
 te 'pi yānti parāṁ gatim*

"O son of Prthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination." (9.32)

Everyone is eligible to become Kṛṣṇa's devotee. One simply has to be trained according to the approved process. It is the work of Kṛṣṇa's confidential devotees to turn everyone into a Kṛṣṇa *bhakta*. If the confidential devotees do not take up the task of elevating everyone to Kṛṣṇa consciousness, then who will do it? Those who claim to be devotees but do not engage in Kṛṣṇa's service to elevate all living creatures to Kṛṣṇa consciousness are to be considered *kaniṣṭha-adhikāris* (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Kṛṣṇa consciousness all over the world. Those who are active in the Kṛṣṇa consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (*uttama-adhikāris*) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

TEXT 206

धन्येयमत्तु धरणी त्रृण-वीकृदस्तु-
 पादस्पृशोऽद्भुताः करजाभिमृष्टाः ।
 नग्नोहस्रयः खगमृगाः सदयावलोकै-
 र्गोप्योऽस्तुरेण भुजयोरपि यस्पृहा श्रीः ॥ २०६ ॥

*dhanyeyam adya dharanī tṛṇa-virudhas tvat-
 pāda-sprśo druma-latāḥ karajābhimṛṣṭāḥ
 nadyo 'drayāḥ khaga-mrgāḥ sadayāvalokair
 gopyo 'ntareṇa bhujayor api yat-spṛhā śrīḥ*

SYNONYMS

dhanyā—glorified; *iyan*—this; *adya*—today; *dharanī*—the surface of the globe; *tṛṇa-virudhaḥ*—the grass and herbs; *tvat*—Your; *pāda-sprśaḥ*—from the

touch of the lotus feet; *druma-latāḥ*—the creepers and trees; *karaja-abhimṛṣṭāḥ*—touched by Your nails; *nadyāḥ*—the rivers; *adrayāḥ*—the hills; *khaga-mrgāḥ*—the birds and forest animals; *sadaya-avalokaiḥ*—because of Your merciful glances; *gopyāḥ*—the gopis, the damsels of Vraja; *antareṇa*—by the region between; *bhujayoh*—Your two arms; *api*—also; *yat*—for which; *śrīḥā*—desirous; *śrīḥ*—the goddess of fortune.

TRANSLATION

“This land Vṛndāvana [Vrajabhūmi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopis have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.”

PURPORT

This verse from Śrimad-Bhāgavatam (10.15.8) is spoken by Lord Kṛṣṇa to Śrī Balarāma.

TEXT 207

গাঁ গোপাকৈরম্ববনং নয়তোঁরদাৰ-
বেণুস্বনৈঃ কলপদৈস্তমৃত্যু সথ্যঃ ।
অশ্পন্দনং গতিমত্তাং পুলকস্তুণাং
নির্ধোগপাশকৃতলক্ষণযোবিচিত্রম् ॥ ২০৭ ॥

*gā gopakair anuvanarān nayator udāra-
venu-svanaiḥ kala-padais tanu-bhṛtsu sakhyāḥ
aspandanārān gatimatārān pulakas taruṇārān
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

SYNOMYMS

gāḥ—the cows; *gopakaiḥ*—with the cowherd boys; *anuvanam*—to each forest; *nayatoh*—leading; *udāra*—very liberal; *venu-svanaiḥ*—by the vibrations of the flutes; *kala-padaih*—having sweet tones; *tanu-bhṛtsu*—among the living entities; *sakhyāḥ*—O friends; *aspandanam*—the lack of movement; *gatimatām*—of those living entities that can move; *pulakah*—the ecstatic jubilation; *taruṇām*—of the otherwise nonmoving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-lakṣaṇayoh*—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitram*—wonderful.

TRANSLATION

“ ‘My dear friend, both Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and non-moving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.19). All the gopīs were very attracted to Kṛṣṇa when they saw Him wandering in the forest with Baladeva. They thus praised the Lord’s activities.

TEXT 208

বনলতাস্তুরব আঘানি বিষুং
 ব্যাঞ্জয়ন্ত্য ইব পুষ্পফলাদ্যাঃ ।
 অণতভারবিটপা মধুধারাঃ
 প্রেমহষ্টতনবো বৃষং শ্ম ॥ ২০৮ ॥

vana-latāḥ tarava ātmāni viṣṇurū
 vyāñjayantya iva puṣpa-phalādhyāḥ
 pranata-bhāra-viṭapā madhu-dhārāḥ
 prema-hṛṣṭa-tanavo vavṛṣuh sma

SYNOMYMS

vana-latāḥ—the herbs and plants; *taravaḥ*—the trees; *ātmāni*—in the Supreme Soul; *viṣṇum*—the Supreme Personality of Godhead; *vyāñjayantyāḥ*—manifesting; *iva*—like; *puṣpa-phala-ādhyāḥ*—filled with luxuriant fruits and flowers; *pranata-bhāra*—bowed down because of loads; *viṭapāḥ*—the trees; *madhu-dhārāḥ*—showers; *prema-hṛṣṭa*—inspired by love of Godhead; *tanavaḥ*—whose bodies; *vavṛṣuh*—constantly rained; *sma*—certainly.

TRANSLATION

“ ‘The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.’

PURPORT

This verse is from Śrimad-Bhāgavatam (10.35.9).

TEXT 209

କିରାତହୁନାଙ୍କ-ପୁଲିନ୍ଦ ପୁକ୍ଷା।
ଆଭୀରଶୁନ୍ଧା ସବନାଃ ଖମାଦୟଃ ।
ଯେହତେ ଚ ପାପା ଯଦୁପାଶ୍ୟାଶ୍ୟାଃ
ଶୁଧ୍ୟାନ୍ତି ତତ୍ତ୍ଵେ ପ୍ରଭବିଷ୍ଣବେ ନମଃ ॥ ୨୦୯ ॥

*kirāta-hūnāndhra-pulinda-pukkaśā
ābhīra-śumbhā yavanāḥ khaśādayah
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namah*

SYNONYMS

kirāta—the aborigines named Kirātas; *hūna*—the Hūnas; *āndhra*—Āndhras; *pulinda*—Pulindas; *pukkaśāḥ*—Pukkas; *ābhīra*—Ābhīras; *śumbhāḥ*—Śumbhas; *yavanāḥ*—persons who do not follow the Vedic injunctions and who eat cow's flesh; *khaśā-ādayah*—Khaśas and others; *ye*—those who; *anye*—similar others; *ca*—also; *pāpāḥ*—sinful persons; *yat*—of the Supreme Personality of Godhead; *upāśraya*—of the devotees; *āśrayāḥ*—taking shelter; *śudhyanti*—become purified; *tasmai*—unto Him, Lord Viṣṇu, because of whom they become purified; *prabhaviṣṇave*—to Lord Viṣṇu, the most powerful; *namah*—respectful obeisances.

TRANSLATION

“‘Kirāta, Hūna, Āndhra, Pulinda, Pukkaśā, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.’

TEXT 210

ଆଗେ ‘ତେର’ ଅର୍ଥ କରିଲୁଣ୍ଠିବା, ଆର ‘ଛାୟ’ ଏହି ।
ଉନବିଂଶତି ଅର୍ଥ ହଇଲ ମିଳି’ ଏହି ଦୁଇ ॥ ୨୧୦ ॥

*āge 'terā' artha kariluṇṭhi, āra 'chaya' ei
ūnavirñśati artha ha-ila mili' ei dui*

SYNOMYS

āge—previously; tera—thirteen; artha—meanings; kariluṇ—I have done; āra—another; chaya—six; ei—this; ūnaviṁśati—altogether nineteen; artha—meanings; ha-ila—there were; mili’—including; ei dui—these two.

TRANSLATION

“I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

PURPORT

The six different meanings are (1) mental speculators (vide verse 165), (2) those engaged in different types of endeavor (vide verse 168), (3) those who are patient and sober (vide verse 174), (4) those who are intelligent and learned scholars (vide verse 187), (5) those who are intelligent but illiterate and foolish (vide verse 187), and (6) those who are conscious of eternal servitorship to Kṛṣṇa (vide verse 201).

TEXT 211

এই উনিশ অর্থ করিলু, আগে শুন আর।
 ‘আা’-শব্দে ‘দেহ’ কহে,—চারি অর্থ তার ॥ ২১১ ॥

ei ūniśa artha karilu, āge śuna āra
 ‘ātma’-śabde ‘dēha’ kahe,—cāri artha tāra

SYNOMYS

ei—these; ūniśa—nineteen; artha—meanings; karilu—I have done; āge—ahead; śuna—hear; āra—more; ātma-śabde—by the word ātma; deha—the body; kahe—is understood; cāri artha—four meanings; tāra—of that.

TRANSLATION

“I have already explained nineteen different meanings. Now please hear further meanings. The word ātma also refers to the body, and this can be taken in four ways.

PURPORT

The four divisions are (1) aupādika-brāhma-deha, the material body considered as Brahman with designations (vide verse 212), (2) karma-niṣṭha yājñikera karma-deha, the body engaged in ritualistic ceremonies of the Vedic injunctions (vide verse 214), (3) tapo-deha, the body engaged in austerities and penances

(vide verse 216), and (4) *sarva-kāma-deha*, the body engaged for the satisfaction of all kinds of material desires (vide verse 218).

TEXT 212

দেহারামী দেহে ভজে ‘দেহোপাধি ব্রহ্ম’।
সৎসন্ধে সেহ করে কৃষ্ণের ভজন ॥ ২১২ ॥

*dehārāmī dehe bhaje 'dehopādhi brahma'
sat-saṅge seha kare kṛṣṇera bhajana*

SYNOMYS

dehārāmī—persons who have accepted this body as the self and are interested only in sense gratification; *dehe*—in the body; *bhaje*—worships; *deha-upādhi brahma*—Brahman having the body as a designation; *sat-saṅge*—in the association of devotees; *seha*—such a person; *kare*—does; *kṛṣṇera bhajana*—service to Lord Kṛṣṇa.

TRANSLATION

“One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Kṛṣṇa.

TEXT 213

উদরমুপাসতে য ঋষিবর্ত্তস্ত কৃপদৃশঃ
পরিসরপদ্ধতিং হৃদয়মারণযো দহরমু।
তত উদগাদনস্ত তব ধাম শিরঃ পরমঃ
পুনরিহ যৎ সমেত্য ন পতিষ্ঠি কৃতান্তমুথে ॥ ২১৩ ॥

*udaram upāsate ya ṛṣi-varṭmasu kūrpa-dṛśāḥ
parisara-paddhatim hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śirah paramarī
punar iha yat sametya na patanti kṛtānta-mukhe*

SYNOMYS

udaram—the abdomen; *upāsate*—worship; *ye*—those who; *ṛṣi-varṭmasu*—on the path marked out by the great saintly persons; *kūrpa-dṛśāḥ*—whose vision is grossly situated in the bodily conception of life; *parisara-paddhatim*—from which the system of the arteries comes; *hṛdayam*—the heart; *āruṇayah*—saintly

persons headed by Āruṇa Ṛṣi; *daharam*—the sky within the heart, the subtle conception of the Supersoul within the heart; *tataḥ*—from that; *udagāt*—went up; *ananta*—O unlimited one; *tava*—Your; *dhāma*—place; *śirah*—the top of the head; *paramam*—supreme; *punah*—again; *iha*—in this material world; *yat*—which; *sametya*—having achieved; *na*—not; *patanti*—fall down; *kṛta-anta-mukhe*—in the repetition of birth and death.

TRANSLATION

“Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called śārṅk, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O, unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.87.18).

TEXT 214

দেহারামী কর্মনিষ্ঠ—যাজ্ঞিকাদি জন ।
সৎসঙ্গে ‘কর্ম’ ত্যজি’ করয় ভজন ॥ ২১৪ ॥

*dehārāmī karma-niṣṭha—yājñikādi jana
sat-saṅge ‘karma’ tyaji’ karaya bhajana*

SYNONYMS

dehārāmī—those in the bodily concept of life; *karma-niṣṭha*—attracted to fruitive activities; *yājñika-ādi jana*—persons who perform ritualistic ceremonies for a better standard of life; *sat-saṅge*—in contact with devotees; *karma tyaji’*—giving up such fruitive activities; *karaya bhajana*—engages in the devotional service of the Lord.

TRANSLATION

“Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajñas and ritualistic ceremonies are also considered in the same category. However, when they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

TEXT 215

কর্মণ্যশ্চিন্নাখাসে ধূমধূম্রাত্মনাং ভবান् ।
আপায়তি গোবিন্দপদমসবং মধু ॥ ২১৫ ॥

*karmaṇy asminn anāśvāse
dhūma-dhūmrātmanāṁ bhavān
āpāyayati govinda-
pāda-padma-āsavam madhu*

SYNOMYMS

karmaṇi—in fruitive activity; *asmin*—in this; *anāśvāse*—although not positive in result; *dhūma-dhūmra-ātmanām*—whose bodies are simply becoming blackish because of smoke; *bhavān*—you; *āpāyayati*—give a chance to drink; *govinda-pāda-padma-āsavam*—the nectarean beverage flowing from the lotus feet of Govinda; *madhu*—sweet.

TRANSLATION

“We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.”

PURPORT

This verse from Śrimad-Bhāgavatam (1.18.12) was spoken to Sūta Gosvāmī at the meeting of great sages at Naimiṣāraṇya. The great sages were headed by Śaunaka, and Sūta Gosvāmī spoke of the glorious activities of the Supreme Personality of Godhead at that meeting. At that time, all the ṛṣis assembled there neglected to complete the ritualistic ceremonies because there was no positive assurance of the results. All the performers were coated with black ash due to the large amount of smoke coming from the fire.

TEXT 216

‘তপস্থী’ প্রভৃতি যত দেহারাগ্রী হয় ।
সাধুসঙ্গে তপ ছাড়ি’ শৈক্ষণ উজয় ॥ ২১৬ ॥

*'tapasvi' prabhṛti yata dehārāmī haya
sādhu-saṅge tapa chāḍī' śrī-kṛṣṇa bhajaya*

SYNOMYS

tapasvi—persons who undergo severe penances; *prabhṛti*—and so on; *yata*—all; *dehārāmī haya*—are within the category of the bodily concept of life; *sādhu-saṅge*—in the association of devotees; *tapa chāḍī'*—giving up all such processes of penance and austerity; *śrī-kṛṣṇa bhajaya*—engage themselves in the service of Lord Kṛṣṇa.

TRANSLATION

"The tapasvis, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Kṛṣṇa's service.

TEXT 217

যৎপাদমেবাভিরুচিস্তপস্নিনা-
মশেষজন্মोপাচতং মলং ধীঃঃ ।
সদ্যঃ ক্ষিণোত্যন্বহমেধতী সতী
যথা পদাঞ্চুষ্টবিনিঃস্তা সরিৎ ॥ ২১৭ ॥

*yat-pāda-sevā-abhirucih tapasvinām
aśeṣa-janmopacitāṁ malam dhiyāḥ
sadyah kṣīṇoty anvaham edhatī satī
yathā padāñcūṣṭha-viniḥṣṭā sarit*

SYNOMYS

yat-pāda-sevā-abhirucih—the taste for serving the lotus feet of Lord Kṛṣṇa; *tapasvinām*—of persons undergoing severe penances; *aśeṣa*—unlimited; *janm-upacitām*—contracted from life after life; *malam*—dirt; *dhiyāḥ*—of the intelligence; *sadyah*—immediately; *kṣīṇoti*—vanquishes; *anvaham*—every day; *edhatī*—increasing; *satī*—being in the mode of goodness; *yathā*—as; *pada-ñcūṣṭha-viniḥṣṭā*—emanating from the toe of the Lord; *sarit*—the River Ganges.

TRANSLATION

"The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Kṛṣṇa. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities.'

PURPORT

This is a quotation from Śrimad-Bhāgavatam (4.21.31).

TEXT 218

দেহারামী, সর্বকাম—সব আত্মারাম ।
কৃষ্ণকৃপায় কৃষ্ণ ভজে ছাড়ি' সব কাম ॥ ২১৮ ॥

*dehārāmī, sarva-kāma—saba ātmārāma
kṛṣṇa-kṛpāya kṛṣṇa bhaje chāḍī' saba kāma*

SYNONYMS

dehārāmī—persons who are in the bodily concept of life; *sarva-kāma*—full of all material desires; *saba*—all; *ātmārāma*—enjoying self-satisfaction; *kṛṣṇa-kṛpāya*—by the mercy of Kṛṣṇa; *kṛṣṇa bhaje*—become engaged in the devotional service of Lord Kṛṣṇa; *chāḍī'* *saba kāma*—giving up all sorts of material desire.

TRANSLATION

“As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called ātmārāma. When such an ātmārāma is favored by the mercy of Kṛṣṇa, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

TEXT 219

স্থানাভিলাষী তপসি স্থিতোহহঃ
হাঃ প্রাপ্তবান् দেবমূনীন্দ্ৰগুহ্যম् ।
কাচং বিচৰণপি দিব্যরত্নঃ
স্বামিন् কৃতাৰ্থোহশ্চ বৱং ন যাচে ॥ ২১৯ ॥

*sthāna-abhilāṣī tapasi sthito 'harī
tvāṁ prāptavān deva-muni-indra-guhyam
kācam vicinvann api divya-ratnam
svāmin kṛtārthaḥ smi varam na yāce*

SYNONYMS

sthāna-abhilāṣī—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitaḥ*—situated; *aham*—I; *tvāṁ*—You; *prāptavān*—have obtained; *deva-muni-indra-guhyam*—difficult to achieve even for great demigods, saintly persons and kings; *kācam*—a piece of glass; *vicinvan*—

searching for; *api*—although; *divya-ratnam*—a transcendental gem; *svāmin*—O my Lord; *kṛta-arthaḥ asmi*—I am fully satisfied; *varam*—any benediction; *na yāce*—I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said], “‘O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.’

PURPORT

This verse is from the *Hari-bhakti-sudhodaya* (7.28).

TEXT 220

ଏହି ଚାରି ଅର୍ଥ ସହ ହଇଲା ‘ତେଇଶ’ ଅର୍ଥ ।
ଆରା ତିନ ଅର୍ଥ ଶୁଣ ପରମ ସମର୍ଥ ॥ ୨୨୦ ॥

*ei cāri artha saha ha-ila ‘teiśa’ artha
āra tina artha śuna parama samartha*

SYNOMYMS

ei—these; *cāri*—four; *artha*—meanings; *saha*—with; *ha-ila*—there were; *teiśa artha*—twenty-three different varieties of imports; *āra tina artha*—another three imports; *śuna*—hear; *parama samartha*—very strong.

TRANSLATION

“In addition to the nineteen other meanings, this ātmārāma meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

PURPORT

The three different meanings are (1) the word *ca* meaning “in due course,” (2) the words *ca* meaning *eva*, and *api* meaning “censure,” and (3) *nirgrantha*, meaning “one who is very poor, without money.”

TEXT 221

চ-শব্দে ‘সমুচ্চয়ে’, আর অর্থ কয় ।
 ‘আজ্ঞারামাচ মুনয়শ্চ’ কৃষ্ণের ভজয ॥ ২২১ ॥

*ca-śabde ‘samuccaye’, āra artha kaya
 ‘ātmārāmāś ca munayaś ca’ kṛṣṇere bhajaya*

SYNONYMS

ca-śabde—by the word *ca*; *samuccaye*—in aggregation; *āra*—another; *artha*—import; *kaya*—is meant; *ātmārāmāḥ ca munayaḥ ca*—all the *ātmāras* and *munis*; *kṛṣṇere bhajaya*—worship Kṛṣṇa.

TRANSLATION

“As mentioned above, the word *ca* has been used to mean ‘aggregate.’ According to this meaning, all the *ātmāras* and the *munis* engage in Kṛṣṇa’s service. Besides ‘aggregate,’ there is another meaning of the word *ca*.

TEXT 222

‘নির্গ্ৰহাঃ’ হঞ্চ ইহা ‘অপি’—নির্ধাৰণে ।
 ‘রামশ্চ কৃষ্ণশ্চ’ যথা বিহৱয়ে বনে ॥ ২২২ ॥

*‘nirgranthāḥ’ hañā ihañ ‘api’—nirdhāraṇe
 ‘rāmaś ca kṛṣṇaś ca’ yathā viharaye vane*

SYNONYMS

nirgranthāḥ hañā—being liberated saintly persons; *ihañ*—here; *api*—the word *api*; *nirdhāraṇe*—in the sense of certainty; *rāmaḥ ca kṛṣṇaḥ ca*—both Rāma and Kṛṣṇa; *yathā*—as; *viharaye*—enjoy walking; *vane*—in the forest.

TRANSLATION

“The word *nirgranthāḥ* is used as an adjective, and *api* is used in the sense of certainty. For instance, *rāmaś ca kṛṣṇaś ca* means that both Rāma and Kṛṣṇa enjoy walking in the forest.

PURPORT

Because it is said that both Rāma and Kṛṣṇa enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.

TEXT 223

চ-শব্দে ‘অন্বাচয়ে’ অর্থ কহে আৱ।
 ‘বটে, ভিক্ষামট, গাঁমানয়’ ঘৈছে প্ৰকাৰ ॥ ২২৩ ॥

ca-śabde 'anvācaye' artha kahe āra
 'baṭo, bhikṣām aṭa, gāṁ cānaya' yaiche prakāra

SYNONYMS

ca-śabde—by the word ca; anvācaye—in presenting an action of secondary importance; artha—meaning; kahe—says; āra—another; baṭo—O brahmacāri; bhikṣām aṭa—just bring some alms; gām ca ānaya—also, at the same time, bring the cows; yaiche prakāra—in this way.

TRANSLATION

"The word ca also means anvācaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvācaye. An example is: 'O brahmacāri, go out to collect alms and at the same time bring in the cows.'

TEXT 224

কৃষ্ণমননে মুনি কৃষ্ণে সর্বদা ভজয়।
 'আত্মারাম। অপি' ভজে,—গৌণ অর্থ কয় ॥ ২২৪ ॥

kṛṣṇa-manane muni kṛṣṇe sarvadā bhajaya
 'ātmārāmā api' bhaje,—gauṇa artha kaya

SYNONYMS

kṛṣṇa-manane—in meditating on Kṛṣṇa; muni—saintly persons; kṛṣṇe—unto Lord Kṛṣṇa; sarvadā—always; bhajaya—perform devotional service; ātmārāmāḥ api—also those who are ātmārāmas; bhaje—engage themselves in devotional service; gauṇa artha kaya—this is also another secondary import.

TRANSLATION

"Saintly persons who are always meditating upon Kṛṣṇa are engaged in the devotional service of the Lord. The ātmārāmas are also engaged in the Lord's service. That is the indirect import."

PURPORT

The *anvācaye* meaning of the word *ca* indicates that between the two words compounded by the word *ca*, one is given more importance, and the other is considered subordinate. For example: “*O brahmācārī*, please go out and collect alms and at the same time bring in the cows.” In this statement, the collection of alms is of first importance, and the second business of collecting the cows is subordinate. Similarly, one who always meditates upon Kṛṣṇa is mainly a devotee of Kṛṣṇa engaged in His devotional service. Other ātmārāmas are subordinate in devotional service.

TEXT 225

‘চ’ এবার্থে—‘মুনয়ঃ এব’ কৃষ্ণেরে ভজয় ।
“আয়ারামা অপি”—‘অপি’ ‘গর্হা’-অর্থ কয় ॥ ২২৫ ॥

‘ca’ evārthe—‘munayah eva’ kṛṣṇere bhajaya
“ātmārāmā api”—‘api’ ‘garhā’-artha kaya

SYNONYMS

ca—the word *ca*; *eva-arthe*—in the sense of *eva*; *munayah eva*—just the saintly persons; *kṛṣṇere bhajaya*—engage themselves in the devotional service of Lord Kṛṣṇa; *ātmārāmāḥ api*—also in this combination, *ātmārāmā api*; *api*—the word *api*; *garhā-artha kaya*—in the sense of censure.

TRANSLATION

“The word *ca* is also used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Kṛṣṇa. In the combination *ātmārāmāḥ api*, *api* is used in the sense of censure.

TEXT 226

‘নিরগ্রন্থ হণ্ডা’—এই দুঃহার ‘বিশেষণ’ ।
আর অর্থ শুন, যৈছে সাধুর সঙ্গ ॥ ২২৬ ॥

‘nirgrantha hañā’—ei duñhāra ‘viśeṣaṇa’
āra artha śuna, yaiche sādhura saṅgama

SYNONYMS

nirgrantha hañā—becoming *nirgrantha*; *ei*—this; *duñhāra*—of both; *viśeṣaṇa*—the adjective; *āra artha*—another import; *śuna*—please hear; *yaiche*—in which; *sādhura saṅgama*—there is association with devotees.

TRANSLATION

“The word *nirgrantha* is taken as an adjective modifying *muni* and *ātmārāma*. There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a *nirgrantha* can become a devotee.

TEXT 227

ନିଗ୍ରଞ୍ଚ-ଶବ୍ଦେ କହେ ତବେ ‘ବ୍ୟାଧ’, ‘ନିର୍ଧନ’ ।

ସାଧୁମଙ୍ଗେ ସେହ କରେ ଶ୍ରୀକୃଷ୍ଣ-ଭଜନ ॥ ୨୨୭ ॥

*nirgrantha-śabde kahe tabe ‘vyādha’, ‘nirdhana’
sādhu-saṅge seha kare śri-kṛṣṇa-bhajana*

SYNOMYMS

nirgrantha-śabde—by the word *nirgrantha*; *kahe*—is said; *tabe*—therefore; *vyādha*—a hunter; *nirdhana*—without any riches; *sādhu-saṅge*—by the association of a saintly person; *seha*—he also; *kare*—engages himself; *śri-kṛṣṇa-bhajana*—in the devotional service of Lord Kṛṣṇa.

TRANSLATION

“The word *nirgrantha*—when combined with *api*, used in the sense of certainty—indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Nārada, he engages in Lord Kṛṣṇa’s devotional service.

TEXT 228

‘କୃଷ୍ଣା ରାମାଚ’ ଏବ ହୟ କୃଷ୍ଣ-ମନନ ।

ବ୍ୟାଧ ହଣ୍ଡା ହୟ ପୂଜ୍ୟ ଭାଗବତୋତ୍ତମ ॥ ୨୨୮ ॥

*‘kṛṣṇārāmāś ca’ eva—haya kṛṣṇa-manana
vyādha hañā haya pūjya bhāgavatottama*

SYNOMYMS

kṛṣṇārāmāḥ ca—one who takes pleasure in Kṛṣṇa; *eva*—certainly; *haya*—there is; *kṛṣṇa-manana*—meditation on Kṛṣṇa; *vyādha hañā*—being a hunter; *haya*—is; *pūjya*—worshipable; *bhāgavata-uttama*—the best of the devotees.

TRANSLATION

“The words kṛṣṇārāmaś ca refer to one who takes pleasure in thinking of Kṛṣṇa. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

TEXT 229

এক ভক্ত-ব্যাধের কথা শুন সাবধানে ।
যাহা হৈতে হয় সৎসন্ধ-মহিমার জ্ঞানে ॥ ২২৯ ॥

*eka bhakta-vyādhera kathā śuna sāvadhāne
yāhā haite haya sat-saṅga-mahimāra jñāne*

SYNONYMS

eka bhakta-vyādhera—one devotee who was a hunter; *kathā*—narration; *śuna*—please hear; *sāvadhāne*—with attention; *yāhā haite*—from which; *haya*—there is; *sat-saṅga-mahimāra jñāne*—knowledge of the greatness of association with a great devotee.

TRANSLATION

“I shall now narrate the story of how the hunter became a great devotee by the association of such an exalted personality as Nārada Muni. From this story, one can understand the greatness of association with pure devotees.

TEXT 230

এক দিন শ্রীনারদ দেখি’ নারায়ণ ।
ত্রিবেণী-স্নানে প্রয়াগ করিলা গমন ॥ ২৩০ ॥

*eka dina śrī-nārada dekhi’ nārāyaṇa
tri-veni-snāne prayāga karilā gamana*

SYNONYMS

eka dina—one day; *śrī-nārada*—the great saintly person Nārada; *dekhi’ nārāyaṇa*—after visiting Lord Nārāyaṇa; *tri-veni-snāne*—to bathe at the confluence of the Ganges, Yamunā and Sarasvatī rivers; *prayāga*—to Prayāga; *karilā gamana*—went.

TRANSLATION

“Once upon a time the great saint Nārada, after visiting Lord Nārāyaṇa in the Vaikuṇṭhas, went to Prayāga to bathe at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

PURPORT

The great saint Nārada is so liberated that he can go to the Vaikuṇṭha planets to see Nārāyaṇa and then immediately come to this planet in the material world and go to Prayāga to bathe in the confluence of three rivers. The word *tri-venī* refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the month of January (Māgha-melā). A liberated person who has no material body can go anywhere and everywhere; therefore a living entity is called *sarva-ga*, which indicates that he can go anywhere and everywhere. Presently scientists are trying to go to other planets, but due to their material bodies, they are not free to move at will. However, when one is situated in his original spiritual body, he can move anywhere and everywhere without difficulty. Within this material world there is a planet called Siddhaloka, whose inhabitants can go from one planet to another without the aid of a machine or space rocket. In the material world every planet has a specific advantage (*vibhūti-bhinna*). In the spiritual world, however, all the planets and their inhabitants are composed of spiritual energy. Because there are no material impediments, it is said that everything in the spiritual world is one.

TEXT 231

বনপথে দেখে মৃগ আছে ভূমে পড়ি'।
বাণ-বিদ্ধ শগ্নপাদ করে ধড়্ফড়ি ॥ ২৩১ ॥

vana-pathe dekhe mṛga āche bhūme paḍi'
bāṇa-viddha bhagna-pāda kare dhad-phāḍi

SYNONYMS

vana-pathe—on the forest path; *dekhe*—saw; *mṛga*—deer; *āche*—there was; *bhūme paḍi'*—lying on the ground; *bāṇa-viddha*—pierced by an arrow; *bhagna-pāda*—broken legs; *kare dhad-phāḍi*—twisting with pain.

TRANSLATION

“Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

TEXT 232

আর কতদুরে এক দেখেন শুকর ।
তৈছে বিদ্ধ শগ্নপাদ করে ধড়্ফড়ি ॥ ২৩২ ॥

āra kata-dure eka dekhena śūkara
taiche viddha bhagna-pāda kare dhad-phāḍa

SYNONYMS

āra kata-dūre—still farther along; eka—one; dekhena—sees; śūkara—a boar; taiche—similarly; viddha—pierced; bhagna-pāda—broken legs; kare dhaḍ-phaḍa—twists in pain.

TRANSLATION

“Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

TEXT 233

ଏହେ ଏକ ଶଶକ ଦେଖେ ଆର କତନୂରେ ।
ଜୀବେର ଦୁଃଖ ଦେଖି’ ନାରଦ ବ୍ୟାକୁଳ-ଅନ୍ତରେ ॥ ୨୩୩ ॥

aiche eka śāśaka dekhe āra kata-dūre
jīvera duḥkha dekhi’ nārada vyākula-antare

SYNONYMS

aiche—similarly; eka śāśaka—one rabbit; dekhe—he sees; āra kata-dūre—still farther ahead; jīvera—of the living entity; duḥkha dekhi’—seeing such horrible miseries; nārada—the great saintly person; vyākula-antare—very pained within himself.

TRANSLATION

“When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so.

TEXT 234

କତନୂରେ ଦେଖେ ବ୍ୟାଧ ବୃକ୍ଷେ ଓଂତ ହେଣା ।
ମୃଗ ମାରିବାରେ ଆଛେ ବାଣ ଯୁଡ଼ିଯା ॥ ୨୩୪ ॥

kata-dūre dekhe vyādha vṛkṣe oñta hañā
mrga māribāre āche bāṇa yuḍiyā

SYNONYMS

kata-dūre—somewhat farther; dekhe—Nārada Muni saw; vyādha—the hunter; vṛkṣe oñta hañā—hiding behind a tree; mrga māribāre—to kill the animals; āche—was there; bāṇa yuḍiyā—with arrows in the hand.

TRANSLATION

“When Nārada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

TEXT 235

**শ্যামবর্ণ রক্তনেত্র মহাভয়কর ।
ধনুর্বাণ হস্তে,—যেন যম দণ্ডধর ॥ ২৩৫ ॥**

*śyāma-varṇa rakta-netra mahā-bhayaṅkara—
dhanur-bāṇa haste,—yena yama daṇḍa-dhara*

SYNOMYMS

śyāma-varṇa—blackish color; *rakta-netra*—reddish eyes; *mahā-bhayaṅkara*—very fearful bodily features; *dhanuh-bāṇa haste*—with arrows and bow in hand; *yena yama daṇḍa-dhara*—exactly like the superintendent of death, Yamarāja. ja.

TRANSLATION

“The hunter’s body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands.

TEXT 236

**পথ ছাড়ি’ নারদ তার নিকটে চলিল ।
নারদে দেখি’ মৃগ সব পলাওঁ গেল ॥ ২৩৬ ॥**

*patha chāḍi’ nārada tāra nikāṭe calila
nārade dekhi’ mṛga saba palāñā gela*

SYNOMYMS

patha chāḍi’—leaving aside the path; *nārada*—the saintly person Nārada; *tāra nikāṭe*—near him; *calila*—went; *nārade dekhi’*—seeing Nārada; *mṛga*—the animals; *saba*—all; *palāñā gela*—left, running away.

TRANSLATION

“When Nārada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

TEXT 237

କ୍ରୁଦ୍ଧ ହଣ୍ଡା ବ୍ୟାଧ ତାରେ ଗାଲି ଦିତେ ଚାଯ ।
ନାରଦ-ପ୍ରଭାବେ ମୁଖେ ଗାଲି ନାହି ଆୟ ॥ ୨୩୭ ॥

*kruddha hañā vyādha tāre gāli dite cāya
nārada-prabhāve mukhe gāli nāhi āya*

SYNONYMS

kruddha hañā—being very angry; *vyādha*—the hunter; *tāre*—him; *gāli dite cāya*—wanted to abuse; *nārada-prabhāve*—by the influence of Nārada; *mukhe*—in the mouth; *gāli*—abusive language; *nāhi āya*—did not come.

TRANSLATION

“When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada’s presence, he could not utter anything abusive.

TEXT 238

“ଗୋସାଙ୍ଗି, ପ୍ରୟାଣ-ପଥ ଛାଡ଼ି’ କେନେ ଆଇଲା ।
ତୋମା ଦେଖି’ ମୋର ଲକ୍ଷ୍ୟ ମୃଗ ପଲାଇଲା ॥” ୨୩୮ ॥

“gosāñi, prayāṇa-patha chāḍi’ kene āilā
tomā dekhi’ mora lakṣya mṛga palāilā”

SYNONYMS

gosāñi—O great saintly person; *prayāṇa-patha chāḍi’*—leaving aside the general path; *kene*—why; *āilā*—have you come; *tomā dekhi’*—seeing you; *mora lakṣya*—my targets; *mṛga*—the animals; *palāilā*—fled.

TRANSLATION

“The hunter addressed Nārada Muni: ‘O gosvāmī! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.’

TEXT 239

ନାରଦ କହେ,—“ପଥ ଭୁଲି” ଆଇଲାଙ୍କ ପୁଛିତେ ।
ମନେ ଏକ ସଂଶୟ ହୟ, ତାହା ଖଣ୍ଡାଇତେ ॥ ୨୩୯ ॥

*nārada kahe,—“patha bhuli” āilāṅka puchite
mane eka samśaya haya, tāhā khaṇḍāite*

SYNONYMS

nārada kahe—Nārada Muni replied; *patha bhuli'*—leaving the general path; *āilāna*—I have come; *puchite*—to inquire from you; *mane*—in my mind; *eka*—one; *sarīṣaya haya*—there is a doubt; *tāhā*—that; *khaṇḍāite*—to cause to break.

TRANSLATION

“Nārada Muni replied, ‘Leaving the path, I have come to you to settle a doubt that is in my mind.

TEXT 240

ପଥେ ଯେ ଶୂକର-ମୃଗ, ଜାନି ତୋମାର ହୟ ।”
ବ୍ୟାଧ କହେ,—“ଯେଇ କହ, ସେଇ ତ’ ନିଶ୍ଚୟ” ॥ ୨୪୦ ॥

pathe ye śūkara-mṛga, jāni tomāra haya”
vyādha kahe,—“yei kaha, sei ta’ niścaya”

SYNONYMS

pathe—on the path; *ye*—those; *śūkara-mṛga*—boars and other animals; *jāni*—I can understand; *tomāra haya*—all belong to you; *vyādha kahe*—the hunter replied; *yei kaha*—whatever you are saying; *sei ta’ niścaya*—it is a fact.

TRANSLATION

“‘I was wondering whether all the boars and other animals that are half-killed belong to you.’ The hunter replied, ‘Yes, what you are saying is so.’

TEXT 241

ନାରଦ କହେ,—“ସଦି ଜୀବେ ମାର? ତୁ ଓଣ ବାଣ ।
ଅର୍ଧ-ମାରା କର କେଳେ, ନା ଲାଗୁ ପରାଣ ଠା” ୨୪୧ ॥

*nārada kahe,—“yadi jīve māra’ tumi bāṇa
ardha-mārā kara kene, nā lao parāṇa?”*

SYNONYMS

nārada kahe—Nārada Muni said; *yadi*—if; *jīve*—in the animals; *māra’*—pierce; *tumi*—you; *bāṇa*—your arrows; *ardha-mārā kara*—you half-kill; *kene*—why; *nā lao parāṇa*—don’t you take their lives completely.

TRANSLATION

“Nārada Muni then inquired, ‘Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?’

TEXT 242

ব্যাধ কহে,—“শুন, গোসাঙ্গি, ‘মৃগারি’ মোর নাম।
পিতার শিক্ষাতে আমি করি এছে কাম ॥ ২৪২ ॥

*vyādha kahe,—“śuna, gosāñi, ‘mrgāri’ mora nāma
pitāra śikṣāte āmi kari aiche kāma*

SYNONYMS

vyādha kahe—the hunter replied; *śuna*—please hear; *gosāñi*—O great saintly person; *mrga-ari*—the enemy of the animals; *mora nāma*—my name; *pitāra śikṣāte*—by the teaching of my father; *āmi*—I; *kari*—do; *aiche kāma*—such acts.

TRANSLATION

“The hunter replied, ‘My dear saintly person, my name is Mṛgāri, enemy of animals. My father taught me to kill them in that way.

TEXT 243

অর্ধ-মারা জীব যদি ধড়্কড় করে।
তবে ত' আনন্দ মোর বাড়য়ে অন্তরে ॥” ২৪৩ ॥

*ardha-mārā jīva yadi dhadphaḍa kare
tabe ta' ānanda mora bāḍaye antare”*

SYNONYMS

ardha-mārā jīva—half-killed living beings; *yadi*—if; *dhadphaḍa kare*—twist and turn because of suffering; *tabe*—then; *ta'*—certainly; *ānanda*—pleasure; *mora*—my; *bāḍaye antare*—increases within.

TRANSLATION

“‘When I see half-killed animals suffer, I feel great pleasure.’

TEXT 244

নারদ কহে,—‘একবস্তু মাগি তোমার স্থানে’।
ব্যাধ কহে,—“মৃগাদি লহ, যেই তোমার মনে ॥ ২৪৪ ॥

*nārada kahe,—‘eka-vastu māgi tomāra sthāne’
vyādha kahe,—“mrgādi laha, yei tomāra mane*

SYNOMYS

nārada kahe—Nārada Muni said; *eka-vastu māgi*—I wish to beg one thing; *tomāra sthāne*—from you; *vyādha kahe*—the hunter replied; *mrga-ādi laha*—take some of the hunted animals; *yei tomāra mane*—whatever you like.

TRANSLATION

“Nārada Muni then told the hunter, ‘I have one thing to beg of you.’ The hunter replied, ‘You may take whatever animals or anything else you would like.

TEXT 245

ମୁଗ୍ଚାଳ ଚାହ ସଦି, ଆଇସ ମୋର ଘରେ ।
ସେଇ ଚାହ ତାହା ଦିବ ମୁଗ୍ବୟାତ୍ରାଭରେ ॥” ୨୪୫ ॥

*mrga-chāla cāha yadi, āisa mora ghare
yei cāha tāhā diba mrga-vyāghrāmbare”*

SYNOMYS

mrga-chāla—deerskin; *cāha yadi*—if you want; *āisa mora ghare*—come to my place; *yei cāha*—whatever you want; *tāhā*—that; *diba*—I shall give; *mrga-vyāghra-ambare*—whether a deerskin or a tiger skin.

TRANSLATION

“I have many skins if you would like them. I shall give you either a deerskin or a tiger skin.”

TEXT 246

ମାରନ କହେ,—“ଇହା ଆମି କିଛୁ ନାହି ଚାହି ।
ଆର ଏକଦାନ ଆମି ମାଗି ତୋମା-ଠାଣ୍ଡି ॥ ୨୪୬ ॥

*nārada kahe,—“ihā āmi kichu nāhi cāhi
āra eka-dāna āmi māgi tomā-ṭhāñi*

SYNOMYS

nārada kahe—Nārada Muni said; *ihā*—this; *āmi kichu nāhi cāhi*—I don't want any; *āra*—another; *eka-dāna*—one charity; *āmi*—I; *māgi*—beg; *tomā-ṭhāñi*—from you.

TRANSLATION

“Nārada Muni said, ‘I do not want any of the skins. I am only asking one thing from you in charity.

TEXT 247

কালি হৈতে ভূমি যেই মৃগাদি মারিবা ।
অথবেই মারিবা, অর্ধ-মারা না করিবা ॥” ২৪৭ ॥

*kāli haite tumi yei mṛgādi māribā
prathamei māribā, ardha-mārā nā karibā”*

SYNOMYS

kāli haite—from tomorrow; *tumi*—you; *yei*—whatever; *mṛga-ādi*—animals; *māribā*—you will kill; *prathamei māribā*—kill them in the beginning; *ardha-mārā*—half-killing; *nā karibā*—do not do.

TRANSLATION

“I beg you that from this day on you will kill animals completely and not leave them half-dead.”

TEXT 248

ব্যাধ কহে,—“কিবা দান মাগিলা আমারে ।
অর্ধ মারিলে কিবা হয়, তাহা কহ মোরে ॥” ২৪৮ ॥

vyādha kahe,—“*kibā dāna māgilā āmāre
ardha mārile kibā haya, tāhā kaha more*”

SYNOMYS

vyādha kahe—the hunter replied; *kibā dāna*—what kind of charity; *māgilā āmāre*—have you begged from me; *ardha mārile*—in half-killing; *kibā*—what; *haya*—there is; *tāhā*—that; *kaha more*—kindly explain to me.

TRANSLATION

“The hunter replied, ‘My dear sir, what are you asking of me? What is wrong with the animals’ lying there half-killed? Will you please explain this to me?’

TEXT 249

নারদ কহে,—“অর্ধ মারিলে জীব পায় ব্যথা ।
জীবে দুঃখ দিতেছ, তোমার হইবে এইচে অবস্থা ॥২৪৯॥

nārada kahe,—“*ardha mārile jīva pāya vyathā
jīve duḥkha ditecha, tomāra ha-ibe aiche avasthā*

SYNONYMS

nārada kahe—Nārada Muni replied; *ardha mārile*—by half-killing the animals; *jīva pāya vyathā*—the living beings suffer too much pain; *jive duḥkha ditecha*—you are giving troubles to the living beings; *tomāra*—your; *ha-ibe*—there will be; *aiche avasthā*—the same suffering in retaliation.

TRANSLATION

“Nārada Muni replied, ‘If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.’

PURPORT

This is an authoritative statement given by the greatest authority, Nārada Muni. If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature by a similar pain. Although the hunter Mṛgāri was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the stringent laws of nature. According to nature's law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse. He endures suffering not only in this life, but in his next life also. It is said that a hunter, murderer or killer is advised not to live and not to die. If he lives, he accumulates even more sins, which bring about more suffering in a future life. He is advised not to die because his dying means that he immediately begins to endure more suffering. Therefore he is advised not to live and not to die.

As followers of the Vedic principles, we accept the statements of Nārada Muni in this regard. It is our duty to see that no one suffers due to sinful activities. Foolish rascals are described in *Bhagavad-gītā* as *māyayāpahṛta-jñānāḥ*, which indicates that although they are superficially educated, *māyā* has taken their real knowledge away. Such people are presently leading human society. In *Śrimad-Bhāgavatam* they are also described as *andhā yathāndhair upaniyamānāḥ*. These rascals are themselves blind, and yet they are leading others who are blind. When people follow such leaders, they suffer unlimited pains in the future. Despite so-called advancement, all this is happening. Who is safe? Who is happy? Who is without anxiety?

TEXT 250

**ব্যাধ তুমি, জীব মার—‘অল্প’ অপরাধ ভোগার।
কদর্থনা দিয়া মার’—এ পাপ ‘অপার’॥ ২৫০ ॥**

vyādha tumi, jīva māra—‘*alpa*’ *aparādha tomāra kadarthanā diyā māra*’—*e pāpa apāra*’

SYNONYMS

vyādha tumi—you are a hunter; *jīva māra*—your occupation is to kill animals; *alpa*—slight; *aparādha*—offense; *tomāra*—your; *kadarthanā diyā*—unnecessarily giving them pain; *māra*’—when you kill; *e pāpa apāra*—this sinful activity is unlimited.

TRANSLATION

“Nārada Muni continued, ‘My dear hunter, your business is killing animals. That is a slight offense on your part, but when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.’

PURPORT

This is another good instruction to animal killers. There are always animal killers and animal eaters in human society because less civilized people are accustomed to eating meat. In Vedic civilization, meat-eaters are advised to kill an animal for the goddess Kālī or a similar demigod. This is in order not to give the animal unnecessary pain, as slaughterhouses do. In the *balidāna* sacrifice to a demigod, it is recommended to cut the throat of an animal with one slice. This should be done on a dark-moon night, and the painful noises expressed by the animal at the time of being slaughtered are not to be heard by anyone. There are also many other restrictions. Slaughter is only allowed once a month, and the killer of the animal has to suffer similar pains in his next life. At the present moment, so-called civilized men do not sacrifice animals to a deity in a religious or ritualistic way. They openly kill animals daily by the thousands for no purpose other than the satisfaction of the tongue. Because of this the entire world is suffering in so many ways. Politicians are unnecessarily declaring war, and, according to the stringent laws of material nature, massacres are taking place between nations.

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśah
ahaṅkāra-vimūḍhātmā
kartāham iti manyate*

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.” (Bg. 3.27) The laws of *prakṛti* (nature) are very stringent. No one should think that he has the freedom to kill animals and not suffer the consequences. One cannot be safe by doing this. Nārada Muni herein says that animal

killing is offensive, especially when animals are given unnecessary pain. Meat-eaters and animal killers are advised not to purchase meat from the slaughterhouse. They can worship Kālī once a month, kill some unimportant animal and eat it. Even by following this method, one is still an offender.

TEXT 251

କଦର୍ଥିୟା ତୁମି ଯତ ମାରିଲା ଜୈବେରେ ।
ତାରା ତୈଚେ ତୋଗା ମାରିବେ ଜନ୍ମ-ଜନ୍ମାନ୍ତରେ ॥” ୨୫୧ ॥

*kadarthiyā tumi yata mārilā jivere
tārā taiche tomā māribe janma-janmāntare”*

SYNOMYMS

kadarthiyā—giving unnecessary pangs; *tumi*—you; *yata*—all; *mārilā*—killed; *jivere*—the living entities; *tārā*—all of them; *taiche*—similarly; *tomā*—you; *māribe*—will kill; *janma-janma-antare*—life after life.

TRANSLATION

“Nārada Muni continued, ‘All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.’

PURPORT

This is another authoritative statement made by the great sage Nārada. Those who kill animals and give them unnecessary pain—as people do in slaughterhouses—will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, “Thou shalt not kill.” Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these

sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa mantra. In this way people can save themselves from repeated birth and death.

TEXT 252

ନାରଦ-ସଙ୍ଗେ ବ୍ୟାଧେର ମନ ପରସନ୍ନ ହୀଲ ।
ତାଁର ବାକ୍ୟ ଶୁଣି' ଗଲେ ଭୟ ଉପଜିଲ ॥ ୨୫୨ ॥

*nārada-saṅge vyādhera mana parasanna ha-ila
tāñra vākyā śuni' mane bhaya upajila*

SYNOMYMS

nārada-saṅge—in the association of the great sage Nārada Muni; *vyādhera*—of the hunter; *mana*—the mind; *parasanna ha-ila*—became cleansed and satisfied; *tāñra*—his; *vākyā*—words; *śuni'*—hearing; *mane*—in the mind; *bhaya upajila*—some fear arose.

TRANSLATION

“In this way, through the association of the great sage Nārada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

PURPORT

This is the effect of associating with a pure devotee. Our preachers who are preaching Kṛṣṇa consciousness all over the world should follow in the footsteps of Nārada Muni and become purified by following the four principles and chanting the Hare Kṛṣṇa *mahā-mantra*. This will make them fit to become Vaiṣṇavas. Then, when they speak to sinful people about the teachings of this Kṛṣṇa consciousness movement, people will be affected and take the instructions. We receive instructions in devotional service through the disciplic succession. Nārada Muni is our original *guru* because he is the spiritual master of Vyāsadeva. Vyāsadeva is the spiritual master of our disciplic succession; therefore we should follow in the footsteps of Nārada Muni and become pure Vaiṣṇavas. A pure Vaiṣṇava is one who has no ulterior motive. He has totally dedicated himself to the service of the Lord. He does not have material desires, and he is not interested in so-called learning and philanthropic work. The so-called learned scholars and philanthropists are actually *karmīs* and *jñānīs*, and some are actually misers engaged in sinful activity. All are condemned because they are not devotees of Lord Kṛṣṇa.

This is a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requested:

*sarva-dharmān parityajya
mām ekarin̄ śaraṇām vraja
ahaṇ̄ tvāṇ̄ sarva-pāpebhyo
mokṣayiṣyāmi mā ūcaḥ*

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

We should take this instruction from Kṛṣṇa and follow in the footsteps of Nārada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa's lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the *karma* incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word *māṁsa* means "meat." It is said: *māṁ saḥ khadati iti māṁsaḥ*. That is, "I am now eating the flesh of an animal who will some day in the future be eating my flesh."

TEXT 253

ব্যাধ কহে,—“বাল্য ছৈতে এই আমার কর্ম ।
কেমনে তরিমু মুঞ্চি পামর অধম ? ২৫৩ ॥

*vyādha kahe,—“bālya haite ei āmāra karma
kemane tarimu muñi pāmara adhama?*

SYNONYMS

vyādha kahe—the hunter said; *bālya haite*—from the very beginning of my childhood; *ei āmāra karma*—I have been taught this business (half-killing animals); *kemane*—how; *tarimu*—shall become free from these sinful activities; *muñi*—I; *pāmara adhama*—sinful and misled.

TRANSLATION

"The hunter then admitted that he was convinced of his sinful activity, and he said, 'I have been taught this business from my very childhood. Now I am

wondering how I can become freed from these unlimited volumes of sinful activity.'

PURPORT

This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some atonement, he will not be saved. In the śāstras, such atonement is compared to an elephant's bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Nārada and then asked how he could be saved.

TEXT 254

এই পাপ যায় মোর, কেমন উপায়ে ?
নিষ্ঠার করহ মোরে, পড়েঁ তোমার পায়ে ॥” ২৫৪ ॥

*ei pāpa yāya mora, kemana upāye?
nistāra karaha more, paḍoñ tomāra pāye”*

SYNOMYS

ei—this; *pāpa yāya mora*—sinful reaction of my life can be washed off; *kemana upāye*—by what means; *nistāra karaha more*—kindly deliver me; *paḍoñ*—I fall down; *tomāra pāye*—at your lotus feet.

TRANSLATION

"The hunter continued, 'My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.'

PURPORT

By the grace of Nārada Muni, the hunter came to his good senses and immediately surrendered unto the saint's lotus feet. This is the process. By associating with a saintly person, one is able to understand the reactions of his sinful life.

When one voluntarily surrenders to a saintly person who is a representative of Kṛṣṇa and follows his instructions, one can become freed from sinful reaction. Kṛṣṇa demands the surrender of a sinful man, and Kṛṣṇa's representative gives the same instructions. The representative of Kṛṣṇa never tells his disciple, "Surrender unto me." Rather he says, "Surrender unto Kṛṣṇa." If the disciple accepts this principle and surrenders himself through the representative of Kṛṣṇa, his life is saved.

TEXT 255

ନାରଦ କହେ,—‘ସଦି ଧର ଆମାର ବଚନ ।
ତବେ ସେ କରିତେ ପାରି ତୋଗାର ମୋଚନ ॥’ ୨୫୫ ॥

*nārada kahe,—'yadi dhara āmāra vacana
tabe se karite pāri tomāra mocana'*

SYNONYMS

nārada kahe—Nārada Muni replied; *yadi dhara*—if you accept; *āmāra vacana*—my instruction; *tabe*—then; *se*—this; *karite pāri*—I can do; *tomāra*—your; *mocana*—liberation.

TRANSLATION

"Nārada Muni assured the hunter, 'If you listen to my instructions, I shall find the way you can be liberated.'

PURPORT

Gaurāṅgera bhakta-gaṇe jane jane śakti dhare. The purport of this song is that the devotees of Lord Śrī Caitanya Mahāprabhu are very powerful, and each and every one of them can deliver the whole world. What, then, to speak of Nārada Muni? If one follows the instructions of Nārada Muni, one can be delivered from any amount of sinful reactions. This is the process. One must follow the instructions of a spiritual master; then one will certainly be delivered from all sinful reaction. This is the secret of success. *Yasya deve parā bhaktir yathā deve tathā gurau.* If one has unflinching faith in Kṛṣṇa and the spiritual master, the result is *tasyaite kathitā hy arthāḥ prakāśante mahātmanāḥ*: all the conclusions of revealed scriptures will be open to such a person. A pure devotee of Kṛṣṇa can make the same demands that Nārada Muni is making. He says, "If you follow my instructions, I shall take responsibility for your liberation." A pure devotee like Nārada can give assurance to any sinful man because by the grace of the Lord such a devotee is empowered to deliver any sinful person if that person follows the principles set forth.

TEXT 256

ব্যাধ কহে,—‘যেই কহ, সেই ত’ করিব’।

নারদ কহে,—‘ধনুক ভাঙ্গ, তবে সে কহিব’॥ ২৫৬ ॥

*vyādha kahe,—‘yei kaha, sei ta’ kariba’
nārada kahe,—‘dhanuka bhāṅga, tabe se kahiba’*

SYNONYMS

vyādha kahe—the hunter replied; *yei kaha*—whatever you say; *sei ta’ kariba*—that I shall do; *nārada kahe*—Nārada Muni replied; *dhanuka bhāṅga*—break your bow; *tabe*—then; *se kahiba*—I shall speak to you.

TRANSLATION

“The hunter then said, ‘My dear sir, whatever you say I shall do.’ Nārada immediately ordered him, ‘First of all, break your bow. Then I shall tell you what is to be done.’”

PURPORT

This is the process of initiation. The disciple must admit that he will no longer commit sinful activity—namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.

TEXT 257

ব্যাধ কহে,—‘ধনুক ভাঙ্গিলে বর্তিব কেমনে ?’

নারদ কহে,—‘আমি অন্ন দিব প্রতিদিনে ॥’ ২৫৭ ॥

*vyādha kahe,—‘dhanuka bhāṅgile vartiba kemane?’
nārada kahe,—‘āmi anna diba prati-dine’*

SYNONYMS

vyādha kahe—the hunter replied; *dhanuka bhāṅgile*—if I break my bow; *vartiba kemane*—what will be the source of my maintenance; *nārada kahe*—Nārada Muni replied; *āmi*—I; *anna*—food; *diba*—shall supply; *prati-dine*—every day.

TRANSLATION

“The hunter replied, ‘If I break my bow, how shall I maintain myself?’ Nārada Muni replied, ‘Do not worry. I shall supply all your food every day.’”

PURPORT

The source of our income is not actually the source of our maintenance. Every living being—from the great Brahmā down to an insignificant ant—is being maintained by the Supreme Personality of Godhead. *Eko bahūnāṁ yo vidadhāti kāmān.* The one Supreme Being, Kṛṣṇa, maintains everyone. Our so-called source of income is our own choice only. If I wish to be a hunter, it will appear that hunting is the source of my income. If I become a *bṛahmaṇa* and completely depend on Kṛṣṇa, I do not conduct a business, but nonetheless my maintenance is supplied by Kṛṣṇa. The hunter was disturbed about breaking his bow because he was worried about his income. Nārada Muni assured the hunter because he knew that the hunter was not being maintained by the bow but by Kṛṣṇa. Being the agent of Kṛṣṇa, Nārada Muni knew very well that the hunter would not suffer by breaking the bow. There was no doubt that Kṛṣṇa would supply him food.

TEXT 258

ধনুক ভাঙ্গি' ব্যাধ তারে চরণে পড়িল ।
তারে উঠাণা নারদ উপদেশ কৈল ॥ ২৫৮ ॥

*dhanuka bhāṅgi' vyādhā tāñra caraṇe paḍila
tāre uṭhāñā nārada upadeśa kaila*

SYNOMYS

dhanuka bhāṅgi'—breaking the bow; *vyādhā*—the hunter; *tāñra*—his (Nārada Muni's); *caraṇe*—at the lotus feet; *paḍila*—surrendered; *tāre*—him; *uṭhāñā*—raising; *nārada*—the great saint Nārada Muni; *upadeśa kaila*—gave instruction.

TRANSLATION

“Being thus assured by the great sage Nārada Muni, the hunter broke his bow, immediately fell down at the saint’s lotus feet and fully surrendered. After this, Nārada Muni raised him with his hand and gave him instructions for spiritual advancement.

PURPORT

This is the process of initiation. The disciple must surrender to the spiritual master, the representative of Kṛṣṇa. The spiritual master, being in the disciplic succession stemming from Nārada Muni, is in the same category with Nārada Muni. A person can be relieved from his sinful activity if he surrenders to the lotus feet of a person who actually represents Nārada Muni. Nārada Muni gave instructions to the hunter after the hunter surrendered.

TEXT 259

“ঘরে গিয়া ব্রাহ্মণে দেহ’ যত আছে ধন ।
এক এক বস্ত্র পরি’ বাহির হও দুইজন ॥ ২৫৯ ॥

*“ghare giyā brāhmaṇe deha’ yata āche dhana
eka eka vastra pari’ bāhira hao dui-jana*

SYNONYMS

ghare giyā—returning home; *brāhmaṇe*—to the *brāhmaṇas*, the most intelligent men in spiritual understanding; *deha'*—give; *yata*—whatever; *āche*—you have; *dhana*—riches; *eka eka*—each of you; *vastra pari'*—just one cloth; *bāhira hao*—leave home; *dui-jana*—both of you.

TRANSLATION

“Nārada Muni then advised the hunter, ‘Return home and distribute whatever riches you have to the pure brāhmaṇas who know the Absolute Truth. After distributing all your riches to the brāhmaṇas, both you and your wife should leave home, taking only one cloth to wear.’

PURPORT

This is the process of renunciation at the stage of *vānaprastha*. After enjoying householder life for some time, the husband and wife must leave home and distribute their riches to *brāhmaṇas* and *Vaiṣṇavas*. One can keep his wife as an assistant in the *vānaprastha* stage. The idea is that the wife will assist the husband in spiritual advancement. Therefore Nārada Muni advised the hunter to adopt the *vānaprastha* stage and leave home. It is not that a *gṛhastha* should live at home until he dies. *Vānaprastha* is preliminary to *sannyāsa*. In the Kṛṣṇa consciousness movement there are many young couples engaged in the Lord's service. Eventually they are supposed to take *vānaprastha*, and after the *vānaprastha* stage the husband may take *sannyāsa* in order to preach. The wife may then remain alone and serve the Deity or engage in other activities within the Kṛṣṇa consciousness movement.

TEXT 260

নদী-ভৌরে একখানি কুটীর করিয়া ।
তার আগে একপিণ্ডি তুলসী রোপিয়া ॥ ২৬০ ॥

*nadi-tire eka-khāni kuṭīra kariyā
tāra āge eka-piṇḍi tulasi ropiyā*

SYNONYMS

nadi-tire—on the bank of the river; *eka-khāni*—just one; *kuṭīra*—a cottage; *kariyā*—constructing; *tāra āge*—just in front of the cottage; *eka-piñḍi*—one raised platform; *tulasī*—a *tulasī* plant; *ropiyā*—growing.

TRANSLATION

“Nārada Muni continued, ‘Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a *tulasī* plant on a raised platform.’

TEXT 261

**তুলসী-পরিক্রমা কর, তুলসী-সেবন ।
নিরান্তর কৃষ্ণনাম করিহ কৌর্তন ॥ ২৬১ ॥**

*tulasī-parikramā kara, tulasi-sevana
nirantara kṛṣṇa-nāma kariha kirtana*

SYNONYMS

tulasi-parikramā kara—circumambulate the *tulasī* plant; *tulasi-sevana*—just supply water to the root of *tulasī-devi*; *nirantara*—continuously; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kariha*—just perform; *kīrtana*—chanting.

TRANSLATION

“‘After planting the *tulasī* tree before your house, you should daily circumambulate that *tulasī* plant, serve her by giving her water and other things, and continuously chant the Hare Kṛṣṇa *mahā-mantra*.’

PURPORT

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamunā, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a *tulasī* tree, water it in the morning, offer it prayers, and continuously chant the Hare Kṛṣṇa *mahā-mantra*. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Kṛṣṇa, the Supreme Personality of Godhead,

supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the *tulasī* plant and chanting the Hare Kṛṣṇa *mantra*. Taking the advice of Śrī Caitanya Mahāprabhu and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the *tulasī* plant and continuously chanting the Hare Kṛṣṇa *mahā-mantra*.

TEXT 262

ଆମি তোমায় বহু অন্ন পাঠাইয়ু দিনে ।
সেই অন্ন লবে, যত খাও দুইজনে ॥” ২৬২ ॥

*āmi tomāya bahu anna pāṭhāimū dine
sei anna labe, yata khāo dui-jane”*

SYNONYMS

āmi—I; tomāya—for you; bahu—much; anna—food; pāṭhāimū—shall send; dine—every day; sei—that; anna—food; labe—you shall take; yata—whatever; khāo—you can eat; dui-jane—both of you.

TRANSLATION

“Nārada Muni continued, ‘I shall send sufficient food to you both every day. You can take as much food as you want.’

PURPORT

When a person takes to Kṛṣṇa consciousness, there is no need to care for material necessities. Kṛṣṇa says that He personally carries all the necessities to His devotees.

*ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhīyuktānāṁ
yoga-kṣemān vahāmy aham*

“Those who worship Me with love and devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have.” (Bg. 9.22) Why should one be anxious about the necessities of life? The principle should be

that one should not want more than what is absolutely necessary. Nārada Muni advises the hunter to accept only what is absolutely necessary for him and his wife. The devotee should always be alert to consume only those things that he absolutely requires and not create unnecessary needs.

TEXT 263

তবে সেই মৃগাদি তিনে আরদ স্বস্ত কৈল ।
স্বস্ত হঞ্চ মৃগাদি তিনে ধাঞ্চা পলাইল ॥ ২৬৩ ॥

*tabe sei mrgādi tine nārada sustha kaila
sustha hañā mrgādi tine dhāñā palāila*

SYNONYMS

tabe—thereafter; *sei*—those; *mrgā-ādi*—animals, beginning with the deer; *tine*—three; *nārada*—the sage Nārada; *sustha kaila*—brought to their senses; *sustha hañā*—coming to consciousness; *mrgā-ādi*—the pierced animals; *tine*—three; *dhāñā palāila*—very swiftly fled away from that place.

TRANSLATION

“The three animals that were half-killed were then brought to their consciousness by the sage Nārada. Indeed, the animals got up and swiftly fled.

TEXT 264

দেখিয়া ব্যাধের ঘনে হৈল চমৎকার ।
ঘরে গেল ব্যাধ, গুরুকে করি’ নমস্কার ॥ ২৬৪ ॥

*dekhiyā vyādhera mane haila camatkāra
ghare gela vyādha, guruke kari’ namaskāra*

SYNONYMS

dekhiyā—seeing; *vyādhera*—of the hunter; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *ghare*—home; *gela*—went; *vyādha*—the hunter; *guruke*—to the spiritual master; *kari’ namaskāra*—offering obeisances.

TRANSLATION

“When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Nārada and returned home.

TEXT 265

যথা-স্থানে নারদ গেলা, ব্যাধ ঘরে আইল ।
নারদের উপদেশে সকল করিল ॥ ২৬৫ ॥

*yathā-sthāne nārada gelā, vyādha ghare āila
nāradera upadeśe sakala karila*

SYNONYMS

yathā-sthāne—to the proper destination; *nārada*—sage Nārada; *gelā*—went; *vyādha*—the hunter; *ghare āila*—came back to his house; *nāradera upadeśe*—under the instruction of the sage Nārada; *sakala karila*—he executed everything.

TRANSLATION

“After all this, Nārada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Nārada.

PURPORT

For spiritual advancement one must have a bona fide spiritual master and follow his instructions in order to be assured of advancement.

TEXT 266

গ্রামে খবরি হৈল, ব্যাধ ‘বৈষ্ণব’ হইল ।
গ্রামের লোক সব অঙ্গ আনিতে লাগিল ॥ ২৬৬ ॥

*grāme dhvani haila,—vyādha ‘vaiṣṇava’ ha-ila
grāmera loka saba anna ānite lāgila*

SYNONYMS

grāme—in the village; *dhvani haila*—there was news; *vyādha*—the hunter; *vaiṣṇava ha-ila*—has become a Vaiṣṇava, a lover and servitor of Lord Viṣṇu; *grāmera loka*—the villagers; *saba*—all kinds of; *anna*—food; *ānite lāgila*—began to bring.

TRANSLATION

“The news that the hunter had become a Vaiṣṇava spread all over the village. Indeed, all the villagers brought alms and presented them to the Vaiṣṇava who was formerly a hunter.

PURPORT

It is the duty of the public to present a gift to a saintly person, Vaiṣṇava or brāhmaṇa when going to see him. Every Vaiṣṇava is dependent on Kṛṣṇa, and Kṛṣṇa is ready to supply all of life's necessities, provided a Vaiṣṇava follows the principles set forth by the spiritual master. There are certainly many householders in our Kṛṣṇa consciousness movement. They join the movement and live in the society's centers, but if they take advantage of this opportunity and do not work but live at the expense of the movement, eating *prasāda* and simply sleeping, they place themselves in a very dangerous position. It is therefore advised that gṛhasthas should not live in the temple. They must live outside the temple and maintain themselves. Of course, if the gṛhasthas are fully engaged in the Lord's service according to the directions of the authorities, there is no harm in their living in a temple. In any case, a temple should not be a place to eat and sleep. A temple manager should be very careful about these things.

TEXT 267

একদিন অন্ন আনে দশ-বিশ জনে ।
দিনে তত লয়, যত খায় দুই জনে ॥ ২৬৭ ॥

*eka-dina anna āne daśa-biśa jane
dine tata laya, yata khāya dui jane*

SYNOMYMS

eka-dina—in one day; *anna*—food; *āne*—brought; *daśa-biśa jane*—enough for ten to twenty men; *dine*—in a day; *tata laya*—would accept only as much; *yata*—as; *khāya dui jane*—the two of them required to eat.

TRANSLATION

“In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

TEXT 268

একদিন নারদ কহে,—“শুনহ, পর্বতে ।
আমার এক শিষ্য আছে, চলহ দেখিতে” ॥ ২৬৮ ॥

*eka-dina nārada kahe, —“śunaha, parvate
āmāra eka śiṣya āche, calaha dekhite”*

SYNONYMS

eka-dina—one day; nārada kahe—Nārada Muni said; śunaha—please hear; parvate—my dear Parvata; āmāra—my; eka—one; śiṣya—disciple; āche—there is; calaha dekhite—let us go see.

TRANSLATION

“One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter.

TEXT 269

তবে দুই ঋষি আইলা সেই ব্যাধ-স্থানে ।
দূর হৈতে ব্যাধ পাইল গুরুর দরশনে ॥ ২৬৯ ॥

*tabe dui ṛṣi āilā sei vyādha-sthāne
dūra haite vyādha pāila gurura daraśane*

SYNONYMS

tabe—thereafter; *dui ṛṣi*—two saintly persons; *āilā*—came; *sei vyādha-sthāne*—to the place of that hunter; *dūra haite*—from a distant place; *vyādha*—the hunter; *pāila*—got; *gurura daraśane*—vision of his spiritual master.

TRANSLATION

“When the saintly sages came to the hunter’s place, the hunter could see them coming from a distance.

TEXT 270

আন্তে-ব্যন্তে ধার্ঘা আসে, পথ নাহি পায় ।
পথের পিপীলিকা ইতি-উতি ধরে পায় ॥ ২৭০ ॥

*āste-vyaste dhāñā āse, patha nāhi pāya
pathera pipilikā iti-uti dhare pāya*

SYNONYMS

āste-vyaste—with great alacrity; *dhāñā*—running; *āse*—came; *patha nāhi pāya*—does not get the path; *pathera*—on the path; *pipilikā*—ants; *iti-uti*—here and there; *dhare pāya*—touch the foot.

TRANSLATION

“With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

TEXT 271

দণ্ডবৎ-স্থানে পিপীলিকারে দেখিয়া ।
বন্তে স্থান ঝাড়ি’ পড়ে দণ্ডবৎ হওগো ॥ ২৭১ ॥

*daṇḍavat-sthāne pipīlikāre dekhiyā
vastre sthāna jhāḍi’ paṭe daṇḍavat hañā*

SYNOMYMS

daṇḍavat-sthāne—in the place where he wanted to offer his obeisances; *pipīlikāre* *dekhiyā*—seeing the ants; *vastre*—by the cloth; *sthāna jhāḍi’*—cleansing the place; *paṭe* *daṇḍa-vat hañā*—falls down flat like a rod.

TRANSLATION

“Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

PURPORT

The word *daṇḍa* means “rod,” and *vat* means “like.” To offer obeisances to the spiritual master, one must fall flat exactly as a rod falls on the ground. This is the meaning of the word *daṇḍavat*.

TEXT 272

নারদ কহে,—“ব্যাধ, এই না হয় আশ্চর্য ।
হরিভক্ত্যে হির্সা-শুণ্য হয় সাধুবর্য ॥ ২৭২ ॥

*nārada kahe,—“vyādha, ei nā haya āścarya
hari-bhaktye hirṣā-sūnya haya sādhu-varya*

SYNOMYMS

nārada kahe—Nārada Muni said; *vyādha*—my dear hunter; *ei nā āścarya*—this is not wonderful for you; *hari-bhaktye*—by advancement in devotional service; *hirṣā-sūnya haya*—one becomes nonviolent and nonenvious; *sādhu-varya*—thus one becomes the best of honest gentlemen.

TRANSLATION

"Nārada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.'

PURPORT

In this verse the word *sādhu-varya* means "the best of gentlemen." At the present moment there are many so-called gentlemen who are expert in killing animals and birds. Nonetheless, these so-called gentlemen profess a type of religion that strictly prohibits killing. According to Nārada Muni and Vedic culture, animal killers are not even gentlemen, to say nothing of being religious men. A religious person, a devotee of the Lord, must be nonviolent. Such is the nature of a religious person. It is contradictory to be violent and at the same time call oneself a religious person. Such hypocrisy is not approved by Nārada Muni and the disciplic succession.

TEXT 273

এতে ন অস্তুতা ব্যাধ তবাহিংনাময়ো গুণাঃ ।
হরিভক্তেঁ প্রবত্ত যে ন তে স্বঃ পরতাপিনঃ ॥ ২৭৩ ॥

ete na hy adbhitā vyādhā
tavāhīnsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpināḥ

SYNOMYMS

ete—all these; na—not; hi—certainly; adbhitāḥ—wonderful; vyādhā—O hunter; tava—your; ahīnsā-ādayah—nonviolence and others; guṇāḥ—qualities; hari-bhaktau—in devotional service; pravṛttāḥ—engaged; ye—those who; na—not; te—they; syuḥ—are; paratāpināḥ—envious of other living entities.

TRANSLATION

"'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the *Skanda Purāṇa*.

TEXT 274

তবে মেই ব্যাধ দোহারে অঞ্জনে আনিল ।
কুশাসন আনি' দোহারে ভক্ত্য বসাইল ॥ ২৭৪ ॥

*tabe sei vyādha doñhāre aṅgane ānila
kuśāsana āni' doñhāre bhaktye vasāila*

SYNONYMS

tabe—thereafter; *sei*—that; *vyādha*—hunter; *doñhāre*—both Nārada Muni and Parvata; *aṅgane ānila*—brought in the courtyard of his house; *kuśā-āsana*—*āni'*—bringing straw mats for sitting; *doñhāre*—both of them; *bhaktye*—with great devotion; *vasāila*—made to sit down.

TRANSLATION

“The hunter then received both the great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

TEXT 275

জল আনি' ভক্ত্য দোহার পাদ প্রক্ষালিল ।
মেই জল স্ত্রী-পুরুষে পিয়া শিরে লইল ॥ ২৭৫ ॥

*jala āni' bhaktye doñhāra pāda prakṣālila
sei jala strī-puruṣe piyā śire la-ila*

SYNONYMS

jala āni'—bringing water; *bhaktye*—with great devotion; *doñhāra*—of both of them; *pāda prakṣālila*—washed the feet; *sei jala*—that water; *strī-puruṣe*—husband and wife; *piyā*—drinking; *śire la-ila*—put on their heads.

TRANSLATION

“He then fetched water and washed the sages’ feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

PURPORT

This is the process one should follow when receiving the spiritual master or someone on the level of the spiritual master. When the spiritual master comes to the residence of his disciples, the disciples should follow in the footsteps of the

former hunter. It doesn't matter what one was before initiation. After initiation, one must learn the etiquette mentioned herein.

TEXT 276

কম্প-পুলকাশ্রু হৈল কৃষ্ণনাম গাঁওঁ।
উর্ধব বাহু নৃত্য করে বস্ত্র উড়াঁগু। ॥ ২৭৬ ॥

*kampa-pulakāśru haila kṛṣṇa-nāma gāñā
ūrdhvā bāhu nrtya kare vastra udāñā*

SYNONYMS

kampa—trembling; *pulaka-āśru*—tears and jubilation; *haila*—there were; *kṛṣṇa-nāma gāñā*—chanting the Hare Kṛṣṇa mantra; *ūrdhvā bāhu*—raising the arms; *nrtya kare*—began to dance; *vastra udāñā*—waving his garments up and down.

TRANSLATION

“When the hunter chanted the Hare Kṛṣṇa mahā-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

TEXT 277

দেখিযা ব্যাদের প্রেম পর্বত-মহামুনি ।
নারদেরে কহে,—তুমি হও স্পর্শমণি ॥ ২৭৭ ॥

*dekhiyā vyādhera prema parvata-mahāmuni
nāradere kahe,—tumi hao sparśa-maṇi*

SYNONYMS

dekhiyā—seeing; *vyādhera*—of the hunter; *prema*—the ecstatic love; *parvata-mahā-muni*—the great sage Parvata Muni; *nāradere kahe*—spoke to Nārada Muni; *tumi hao sparśa-maṇi*—you are certainly a touchstone.

TRANSLATION

“When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Nārada, ‘Certainly you are a touchstone.’

PURPORT

When a touchstone touches iron, it turns the iron to gold. Parvata Muni called Nārada Muni a touchstone because by his touch the hunter, who was lowest among men, became an elevated and perfect Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura said that the position of a Vaiṣṇava can be tested by seeing how good a touchstone he is—that is, by seeing how many Vaiṣṇavas he has made during his life. A Vaiṣṇava should be a touchstone so that he can convert others to Vaiṣṇavism by his preaching, even though people may be fallen like the hunter. There are many so-called advanced devotees who sit in a secluded place for their personal benefit. They do not go out to preach and convert others into Vaiṣṇavas, and therefore they certainly cannot be called *sparśa-māṇi*, advanced devotees. Kaniṣṭha-adhikāri devotees cannot turn others into Vaiṣṇavas, but a madhyama-adhikāri Vaiṣṇava can do so by preaching. Śrī Caitanya Mahāprabhu advised His followers to increase the numbers of Vaiṣṇavas.

yāre dekha, tāre kaha ‘krṣṇa’-upadeśa
āmāra ājñāya guru hañā tāra’ ei deśa
(Cc. Madhya 7.128)

It is Śrī Caitanya Mahāprabhu’s wish that everyone should become a Vaiṣṇava and *guru*. Following the instructions of Śrī Caitanya Mahāprabhu and His disciplic succession, one can become a spiritual master, for the process is very easy. One can go everywhere and anywhere to preach the instructions of Kṛṣṇa. *Bhagavad-gītā* is Kṛṣṇa’s instructions; therefore the duty of every Vaiṣṇava is to travel and preach *Bhagavad-gītā*, either in his country or a foreign country. This is the test of *sparśa-māṇi*, following in the footsteps of Nārada Muni.

TEXT 278

“অহো ধন্ত্যোহসি দেবর্ষে কৃপয়। যস্য তৎক্ষণ॥
নৌচোহপ্যাহপুলকে। লেভে লুককে। রতিমচ্ছাতে ॥” ২৭৮ ॥

“aho dhanyo ‘si devarṣe
kṛpayā yasya tat-kṣaṇāt
nīco ‘py utpulako lebhe
lubdhako ratim acyute”

SYNONYMS

aho—oh; *dhanyah*—glorified; *asi*—you are; *deva-rṣe*—O sage among the demigods; *kṛpayā*—by the mercy; *yasya*—of whom; *tat-kṣaṇāt*—immediately;

nicaḥ api—even though one is the lowest of men; *utpalakah*—becoming agitated in ecstatic love; *lebhe*—gets; *lubdhakah*—a hunter; *ratim*—attraction; *acyute*—unto the Supreme Personality of Godhead.

TRANSLATION

“Parvata Muni continued, ‘My dear friend Nārada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Kṛṣṇa.’

PURPORT

A pure Vaiṣṇava believes in the statements of the śāstras. This verse is quoted from Vedic literature, the *Skanda Purāṇa*.

TEXT 279

ନାରଦ କହେ,—‘ବୈଶ୍ଣବ, ତୋମାର ଅନ୍ନ କିଛୁ ଆୟ ?’
ବ୍ୟାଧ କହେ, “ଯାରେ ପାଠ୍ଠାଓ, ସେଇ ଦିଯା ସାୟ ॥ ୨୭୯ ॥

nārada kahe,—‘vaiṣṇava, tomāra anna kichu āya?’
vyādha kahe, “yare pāṭhāo, sei diyā yāya”

SYNONYMS

nārada kahe—Nārada Muni said; *vaiṣṇava*—O Vaiṣṇava; *tomāra*—your; *anna*—food; *kichu āya*—does any come; *vyādha kahe*—the hunter replied; *yare pāṭhāo*—whoever you send; *sei*—that person; *diyā*—giving something; *yāya*—goes.

TRANSLATION

“Nārada Muni then asked the hunter, ‘My dear Vaiṣṇava, do you have some income for your maintenance?’ The hunter replied, ‘My dear spiritual master, whoever you send gives me something when he comes to see me.’

PURPORT

This confirms the statement in *Bhagavad-gītā* (9.22) to the effect that the Lord carries all necessities to His Vaiṣṇava devotee. Nārada Muni asked the former hunter how he was being maintained, and he replied that everyone who came to see him brought him something for his maintenance. Kṛṣṇa, who is situated in everyone’s heart, says, “I personally carry all necessities to a Vaiṣṇava.” He can order anyone to execute this. Everyone is ready to give something to a Vaiṣṇava, and if a Vaiṣṇava is completely engaged in devotional service, he need not be anxious for his maintenance.

TEXT 280

এত অন্ন না পাঠাও, কিছু কার্য নাই ।
সবে দুইজনার যোগ্য ভক্ষ্যমাত্র চাই ॥” ২৮০ ॥

*eta anna nā pāthāo, kichu kārya nāi
sabe dui-janāra yogya bhakṣya-mātra cāi”*

SYNONYMS

eta anna—so much food; *nā pāthāo*—you do not need to send; *kichu kārya nāi*—there is no such need; *sabe*—only; *dui-janāra*—for two persons; *yogya*—requisite; *bhakṣya-mātra*—eatables; *cāi*—we want.

TRANSLATION

“The former hunter said, ‘Please do not send so many grains. Only send what is sufficient for two people, no more.’

PURPORT

The former hunter only wanted enough for two people to eat, no more. It is not necessary for a Vaiṣṇava to keep a stock of food for the next day. He should receive only sufficient grains to last one day. The next day, he must again depend on the Lord’s mercy. This is the instruction of Śrī Caitanya Mahāprabhu. When His personal servant Govinda sometimes kept a stock of *haritaki* (myrobalan), Śrī Caitanya Mahāprabhu chastised him, saying, “Why did you keep a stock for the next day?” Śrīla Rūpa Gosvāmī and others were begging daily from door to door for their sustenance, and they never attempted to stock their *āśrama* with food for the next day. We should not materially calculate, thinking, “It is better to stock food for a week. Why give the Lord trouble by having Him bring food daily?” One should be convinced that the Lord will provide daily. There is no need to stock food for the next day.

TEXT 281

নারদ কহে,—‘াছে রহ, তুমি ভাগ্যবান’ ।
এত বলি’ দুইজন হইলা অনুর্ধ্বান ॥ ২৮১ ॥

*nārada kahe,—‘aiche raha, tumi bhāgyavān’
eta bali’ dui-jana ha-ilā antardhāna*

SYNONYMS

nārada kahe—Nārada Muni said; *aiche raha*—live like that; *tumi bhāgyavān*—certainly you are very fortunate; *eta bali’*—saying this; *dui-jana*—both Nārada Muni and Parvata Muni; *ha-ilā antardhāna*—disappeared.

TRANSLATION

“Nārada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, ‘You are fortunate.’ Nārada Muni and Parvata Muni then disappeared from that place.

TEXT 282

এই ত' কহিলুঁ তোমায় ব্যাধের আখ্যান ।
যা শুনিলে হয় সাধুসঙ্গ-প্রভাব-জ্ঞান ॥ ২৮২ ॥

*ei ta' kahiluṇ tomāya vyādhera ākhyāna—
yā śunile haya sādhu-saṅga-prabhāva-jñāna*

SYNONYMS

ei ta' kahiluṇ—thus I have narrated; *tomāya*—unto you; *vyādhera ākhyāna*—the story of the hunter; *yā śunile*—hearing which; *haya*—there is; *sādhu-saṅga*—of the association of devotees; *prabhāva*—of the influence; *jñāna*—knowledge.

TRANSLATION

“So far I have narrated the incident of the hunter. By hearing this narration, one can understand the influence derived by associating with devotees.

PURPORT

Śrī Caitanya Mahāprabhu wanted to stress that even a hunter, the lowest of men, could become a topmost Vaiṣṇava simply by associating with Nārada Muni or a devotee in his bona fide disciplic succession.

TEXT 283

এই আর তিন অর্থ গণনাতে পাইল ।
এই দ্বাই অর্থ মিলি’ ছাব্বিশ’ অর্থ’হৈল ॥ ২৮৩ ॥

*ei āra tina artha gaṇanātē pāila
ei dui artha mili' 'chābbiśa' artha haila*

SYNONYMS

ei—this example; *āra*—another; *tina artha*—three imports; *gaṇanātē*—in calculating; *pāila*—we have obtained; *ei dui artha mili'*—by adding these two imports; *chābbiśa*—twenty-six; *artha*—imports; *haila*—there have been.

TRANSLATION

“In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

TEXT 284

**ଆର ଅର୍ଥ ଶୁନ, ଯାହା –ଅରେର ଭାଣ୍ଡାର ।
ସୁଲେ ‘ଦୁଇ’ ଅର୍ଥ, ସୂକ୍ଷମେ ‘ବତ୍ରିଶ’ ପ୍ରକାର ॥ ୨୮୪ ॥**

*āra artha śuna, yāhā—arthera bhāṇḍāra
sthūle ‘dui’ artha, sūkṣme ‘batriśa’ prakāra*

SYNONYMS

āra—another; artha—import; śuna—hear; yāhā—which; arthera bhāṇḍāra—storehouse of knowledge; sthūle—grossly; dui artha—two meanings; sūkṣme—by a subtle import; batriśa—thirty-two; prakāra—varieties.

TRANSLATION

“There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

PURPORT

The two gross meanings refer to regulative devotional service and spontaneous devotional service. There are also thirty-two subtle meanings. Under the heading of regulative devotional service, there are sixteen meanings: (1) a servant of the Lord as His personal associate, (2) a personal friend, (3) personal parents or similar superiors, (4) a personal beloved, (5) a servant elevated by spiritual cultivation, (6) a friend by spiritual cultivation, (7) parents and superior devotees by cultivation of devotional service, (8) a beloved wife or female friend by cultivation of devotional service, (9) a mature devotee as a servant, (10) a mature devotee as a friend, (11) a mature devotee as a parent and superior, (12) a mature devotee as wife and beloved, (13) an immature devotee as servant, (14) an immature devotee as a friend, (15) an immature devotee as father and superior, and (16) an immature devotee as a beloved. Similarly, under the heading of spontaneous devotion there are also sixteen various associates. Therefore the total number of devotees under the headings of regular devotees and spontaneous devotees is thirty-two.

TEXT 285

**‘ଆଜ୍ଞା’-ଶବ୍ଦେ କହେ –ସର୍ବବିଧ ଭଗବାନ୍ ।
ଏକ ‘ସ୍ଵୟଂ ଭଗବାନ୍’, ଆର ‘ଭଗବାନ୍’-ଆଖ୍ୟାନ ॥ ୨୮୫ ॥**

'ātmā'-śabde kahe—sarva-vidha bhagavān
eka 'svayam bhagavān', āra 'bhagavān'-ākhyāna

SYNONYMS

ātmā-śabde—by the word ātmā; kahe—it is said; sarva-vidha bhagavān—all types of Personalities of Godhead; eka—one; svayam bhagavān—the original Supreme Personality of Godhead, Kṛṣṇa; āra—another; bhagavān-ākhyāna—the Personality of Godhead by an expansive designation.

TRANSLATION

"The word ātmā refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Kṛṣṇa, and the others are different incarnations or expansions of Kṛṣṇa.

PURPORT

The word ātmā also includes all kinds of Bhagavān, the Supreme Personality of Godhead. This means that Kṛṣṇa has unlimited expansions. This is described in *Brahmā-saṁhitā* (5.46):

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣān tam aharān bhajāmi

These expansions are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Kṛṣṇa is the original Supreme Personality of Godhead, and He is expanded as Balarāma, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavān, the Supreme Personality of Godhead.

TEXT 286

ତୀତେ ରମେ ଯେହି ସେହି ସବ—'ଆତ୍ମାରାମ' ।
'ବିଧିଭକ୍ତ', 'ରାଗଭକ୍ତ',—ଦୁଇବିଧ ନାମ ॥ ୨୮୬ ॥

tānte rame yei, sei saba —'ātmārāma'
'vidhi-bhakta', 'rāga-bhakta', —dui-vidha nāma

SYNOMYS

tāñte—in all those Supreme Personalities of Godhead; *rame*—takes pleasure in devotional service; *yei*—those persons who; *sei saba*—all of them; *ātmārāma*—are also known as *ātmārāma*; *vidhi-bhakta*—devotees following the regulative principles; *rāga-bhakta*—devotees following spontaneous love; *dui-vidha nāma*—two different varieties.

TRANSLATION

“One who always engages in the service of the Supreme Personality of Godhead is called *ātmārāma*. There are two types of *ātmārāma*. One is an *ātmārāma* engaged in regulative devotional service, and the other is an *ātmārāma* engaged in spontaneous devotional service.

TEXT 287

**দুইবিধি ভক্ত হয় চারি চারি প্রকার ।
পারিষদ, সাধনসিদ্ধ, সাধকগণ আর ॥ ২৮৭ ॥**

*dui-vidha bhakta haya cāri cāri prakāra
pāriṣada, sādhana-siddha, sādhaka-gaṇa āra*

SYNOMYS

dui-vidha bhakta—these two varieties of *ātmārāma* devotees; *haya*—are; *cāri cāri prakāra*—each of four different categories; *pāriṣada*—personal associate; *sādhana-siddha*—liberated to the position of associates by perfection in devotional service; *sādhaka-gaṇa āra*—and devotees already engaged in the devotional service of the Lord.

TRANSLATION

“The *ātmārāmas* engaged in regulative and spontaneous devotional service are further categorized into four groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are engaged in devotional service and are called *sādhaka*.

TEXT 288

**জাত-অজাত-রতিশেদে সাধক দুই ভেদ ।
বিধি-রাগ-মার্গে চারি চারি—অষ্ট ভেদ ॥ ২৮৮ ॥**

*jāta-ajāta-rati-bhede sādhaka dui bheda
vidhi-rāga-mārge cāri cāri—aṣṭa bheda*

SYNOMYS

jāta-ajāta-rati-bhede—by distinction of mature love and immature love; *sādhaka dui bheda*—those practicing are of two varieties; *vidhi*—regulative devotion; *rāga*—spontaneous devotion; *mārga*—on both the paths; *cāri cāri*—there are four different varieties; *aṣṭa bheda*—a total of eight kinds.

TRANSLATION

“Those who are practicing devotional service are either mature or immature. Therefore the sādhakas are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the original Personality of Godhead, Kṛṣṇa, is the Supreme Personality of Godhead, and His expansions are also called the Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. Speculative philosophers and mystic yogis also meditate upon the form of Kṛṣṇa, but this form is not the form of the original Supreme Personality of Godhead. Such a Bhagavān is but a partial representation of the Lord's full potency. Nonetheless, He has to be understood to be the Supreme Personality of Godhead. To clarify this matter, one should simply understand that Kṛṣṇa, the son of Nanda Mahārāja in Vṛndāvana, the friend of the cowherd boys and lover of the gopīs, is actually the original Supreme Personality of Godhead. He is attained by spontaneous love. Although His expansions are also called the Supreme Personality of Godhead, They are attained only by the execution of regulative devotional service.

TEXT 289

**বিধিভক্ত্যে নিত্যসিদ্ধ পারিষদ —‘দাস’।
‘সখা’ ‘গুরু’, ‘কান্তাগণ’,—চারিবিধ প্রকাশ ॥ ২৮৯॥**

vidhi-bhakte nitya-siddha pāriṣada—‘dāsa’
‘sakhā’ ‘guru’, ‘kāntā-gaṇa’,—cāri-vidha prakāśa

SYNOMYS

vidhi-bhakte—by regulative devotional service; *nitya-siddha pāriṣada*—eternally perfect associate; *dāsa*—the servant; *sakhā guru kāntā-gaṇa*—friends, superiors and beloved damsels; *cāri-vidha prakāśa*—they are manifested in four varieties.

TRANSLATION

“By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate—such as a servant, friend, superior or beloved woman. These are of four varieties.

TEXT 290

সাধনসিদ্ধ—দাস, সখা, গুরু, কান্তাগণ।
জাতিরতি সাধকভক্ত—চারিবিধি জন ॥ ২৯০ ॥

sādhana-siddha—*dāsa*, *sakhā*, *guru*, *kāntā-gaṇa*
jāta-rati sādhaka-bhakta—*cāri-vidha jana*

SYNONYMS

sādhana-siddha—those who have perfected themselves by devotional service; *dāsa*—servants; *sakhā*—friends; *guru*—superiors; *kāntā-gaṇa*—beloved damsels; *jāta-rati sādhaka-bhakta*—devotees who have become mature by devotional service; *cāri-vidha jana*—they are also of four varieties.

TRANSLATION

“Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

TEXT 291

অজাতিরতি সাধকভক্ত,—এ চারি প্রকার।
বিধিমার্গে ভক্তে শোড়শ ত্বেদ প্রচার ॥ ২৯১ ॥

ajāta-rati sādhaka-bhakta,—*e cāri prakāra*
vidhi-mārge bhakte *śoḍaśa bheda pracāra*

SYNONYMS

ajāta-rati sādhaka-bhakta—immature devotees engaged in devotional service; *e cāri prakāra*—there are also the same four varieties; *vidhi-mārge*—on the path of regulative devotional service; *bhakte*—devotees; *śoḍaśa bheda pracāra*—there are sixteen varieties.

TRANSLATION

“Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

TEXT 292

ରାଗମାର୍ଗେ ଛିଛେ ଭକ୍ତେ ସୋଡ଼ଶ ବିଭେଦ ।
ଦୁଇ ମାର୍ଗେ ଆସ୍ତାରାମେର ବତ୍ରିଶ ବିଭେଦ ॥ ୨୯୨ ॥

*rāga-mārge aiche bhakte ṣoḍaśa vibheda
dui mārge ātmārāmera batriṣa vibheda*

SYNONYMS

rāga-mārge—on the path of spontaneous loving service; *aiche*—in the same way; *bhakte*—all the devotees; *ṣoḍaśa vibheda*—divided into sixteen varieties; *dui mārge*—on the two paths, namely regulative devotional service and spontaneous devotional service; *ātmārāmera*—of persons enjoying with the Supreme Self; *batriṣa vibheda*—there are thirty-two varieties of devotees.

TRANSLATION

“On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of ātmārasas enjoying the Supreme Lord on these two paths.

TEXT 293

‘ମୂଳି’, ‘ନିଗ୍ରନ୍ଥ’, ‘ଚ’ ‘ଅପି’,—ଚାରି ଶବ୍ଦେର ଅର୍ଥ ।
ଯାହାଁ ଯେହି ଲାଗେ, ତାହା କରିଯେ ସମର୍ଥ ॥ ୨୯୩ ॥

*‘muni’, ‘nirgrantha’, ‘ca’ ‘api’, —cāri śabdera artha
yāhān̄ yei lāge, tāhā kariye samartha*

SYNONYMS

muni—the sage; *nirgrantha*—either learned or foolish; *ca*—also; *api*—in spite of; *cāri śabdera artha*—the meanings of these four words; *yāhān̄*—wherever; *yei lāge*—they apply; *tāhā kariye samartha*—make them sound.

TRANSLATION

“When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

TEXT 294

ବତ୍ରିଶେ ଛାକିବିଶେ ମିଳି’ ଅଷ୍ଟପଞ୍ଚାଶ ।
ଆର ଏକ ଭେଦ ଶୁଣ ଅର୍ଥେର ପ୍ରକାଶ ॥ ୨୯୪ ॥

*batriśe chābbiśe mili' aṣṭa-pañcāśa
āra eka bheda śuna arthera prakāśa*

SYNONYMS

batriśe—these thirty-two varieties; *chābbiśe*—the formerly described twenty-six varieties; *mili'*—added together; *aṣṭa-pañcāśa*—they become fifty-eight; *āra*—another; *eka*—one; *bheda*—different; *śuna*—please hear; *arthera prakāśa*—manifestation of import.

TRANSLATION

“When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of manifestations with different meanings.

TEXT 295

‘ইতরেভু ‘চ’ দিয়া সমাস করিয়ে।
‘আটান্ন’বার আত্মারাম নাম লইয়ে ॥ ২৯৫ ॥

*itaretara ‘ca’ diyā samāsa kariye
‘āṭānna’ bāra ātmārāma nāma la-iye*

SYNONYMS

itaretara—in different varieties; *ca*—the word *ca*; *diyā*—adding; *samāsa kariye*—make a compound word; *āṭānna bāra*—fifty-eight times; *ātmārāma*—the *ātmārāma* devotees; *nāma la-iye*—I take their different names.

TRANSLATION

“In this way, as I add the word ca to one word after another, I make a compound. Thus the different names of ātmārāmas can be taken fifty-eight times.

TEXT 296

‘আত্মারামাচ আত্মারামাচ’ আটান্নবার।
শেষে সব লোপ করি’ রাখি একবার ॥ ২৯৬ ॥

*‘ātmārāmāś ca ātmārāmāś ca’ āṭānna-bāra
śeṣe saba lopa kari’ rākhi eka-bāra*

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca—repeating *ātmārāmāḥ*; *āṭānna-bāra*—fifty-eight times; *śeṣe*—at the end; *saba lopa kari'*—rejecting all; *rākhi*—we keep; *eka-bāra*—only one.

TRANSLATION

“In this way, one can repeat the word ātmārāmāḥ with ca for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

TEXT 297

সুরূপাণামেকশেষ একবিভক্তেই,
উক্তার্থানামপ্রযোগ ইতি ॥ ২৯৭ ॥

*sarūpāṇām eka-śeṣa eka-vibhaktau,
uktārthānām aprayoga iti*

SYNOMYMS

sa-rūpāṇām—of words of the same form; *eka-śeṣah*—only the last; *eka-vibhaktau*—in the same case; *uktārthānām*—of the previously spoken meanings; *aprayogah*—nonapplication; *iti*—thus.

TRANSLATION

“Of words having the same form and case termination, the last one is the only one retained.”

PURPORT

This is a quotation from Pāṇini's *sūtras* (1.2.64).

TEXT 298

আটান্ন চ-কারের সব লোপ হয় ।
এক আঘারাম-শব্দে আটান্ন অর্থ কয় ২৯৮ ॥

*āṭānna ca-kārera saba lopa haya
eka ātmārāma-śabde āṭānna artha kaya*

SYNOMYMS

āṭānna—fifty-eight; *ca-kārera*—of the additions of the word *ca*; *saba lopa haya*—all of them are rejected; *eka*—one; *ātmārāma*—*ātmārāma*; *śabde*—by the word; *āṭānna artha kaya*—fifty-eight imports are automatically derived.

TRANSLATION

“When all the *ca-kāra*, or additions to the word *ca*, are taken away, fifty-eight different meanings can still be understood by the one word *ātmārāma*.

TEXT 299

অশ্বথবৃক্ষাচ বটবৃক্ষাচ কপিথবৃক্ষাচ আত্মবৃক্ষাচ বৃক্ষাঃ ॥ ২৯৯ ॥

aśvattha-vṛkṣāś ca baṭa-vṛkṣāś ca kapittha-vṛkṣāś ca āmra-vṛkṣāś ca vṛkṣāḥ

SYNONYMS

aśvattha-vṛkṣāḥ—banyan trees; ca—and; baṭa-vṛkṣāḥ—fig trees; ca—and; kapittha-vṛkṣāḥ—a type of tree named kapittha; ca—and; āmra-vṛkṣāḥ—mango trees; ca—and; vṛkṣāḥ—all indicated by the word “trees.”

TRANSLATION

“By the plural word vṛkṣāḥ [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.”

TEXT 300

“অশ্বিন্ বনে বৃক্ষাঃ ফলান্তি” ঘৈছে হয়।

তৈছে সব আত্মারাম কৃষ্ণে ভক্তি করয় ॥ ৩০০ ॥

“asmin vane vṛkṣāḥ phalanti” yaiche haya
taiche saba ātmārāma kṛṣṇe bhakti karaya

SYNONYMS

asmin vane—in this forest; vṛkṣāḥ phalanti—different varieties of trees bear fruit; yaiche haya—just as in this sentence; taiche—similarly; saba—all; ātmārāma—self-realized souls; kṛṣṇe bhakti karaya—engage themselves in loving devotional service to Lord Kṛṣṇa.

TRANSLATION

“This ātmārāma verse is like the sentence, ‘In this forest many different trees bear fruit.’ All ātmārāmas render devotional service to Lord Kṛṣṇa.

TEXT 301

‘আত্মারামাচ’ সমুচ্ছয়ে কহিয়ে চ-কার ।

‘মুনগ্রন্থ’ ভক্তি করে,— এই অর্থ তার ॥ ৩০১ ॥

‘ātmārāmāś ca’ samuccaye kahiye ca-kāra
'munayaś ca' bhakti kare,— ei artha tāra

SYNONYMS

ātmārāmāḥ ca—similarly the word ātmārāmāḥ with the word ca added; *samu-*caye—in aggregation; *kahiye*—means; *ca-kāra*—the word *ca*; *munayah* *ca*—the word *munayah* with the word *ca* added; *bhakti kare*—all of them engage in devotional service; *ei artha tāra*—this is the perfect meaning of the verse.

TRANSLATION

“After fifty-eight times uttering the word ātmārāmāḥ and taking *ca* in a sense of aggregation, one may add the word *munayah*. That will mean that they also render devotional service to Lord Kṛṣṇa. In this way there are fifty-nine meanings.

TEXT 302

‘নি গ্ৰহ্ণ। এব’ হঞ্চ। ‘অপি’—নির্ধাৰণে।
এই ‘উনাষ্টি’ প্ৰকাৰ অৰ্থ কৱিলুঁ ব্যাখ্যানে ॥ ৩০২ ॥

‘nirgranthā eva’ hañā, ‘api’—nirdhāraṇe
ei ūnaṣṭi’ prakāra artha kariluṇ vyākhyāne

SYNONYMS

nirgranthā—the word *nirgranthā*; *eva*—also the word *eva*; *hañā*—becoming; *api*—the word *api*; *nirdhāraṇe*—in fixation; *ei ūnaṣṭi* *prakāra artha*—in this way fifty-nine imports; *kariluṇ vyākhyāne*—I have described.

TRANSLATION

“Then taking the word *nirgranthā* and considering *api* in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

TEXT 303

সৰ্বসমুচ্চয়ে আৱ এক অৰ্থ হয়।
‘আাৱাৱাৰামাচ মুনঘঞ্চ নি গ্ৰহ্ণাচ’ ভজয় ॥ ৩০৩ ॥

sarva-samuccaye āra eka artha haya
'ātmārāmāś ca munayaś ca nirgranthāś ca' bhajaya

SYNONYMS

sarva-samuccaye—taking all of them together; *āra*—another; *eka*—one; *artha*—import; *haya*—there is; *ātmārāmāḥ ca munayah ca nirgranthāḥ ca bha-*

jaya—the ātmārāmas, great sages and *nirgranthas* (the learned and the fools) are all eligible to engage in the transcendental loving service of the Lord.

TRANSLATION

“Taking all the words together, there is another meaning. Whether one is an ātmārāma, a great sage, or nirgrantha, everyone must engage in the service of the Lord.

PURPORT

The word *sarva-samuccaye* is significant here. It includes all classes of men—ātmārāma, *muni* and *nirgrantha*. Everyone engages in the service of the Lord. Taking the word *api* in the sense of ascertainment, there are, all together, sixty different meanings.

TEXT 304

‘অপি’-শব্দ—অবধারণে, সেহ চারি বার।
চারিশব্দ-সঙ্গে এবের করিবে উচ্চার ॥ ৩০৪ ॥

'api'-śabda—avadhāraṇe, seha cāri bāra
cāri-śabda-saṅge evera karibe uccāra

SYNOMYMS

api-śabda—the word *api*; *avadhāraṇe*—in the matter of ascertaining; *seha cāri bāra*—those four times; *cāri-śabda*—four words; *saṅge*—with; *evera*—of the word *eva*; *karibe*—one can do; *uccāra*—pronouncing.

TRANSLATION

“The word *api* is then used in the sense of ascertainment, and then four times with four words the word *eva* can be uttered.

TEXT 305

“উরুক্রমে এব ভক্তিমেব অহৈতুকীমেব কুর্বন্ত্যেব” ॥ ৩০৫ ॥
“urukrame eva bhaktim eva ahaitukim eva kurvanti eva”

SYNOMYMS

urukrame—unto the most powerful; *eva*—only; *bhaktim*—devotional service; *eva*—only; *ahaitukim*—without motives; *eva*—only; *kurvanti*—they perform; *eva*—only.

TRANSLATION

"The words *urukrama*, *bhakti*, *ahaitukī* and *kurvanti* are added to the word *eva* again and again. Thus another meaning is explained.

TEXT 306

এই ত' কহিলুঁ শ্লোকের 'ষষ্ঠি' সংখ্যক অর্থ।
আর এক অর্থ শুন প্রমাণে সমর্থ ॥ ৩০৬ ॥

*ei ta' kahiluṇ ślokera 'ṣaṭṭi' saṅkhyaka artha
āra eka artha śuna pramāṇe samartha*

SYNONYMS

ei ta'—thus; *kahiluṇ*—I have explained; *ślokera*—of the verse; *ṣaṭṭi*—sixty; *saṅkhyaka*—numbering; *artha*—imports; *āra*—another; *eka*—one; *artha*—import; *śuna*—please hear; *pramāṇe samartha*—quite fit for giving evidence.

TRANSLATION

"Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

TEXT 307

'আত্মা'-শব্দে কহে 'ক্ষেত্রজ্ঞ জীব'-লক্ষণ।
অজ্ঞানি কীটপর্যন্ত - তাঁর শক্তিতে গণন ॥ ৩০৭ ॥

*'ātmā'-śabde kahe 'kṣetra-jñā jīva'-lakṣaṇa
brahmādi kiṭa-paryanta —tāñra śaktite gaṇana*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *kahe*—it is said; *kṣetra-jñā jīva*—the living entity who knows about his body; *lakṣaṇa*—symptom; *brahmā-ādi*—beginning from Lord Brahmā; *kiṭa-paryanta*—down to the insignificant ant; *tāñra*—His; *śaktite*—as the marginal potency; *gaṇana*—counting.

TRANSLATION

"The word *ātmā* also refers to the living entity who knows about his body. That is another symptom. From Lord Brahmā down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

TEXT 308

বিষ্ণুশক्तिः পরা প্রোক্তা ক্ষেত্রজ্ঞাখ্যা তথাপরা।
অবিদ্যা-কর্ম-সংজ্ঞান্যা তৃতীয়া শক্তিরিষ্যতে ॥ ৩০৮ ॥

*viṣṇu-śaktih parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtyā śaktir iṣyate*

SYNOMYS

viṣṇu-śaktih—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jñā-ākhyā*—the potency known as *kṣetrajñā*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtyā*—third; *śaktih*—potency; *iṣyate*—known thus.

TRANSLATION

“The potency of Lord Viṣṇu is summarized in three categories—namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activites.”

PURPORT

This is a quotation from *Viṣṇu Purāṇa*. For an explanation, see *Ādi-lilā* (7.119).

TEXT 309

“ক্ষেত্রজ্ঞ আঘাৎ পুরুষঃ প্রধানং প্রকৃতিঃ স্ত্রিযাম্ ॥” ৩০৯ ॥

“*kṣetrajñā ātmā puruṣah
pradhānam prakṛtiḥ striyām*”

SYNOMYS

kṣetra-jñāḥ—the word *kṣetrajñā*; *ātmā*—the living entity; *puruṣah*—the enjoyer; *pradhānam*—the chief; *prakṛtiḥ*—the material nature; *striyām*—in the feminine gender.

TRANSLATION

“The word *kṣetrajñā* refers to the living entity, the enjoyer, the chief and material nature.”

PURPORT

This is a quotation from the *Svarga-varga* (7) of the *Amara-kośa* dictionary.

TEXT 310

**ভ্ৰমিতে ভ্ৰমিতে যদি সাধুসঙ্গ পায়।
সব ত্যজি' তবে তিঁহো কৃষ্ণেৰে ভজয় ॥ ৩১০ ॥**

*bhramite bhramite yadi sādhu-saṅga pāya
saba tyaji' tabe tiṅho kṛṣṇere bhajaya*

SYNOMYMS

bhramite bhramite—wandering in different forms in different manners; *yadi*—if; *sādhu-saṅga pāya*—one obtains the association of devotees; *saba tyaji'*—giving up everything; *tabe*—then; *tiṅho*—he; *kṛṣṇere bhajaya*—engages himself in the service of Lord Kṛṣṇa.

TRANSLATION

“The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sādhu] they give up all other engagements and engage in the service of Lord Kṛṣṇa.

TEXT 311

**ষাটি অর্থ কহিলুঁ, সব—কৃষ্ণেৰ ভজনে।
সেই অর্থ হয় এই সব উদাহৱণে ॥ ৩১১ ॥**

*ṣāṭi artha kahiluṇi, saba—kṛṣṇera bhajane
sei artha haya ei saba udāharane*

SYNOMYMS

ṣāṭi—sixty; *artha*—imports; *kahiluṇi*—I explained; *saba*—all; *kṛṣṇera bhajane*—aiming at rendering transcendental loving service to Kṛṣṇa; *sei artha haya*—that is the only meaning; *ei saba*—all these; *udāharane*—examples.

TRANSLATION

“I have thus explained sixty different meanings, and all of them aim at the service of Lord Kṛṣṇa. After giving so many examples, that is the only meaning.

TEXT 312

‘একশষ্টি’ অর্থ এবে স্ফুরিল তোমা-সঙ্গে ।
তোমার ভক্তিবশে উঠে অর্থের তরঙ্গে ॥ ৩১২ ॥

eka-ṣaṣṭi' artha ebe sphurila tomā-saṅge
tomāra bhakti-vaśe uthe arthera tarāṅge

SYNONYMS

eka-ṣaṣṭi—sixty-one; *artha*—imports; *ebe*—now; *sphurila*—has awakened; *tomā-saṅge*—because of your association; *tomāra*—your; *bhakti-vaśe*—by dint of devotional service; *uthe*—there arises; *arthera*—of imports; *tarāṅge*—waves.

TRANSLATION

“Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

PURPORT

The word *ātmā* refers to the living entity. From Lord Brahmā down to an insignificant ant, everyone is considered a living entity. Living entities are considered part of the Lord's marginal potency. All of them are *kṣetrajña*, knowers of the body. When they become *nirgrantha*, or free, saintly persons, they engage in Lord Kṛṣṇa's service. That is the sixty-first meaning of the verse.

TEXT 313

অহং বেদ্মি শুকো বেত্তি ব্যাসো বেত্তি ন বেত্তি বা ।
ভক্ত্যা ভাগবতং গ্রাহং ন বুদ্ধ্যা ন চ ঢীকয়া ॥ ৩১৩ ॥

aham vedmi śuko vetti
vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyarā
na buddhyā na ca ṭikayā

SYNONYMS

aham—I (Lord Śiva); *vedmi*—know; *śukah*—Śukadeva Gosvāmī; *vetti*—knows; *vyāsaḥ*—Vyāsadeva; *vetti*—knows; *na vetti vā*—or may not know; *bhaktyā*—by devotional service (executed in nine different processes); *bhāgavatam*—the *Bhāgavata Purāṇa* (called *Paramahāṁsa-saṁhitā*, the text or treatise readable by the topmost transcendentalists); *grāhyam*—to be accepted; *na*—not; *buddhyā*—

by so-called intelligence or experimental knowledge; *na*—nor; *ca*—also; *tīkayā*—by imaginary commentary.

TRANSLATION

“[Lord Śiva said,] ‘I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know the Śrimad-Bhāgavatam. On the whole, the Śrimad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.’”

PURPORT

Devotional service includes nine processes, beginning with hearing, chanting and remembering the activities of Lord Viṣṇu. Only one who has taken to devotional service can understand Śrimad-Bhāgavatam, which is the spotless *Purāṇa* for a transcendentalist (*paramahārīṣa*). So-called commentaries are useless for this purpose. According to the Vedic injunction: *yasya deve parā bhaktir yathā deve tathā gurau*. All Vedic literatures maintain that Śrimad-Bhāgavatam has to be learned from the person *bhāgavata*, and to understand it one has to engage in pure devotional service. Śrimad-Bhāgavatam cannot be understood by so-called erudite scholars or grammarians. One who has developed pure Kṛṣṇa consciousness and has served the pure devotee, the spiritual master, can understand Śrimad-Bhāgavatam. Others cannot.

TEXT 314

ଅର୍ଥ ଶୁଣି' ସନାତନ ବିଶ୍ଵିତ ହେଣ୍ଟି ।
ଜ୍ଞାତି କରେ ମହାପ୍ରଭୁର ଚରଣେ ଧରିଯା ॥ ୩୧୪ ॥

*artha śuni' sanātana vismita hañā
stuti kare mahāprabhura caraṇe dhariyā*

SYNOMYMS

artha śuni'—by hearing the meaning (of the ātmārāma verse); *sanātana*—Sanātana Gosvāmī; *vismita hañā*—becoming struck with wonder; *stuti kare*—offers prayers; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—touching the lotus feet.

TRANSLATION

After hearing all the explanations of all the different meanings of the ātmārāma verse, Sanātana Gosvāmī was struck with wonder. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and began to offer prayers.

TEXT 315

“সাক্ষাৎ ঈশ্বর তুমি ব্রজেন্দ্রনন্দন ।
তোমার নিষ্ঠাসে সর্ববেদ-প্রবর্তন ॥ ৩১৫ ॥

*sākṣāt iśvara tumi vrajendra-nandana
tomāra niśvāse sarva-veda-pravartana*

SYNOMYS

sākṣāt iśvara tumi—You are the Supreme Personality of Godhead; *vrajendra-nandana*—the son of Mahārāja Nanda; *tomāra niśvāse*—by Your breathing; *sarva-veda*—all Vedic literatures; *pravartana*—are vibrated.

TRANSLATION

Sanātana Gosvāmī said, “My dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa, the son of Mahārāja Nanda. All the Vedic literatures are vibrated through Your breathing.

TEXT 316

তুমি—বক্তা ভাগবতের, তুমি জান অর্থ ।
তোমা বিনা অন্য জানিতে নাহিক সমর্থ ॥” ৩১৬ ॥

tumi—vaktā *bhāgavatera*, *tumi jāna artha*
tomā vinā anya jānīte nāhika samartha”

SYNOMYS

tumi—Your Lordship; *vaktā*—the speaker; *bhāgavatera*—of Śrimad-Bhāgavatam; *tumi*—You; *jāna*—know; *artha*—the import; *tomā vinā*—except for You; *anya*—anyone else; *jānīte*—to know; *nāhika*—is not; *samartha*—able.

TRANSLATION

“My dear Lord, You are the original speaker of the Bhāgavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Śrimad-Bhāgavatam.”

PURPORT

Following this statement by Śrila Sanātana Gosvāmī, we have written our introduction to Śrimad-Bhāgavatam (First Canto, Part One, pages 7-41).

TEXT 317

ପ୍ରଭୁ କହେ,—“କେନେ କର ଆମାର ସ୍ତବନ ।
ଭାଗବତେର ସ୍ଵରୂପ କେନେ ନା କର ବିଚାରଣ ? ୩୧୭ ॥

*prabhu kahe,—“kene kara āmāra stavana
bhāgavatera svarūpa kene nā kara vicāraṇa?*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kene kara*—why do you do; *āmāra stavana*—My personal glorification; *bhāgavatera sva-rūpa*—the real form of Śrimad-Bhāgavatam; *kene*—why; *nā kara*—you do not do; *vicāraṇa*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Why are you glorifying Me personally? You should understand the transcendental position of Śrimad-Bhāgavatam. Why don’t you consider this important point?

TEXT 318

କୃଷ୍ଣ-ତୁଳ୍ୟ ଭାଗବତ—ବିଭୁ, ସର୍ଵାଶ୍ରୟ ।
ପ୍ରତି-ଶ୍ଲୋକେ ପ୍ରତି-ଅକ୍ଷରେ ନାନା ଅର୍ଥ କମ୍ବ ॥ ୩୧୮ ॥

kṛṣṇa-tulya bhāgavata—*vibhu, sarvāśraya*
prati-śloke prati-akṣare nānā artha kaya

SYNONYMS

kṛṣṇa-tulya bhāgavata—Śrimad-Bhāgavatam is identical with Kṛṣṇa; *vibhu*—the supreme; *sarva-āśraya*—the origin of everything, or that which controls everything; *prati-śloke*—in every verse; *prati-akṣare*—in every syllable; *nānā artha kaya*—there are varieties of imports.

TRANSLATION

“Śrimad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrimad-Bhāgavatam and in each and every syllable, there are various meanings.

TEXT 319

ପ୍ରଶ୍ନୋତ୍ତରେ ଭାଗବତେ କରିଯାଛେ ନିର୍ଧାର ।
ଯାହାର ଶ୍ରବଣେ ଲୋକେ ଲାଗେ ଚମ୍ଭକାର ॥ ୩୧୯ ॥

*praśnottare bhāgavate kariyāche nirdhāra
yāñhāra śravaṇe loke lāge camatkāra*

SYNONYMS

praśna-uttare—in the form of questions and answers; *bhāgavate*—in *Śrimad-Bhāgavatam*; *kariyāche*—has made; *nirdhāra*—conclusion; *yāñhāra* *śravaṇe*—hearing which; *loke*—in all people; *lāge*—there is; *camatkāra*—wonderful astonishment.

TRANSLATION

“The form of Śrimad-Bhāgavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

TEXT 320

ବ୍ରହ୍ମ ସୋଗେଶରେ କୃଷ୍ଣେ ବ୍ରହ୍ମନ୍ୟେ ଧର୍ମବର୍ମଣି ।
ସ୍ଵାଂ କାଠାମୁନୋପେତେ ଧର୍ମଃ କଂ ଶର୍ଣ୍ଣ ଗତଃ ॥ ୩୨୦ ॥

*brūhi yogesvare kṛṣṇe
brahmaṇye dharma-varmani
svāṁ kāṣṭhām adhunopete
dharmaḥ kam śaraṇam gataḥ*

SYNONYMS

brūhi—kindly explain; *yoga-iśvare*—the Supreme Personality of Godhead, the master of all mystic power; *kṛṣṇe*—Lord Kṛṣṇa; *brahmaṇye*—the protector of brahminical culture; *dharma-varmani*—the strong arms of religious principles; *svāṁ*—His own; *kāṣṭhām*—to the personal abode; *adhunā*—at present; *upete*—having returned; *dharmaḥ*—the religious principles; *kam*—unto what; *śaraṇam*—shelter; *gataḥ*—have gone.

TRANSLATION

“Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.”

PURPORT

This verse from *Śrimad-Bhāgavatam* (1.1.23) was a question raised by all the sages, who were headed by Śaunaka. This question put before the great devotee Sūta Gosvāmī is the foremost of the six questions raised. The answer to this important question is given in the next verse from *Śrimad-Bhāgavatam* (1.3.43).

TEXT 321

কৃষ্ণে স্বধামোপগতে ধর্মজ্ঞানাদিভিঃ সহঃ।
কলো নষ্টদৃশামেষ পুরাণার্কোধুনোদিতঃ ॥ ৩২১ ॥

*kṛṣṇe svadhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ*

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *sva-dhāma*—to His personal abode; *upagate*—having returned; *dharma-jñāna-ādibhiḥ saha*—along with religious principles, transcendental knowledge, and so on; *kalau*—in this age of Kali; *naṣṭa-dṛśām*—of persons who have lost their spiritual vision; *eṣaḥ*—this; *purāṇa-arkaḥ*—Purāṇa or Vedic literature that shines like the sun; *adhnū*—at the present moment; *uditah*—has arisen.

TRANSLATION

“After Lord Kṛṣṇa departed for His abode along with religious principles and transcendental knowledge, this Purāṇa, Śrimad-Bhāgavatam, has arisen like the sun in this age of Kali to enlighten those who have no spiritual vision.”

TEXT 322

এই মত কহিলুঁ এক শ্লোকের ব্যাখ্যান ।
বাতুলের প্রলাপ করি' কে করে প্রমাণ ? ৩২২ ॥

*ei mata kahiluṇ eka ślokera vyākhyāna
vātulera pralāpa kari' ke kare pramāṇa?*

SYNONYMS

ei mata—in this way; *kahiluṇ*—I have spoken; *eka*—one; *ślokera*—of a verse; *vyākhyāna*—the explanation; *vātulera pralāpa*—the talking of a madman; *kari'*—doing; *ke kare pramāṇa*—who will accept this as evidential proof.

TRANSLATION

“In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

TEXT 323

ଆମା-ହେନ ସେବା କେହ ‘ବାତୁଳ’ ହୟ ।
ଏହିଦୃଷ୍ଟେ ଭାଗବତେର ଅର୍ଥ ଜାନୟ ॥” ୩୨୩ ॥

*āmā-hena yebā keha ‘vātula’ haya
ei-dṛṣṭe bhāgavatera artha jānaya”*

SYNONYMS

āmā-hena—exactly like Me; *yebā*—anyone who; *keha*—a person; *vātula haya*—becomes a madman; *ei-dṛṣṭe*—according to this process; *bhāgavatera*—of *Śrimad-Bhāgavatam*; *artha*—import; *jānaya*—he can understand.

TRANSLATION

“If one becomes a madman like Me, he may also understand the meaning of *Śrimad-Bhāgavatam* by this process.”

PURPORT

Śrī Caitanya Mahāprabhu plainly explains that *Śrimad-Bhāgavatam* cannot be understood by those who are materially situated. In other words, one has to become a madman like Śrī Caitanya Mahāprabhu. Apart from being the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is an ācārya who exhibited love of God like a madman. According to His own written verse: *yugāyitāṁ nimeṣeṇa*. He says that for Him, “a moment seems to last twelve years.” *Cakṣusā prāvṛṣāyitam*: “My tears are flowing like torrents of rain.” *Śūnyāyitāṁ jagat sarvam*: “I feel as if the entire universe were vacant.” Why? *Govinda-virahēṇa me*: “Due to My being separated from Govinda, Kṛṣṇa.”

One can understand *Śrimad-Bhāgavatam* only by following in the footsteps of Śrī Caitanya Mahāprabhu, who was mad for Kṛṣṇa. We cannot, of course, imitate Śrī Caitanya Mahāprabhu. It is not possible. However, unless one is very serious about understanding Kṛṣṇa, he cannot understand *Śrimad-Bhāgavatam*. *Śrimad-Bhāgavatam* gives the full narration of Kṛṣṇa’s transcendental activities. The first nine cantos explain who Kṛṣṇa is, and the Lord’s birth and activities are narrated in the Tenth Canto. In *Bhagavad-gītā* it is stated: *janma karma ca me divyam*. Kṛṣṇa’s appearance and disappearance are transcendental, not mundane. A person is eligible to return home, back to Godhead, if he perfectly understands Kṛṣṇa and His appearance and disappearance. This is verified by *Bhagavad-gītā*: *tyaktvā dehāṁ punar janma naiti mām eti so 'rjuna*.

It is therefore concluded that one has to learn about Kṛṣṇa from *Śrimad-Bhāgavatam* and *Bhagavad-gītā*, and one has to follow in the footsteps of Śrī

Caitanya Mahāprabhu. Those who do not follow Śrī Caitanya Mahāprabhu cannot understand *Bhagavad-gītā* and *Śrimad-Bhāgavatam*.

TEXT 324

ପୁନଃ ସନାତନ କହେ ଯୁଡ଼ି' ଦୁଇ କରେ ।
“ପ୍ରଭୁ ଆଜ୍ଞା ଦିଲା ‘ବୈଷ୍ଣବସ୍ମୃତି’ କରିବାରେ ॥ ୩୨୪ ॥

*punah sanātana kahe yuḍi' dui kare
"prabhu ājñā dilā 'vaiṣṇava-smṛti' karibāre*

SYNONYMS

punah—again; *sanātana*—Sanātana Gosvāmī; *kahe*—says; *yuḍi'* *dui kare*—folding his two hands; *prabhu ājñā dilā*—Your Lordship has ordered me; *vaiṣṇava-smṛti karibāre*—to write a dictionary of Vaiṣṇava activities.

TRANSLATION

Folding his hands, Sanātana Gosvāmī said, “My Lord, You ordered me to write a directory about the activities of Vaiṣṇavas.

TEXT 325

ମୁଣ୍ଡି—ନୀଚ-ଜାତି, କିଛୁ ନା ଜାନେନ୍ତି ଆଚାର ।
ମୋ-ହେତେ କୈଛେ ହୟ ସ୍ମୃତି-ପରଚାର ॥ ୩୨୫ ॥

muñi—*nīca-jāti*, *kichu nā jānenā* *ācāra*
mo-haite kaiche haya smṛti-paracāra

SYNONYMS

muñi—I; *nīca-jāti*—belong to a lower caste; *kichu*—anything; *nā*—not; *jānenā*—I know; *ācāra*—about proper behavior; *mo-haite*—from me; *kaiche*—how; *haya*—there is; *smṛti-paracāra*—propagation of the directions of Vaiṣṇava behavior.

TRANSLATION

“I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaiṣṇava activities?”

PURPORT

Actually Sanātana Gosvāmī belonged to a very respectable brāhmaṇa family. Nonetheless, he submitted himself as a fallen, lowborn person because he had

served in the Mohammedan government. A *brāhmaṇa* is never supposed to be engaged for anyone's service. Accepting service for a livelihood (*paricaryātmakarṇ karma*) is the business of *sūdras*. The *brāhmaṇa* is always independent and busy studying *śāstra* and preaching *śāstra* to subordinate social members such as *kṣatriyas* and *vaiśyas*. Sanātana Gosvāmī felt unfit to write *Vaiṣṇava smṛti* about the behavior of *Vaiṣṇavas* because he had fallen from the brahminical position. Thus Sanātana Gosvāmī clearly admits that the brahminical culture should be standardized. Presently in India, so-called *brāhmaṇas* are almost all engaged in some mundane service, and they do not understand the import of the Vedic *śāstras*. Nonetheless, they are passing themselves off as *brāhmaṇas* on the basis of birth. In this connection, Sanātana Gosvāmī declares that a *brāhmaṇa* cannot be engaged in anyone's service if he wants to take a leading part in society. In *Śrimad-Bhāgavatam* Nārada Muni states that even if a *brāhmaṇa* is in a difficult position, he should not accept the occupation of a *sūdra*. This means that he should not be engaged in service for another, for this is the business of dogs. Under the circumstances, Sanātana Gosvāmī felt very low because he had accepted the service of the Muslim government. The conclusion is that no one should claim to be a *brāhmaṇa* simply by birthright while engaging in someone else's service.

TEXT 326

সূত্র করি' দিশা যদি করহ উপদেশ ।
আপনে করহ যদি হৃদয়ে প্রবেশ ॥ ৩২৬ ॥

sūtra kari' *diśā yadi karaha upadeśa*
āpane karaha yadi hrdaye praveśa

SYNONYMS

sūtra kari'—making a synopsis; *diśā*—direction; *yadi*—if; *karaha upadeśa*—You kindly instruct; *āpane*—personally; *karaha*—You do; *yadi*—if; *hrdaye praveśa*—entering into me or manifesting in my heart.

TRANSLATION

Sanātana Gosvāmī then requested the Lord, "Please personally tell me how I can write this difficult book about *Vaiṣṇava* behavior. Please manifest Yourself in my heart."

PURPORT

The writing of *Vaiṣṇava* literatures is not a function for ordinary men. *Vaiṣṇava* literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be *Vaiṣṇavas*. Under these circumstances, an

ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the Vedas. Unless one is fully qualified in Vaiṣṇava behavior and authorized by superior authority (the Supreme Personality of Godhead), one cannot write Vaiṣṇava literatures or purports and commentaries on Śrimad-Bhāgavatam and Bhagavad-gītā.

TEXT 327

তবে তার দিশা স্ফুরে মো-নীচের হৃদয়।
ঈশ্বর তুমি,— যে করাহ, সেই সিদ্ধ হয় ॥” ৩২৭ ॥

*tabe tāra diśā sphure mo-nicera hr̥daya
iśvara tumi,—ye karāha, sei siddha haya”*

SYNONYMS

tabe—if you do so; *tāra*—of that; *diśā*—the process of writing; *sphure*—manifests; *mo-nicera*—of someone lowborn like me; *hr̥daya*—in the heart; *iśvara tumi*—You are the Supreme Personality of Godhead; *ye karāha*—whatever You cause to do; *sei siddha haya*—that is perfectly done.

TRANSLATION

“If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself, and whatever You direct is perfect.”

TEXT 328

প্রভু কহে,—“যে করিতে করিবা তুমি মন ।
কৃষ্ণ সেই সেই তোমা করাবে স্ফুরণ ॥ ৩২৮ ॥

*prabhu kahe,—“ye karite karibā tumi mana
kṛṣṇa sei sei tomā karābe sphurāṇa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ye*—whatever; *karite*—to do; *karibā tumi mana*—you want; *kṛṣṇa*—Lord Kṛṣṇa; *sei sei*—that; *tomā*—to you; *karābe sphurāṇa*—will manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Whatever you want to do you will be able to do correctly by Lord Kṛṣṇa’s favor. He will manifest the real purport.

PURPORT

Sanātana Gosvāmī was a pure devotee of Kṛṣṇa. A pure devotee has no business other than serving Kṛṣṇa; consequently Kṛṣṇa is always ready to help him. This benediction was given by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī, who was authorized to write Vaiṣṇava *smṛti*. Sanātana Gosvāmī was a pure devotee of the Lord, and through the blessings of Śrī Caitanya Mahāprabhu he was able to write the book perfectly.

TEXT 329

তথাপি এই সূত্রের শুন দিগ্দরশন ।
সকারণ লিখি আদো ষুরু-আশ্রযণ ॥ ৩২৯ ॥

*tathāpi ei sūtrera śuna dig-daraśana
sakāraṇa likhi ādau guru-āśrayaṇa*

SYNONYMS

tathāpi—still; *ei sūtrera*—of the synopsis of this book; *śuna*—hear; *dik-daraśana*—an indication; *sakāraṇa*—the cause; *likhi*—we should write; *ādau*—in the beginning; *guru-āśrayaṇa*—accepting a bona fide spiritual master.

TRANSLATION

“Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

TEXT 330

ষুরুলক্ষণ, শিশুলক্ষণ, দোহার পরীক্ষণ ।
সেব্য—ভগবান्, সর্বমন্ত্র-বিচারণ ॥ ৩৩০ ॥

*guru-lakṣaṇa, śiṣya-lakṣaṇa, doñhāra parikṣaṇa
sevya—bhagavān, sarva-mantra-vicāraṇa*

SYNONYMS

guru-lakṣaṇa—the symptoms of a bona fide spiritual master; *śiṣya-lakṣaṇa*—the symptoms of a bona fide disciple; *doñhāra*—of both; *parikṣaṇa*—the testing; *sevya-bhagavān*—the Supreme Personality of Godhead is worshipable; *sarva-mantra-vicāraṇa*—consideration of the different types of *mantras*.

TRANSLATION

“In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be

assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Kṛṣṇa, should be described as the worshipable object, and you should consider the bīja-mantra for the worship of Kṛṣṇa, Rāma or any other expansion of the Supreme Personality of Godhead.

PURPORT

In the *Padma Purāṇa*, the characteristics of the *guru*, the bona fide spiritual master, have been described:

mahā-bhāgavata-śreṣṭha
brāhmaṇo vai gurur nṛṇām
sarveṣāṁ eva lokānām
asau pūjyo yathā hariḥ

mahā-kula-prasūto 'pi
sarva-yajñeṣu dīkṣitah
saḥasra-śākhādhyāyī ca
na guruḥ syād avaiṣṇavaḥ

The *guru* must be situated on the topmost platform of devotional service. There are three classes of devotees, and the *guru* must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: *gurur nṛṇām*. The word *nṛṇām* means "of all human beings." The *guru* is not limited to a particular group. It is stated in the *Upadeśāmṛta* of Rūpa Gosvāmī that a *guru* is a *gosvāmī*, a controller of the senses and the mind. Such a *guru* can accept disciples from all over the world. *Pṛthivīn sa śiṣyāt*. This is the test of the *guru*.

In India there are many so-called *gurus*, and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be *jagad-guru*, *gurus* of the whole world. Such cheating *gurus* should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The *guru* is a qualified *brāhmaṇa*; therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. *Lokānām asau pūjyo yathā hariḥ*: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an *ācārya* because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an *ācārya* or *jagad-guru*. Even though a person is born in a

brahminical family and is very expert in performing sacrifices, he cannot be accepted as a *guru* if he is not a strict Vaiṣṇava. A *guru* is a *brāhmaṇa* by qualification, and he can turn others into *brāhmaṇas* according to the śāstric principles and brahminical qualifications. Brahmanism is not a question of heredity. In Śrimad-Bhāgavatam (7.32.11) Śrī Nārada Muni tells Mahārāja Yudhiṣṭhīra what a *brāhmaṇa* is. He states that if brahminical qualifications are observed in *kṣatriyas*, *vaiśyas* or even *sūdras*, one should accept them as *brāhmaṇas*. In this regard, Śrīla Śridhara Svāmī has commented: *śamādibhir eva brāhmaṇādi-vyavahāro mukhyah, na jāti-mātrādity āha—yasyeti, yad yadi anyatra varṇāntare 'pi dṛṣyeta, tad-varṇāntarāṁ tenaiva lakṣana-nimittaṇaiva varṇena vinirdiśet, na tu jāti-nimittenety arthaḥ.*

There is a similar statement made by Nilakaṇṭha, the commentator on *Mahābhārata*:

śūdra 'pi śamādy-upeto brāhmaṇa eva
brāhmaṇo 'pi kāmādy-upetaḥ sūdra eva

"Although one may be born in a *sūdra* family, if he is endowed with the brahminical qualities beginning with *śama* [control of the mind], he is to be accepted as a *brāhmaṇa*. Although one may be born in a *brāhmaṇa* family, if he is endowed with the qualities beginning with *kāma* [lust], he is to be considered a *sūdra*." No one should present himself as a *brāhmaṇa* simply on the basis of being born in a brahminical family. One must be qualified by the brahminical qualities mentioned in the śāstras, particularly *Bhagavad-gītā*:

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyaṁ
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness—these are the qualities by which the *brāhmaṇas* work." (Bg. 18.42)

Unless one is qualified with all these attributes, he cannot be accepted as a *brāhmaṇa*. It is not a question of simply taking birth in a *brāhmaṇa* family. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī, although not born in *brāhmaṇa* families, are accepted as bona fide spiritual masters because they were *brāhmaṇas* by qualification. Personalities like Śrī Gaṅgā-nārāyaṇa, Rāmakṛṣṇa and many others, who were actually born in *brāhmaṇa* families, accepted Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī as their spiritual masters.

The *mahā-bhāgavata* is one who decorates his body with *tilaka* and whose name indicates him to be a servant of Kṛṣṇa by the word *dāsa*. He is also initiated

by a bona fide spiritual master and is expert in worshiping the Deity, chanting *mantras* correctly, performing sacrifices, offering prayers to the Lord, and performing *sāṅkīrtana*. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaiṣṇava. When one has attained the topmost position of *mahā-bhāgavata*, he is to be accepted as a *guru* and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a *guru*. However, if one is highly qualified but is not a Vaiṣṇava, he cannot be accepted as a *guru*. One cannot be a *brāhmaṇa* unless one is a Vaiṣṇava. If one is a Vaiṣṇava, he is already a *brāhmaṇa*. If a *guru* is completely qualified as a Vaiṣṇava, he must be accepted as a *brāhmaṇa* even if he is not born in a *brāhmaṇa* family. The caste system method of distinguishing a *brāhmaṇa* by birth is not acceptable when applied to a bona fide spiritual master. A spiritual master is a qualified *brāhmaṇa* and *ācārya*. If one is not a qualified *brāhmaṇa*, he is not expert in studying Vedic literatures. *Nānā-śāstra-vicāraṇaika-nipuṇau*. Every Vaiṣṇava is a spiritual master, and a spiritual master is automatically expert in brahminical behavior. He also understands the Vedic *śāstras*.

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life—illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa *mahā-mantra*, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide *brāhmaṇa*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the system of giving the sacred thread to a bona fide Vaiṣṇava, and we are also following in his footsteps. The qualifications of a bona fide disciple are described in *Śrīmad-Bhāgavatam* (11.10.6) as follows:

amānya-matsaro dakṣo
nirmamo dṛḍha-sauhṛdaḥ
asatvaro 'rtha-jijñāsur
anasūyur amogha-vāk

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, "I am this body," or, "This thing belongs to me." One must love the spiritual master with unflinching faith, and one must be very steady and

fixed. The bona fide disciple should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Kṛṣṇa, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in *Śrimad-Bhāgavatam* (11.3.21):

*tasmād gururin prapadyeta
jijñāsuḥ śreya uttamam*

“One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him.” A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple’s inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called *viṣayīs* (*karmīs*), which indicates that they are very fond of sense gratification. Such *viṣayīs* sometimes approach a famous *guru* and ask to become a disciple just as a matter of fashion. Sometimes *viṣayīs* pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such *viṣayī* disciples, he may fall down. One who accepts a *viṣayī* disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous *viṣayī*. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a *smārtā-guru*. There are many caste *gosvāmīs* who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.

The words *sevya bhagavān* in this verse are important. *Bhagavān* indicates the Supreme Personality of Godhead, Lord Viṣṇu. Lord Viṣṇu alone is worshipable. There is no need to worship demigods. This is confirmed in *Bhagavad-gītā*:

*kāmais tais tair hr̄ta-jñānāḥ
prapadyante 'nya-devatāḥ
tarāṁ tarāṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā*

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

It is also stated in the *Skanda Purāṇa*:

*vāsudevarāṁ parityajya
yo 'nya-devam upāsate
svamātarāṁ parityajya
śva-paciṁ vandate hi saḥ*

"A person who worships the demigods and gives up Lord Vāsudeva is like a man who gives up the protection of his mother for the shelter of a witch."

It is also stated in *Bhagavad-gītā* (9.23):

*ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi māṁ eva kaunteya
yajanty avidhi-pūrvakam*

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

Demigods are also living entities and parts and parcels of Kṛṣṇa. Therefore in one sense one worships Kṛṣṇa when one worships the demigods, but not in the proper way. There is a proper method to water a tree. One should water the roots, but if one waters the leaves and branches instead, he is simply wasting his time. If one worships the demigods to the exclusion of Lord Viṣṇu, his rewards will only be material. As confirmed in *Bhagavad-gītā*:

*antavat tu phalarāṁ teṣāṁ
tad bhavaty alpa-medhasāṁ
devān deva-yajo yānti
mad-bhaktā yānti māṁ api*

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Demigod worship is meant for unintelligent men because the benefits derived from demigod worship are all material, temporary and retractable. It is also stated in the *Hari-bhakti-vilāsa*:

yas tu nārāyaṇāṁ devarī^m
brahma-rudrādi-devataiḥ
samatvenaiva vikṣeta
sa pāṣāṇḍi bhaved dhruvam

"Whoever thinks Lord Viṣṇu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned."

There are three modes of nature in the material world, but when one is situated spiritually, he is above the material modes, even though he lives in this material world. Lord Kṛṣṇa states in *Bhagavad-gītā* (14.26):

mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatityaitān
brahma bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman." When one engages in the Supreme Lord's devotional service, he is in a transcendental position. Even though one may be situated in the mode of goodness in the material world, he is susceptible to pollution by the modes of passion and ignorance. When the mode of goodness is mixed with the mode of passion, one worships the sun-god, Vivasvān. When the mode of goodness is mixed with the mode of ignorance, he worships Gaṇapati, or Ganeśa. When the mode of passion is mixed with the mode of ignorance, one worships Durgā, or Kālī, the external potency. When one is simply in the mode of ignorance, he becomes a devotee of Lord Śiva because Lord Śiva is the predominating deity of the mode of ignorance within this material world. However, when one is completely free from the influence of all the modes of material nature, he becomes a pure Vaiṣṇava on the devotional platform. Śrīla Rūpa Gosvāmī states in *Bhakti-rasāmr̄ta-sindhu*:

anyābhilāṣitā-śūnyāṁ
jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-
śilanāṁ bhaktir uttamā

The position of viśuddha-sattva is the position of uncontaminated goodness. On that platform, one can then understand, ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam: "The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana."

The word *sarva-mantra-vicāraṇa* means "considering all different types of mantras." There are different kinds of *mantras* for different kinds of devotees. There are the *mantras* known as the *dvādaśākṣara*, and these are composed of twelve syllables. Similarly, there are *mantras* composed of eighteen syllables—the Nārasīmha *mantra*, the Rāma *mantra*, Gopāla *mantra* and so on. Each and every *mantra* has its own spiritual significance. The spiritual master has to select a *mantra* for his disciple according to the disciple's ability to chant different *mantras*.

TEXT 331

ମ୍ରାନ୍ତ-ଅଧିକାରୀ, ମ୍ରାନ୍ତ-ସିଦ୍ଧ୍ୟାଦି-ଶୋଧନ ।
ଦୀକ୍ଷା, ଆତଃସ୍ମର୍ତ୍ତି-କୃତ୍ୟ, ଶୌଚ, ଆଚମନ ॥ ୩୩୧ ॥

*mantra-adhikārī, mantra-siddhy-ādi-śodhana
dikṣā, prātah-smṛti-kṛtya, śauca, ācamana*

SYNOMYS

mantra-adhikārī—qualification for receiving *mantra* initiation; *mantra-siddhi-ādi*—the perfection of the *mantra* and so on; *śodhana*—purification; *dikṣā*—initiation; *prātah-smṛti-kṛtya*—morning duties and remembrance of the Supreme Lord; *śauca*—cleanliness; *ācamana*—washing the mouth and other parts of the body.

TRANSLATION

"You should discuss the qualifications necessary for receiving a *mantra*, the perfection of the *mantra*, the purification of the *mantra*, initiation, morning duties, remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body.

PURPORT

The following injunction is given in the *Hari-bhakti-vilāsa* (1.194):

*tāntrikeyu ca mantreṣu
dikṣayāṁ yoṣitām api*

*sādhvīnām adhikāro 'sti
śūdrādīnām ca sad-dhiyām*

"Śūdras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the *pāñcarātrika-mantras*." This is also confirmed in *Bhagavad-gītā* (9.32):

*mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyas tathā śūdras
te 'pi yānti parām gatim̄*

"O son of Pṛthī, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination."

If one actually wants to serve Kṛṣṇa, it doesn't matter whether one is a śūdra, vaiśya, or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa mantra or *dikṣā-mantra*, he is qualified to be initiated according to the *pāñcarātrika* process. According to Vedic principles, only a *brāhmaṇa* who is fully engaged in his occupational duties can be initiated. Śūdras and women are not admitted to a *vaidika* initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a *mantra* from the *pāñcarātrika-vidhi* or the *vaidika-vidhi*. When one is fit to accept the *mantra*, he is initiated by the *pāñcarātrika-vidhi* or the *vaidika-vidhi*. In any case, the result is the same.

Regarding *mantra-siddhi-ādi-śodhana*, the efficiency of the *mantra*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives sixteen divisions, which are confirmed in the *Hari-bhakti-vilāsa* (beginning with 1.204):

*siddha-sādhya-susiddhāri-
kramāj jñeyo vicakṣaṇaiḥ*

These are (1) *siddha*, (2) *sādhya*, (3) *susiddha* and (4) *ari*. These four principles can be divided further: (1) *siddha-siddha*, (2) *siddha-sādhya*, (3) *siddha-susiddha*, (4) *siddha-ari*, (5) *sādhya-siddha*, (6) *sādhya-sādhya*, (7) *sādhya-susiddha*, (8) *sādhya-ari*, (9) *susiddha-siddha*, (10) *susiddha-sādhya*, (11) *susiddha-susiddha*, (12) *susiddha-ari*, (13) *ari-siddha*, (14) *ari-sādhya*, (15) *ari-susiddha*, and (16) *ari-ari*.

Those who are initiated with the eighteen-alphabet *mantra* do not need to consider the above-mentioned sixteen divisions. As enjoined in the *Hari-bhakti-vilāsa* (1.215, 219, 220):

*na cātra śātravā doṣā
narṇasvādi-vicāraṇā*

īkṣarāśi-vicāro vā
 na kartavyo manau priye
 nātra cintyo 'ri-śuddhyādir
 nāri-mitrādi-lakṣaṇam
 siddha-sādhya-susiddhāri-
 rūpā nātra vicāraṇā

There is *śodhana*, or purification of the *mantra*, but there is no such consideration for the Kṛṣṇa *mantra*. *Balitvā kṛṣṇa-mantrāṇāṁ sarṅskārāpekṣaṇāṁ na hi.* "The Kṛṣṇa *mantra* is so strong that there is no question of *śodhana*. (1.235)

As far as *dikṣā* is concerned, one should consult *Madhya-lilā*, Chapter Fifteen (108). On the whole, when a person is initiated according to the *pāñcarātrikavidhi*, he has already attained the position of a *brāhmaṇa*. This is enjoined in the *Hari-bhakti-vilāsa* (2.12):

yathā kāñcanatāṁ yāti
 kāṁsyāṁ rasa-vidhānataḥ
 tathā dīkṣā-vidhānena
 dvijatvarāṁ jāyate nṛṇām

"As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide *guru* immediately attains the position of a *brāhmaṇa*."

As far as the time of *dikṣā* (initiation) is concerned, everything depends on the position of the *guru*. As soon as a bona fide *guru* is received by chance or by a program, one should immediately take the opportunity to receive initiation. In the book called *Tattva-sāgara*, it is stated:

durlabhe sad-gurūṇāṁ ca
 sakṛt-saṅga upasthite
 tad-anujñā yadā labdhā
 sa dīkṣāvasaro mahān
 grāme vā yadi vāraṇye
 kṣetre vā divase niśi
 āgacchatī gurur daivād
 yathā dīkṣā tad-ājñayā
 yadaiveccchā tadā dīkṣā
 guror ājñānurūpataḥ

*na tīrtharīn na vratarīn hemo
na snānarīn na japa-kriyā*

*dīkṣāyāḥ karaṇarīn kintu
svecchā-prāpte tu sad-gurau*

"If, by chance, one gets a *sad-guru*, it doesn't matter whether one is in the temple or the forest. If the *sad-guru*, the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place."

In the early morning hours (known as *brāhma-muhūrta*) one should get up and immediately chant the Hare Kṛṣṇa mantra, or, at least, "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." In this way, one should remember Kṛṣṇa. Some ślokas or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infliction of material qualities. Actually one has to chant and remember Lord Kṛṣṇa twenty-four hours daily, or as much as possible.

*smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiñkarāḥ*

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sāstras should be the servants of these two principles." This is a quotation from *Padma Purāṇa* in the portion called *Bṛhat-sahasra-nāma-stotra*.

Prātaḥ-kṛtya means that one should evacuate regularly and then cleanse himself by taking a bath. One has to gargle (*ācamana*) and brush his teeth (*dantadhāvana*). He should do this either with twigs or a toothbrush—whatever is available. This will purify the mouth. Then one should take his bath. Actually householders and *vānaprasthas* should bathe two times a day (*prātar-madhyāhnayoḥ snānarīn vānaprastha-ghasthayoḥ*). A *sannyāsi* should bathe three times daily, and a *brahmacāri* may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Kṛṣṇa mantra. One also has to perform his *sandhyādi-vandana*—that is, one has to chant his *Gāyatrī* mantra three times daily—morning, noon and evening.

TEXT 332

দন্তধাবন, স্নান, সঞ্জ্যাদি ব্যবস্থা।
গুরুসেবা, উত্তর পুণ্ডু চক্রাদি-ধারণ ॥ ৩৩ ॥

*danta-dhāvana, snāna, sandhyā-ādi vandana
guru-sevā, ūrdhva-puṇḍra-cakrādi-dhāraṇa*

SYNOMYS

danta-dhāvana—washing the teeth; *snāna*—bath; *sandhyā-ādi vandana*—regular chanting of the *mantras*; *guru-sevā*—serving the spiritual master; *ūrdhva-puṇḍra*—wearing perpendicularly straight *tilaka*; *cakra-ādi-dhāraṇa*—stamping the body with different names and symbols of the Lord.

TRANSLATION

“In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one’s body in twelve places with ūrdhva-puṇḍra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

TEXT 333

গোপীচন্দন-মাল্য-ধৃতি, তুলসী-আহরণ ।
বস্ত্র-পীঠ-গৃহ-সংস্কার, কৃষ্ণ-প্রবোধন ॥ ৩৩ ॥

*gopīcandana-mālyā-dhṛti, tulasi-āharana
vastra-pīṭha-grha-sarīskāra, krṣṇa-prabodhana*

SYNOMYS

gopī-candana—*gopī-candana* (available in Vṛndāvana and Dvārakā); *mālyā*—beads on the neck; *dhṛti*—wearing regularly; *tulasi-āharana*—collecting *tulasi* leaves; *vastra*—cloth; *pīṭha*—temple; *grha*—the house; *saṁskāra*—cleansing; *krṣṇa-prabodhana*—awakening the Deity of Lord Kṛṣṇa.

TRANSLATION

“After this, you should describe how one should decorate his body with *gopīcandana*, wear neck beads, collect *tulasi* leaves from the *tulasi* tree, cleanse his cloth and the altar, cleanse one’s own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Kṛṣṇa.

TEXT 334

পঞ্চ, ঘোড়শ, পঞ্চাশৎ উপচারে অচ্ছ ।
পঞ্চকাল পূজা আরতি, কৃষ্ণের ভোজন-শয়ন ॥৩৩॥

*pañca, ṣoḍāśa, pañcāśat upacāre arcana
pañca-kāla pūjā ārati, kṛṣṇera bhojana-śayana*

SYNONYMS

pañca—five; *ṣoḍāśa*—sixteen; *pañcāśat*—fifty; *upacāre*—with ingredients; *arcana*—offering worship; *pañca-kāla*—five times; *pūjā*—worshiping; *ārati*—offering *ārati*; *kṛṣṇera bhojana-śayana*—in this way offering eatables to Kṛṣṇa and laying Him down to rest.

TRANSLATION

“Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily. One should in due time place Kṛṣṇa on a bed. You should also describe the process for offering ārati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

PURPORT

The five ingredients are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp and (5) something edible. As for *ṣoḍāśopacāra*, the sixteen ingredients, one should (1) provide a sitting place (*āsana*), (2) ask Kṛṣṇa to sit down, (3) offer *arghya*, (4) offer water to wash the legs, (5) wash the mouth, (6) offer *madhu-parka*, (7) offer water for washing the mouth, (8) bathe, (9) offer garments, (10) decorate the Lord's body with ornaments, (11) offer sweet scents, (12) offer flowers with good fragrance, like the rose or *campaka*, (13) offer incense, (14) offer a lamp, (15) give good food, and (16) offer prayers.

In the *Hari-bhakti-vilāsa* (Eleventh *Vilāsa*, verses 127-140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead. Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called *prabodhana*, or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant *jaya Śrī Rādhā-Govinda*, or *jaya Śrī Rādhā-Mādhava* when he rings the bell. In either case, the word *jaya* must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular *marīgala-ārati* in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an *āsana*, a sitting place before the altar. This *āsana* is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After *marīgala-ārati*, the Deity is supposed

to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity's feet. (8) Arghya should be offered. (9) Water for ācamana should be offered. (10) *Madhu-parka*, a small bowl containing *madhu* (honey, a little ghee, a little water, a little sugar, yogurt and milk) should be offered. This is called *madhu-parka-ācamana*. (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord's body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then with yogurt. (18) Then with ghee. (19) Then with honey. (20) Then with sugar. (21) Then one should wash the Deity with water and chant this *mantra*:

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhir abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānarī¹
govindam ādi-puruṣān tam ahaṁ bhajāmi*

(22) One should dry the entire body with a towel. (23) A new dress should be put on the body. (24) A sacred thread should be given to the body. (25) Water should be offered for cleansing the mouth (ācamana). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the body. (27) All kinds of ornaments and crowns should be placed on the body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord's hair should be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another *marīgala-ārati* should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48) Evening *ārati*. (49) The Lord should be fanned with a cāmara fan, and an umbrella should be placed over His head. (50) The Hare Kṛṣṇa *mantra* and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different

types of prayers and hymns at the Lord's lotus feet. (56) One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the *pūjāri* should do this. (57) The flowers offered on the previous day should touch one's head. (58) One should take the remnants of the Lord's food. (59) One should sit before the Lord and think that he is massaging the Lord's legs. (60) One should decorate the Lord's bed with flowers before the Lord takes His rest. (61) One should offer one's hand to the Lord. (62) One should take the Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

Ārati should be offered to the Deities five times daily—early in the morning before sunrise, later in the morning, at noon, in the evening and at night. This means that there should be worship and a change of dress and flowers. As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dahl, fruit, sweet rice, vegetables and a variety of foods to be sucked, drunk and chewed. All the eatables offered to the Deities should be extraordinarily excellent. In Europe and America there is presently no monetary scarcity. People are not poor, and if they follow these principles of Deity worship, they will advance in spiritual life. As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This *mantra* should be chanted: *āgaccha śayana-sthānam priyābhīḥ saha keśava*. “O Keśava, kindly come to Your bed along with Śrīmatī Rādhārāṇī.” (*Hari-bhakti-vilāsa* 11.40)

The Deity should be placed in bed with Śrīmatī Rādhārāṇī, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk, the Deity should lie down and should be offered betel nuts and spices to chew.

TEXT 335

**ଶ୍ରୀମୂର୍ତ୍ତିଲକ୍ଷଣ, ଆର ଶାଲଗ୍ରାମଲକ୍ଷଣ ।
କୃଷ୍ଣକ୍ଷେତ୍ର-ସାତା, କୃଷ୍ଣମୂର୍ତ୍ତ-ଦରଶନ ॥ ୩୩ ॥**

śrī-mūrti -lakṣaṇa, āra śālagrāma-lakṣaṇa
krṣṇa-kṣetra-yātrā, krṣṇa-mūrti-daraśana

SYNONYMS

śrī-mūrti-lakṣaṇa—characteristics of the Deity; āra—and; śālagrāma-lakṣaṇa—characteristics of the śālagrāma-śilā; krṣṇa-kṣetra-yātrā—visiting places like

Vṛndāvana, Dvārakā and Mathurā; kṛṣṇa-mūrti-daraśana—visiting the Deity in the temple.

TRANSLATION

“The characteristics of the Deities should be discussed as well as the characteristics of the śālagrāma-śilā. One should also discuss visiting the Deities in the temple and touring holy places like Vṛndāvana, Mathurā and Dvārakā.

TEXT 336

নামমহিমা, নামাপরাধ দূরে বর্জন ।
বৈষ্ণবলক্ষণ, সেবাপরাধ-খণ্ডন ॥ ৩৩৬ ॥

*nāma-mahimā, nāmāparādha dūre varjana
vaishnava-lakṣaṇa, sevāparādha-khaṇḍana*

SYNONYMS

nāma-mahimā—the glories of the holy name; *nāma-aparādha*—offenses in chanting the holy name; *dūre varjana*—giving up very carefully; *vaishnava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *sevā-aparādha-khaṇḍana*—rejecting offenses in worshiping the Deity.

TRANSLATION

“You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaiṣṇava. One must give up or nullify all kinds of sevā-aparādha, offenses in Deity worship.

PURPORT

The devotee should always be very careful not to commit the ten offenses when chanting the Hare Kṛṣṇa mantra. If a devotee very strictly follows the methods of Deity worship, he will naturally and quickly become a pure Vaiṣṇava. A pure Vaiṣṇava has unflinching faith in the Lord, and he does not deviate at all. He is always engaged in perfect Deity worship.

One should also notice the specific offenses against Deity worship. These are mentioned in the *Skanda Purāṇa* (*Avanti-khaṇḍa*), spoken by Vyāsadeva himself. One should liquidate all kinds of offenses.

The śālagrāma-śilā should be worshiped with *tulasī* where a sufficient quantity of *tulasī* leaves are available. Worship of śālagrāma-śilā should be introduced in all ISKCON temples. Śālagrāma-śilā is the form of the Lord's mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has

become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with *śālagrāma-śilā*.

There are thirty-two offenses that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread out his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master's permission. (28) One should not be proud to hear himself praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

TEXT 337

শার্ক-জল-গন্ধ-পুষ্প-ধূপাদি-লক্ষণ ।
জপ, স্তুতি, পরিক্রমা, দণ্ডবৎ বন্দন ॥ ৩৩৭ ॥

*śarīkha-jala-gandha-puṣpa-dhūpādi-lakṣaṇa
japa, stuti, parikramā, danḍavat vandana*

SYNONYMS

śarīkha—of a conchshell; *jala*—of water; *gandha*—of incense or scents; *puṣpa*—of flowers; *dhūpa-ādi*—of incense, and so on; *lakṣaṇa*—the charac-

teristics; *japa*—murmuring; *stuti*—offering prayers; *parikramā*—circumambulation; *daṇḍavat*—offering obeisances; *vandana*—offering prayers.

TRANSLATION

“The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating, and offering obeisances. All these should be carefully studied.

PURPORT

All these are mentioned in the *Hari-bhakti-vilāsa*. The *Aṣṭama Vilāsa* of that book should be consulted as far as possible.

TEXT 338

পুরুষচরণ-বিধি, কৃষ্ণপ্রসাদ-ভোজন ।
অনিবেদিত-ত্যাগ, বৈশ্ণবনিন্দা-বর্জন ॥ ৩৩৮ ॥

*puraścaraṇa-vidhi, kṛṣṇa-prasāda-bhojana
anivedita-tyāga, vaiṣṇava-nindā-ādi-varjana*

SYNOMYS

puraścaraṇa-vidhi—ritualistic ceremonies; *kṛṣṇa-prasāda-bhojana*—eating the remnants of food offered to the Lord; *anivedita-tyāga*—not touching anything not offered to the Lord; *vaiṣṇava-nindā-ādi-varjana*—completely avoiding blaspheming a Vaiṣṇava.

TRANSLATION

“Other items to be considered are the method of performing puraścaraṇa, taking kṛṣṇa-prasāda, giving up unoffered food and not blaspheming the Lord’s devotees.

PURPORT

Regarding the *vaiṣṇava-nindā*, see *Madhya-līlā*, 15.260.

TEXT 339

সাধুলক্ষণ, সাধুসঙ্গ, সাধুসেবন ।
অসৎসঙ্গ-ত্যাগ, শ্রীভাগবত-শ্রা঵ণ ॥ ৩৩৯ ॥

*sādhu-lakṣaṇa, sādhu-saṅga, sādhu-sevana
asatsaṅga-tyāga, śrī-bhāgavata-śravaṇa*

SYNONYMS

sādhu-lakṣaṇa—the symptoms of a devotee; *sādhu-saṅga*—association with devotees; *sādhu-sevana*—offering service to devotees; *asat-saṅga-tyāga*—giving up the company of nondevotees; *śrī-bhāgavata-śravaṇa*—regularly hearing the recitation of *Śrīmad-Bhāgavatam*.

TRANSLATION

“One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of *Śrīmad-Bhāgavatam*.

TEXT 340

**ଦିନକୃତ୍ୟ, ପକ୍ଷକୃତ୍ୟ, ଏକାଦଶ୍ୟାଦି-ବିଵରଣ ।
ମାସକୃତ୍ୟ, ଜନ୍ମାଷ୍ଟମ୍ୟାଦି-ବିଧି-ବିଚାରଣ ॥ ୩୪୦ ॥**

*dina-kṛtya, pakṣa-kṛtya, ekādaśy-ādi-vivarāṇa
māsa-kṛtya, janmāṣṭamī-ādi-vidhi-vicāraṇa*

SYNONYMS

dina-kṛtya—daily duties; *pakṣa-kṛtya*—duties on the fortnights; *ekādaśi-ādi-vivarāṇa*—description of Ekādaśi and so on; *māsa-kṛtya*—duties every month; *janmāṣṭamī-ādi*—of performing Janmāṣṭamī and other ceremonies; *vidhi*—of the process; *vicāraṇa*—consideration.

TRANSLATION

“You should describe the ritualistic duties of every day, and you should describe the fortnightly duties—especially observing Ekādaśi fast, which comes every fortnight. You should also describe the duties of every month, especially the observance of ceremonies like Janmāṣṭamī, Rāma-navaṁsi and Nṛsiṁha-caturdaśi.

TEXT 341

**ଏକାଦଶୀ, ଜନ୍ମାଷ୍ଟମୀ, ବାମନାଦଶୀ ।
ଶ୍ରୀରାମନବମୀ, ଆର ନୃସିଂହଚତୁର୍ଦ୍ଦଶୀ ॥ ୩୪୧ ॥**

*ekādaśi, janmāṣṭamī, vāmana-dvādaśi
śrī-rāma-navaṁsi, āra nṛsiṁha-caturdaśi*

SYNONYMS

ekādaśī—the eleventh day of the fortnight; janmāṣṭamī—the birthday ceremony of Lord Kṛṣṇa; vāmana-dvādaśī—the birthday or appearance day of Lord Vāmana; śrī-rāma-navaṁśī—the birthday ceremony of Lord Rāmacandra; āra—and; nṛsiṁha-caturdaśī—the appearance day of Lord Nṛsiṁha.

TRANSLATION

“Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navaṁśī and Nṛsiṁha-caturdaśī should all be observed.

TEXT 342

এই সবে বিক্ষা-ত্যাগ, অবিক্ষা-করণ ।
অকরণে দোষ, কৈলে ভক্তির লম্বন ॥ ৩৪২ ॥

*ei sabe viddhā-tyāga, aviddhā-karaṇa
akaraṇe doṣa, kaile bhaktira lambhana*

SYNONYMS

ei sabe—all these things; *viddhā-tyāga*—to avoid *viddhā-ekādaśī* or mixed Ekādaśī; *aviddhā-karaṇa*—performing the pure Ekādaśī; *akaraṇe doṣa*—the fault of not performing them; *kaile*—if done so; *bhaktira lambhana*—there will be discrepancies in devotional service.

TRANSLATION

“You should recommend the avoidance of mixed Ekādaśī and the performance of pure Ekādaśī. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

TEXT 343

সর্বত্র প্রমাণ দিবে পুরাণ-বচন ।
শ্রীমূর্তি-বিশ্বোর্মণ-মন্দিরকরণ-লক্ষণ ॥ ৩৪৩ ॥

*sarvatra pramāṇa dibe purāṇa-vacana
śrī-mūrti-viṣṇu-mandira karaṇa-lakṣaṇa*

SYNONYMS

sarvatra—everywhere; *pramāṇa*—evidence; *dibe*—you should give; *purāṇa-vacana*—quoting from the Purāṇas; *śrī-mūrti*—the Deity; *viṣṇu-mandira*—of the Viṣṇu temple; *karaṇa-lakṣaṇa*—the characteristics of constructing.

TRANSLATION

“Whatever you say about Vaiṣṇava behavior, the establishment of Vaiṣṇava temples and Deities and everything else should be supported by evidence from the Purāṇas.

TEXT 344

‘সামান্য’ সদাচার, আর ‘বৈষ্ণব’-আচার।
কর্তব্যাকর্তব্য সব ‘স্মার্ত’ ব্যবহার ॥ ৩৪৪ ॥

‘sāmānya’ sad-ācāra, āra ‘vaiṣṇava’-ācāra
kartavyākartavya saba ‘smārta’ vyavahāra

SYNOMYMS

sāmānya—general; sat-ācāra—good behavior; āra—and; vaiṣṇava—of devotees of Lord Viṣṇu; ācāra—etiquette; kartavya-akartavya—things which are to be done and which are not to be done; saba—all; smārta—connected with regulatory principles; vyavahāra—business.

TRANSLATION

“You should give general and specific descriptions of the behavior and activities of a Vaiṣṇava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

TEXT 345

এই সংক্ষেপে সূত্র কহিলুণ্ডি দিগ্দরশন।
যবে তুমি লিখিবা, কৃষ্ণ করাবে স্ফুরণ ॥ ৩৪৫ ॥

ei saṅkṣepe sūtra kahiluṇ dig-daraśana
yabe tumi likhibā, kṛṣṇa karābe sphuraṇa

SYNOMYMS

ei—thus; saṅkṣepe—in brief; sūtra—codes; kahiluṇ—I have described; dik-daraśana—just a little direction; yabe—whenever; tumi—you; likhibā—will attempt to write; kṛṣṇa—Lord Kṛṣṇa; karābe—will do; sphuraṇa—manifesting.

TRANSLATION

“I have thus given a synopsis of the Vaiṣṇava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Kṛṣṇa will help you by spiritually awakening you.”

PURPORT

One cannot write on spiritual matters without being blessed by Kṛṣṇa and the disciplic succession of gurus. The blessings of the authorities are one's power of attorney. One should not try to write anything about Vaiṣṇava behavior and activities without being authorized by superior authorities. This is confirmed in *Bhagavad-gītā*: evam paramaparā-prāptam imam rājarṣayo viduh.

TEXT 346

এই ত' কহিলু প্রভুর সনাতনে প্রসাদ।
যাহার শ্রবণে চিন্তের খণ্ডে অবসাদ ॥ ৩৪৬ ॥

*ei ta' kahilu prabhura sanātane prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda*

SYNOMYS

ei ta'—in this way; *kahilu*—I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *sanātane*—unto Sanātana Gosvāmī; *prasāda*—mercy; *yāhāra śravaṇe*—hearing which; *cittera*—of the mind; *khaṇḍe*—disappears; *avasāda*—all moroseness.

TRANSLATION

Thus I have narrated Lord Caitanya's mercy upon Sanātana Gosvāmī. When one hears these topics, one's heart will be cleansed of all contamination.

TEXT 347

নিজ-গ্রন্থে কর্ণপূর বিস্তার করিয়া।
সনাতনে প্রভুর প্রসাদ রাখিয়াছে লিখিয়া। ॥ ৩৪৭ ॥

*nija-granthe karṇapūra vistāra kariyā
sanātane prabhura prasāda rākhiyāche likhiyā*

SYNOMYS

nija-granthe—in his own book; *karṇapūra*—Kavi-karṇapūra; *vistāra kariyā*—vividly describing; *sanātane*—unto Sanātana Gosvāmī; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prasāda*—the mercy; *rākhiyāche*—has kept; *likhiyā*—writing.

TRANSLATION

The authorized poet Kavi-karṇapūra has written a book named *Caitanya-candrodaya-nāṭaka*. This book tells how Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī with His specific mercy.

TEXT 348

গোড়েজ্ঞস্ত সভা-বিভূষণমণিস্ত্যক্ত্বা য ঋদ্ধাং শ্রিযঃ
 ক্লপশ্চাগ্রজ এব এব তর্ক্ষীং বৈরাগ্যলক্ষ্মীং দধে।
 অন্তর্ভক্তিরসেন পূর্ণহৃদয়ো বাহেহুবধুতাকৃতিঃ
 শৈবালৈঃ পিহিতং মহা-সর ইব শ্রীতিপ্রদস্ত্বিনাম্ ॥ ৩৪॥

gauḍendrasya sabhā-vibhūṣaṇa-manis tyaktvā ya ṛddhāṁ śriyam
 rūpasyaḥgra ja esa eva taruṇīṁ vairāgya-lakṣmīṁ dadhe
 antar-bhakti-rasena pūrṇa-hṛdayo bāhye ‘vadhūtākṛtiḥ
 śaivālaiḥ pihitam mahā-sara iva priti-pradas tad-vidām

SYNONYMS

gauḍa-indrasya—of the ruler of Gauḍa-deśa (Bengal); *sabhā*—of the parliament; *vibhūṣaṇa*—fundamental; *maniḥ*—the gem; *tyaktvā*—relinquishing; *yah*—one who; *ṛddhām*—opulent; *śriyam*—kingly enjoyment; *rūpasya agrajah*—the elder brother of Śrīla Rūpa Gosvāmī; *esaḥ*—this; *eva*—certainly; *taruṇīm*—youthful; *vairāgya-lakṣmīm*—the fortune of renunciation; *dadhe*—accepted; *antaḥ-bhakti-rasena*—by the mellows of inner love of Kṛṣṇa; *pūrṇa-hṛdayaḥ*—satisfied fully; *bāhye*—externally; *avadhūta-ākṛtiḥ*—the dress of a mendicant; *śaivālaiḥ*—by moss; *pihitam*—covered; *mahā-saraḥ*—a great lake or very deep lake; *iva*—like; *priti-pradāḥ*—very pleasing; *tat-vidām*—to persons acquainted with the science of devotional service.

TRANSLATION

“Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.”

PURPORT

This and the following two verses are from Caitanya-candrodaya-nāṭaka (9.34, 35, 38).

TEXT 349

তং সনাতনমুগ্গতমক্ষে-
দৃষ্টমাত্রমতিমাত্রদয়ার্দ্রিঃ ।
আলিলিঙ্গ পরিঘায়ত-দোর্ভ্যাঃ
সানুকশ্চমথ চম্পক-গৌরঃ ॥ ৩৪৯ ॥

*tarṁ sanātanam upāgatam akṣṇor
dr̥ṣṭa-mātram atimātra-dayārdraḥ
āliliṅga parighāyata-dorbhyāṁ
sānukampam atha campaka-gaurah*

SYNONYMS

tam—unto him; sanātanam—Sanātana Gosvāmī; upāgatam—having arrived; akṣṇoh—with the eyes; dr̥ṣṭa-mātram—being only seen; ati-mātra—greatly; dayā-ārdraḥ—merciful; āliliṅga—embraced; parighāyata-dorbhyāṁ—with His two arms; sa-anukampam—with great affection; atha—thus; campaka-gaurah—Lord Śrī Caitanya Mahāprabhu, who has a complexion the color of a campaka flower (golden).

TRANSLATION

“As soon as Sanātana Gosvāmī arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection.”

TEXT 350

কালেন বৃন্দাবনকেলি-বার্তা
লুপ্তেতি তাং খ্যাপয়িতুং বিশ্বে ।
কৃপামৃতেনাভিষিধেচ দেব-
স্তুত্রেব কৃপঞ্চ সনাতনঞ্চ ॥ ৩৫০ ॥

*kālena vṛndāvana-keli-vārtā
lupteti tāṁ khyāpayituruṁ viśiṣya
kṛpāmṛtenābhīṣṭeca devas
tatrativa rūpaṁ ca sanātanam ca*

SYNONYMS

kālena—in the course of time; vṛndāvana-keli-vārtā—topics concerning the transcendental mellow of the pastimes of Lord Kṛṣṇa in Vṛndāvana; luptā—

almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiṣṭeca*—sprinkled; *devaḥ*—the Lord; *tatra*—there; *eva*—indeed; *rūpam*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanam*—Sanātana Gosvāmī; *ca*—as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana."

TEXT 351

এই ত' কহিলুঁ সনাতনে প্রভুর অসাদ ।
যাহার শ্রবণে চিন্তের খণ্ডে অবসাদ ॥ ৩৫১ ॥

*ei ta' kahiluṇi sanātane prabhura prasāda
yāhāra śravaṇe cittera khaṇde avasāda*

SYNONYMS

ei ta'—thus; *kahiluṇi*—I have explained; *sanātane*—unto Sanātana Gosvāmī; *prabhura prasāda*—the mercy of Lord Śrī Caitanya Mahāprabhu; *yāhāra śravaṇe*—hearing which; *cittera*—of the heart; *khaṇde*—disappears; *avasāda*—moroseness.

TRANSLATION

I have thus explained the mercy bestowed on Sanātana Gosvāmī by Śrī Caitanya Mahāprabhu. If one hears this, all moroseness in the heart will diminish.

TEXT 352

কৃষ্ণের স্বরূপগণের সকল হয় 'জ্ঞান' ।
বিধি-রাগ-মার্গে 'সাধনভক্তি'র বিধান ॥ ৩৫২ ॥

*kṛṣṇera svarūpa-gaṇera sakala haya 'jñāna'
vidhi-rāga-mārge 'sādhana bhakti'ra vidhāna*

SYNONYMS

kṛṣṇera svarūpa-gaṇera—of Lord Kṛṣṇa in His various expansions; *sakala*—all; *haya*—there is; *jñāna*—knowledge; *vidhi-rāga-mārge*—in the process of devo-

tional service under regulative principles or in spontaneous love; *sādhana bhaktira vidhāna*—the authorized means of executing devotional service.

TRANSLATION

By reading these instructions to Sanātana Gosvāmī, one will become fully aware of Lord Kṛṣṇa's various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

TEXT 353

‘কৃষ্ণপ্রেম’, ‘ভক্তিরস’, ‘ভক্তির সিদ্ধান্ত’।
ইহার শ্রবণে ভক্ত জানেন সব অন্ত ঃ ॥ ৩৫৩ ॥

‘kr̄ṣṇa-prema’, ‘bhakti-rasa’, ‘bhaktira siddhānta’
ihāra śravaṇe bhakta jānena saba anta

SYNOMYS

kṛṣṇa-prema—love of Godhead; *bhakti-rasa*—the mellows of devotional service; *bhaktira siddhānta*—the conclusions of devotional service; *ihāra śravaṇe*—by hearing this chapter; *bhakta*—a devotee; *jānena*—knows; *saba*—all; *anta*—limits.

TRANSLATION

By reading this chapter, a pure devotee can understand love of Kṛṣṇa, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying this chapter.

TEXT 354

শ্রীচৈতন্য-নিত্যানন্দ-অবৈত্ত-চরণ ।
যাঁর আগধন, সেই পায় এই ধন ॥ ৩৫৪ ॥

śrī-caitanya-nityānanda-advaita-carana
yāñra prāṇa-dhana, sei pāya ei dhana

SYNOMYS

śrī-caitanya-nityānanda-advaita-carana—the lotus feet of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda and Advaita Prabhu; *yāñra prāṇa-dhana*—whose life and soul; *sei*—such a person; *pāya*—gets; *ei dhana*—this treasure-house of devotional service.

TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu.

TEXT 355

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚିତ୍ୟାଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୩୫୫ ॥

*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; *kṛṣṇadāsa*—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, Madhya-līlā, Chapter Twenty-four, describing the ātmārāma verse and the Lord's mercy upon Sanātana Gosvāmī.

CHAPTER 25

How All the Residents of Vārāṇasī Became Vaiṣṇavas

The following is a summary of Chapter Twenty-five. A Mahārāṣṭriān *brāhmaṇa* who was living in Benares was a great devotee of Śrī Caitanya Mahāprabhu. He was always very happy to hear of the glories of the Lord, and it was by his arrangement that all the *sannyāsīs* of Vārāṇasī became devotees of Lord Caitanya Mahāprabhu. He invited all the *sannyāsīs* to his house to meet Śrī Caitanya Mahāprabhu, and this incident has been described in the Seventh Chapter of *Ādi-lilā*. From that day, Śrī Caitanya Mahāprabhu became famous in the city of Vārāṇasī, and many important men in that city became His followers. By and by, one of the disciples of the great *sannyāsī* Prakāśānanda Sarasvatī became devoted to Śrī Caitanya Mahāprabhu, and this devotee explained Śrī Caitanya Mahāprabhu to Prakāśānanda Sarasvatī and supported His views with various arguments.

One day Śrī Caitanya Mahāprabhu went to take a bath at Pañca-nada, and afterwards all His devotees began chanting the Hare Kṛṣṇa *mantra* in front of the temple of Bindu Mādhava. At this time Prakāśānanda Sarasvatī and all his devotees approached the Lord. Prakāśānanda Sarasvatī immediately fell down at the lotus feet of Śrī Caitanya Mahāprabhu and very much regretted his past behavior toward the Lord. He asked Śrī Caitanya Mahāprabhu about devotional service in terms of the *Vedānta-sūtra*, and the Lord told him about devotional service that is approved by great personalities who know the *Vedānta-sūtra*. Śrī Caitanya Mahāprabhu then pointed out that *Śrimad-Bhāgavatam* is the proper commentary on the *Vedānta-sūtra*. He then explained the *catuh-śloki* (four *ślokas*) of *Śrimad-Bhāgavatam*, the essence of that great scripture.

From that day on, all the *sannyāsīs* of Vārāṇasī became devotees of Śrī Caitanya Mahāprabhu. Before returning to His headquarters at jagannātha Purī, the Lord advised Sanātana Gosvāmī to go to Vṛndāvana. The Lord then departed for Jagannātha Purī. Kavirāja Gosvāmī then describes something about Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and Subuddhi Rāya. Śrī Caitanya Mahāprabhu returned to Jagannātha Purī through the great forest of Jhārikhaṇḍa in central India. At the end of this chapter, Kavirāja Gosvāmī sums up the incidents of *Madhya-lilā* and instructs every living being to read this sublime book of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 1

ବୈଶବୀକୃତ୍ୟ ସନ୍ନ୍ୟାସିମୁଖାଲ୍ କାଶିନିବାସିଙ୍ଗଃ ।
ସନାତନଂ ସୁସଂକୃତ୍ୟ ଅଭୂନ୍ନାଜ୍ଞିମାଗମଃ ॥ ୧ ॥

vaiṣṇavī-kṛtya sannyāsi-
mukhān kāśi-nivāsinah
sanātanaṁ susarṅskṛtya
prabhur nilādrim āgamat

SYNONYMS

vaiṣṇavī-kṛtya—making into Vaiṣṇavas; sannyāsi-mukhān—headed by the *sanyāsīs*; kāśi-nivāsinah—the residents of Vārāṇasī; sanātana—Sanātana Gosvāmī; su-sarṅskṛtya—completely purifying; prabhuh—Lord Śrī Caitanya Mahāprabhu; nilādrim—to Jagannātha Puri; āgamat—returned.

TRANSLATION

After converting into Vaiṣṇavas all the residents of Vārāṇasī, who were headed by the *sanyāsīs*, and after completely educating and instructing Sanātana Gosvāmī at Vārāṇasī, Śrī Caitanya Mahāprabhu returned to Jagannātha Puri.

TEXT 2

ଜୟ ଜୟ ଶ୍ରୀଚାତନ୍ତ୍ର ଜୟ ନିତ୍ୟାନନ୍ଦ ।
ଜୟାଦ୍ଵାତଚନ୍ଦ୍ର ଜୟ ଗୌରଭକ୍ତବ୍ରନ୍ଦ ॥ ୨ ॥

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

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī 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

ଏହି ମତ ମହାପ୍ରଭୁ ଦୁଇ ମାସ ପର୍ଯ୍ୟନ୍ତ ।
ଶିଖାଇଲା ତା'ରେ ଭକ୍ତିସିଦ୍ଧାନ୍ତେର ଅନ୍ତ ॥ ୩ ॥

*ei mata mahāprabhu dui māsa paryanta
śikhāilā tā're bhakti-siddhāntera anta*

SYNONYMS

ei mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui māsa paryanta*—for two months; *śikhāilā*—instructed; *tā're*—him; *bhakti-siddhāntera anta*—all the conclusions of devotional service.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Śrī Sanātana Gosvāmī in all the conclusions of devotional service for two consecutive months.

TEXT 4

‘ପରମାନନ୍ଦ କୀର୍ତ୍ତନୀୟ’—ଶେଖରେର ସଙ୍ଗୀ ।
ପ୍ରଭୁରେ କୀର୍ତ୍ତନ ଶୁଣାୟ, ଅତି ବଡ଼ ରଙ୍ଗୀ ॥ ୪ ॥

'paramānanda kirtanīyā'—*śekharera saṅgī*
prabhure kirtana śunāya, ati bāda raṅgi

SYNONYMS

paramānanda kirtanīyā—Paramānanda Kirtanīyā; *śekharera saṅgī*—a friend of Candraśekhara's; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kirtana śunāya*—sings and chants; *ati bāda raṅgi*—very humorous.

TRANSLATION

For as long as Śrī Caitanya Mahāprabhu was in Vārāṇasī, Paramānanda Kirtanīyā, who was a friend of Candraśekhara's, chanted the Hare Kṛṣṇa mahā-mantra and other songs to Śrī Caitanya Mahāprabhu in a very humorous way.

TEXT 5

সন্ন্যাসীର ଗଣ ପ୍ରଭୁରେ ସଦି ଉପେକ୍ଷିତ ।
ଭକ୍ତ-ଦୁଃଖ ଖଣ୍ଡାଇତେ ତାରେ କୃପା କୈଳ ॥ ୫ ॥

*sannyāsīra gaṇa prabhure yadi upekṣila
bhakta-duḥkha khaṇḍāite tāre kṛpā kaila*

SYNONYMS

sannyāsīra gaṇa—all the *sannyāsīs*; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *yadi*—when; *upekṣila*—criticized; *bhakta-duḥkha*—the unhappiness of the devotees; *khaṇḍāite*—to drive away; *tāre*—to them; *kṛpā kaila*—showed His mercy.

TRANSLATION

When the Māyāvādī *sannyāsīs* at Vārāṇasī criticized Śrī Caitanya Mahāprabhu, the Lord's devotees became very depressed. To satisfy them, Śrī Caitanya Mahāprabhu showed His mercy to the *sannyāsīs*.

TEXT 6

সন্ন্যাসীরে কৃপা পূর্বে লিখিয়াছেঁ। বিস্তারিয়া ।
উদ্দেশে কহিয়ে ইঁহাঁ সংক্ষেপ করিয়া ॥ ৬ ॥

*sannyāsīre kṛpā pūrve likhiyāchoñ vistāriyā
uddeśe kahiye ihān saṅkṣepa kariyā*

SYNONYMS

sannyāsīre kṛpā—mercy upon the *sannyāsīs*; *pūrve*—before this; *likhiyāchoñ*—I have described; *vistāriyā*—elaborately; *uddeśe*—in reference to that; *kahiye*—let me speak; *ihān*—here; *saṅkṣepa kariyā*—in brief.

TRANSLATION

In the Seventh Chapter of Ādi-līlā I have already elaborately described Śrī Caitanya Mahāprabhu's deliverance of the *sannyāsīs* at Vārāṇasī, but I shall briefly repeat it in this chapter.

TEXT 7

যাহাঁ তাহাঁ অভুর নিন্দা করে সন্ন্যাসীর গণ ।
শুনি' দুঃখে মহারাষ্ট্ৰীয় বিশ্র করয়ে চিন্তন ॥ ৭ ॥

*yāhān tāhān prabhura nindā kare sannyāsīra gaṇa
śuni' duḥkhe mahārāṣṭriya vipra karaye cintana*

SYNONYMS

yāhān tāhān—anywhere and everywhere; *prabhura nindā*—criticism of Śrī Caitanya Mahāprabhu; *kare*—do; *sannyāsīra gaṇa*—the Māyāvādī *sannyāsīs*;

śuni'—hearing; duḥkhe—in great unhappiness; mahārāṣṭriya vipra—the brāhmaṇa of Mahārāṣṭra province; karaye cintana—was contemplating.

TRANSLATION

When the Māyāvādī sannyāsīs were criticizing Śrī Caitanya Mahāprabhu anywhere and everywhere in Vārāṇasī, the Mahārāṣṭrian brāhmaṇa, hearing this blasphemy, began to think about this unhappily.

TEXT 8

“প্রভুর স্বভাব,—যেবা দেখে সন্নিধানে।
‘স্বরূপ’ অনুভবি’ তারে ‘ঈশ্বর’ করি’ মানে ॥ ৮ ॥

*“prabhura svabhāva,—yebā dekhe sannidhāne
'svarūpa' anubhavi' tānre 'iśvara' kari' māne*

SYNOMYS

prabhura sva-bhāva—the characteristics of Śrī Caitanya Mahāprabhu; *yebā*—anyone who; *dekhe*—sees; *sannidhāne*—nearby; *sva-rūpa*—His personality; *anubhavi*—realizing; *tānre*—Him; *iśvara kari'*—as the Supreme Lord; *māne*—accepts.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa thought, “Whoever closely sees the characteristics of Śrī Caitanya Mahāprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

TEXT 9

কোন প্রকারে পারোঁ যদি একত্র করিতে ।
ইহা দেখি' সন্ধ্যাসিগণ হবে ইহার ভক্তে ॥ ৯ ॥

*kona prakāre pāroñ yadi ekatra karite
ihā dekhi' sannyāsi-gaṇa habe iñhāra bhakte*

SYNOMYS

kona prakāre—by some means; *pāroñ*—I am able; *yadi*—if; *ekatra karite*—to assemble; *ihā dekhi'*—by seeing this (Śrī Caitanya Mahāprabhu's personal characteristics); *sannyāsi-gaṇa*—the Māyāvādī sannyāsīs of Vārāṇasī; *habe*—will become; *iñhāra bhakte*—His devotees.

TRANSLATION

“If by some means I can assemble all the sannyāsīs together, they will certainly become His devotees after seeing His personal characteristics.

PURPORT

If one saw the personal characteristics and activities of Śrī Caitanya Mahāprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the śāstric injunctions. This sincere study and appreciation of Śrī Caitanya Mahāprabhu is also applicable to His authorized devotees, and it is clearly stated in the *Caitanya-caritāmṛta* (*Antya-līlā*, 7.11):

*kali-kālera dharma—kṛṣṇa-nāma-saṅkirtana
kṛṣṇa-śakti vinā nāhe tāra pravartana*

In this age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa *mahā-mantra*. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his *Anubhāṣya*, wherein he quotes a verse from *Nārāyaṇa-saṁhitā*:

*dvāpariyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ*

"In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of *pāñcarātrika*. In this age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura then comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an ācārya, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is *kṛṣṇāliṅgita-vigraha*—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the *varṇāśrama* institution. He is the *guru* or spiritual master for the entire world, a devotee on the topmost platform, the *mahā-bhāgavata* stage, and a *paramahaṁsa-ṭhākura*, a spiritual form only fit to be addressed as *paramahaṁsa* or *ṭhākura*."

Nonetheless, there are many people who are just like owls but never open their eyes to see the sunshine. These owlish personalities are inferior to the Māyāvādī sannyāsīs who cannot see the brilliance of Kṛṣṇa's favor. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Śrī Caitanya Mahāprabhu, who wanted Kṛṣṇa consciousness preached in every town and city.

TEXT 10

বারাণসী-বাস আমার হয় সর্বকালে ।
সর্বকাল দুঃখ পাব, ইহা না করিলে ॥” ১০ ॥

vārāṇasi-vāsa āmāra haya sarva-kāle
sarva-kāla duḥkha pāba, ihā nā karile”

SYNONYMS

vārāṇasi-vāsa—residence at Vārāṇasī; āmāra—my; haya—there is; sarva-kāle—always; sarva-kāla—always; duḥkha pāba—I will suffer unhappiness; ihā—this; nā karile—if I do not execute.

TRANSLATION

“I shall have to reside at Vārāṇasī the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression.”

TEXT 11

এত চিন্তি' নিমন্ত্রিল সন্ন্যাসীর গণে ।
তবে সেই বিপ্র আইল মহাপ্রভুর স্থানে ॥ ১১ ॥

eta cinti' nimantrila sannyāsira gaṇe
tabe sei vipra āila mahāprabhura sthāne

SYNONYMS

eta cinti'—thinking this; nimantrila—he invited; sannyāsira gaṇe—all the sannyāsīs; tabe—then; sei vipra—that brāhmaṇa; āila—approached; mahāprabhura sthāne—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Mahārāṣṭriān brāhmaṇa extended an invitation to all the sannyāsīs of Vārāṇasī. After doing this, he finally approached Śrī Caitanya Mahāprabhu to extend Him an invitation.

TEXT 12

হেনকালে নিন্দা শুনি' শেখর, তপন ।
দুঃখ পাঞ্চা প্রভু-পদে কৈলা নিবেদন ॥ ১২ ॥

*hena-kāle nindā śuni' śekhara, tapana
duḥkha pāñā prabhu-pade kailā nivedana*

SYNONYMS

hena-kāle—exactly at this time; *nindā śuni'*—by hearing the criticism (of Lord Caitanya by the Māyāvādī *sannyāsīs*); *śekhara tapana*—Candraśekhara and Tapana Miśra; *duḥkha pāñā*—feeling very unhappy; *prabhu-pade*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *kailā nivedana*—submitted a request.

TRANSLATION

At this time, Candraśekhara and Tapana Miśra both heard blasphemous criticism against Śrī Caitanya Mahāprabhu and felt very unhappy. They came to Śrī Caitanya Mahāprabhu's lotus feet to submit a request.

TEXT 13

ভক্ত-দুঃখ দেখি' প্রভু মনেতে চিন্তিল ।
সন্ন্যাসীর মন ফিরাইতে মন হইল ॥ ১৩ ॥

*bhakta-duḥkha dekhi' prabhu manete cintila
sannyāsira mana phirāite mana ha-ila*

SYNONYMS

bhakta-duḥkha dekhi'—seeing the unhappiness of the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *manete cintila*—considered within His mind; *sannyāsira mana*—the minds of the Māyāvādī *sannyāsīs*; *phirāite*—to turn; *mana ha-ila*—Śrī Caitanya Mahāprabhu decided.

TRANSLATION

They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Māyāvādī *sannyāsīs*.

TEXT 14

হেনকালে বিষ্ণু আসি' করিল নিষদ্ধণ ।
অনেক দৈশ্বাদি করি' ধরিল চরণ ॥ ১৪ ॥

hena-kāle vipra āsi' karila nimantraṇa
aneka dainyādi kari' dharila caraṇa

SYNONYMS

hena-kāle—at this time; *vipra*—the Mahārāṣṭrian brāhmaṇa; *āsi'*—coming; *karila nimantraṇa*—invited Śrī Caitanya Mahāprabhu; *aneka*—various; *dainyādi*—submissions; *kari'*—doing; *dharila caraṇa*—touched His lotus feet.

TRANSLATION

While Śrī Caitanya Mahāprabhu was seriously considering meeting with the Māyāvādī sannyāsīs, the Mahārāṣṭrian brāhmaṇa approached Him and extended an invitation. The brāhmaṇa submitted his invitation with great humility, and he touched the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 15

তবে মহাপ্রভু তাঁর নিমন্ত্রণ মানিলা ।
আর দিন মধ্যাহ্ন করি' তাঁর ঘরে গেলা ॥ ১৫ ॥

*tabe mahāprabhu tāñra nimantraṇa mānilā
āra dina madhyāhna kari' tāñra ghare gelā*

SYNONYMS

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñra*—his; *nimantraṇa*—invitation; *mānilā*—accepted; *āra dina*—the next day; *madhyāhna kari'*—after finishing His *madhyāhna* activities (taking bath and murmuring mantras); *tāñra ghare gelā*—He went to the house of the Mahārāṣṭrian brāhmaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the brāhmaṇa's house.

TEXT 16

তাহাঁ যেছে কৈলা প্রভু সন্ধ্যাসীর নিষ্ঠার ।
পঞ্চতস্ত্বাখ্যানে তাহা করিয়াছি বিস্তার ॥ ১৬ ॥

*tāhāñ yaiche kailā prabhu sannyāsīra nistāra
pañca-tattvākhyāne tāhā karyāchi vistāra*

SYNONYMS

tāhānī—there; *yaiche*—how; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *sannyāsīra*—of the Māyāvādī *sannyāsīs*; *nistāra*—deliverance; *pañca-tattva-ākhyāne*—in describing the glories of the Pañca-tattva (Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa); *tāhā*—that subject matter; *kariyāchi vistāra*—have described elaborately.

TRANSLATION

have already described Śrī Caitanya Mahāprabhu's deliverance of the Māyāvādī *sannyāsīs* in the Seventh Chapter when I described the glories of the Pañca-tattva—Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa.

TEXT 17

**গ্রন্থ বাড়ে, পুনরুক্তি হয় ত' কথন ।
তাহা যে না লিখিলুঁ, তাহা করিয়ে লিখন ॥ ১৭ ॥**

*grantha bāde, punarukti haya ta' kathana
tāhānī ye nā likhiluṇ, tāhā kariye likhana*

SYNONYMS

grantha—the size of the book; *bāde*—increases; *punah-ukti*—repetition; *haya*—would be; *ta' kathana*—of subject matters once described; *tāhānī*—there (in the Seventh Chapter); *ye*—whatever; *nā likhiluṇ*—I have not described; *tāhā*—that; *kariye likhana*—I am writing.

TRANSLATION

Since I have already described this incident very elaborately in the Seventh Chapter of Ādi-līlā, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

TEXT 18

**যে দিবস প্রভু সন্ধ্যাসীরে কৃপা কৈল ।
সে দিবস হৈতে গ্রামে কোলাহল হৈল ॥ ১৮ ॥**

*ye divasa prabhu sannyāsire kṛpā kaila
se divasa haite grāme kolāhala haila*

SYNOMYS

ye divasa—the day when; *prabhu*—Śrī Caitanya Mahāprabhu; *sannyāsire*—to the Māyāvādī *sannyāsīs*; *kṛpā kaila*—showed His mercy; *se divasa haite*—beginning from that day; *grāme*—in the locality; *kolāhala haila*—there were many talks about this incident.

TRANSLATION

Beginning from the day on which Śrī Caitanya Mahāprabhu showed His mercy to the Māyāvādī sannyāsīs, there were vivid discussions about this conversion among the inhabitants of Vārāṇasī.

TEXT 19

ଲୋକେର ସଂଘଟ୍ଟ ଆଇସେ ପ୍ରଭୁରେ ଦେଖିତେ ।
ମାନା ଶାସ୍ତ୍ରେ ପଣ୍ଡିତ ଆଇସେ ଶାସ୍ତ୍ର ବିଚାରିତେ ॥ ୧୯ ॥

*lokera saṅghaṭta āise prabhure dekhite
nānā śāstre paṇḍita āise śāstra vicārite*

SYNOMYS

lokera saṅghaṭta—crowds of men; *āise*—come; *prabhure dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *nānā śāstre paṇḍita*—scholars learned in various scriptures; *āise*—used to come; *śāstra vicārite*—to talk on various scriptures.

TRANSLATION

Crowds of people came to see Śrī Caitanya Mahāprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

TEXT 20

ସର୍ବଶାସ୍ତ୍ର ଖଣ୍ଡି' ପ୍ରଭୁ 'ଭକ୍ତି' କରେ ସାର ।
ସୟୁକ୍ତିକ ବାକେୟ ମନ ଫିରାଯ ସବାର ॥ ୨୦ ॥

*sarva-śāstra khaṇḍi' prabhu 'bhakti' kare sāra
sayuktika vākye mana phirāya sabāra*

SYNOMYS

sarva-śāstra khaṇḍi'—defeating all the false conclusions of different scriptures; *prabhu*—Śrī Caitanya Mahāprabhu; *bhakti kare sāra*—established the

predominance of devotional service; *sa-yuktika vākye*—by talks full of pleasing logic and arguments; *mana phirāya*—turns the minds; *sabāra*—of everyone.

TRANSLATION

When people came to Śrī Caitanya Mahāprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

PURPORT

We have been spreading this *saṅkirtana* movement in the Western countries, and in our recent tour of European cities like Rome, Geneva, Paris and Frankfurt, many learned Christian scholars, priests, philosophers and yogīs came to see us, and by the grace of Kṛṣṇa they agreed that this Kṛṣṇa consciousness movement, the *bhakti* cult, offers the topmost conclusion. Following in the footsteps of Śrī Caitanya Mahāprabhu, we are trying to convince everyone that the devotional service of the Lord is enjoined in every scripture. If a person is religious, he must accept the supreme authority of the Lord, become His devotee and try to love Him. This is the real principle of religion. It does not matter whether one is Christian, Mohammedan or whatever. He simply must accept the sublime position of the Supreme Personality of Godhead and render service unto Him. It is not a question of being Christian, Mohammedan or Hindu. One should be purely religious and freed from all these material designations. In this way one can learn the art of devotional service. This argument appeals to all intelligent men, and consequently this Kṛṣṇa consciousness movement is gaining ground throughout the world. Due to our solid logic and scientific presentation, Śrī Caitanya Mahāprabhu's prediction that Kṛṣṇa consciousness will spread in every town and village throughout the world is gradually being realized.

TEXT 21

উপদেশ লঞ্চ করে কৃষ্ণ-সংকীর্তন।
সর্বলোক হাসে, গায়, করয়ে নর্তন ॥ ২১ ॥

*upadeśa lañā kare kṛṣṇa-saṅkirtana
sarva-loka hāse, gāya, karaye nartana*

SYNONYMS

upadeśa lañā—getting instructions from Śrī Caitanya Mahāprabhu; *kare*—join; *kṛṣṇa-saṅkirtana*—the *saṅkirtana* movement; *sarva-loka hāse*—everyone began to laugh in pleasure; *gāya*—chant; *karaye nartana*—and dance.

TRANSLATION

As soon as people received instructions from Śrī Caitanya Mahāprabhu, they began to chant the Hare Krṣṇa mahā-mantra. Thus everyone laughed, chanted and danced with the Lord.

TEXT 22

ପ୍ରଭୁରେ ଅଣତ ହେଲ ସନ୍ଧ୍ୟାସୀର ଗଣ ।
ଆସ୍ଥାମଧ୍ୟ ଗୋଷ୍ଠୀ କରେ ଛାଡ଼ି' ଅଧ୍ୟଯନ ॥ ୨୨ ॥

*prabhure praṇata haila sannyāsīra gaṇa
ātma-madhye goṣṭhī kare chāḍi' adhyayana*

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *praṇata* *haila*—offered obeisances; *sannyāsīra gaṇa*—all the Māyāvādī *sannyāsīs*; *ātma-madhye*—among themselves; *goṣṭhī kare*—discussed; *chāḍi' adhyayana*—giving up so-called studies of Vedānta.

TRANSLATION

All the Māyāvādī *sannyāsīs* offered their obeisances unto Śrī Caitanya Mahāprabhu and then began to discuss His movement, giving up their studies of Vedānta and Māyāvāda philosophy.

TEXT 23

ପ୍ରକାଶନନ୍ଦେର ଶିଷ୍ୟ ଏକ ତାହାର ସମାନ ।
ଜଭାମଧ୍ୟ କହେ ପ୍ରଭୁର କରିଯା ସମାନ ॥ ୨୩ ॥

*prakāśānandera śiṣya eka tāñhāra samāna
sabhā-madhye kahe prabhura kariyā sammāna*

SYNONYMS

prakāśānandera śiṣya eka—one of the disciples of Prakāśānanda Sarasvatī; *tāñhāra samāna*—equal in learning with Prakāśānanda Sarasvatī; *sabhā-madhye*—in the assembly of the *sannyāsīs*; *kahe*—explains; *prabhura kariyā sammāna*—respecting Śrī Caitanya Mahāprabhu seriously.

TRANSLATION

One of the disciples of Prakāśānanda Sarasvatī, who was as learned as his guru, began to speak in that assembly, offering all respects to Śrī Caitanya Mahāprabhu.

TEXT 24

ଶ୍ରୀକୃଷ୍ଣଚୈତନ୍ୟ ହ୍ୟ ‘ସାଙ୍କାତ ନାରାୟଣ’ ।
‘ବ୍ୟାସସୂତ୍ର’ ଅର୍ଥ କରେନ ଅତି-ଗନୋରମ ॥ ୨୪ ॥

*śrī-kṛṣṇa-caitanya haya 'sākṣat nārāyaṇa'
'vyāsa-sūtrera' artha karena ati-manorama*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; haya—is; sākṣat nārāyaṇa—directly the Supreme Personality of Godhead, Nārāyaṇa; vyāsa-sūtrera—the codes of Vyāsadeva (*Vedānta-sūtra*); artha karena—He explains; ati-manorama—very nicely.

TRANSLATION

He said, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Nārāyaṇa Himself. When He explains the Vedānta-sūtra, He does so very nicely.”

TEXT 25

ଉପନିଷଦେର କରେନ ମୁଖ୍ୟାର୍ଥ ବ୍ୟାଖ୍ୟାନ ।
ଶୁଣିଯା ପଣ୍ଡିତ-ଲୋକେର ଜୁଡାୟ ମନ-କାଣ ॥ ୨୫ ॥

*upaniṣadera karena mukhyārtha vyākhyāna
śuniyā paṇḍita-lokera juḍāya mana-kāṇa*

SYNONYMS

upaniṣadera—of the Vedic version known as the *Upaniṣads*; karena—He does; mukhya-artha—the original meaning; vyākhyāna—explanation; śuniyā—hearing; paṇḍita-lokera—of the learned scholars; juḍāya—satisfies; mana-kāṇa—the minds and ears.

TRANSLATION

“Śrī Caitanya Mahāprabhu explains the direct meaning of the *Upaniṣads*. When all learned scholars hear this, their minds and ears are satisfied.”

TEXT 26

ସୂତ୍ର-ଉପନିଷଦେର ମୁଖ୍ୟାର୍ଥ ଛାଡ଼ିଯା ।
ଆଚାର୍ଯ୍ୟ ‘କଳ୍ପନ’ କରେ ଆଗ୍ରହ କରିଯା ॥ ୨୬ ॥

*sūtra-upaniṣad-*dera* mukhyārtha chāḍiyā
ācārya ‘kalpanā’ kare āgraha kariyā*

SYNONYMS

*sūtra-upaniṣad-*dera*—of the Vedānta-sūtra and the Upaniṣads; mukhya-artha—the direct meaning; chāḍiyā—giving up; ācārya—Śaṅkarācārya; kalpanā—imagination; kare—does; āgraha kariyā—with great eagerness.*

TRANSLATION

“Giving up the direct meaning of the Vedānta-sūtra and the Upaniṣads, Śaṅkarācārya imagines some other interpretation.

TEXT 27

ଆଚାର୍ୟ-କଳିତ ଅର୍ଥ ଯେ ପଣ୍ଡିତ ଶୁଣେ ।
ମୁଖେ ‘ହୟ’ ‘ହୟ’ କରେ, ହୃଦୟ ନା ମାନେ ॥ ୨୭ ॥

*ācārya-kalpita artha ye paṇḍita śune
mukhe ‘haya’ ‘haya’ kare, hṛdaya nā māne*

SYNONYMS

ācārya-kalpita—imagined by Śaṅkarācārya; artha—meaning; ye paṇḍita śune—any learned person who hears; mukhe—only in the mouth; haya haya—yes it is, yes it is; kare—does; hṛdaya—his heart; nā māne—does not accept.

TRANSLATION

“All the interpretations of Śaṅkarācārya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

TEXT 28

ଶ୍ରୀକୃଷ୍ଣଚେତ୍ର-ବାକ୍ୟ ଦୃଢ଼ ସତ୍ୟ ମାନି ।
କଲିକାଳେ ସନ୍ତ୍ୟାସେ ‘ସଂସାର’ ନାହିଁ ଜିନି ॥ ୨୮ ॥

*śri-kṛṣṇa-caitanya-vākyā dṛḍha satya māni
kali-kāle sannyāse ‘saṁsāra’ nāhi jini*

SYNONYMS

śri-kṛṣṇa-caitanya-vākyā—the words of Śrī Caitanya Mahāprabhu; dṛḍha—very firm and convincing; satya māni—I admit as truth; kali-kāle—in this age of Kali;

sannyāse—simply by accepting the renounced order of life; *saṁsāra nāhi jini*—one cannot escape the material clutches.

TRANSLATION

“The words of Śrī Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and accept them as true. In this age of Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

TEXT 29

হরেন্নাম-শ্লোকের যেই করিলা ব্যাখ্যান ।
সেই সত্য সুখদার্থ পরম প্রমাণ ॥ ২৯ ॥

*harer nāma-ślokera yei karilā vyākhyāna
sei satya sukhadārtha parama pramāṇa*

SYNOMYMS

harer nāma-ślokera—of the verse beginning *harer nāma harer nāma*; *yei*—whatever; *karilā*—made; *vyākhyāna*—the explanation; *sei*—that; *satya*—true; *sukha-da-artha*—a meaning that is pleasing to accept; *parama pramāṇa*—the supreme evidence.

TRANSLATION

‘Śrī Caitanya Mahāprabhu’s explanation of the verse beginning ‘harer nāma harer nāma’ is not only pleasing to the ear but is strong, factual evidence.

TEXT 30

ভক্তি বিনা মুক্তি নহে, ভাগবতে কয় ।
কলিকালে নামাভাসে সুখে মুক্তি হয় ॥ ৩০ ॥

*bhakti vinā mukti nahe, bhāgavate kaya
kali-kāle nāmābhāse sukhe mukti haya*

SYNOMYMS

bhakti vinā—without devotional service; *mukti nahe*—there is no question of liberation; *bhāgavate kaya*—it is said in *Śrimad-Bhāgavatam*; *kali-kāle*—in this age of Kali; *nāmā-abhāse*—even by a slight appreciation of the Hare Kṛṣṇa mantra; *sukhe*—without difficulty; *mukti haya*—one can get liberation.

TRANSLATION

“In this age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily.

TEXT 31

শ্রেয়ঃস্তিং ভক্তিমুদৃশ তে বিভো
 ক্লিষ্টান্তি যে কেবলবোধলক্ষ্যে ।
 তেষামসো ক্লেশল এব শিষ্যাতে
 নাগ্নদৃষ্ট্যা স্থূলতুষাবধাতিনাম ॥ ৩১ ॥

*śreyah-sṛtim bhaktim udasya te vibho
 kliṣyanti ye kevala-bodha-labdhaye
 teṣām asau kleśala eva śiṣyate
 nānyad yathā sthūla-tuṣāvaghātinām*

SYNOMYMS

śreyah-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliṣyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣā*—husks of rice; *avaghātinām*—of those beating.

TRANSLATION

“‘My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One’s labor becomes fruitless.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.4).

TEXT 32

যেইগ্নেভ্রবিন্দাক্ষ বিমুক্তমানিন-
 স্ত্র্যান্তভাবাদবিশুদ্ধবৃক্ষঃ ।

ଆକୁଳ କୁଚ୍ଛେଣ ପରଂ ପରଂ ତତ:
ପତଞ୍ଜ୍ୟଧୋହନାଦୃତ୍ୟଦତ୍ୟସୁଯୁଷମ୍ ॥ ୩୨ ॥

ye 'nye 'ravindākṣa vimukta-māninas
tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-māninaḥ—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviśuddha-buddhayaḥ—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param padam—to the supreme position; tataḥ—from there; patanti—fall; adhah—down; anādṛta—without respecting; yuṣmat—Your; aṅghrayaḥ—lotus feet.

TRANSLATION

“‘O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

TEXT 33

‘ବ୍ରାହ୍ମ’-ଶବ୍ଦେ କହେ ‘ସତ୍ୱୈଶ୍ଵରପୂର୍ଣ୍ଣ ଭଗବାନ୍’ ।
ତାରେ ‘ନିର୍ବିଶେଷ’ ଛାପି, ‘ପୂର୍ଣ୍ଣତା’ ହୟ ହାନ ॥ ୩୩ ॥

*'brahma'-śabde kahe 'ṣad-aiśvarya-pūrṇa bhagavān'
tānre 'nirviśeṣa' sthāpi, 'pūrṇatā' haya hāna*

SYNONYMS

brahma-śabde—by the word brahma; kahe—is meant; ṣat-aiśvarya-pūrṇa bhagavān—the Supreme Personality of Godhead, full in all six opulences; tānre—Him; nirviśeṣa sthāpi—if we make impersonal; pūrṇatā haya hāna—His completeness becomes damaged.

TRANSLATION

“The word Brahman means ‘the greatest.’ This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

PURPORT

The Supreme Personality of Godhead is originally the Supreme Person. The Lord says in *Bhagavad-gītā* (9.4):

*maya tataṁ idam sarvam
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitah*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

The potency of Kṛṣṇa that is spread everywhere is impersonal. The sunlight is the impersonal expansion of the sun globe and the sun-god. If we simply take one side of the Supreme Personality of Godhead—His impersonal effulgence—that one side does not fully explain the Absolute Truth. Impersonal appreciation of the Absolute Truth is one-sided and incomplete. One should also accept the other side, the personal side—Bhagavān. *Brahmeti paramātmeti bhagavān iti śabdyate*. One should not be satisfied simply by understanding the Brahman feature of the Personality of Godhead. One must also know the Lord’s personal feature. That is complete understanding of the Absolute Truth.

TEXT 34

**শ্রুতি-পুরাণ কহে—কৃষ্ণের চিছক্তি-বিলাস ।
তাহা নাহি মানি, পঞ্জিত করে উপহাস ॥ ৩৪ ॥**

*śruti-purāṇa kahe—kr̄ṣṇera cic-chakti-vilāsa
tāhā nāhi māni, pañdita kare upahāsa*

SYNONYMS

śruti-purāṇa kahe—the Vedic literatures and the *Purāṇas* confirm; *kr̄ṣṇera*—of Lord Kṛṣṇa; *cit-śakti-vilāsa*—activities of spiritual potencies; *tāhā nāhi māni*—not accepting that; *pañdita kare upahāsa*—so-called scholars play jokes without perfect understanding.

TRANSLATION

“Vedic literatures, the Upaniṣads, the Brahma-sūtra and the Purāṇas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

PURPORT

In the Vedic literatures, including the *Purāṇas*, there are full descriptions of the spiritual potency of Kṛṣṇa. All the pastimes of the Lord are eternal, blissful and full of knowledge, just as the form of Kṛṣṇa Himself is eternal, blissful and full of knowledge (*sac-cid-ānanda-vigraha*). Unintelligent people with a poor fund of knowledge compare their temporary bodies to the spiritual body of Kṛṣṇa, and by such foolishness they try to understand Kṛṣṇa as one of them. *Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam*. *Bhagavad-gītā* (9.11) points out that foolish people think of Kṛṣṇa as one of them. Not understanding His spiritual potency, they simply decry the personal form of the Absolute Truth, foolishly thinking of themselves as *jñānis* cognizant of the complete truth. They cannot understand that just as the material energy of the Lord has a variety of activities, the spiritual energy has variety also. They consider activities in devotional service the same as activities in material consciousness. Under such a wrong impression, they sometimes dare joke about the spiritual activities of the Lord and His devotional service.

TEXT 35

চিদানন্দ কৃষ্ণবিগ্রহ ‘মায়িক’ করি’ মানি ।
এই বড় ‘পাপ’,— সত্য চৈতন্তের বাণী ॥ ৩৫ ॥

*cit-ānanda kṛṣṇa-vigraha ‘māyika’ kari’ māni
ei baḍa pāpa,—satya caitanyera vāṇī*

SYNONYMS

cit-ānanda kṛṣṇa-vigraha—the transcendental form of Kṛṣṇa, which is completely spiritual; *māyika kari’ māni*—accept as made of the external energy, *māyā*; *ei baḍa pāpa*—this is a great act of sin; *satya*—true; *caitanyera vāṇī*—the words of Śrī Caitanya Mahāprabhu.

TRANSLATION

“The Māyāvādīs do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Śrī Caitanya Mahāprabhu’s statements are actually factual.

PURPORT

Śrī Caitanya Mahāprabhu's movement especially aims at defeating the Māyāvāda conclusion about the Absolute Truth. Since the members of the Māyāvāda school cannot understand the spiritual form of the Lord, they incorrectly think the Lord's form is also made of material energy. They think that He is covered by a material body just like other living beings. Due to this offensive understanding, they cannot recognize that Śrī Kṛṣṇa's personal form is transcendental, not material. Their conclusion is a great offense at the lotus feet of the Lord. As explained by Śrī Caitanya Mahāprabhu, Śrī Kṛṣṇa has His eternal, blissful form that is full of knowledge, and all Vaiṣṇava ācāryas accept this. That is the proper understanding of the Absolute Truth.

TEXT 36

ନାତଃ ପରଂ ପରମ-ସଂକ୍ଷିପ୍ତଃ ସ୍ଵରୂପ-
 ମାନନ୍ଦମାତ୍ରମିବକଳ୍ପମିବିନ୍ଦବର୍ଚଃ ।
 ପଞ୍ଚାମି ବିଶ୍ଵସୂଜମେକମିବିଶମାତ୍ମାନ
 ଭୂତେଜ୍ଞିଆତ୍ମକମଦ୍ଦତ୍ତ ଉପାଶିତୋହସି ॥ ୩୬ ॥

*nātah param paraṁ yad bhavataḥ svarūpam
 ānanda-mātram avikalpam aviddha-varcaḥ
 paśyāmi viśva-srijam ekam aviśvam ātman
 bhūtendriyātmakam adas ta upāśrito 'smi*

SYNOMYS

na—not; ataḥ—than this; param—more supreme; paraṁ—O supreme one; yaḥ—which; bhavataḥ—of Your Lordship; sva-rūpam—the personal form; ānanda—of transcendental bliss; mātram—only; avikalpam—where there is no creation; aviddha—without contamination; varcaḥ—having an effulgence; paśyāmi—I see; viśva-srijam ekam—who alone has created this universe; aviśvam—not belonging to the destructible material world; ātman—O Supreme Soul; bhūta-indriya-ātmakam—the original cause of the senses and the living beings; adah—transcendental; te—unto You; upāśritaḥ asmi—I take full shelter.

TRANSLATION

“‘O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created

form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.'

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (3.9.3). This verse was spoken by Lord Brahmā, who perfectly realized the Supreme Personality of Godhead after meditating upon the Lord within the water of the Garbhodhaka Ocean. Brahmā realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than impersonal understanding.

TEXT 37

दृष्टं श्रुतं भूत-भवद्भिर्धुः स्थानुचरिष्यहनकं वा ।
विनाच्यताद्बस्तु तरां न वाच्यस एव सर्वं परमात्मातुः ॥३॥

*dṛṣṭam śrutam bhūta-bhavad-bhaviyat
sthānuḥ cariṣṇur mahat alpakarī vā
vinācyutād vastu-tarāṁ na vācyarī
sa eva sarvarī paramātma-bhūtaḥ*

SYNONYMS

dṛṣṭam—experienced by direct perception; *śrutam*—experienced by hearing; *bhūta*—past; *bhavat*—present; *bhaviyat*—which will be in the future; *sthānuḥ*—immovable; *cariṣṇuḥ*—movable; *mahat*—the greatest; *alpakam*—the smallest; *vā*—or; *vinā*—except; *acyutāt*—the infallible Personality of Godhead; *vastu-tarāṁ*—anything else; *na vācyam*—not to be spoken; *sah*—that Supreme Personality of Godhead; *eva*—certainly; *sarvam*—everything; *paramātma-bhūtaḥ*—the origin of all causes.

TRANSLATION

"Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in Vedic literature. Everything is Kṛṣṇa, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words."

PURPORT

This verse from *Śrimad-Bhāgavatam* (10.46.43) was spoken by Uddhava when he came to pacify all the inhabitants of Vṛndāvana during Kṛṣṇa's absence.

TEXT 38

তত্ত্বা ইদং ভুবনমঙ্গল মঙ্গলায়
 ধ্যানে শ্র নো দরশিতং ত উপাসকানাম् ।
 তচ্চে নমো ভগবতেইহুবিদেম তুভ্যং
 যোথনান্তো নরকভাগ ভিরসৎপ্রস্তৈষঃ ॥ ৩৮ ॥

*tad vā idam bhuvana-maṅgala maṅgalāya
 dhyāne sma no daraśitam ta upāsakānām
 tasmai namo bhagavate 'nuvidhema tubhyam
 yo 'nādṛto naraka-bhāgbiḥ asat-prasāṅgaiḥ*

SYNONYMS

tat—that; *vā*—or; *idam*—this; *bhuvana-maṅgala*—O most auspicious of the entire world; *maṅgalāya*—for the benefit; *dhyāne*—in meditation; *sma*—certainly; *naḥ*—of us; *daraśitam*—manifested; *te*—by You; *upāsakānām*—of devotees engaged in devotional service; *tasmai*—unto Him; *namah*—all obeisances; *bhagavate*—the Supreme Personality of Godhead; *anuvidhema*—we offer obeisances, following in the footsteps of the ācāryas; *tubhyam*—unto You; *yaḥ*—who is; *anādṛtaḥ*—not much appreciated; *naraka-bhāgbiḥ*—by persons who are destined to go to a hellish condition of life; *asat-prasāṅgaiḥ*—who discuss the Supreme Personality of Godhead illogically.

TRANSLATION

“‘O most auspicious one! For our benefit You are worshiped by us. You manifest Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.9.4).

TEXT 39

অবজানন্তি মাং মৃঢ়। মানুষীং তশুগাঞ্চিতম্ ।
 পরং ভাবমজানন্তে। মম ভূতমহেশ্বরম্ ॥ ৩৯ ॥

*avajānanti māriṁ mūḍhā
 mānuṣīṁ tanum āśritam*

*param bhāvam ajānanto
mama bhūta-maheśvaram*

SYNONYMS

avajānanti—decry; *mām*—Me; *mūḍhāḥ*—rascals; *mānuṣim*—just like a human being; *tanum*—a body; *āśritam*—accepted; *param*—supreme; *bhāvam*—position; *ajānantaḥ*—without knowing; *mama*—My; *bhūta-maheśvaram*—exalted position as the Supreme Person, creator of the material world.

TRANSLATION

“‘Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.’

PURPORT

This is a quotation from *Bhagavad-gītā* (9.11).

TEXT 40

তানহঃ দ্বিষতঃ কুরুন্ সংসারেষু নরাধমান् ।
ক্ষিপাম্যজ্ঞযশ্চভানাহুৰীষেব যোনিষু ॥ ৪০ ॥

*tān aham dvīṣataḥ krūrān
saṁsāreṣu narādhamaṇ
kṣipāmy ajasram aśubhān
āsuriṣv eva yoniṣu*

SYNONYMS

tān—all of them; *aham*—I; *dvīṣataḥ*—those who are envious; *krūrān*—always willing to do harm; *saṁsāreṣu*—in this material world; *nara-adhamān*—the lowest of men; *kṣipāmi*—throw; *ajasram*—again and again; *aśubhān*—engaged in inauspicious acts; *āsuriṣu*—demoniac; *eva*—certainly; *yoniṣu*—in families.

TRANSLATION

“‘Those who are envious of My form, who are cruel and mischievous and lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.’

PURPORT

This is also a quotation from *Bhagavad-gītā* (16.19).

TEXT 41

সূত্রের পরিণাম-বাদ, তাহা না মানিয়া ।
 ‘বিবর্তবাদ’ স্থাপে, ‘ব্যাস ভ্রান্ত’ বলিয়া ॥ ৪১ ॥

*sūtrera pariṇāma-vāda, tāhā nā māniyā
 ‘vivarta-vāda’ sthāpe, ‘vyāsa bhrānta’ baliyā*

SYNONYMS

sūtrera—of the codes of the *Vedānta-sūtra*; *pariṇāma-vāda*—the transformation of energy; *tāhā nā māniyā*—not accepting this fact; *vivarta-vāda*—the theory of illusion; *sthāpe*—establishes; *vyāsa bhrānta baliyā*—accusing Vyāsadeva to be mistaken.

TRANSLATION

“Not accepting the transformation of energy, Śrīpād Śaṅkarācārya has tried to establish the theory of illusion under the plea that Vyāsadeva has made a mistake.

PURPORT

For a further explanation of this verse, one may refer to Chapter Seven (verses 121-126).

TEXT 42

এই ত’ কল্পিত অর্থ মনে নাহি ভায় ।
 শাস্ত্র ছাড়ি’ কুকল্পনা পাষণ্ডে বৃষায় ॥ ৪২ ॥

*ei ta' kalpita artha mane nāhi bhāya
 śāstra chāḍi' kukalpanā pāṣanḍe bujhāya*

SYNONYMS

ei ta'—this; *kalpita*—imaginary; *artha*—meaning; *mane*—to the mind; *nāhi*—does not; *bhāya*—appeal; *śāstra*—the authoritative scriptures; *chāḍi'*—giving up; *ku-kalpañā*—mischievous imagination; *pāṣanḍe*—to the atheistic class of men; *bujhāya*—teaches.

TRANSLATION

“Śrīpād Śaṅkarācārya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.

PURPORT

Śrīpād Śaṅkarācārya's propaganda opposed the atheistic philosophy of Buddha. Lord Buddha's intention was to stop atheists from committing the sin of killing animals. Atheists cannot understand God; therefore Lord Buddha appeared and spread the philosophy of nonviolence to keep the atheists from killing animals. Unless one is free from the sin of animal killing, he cannot understand religion or God. Although Lord Buddha was an incarnation of Kṛṣṇa, he did not speak about God, for the people were unable to understand. He simply wanted to stop animal killing. Śrīpād Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of Vedic literatures. These are the secrets of the ācāryas. Sometimes they conceal the real purpose of the Vedas and explain the Vedas in a different way. Sometimes they enunciate a different theory just to bring the atheists under their control. Thus it is said that Śaṅkara's philosophy is for pāṣan-das, atheists.

TEXT 43

পরমার্থ-বিচার গেল, করি মাত্র ‘বাদ’।
কাহান মুক্তি পাব, কাহান কৃষ্ণের প্রসাদ ॥ ৪৩ ॥

*paramārtha-vicāra gela, kari mātra 'vāda'
kāhān mukti pāba, kāhān kṛṣṇera prasāda*

SYNONYMS

parama-artha-vicāra—discussion on spiritual matters; *gela*—has gone; *kari*—we do; *mātra vāda*—only argument and word jugglery; *kāhān*—where; *mukti*—liberation; *pāba*—we shall get; *kāhān*—where; *kṛṣṇera prasāda*—the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

TRANSLATION

“The atheists, headed by the Māyāvādi philosophers, do not care for liberation or Kṛṣṇa’s mercy. They simply continue to put forward false arguments and counter-theories to atheistic philosophy, not considering or engaging in spiritual matters.

TEXT 44

ব্যাসগৃহের অর্থ আচার্য করিয়াছে আচ্ছাদন।
এই হয় সত্য শ্রীকৃষ্ণচেতন-বচন ॥ ৪৪ ॥

*vyāsa-sūtrera artha ācārya kariyāche ācchādana
ei haya satya śrī-kṛṣṇa-caitanya-vacana*

SYNONYMS

vyāsa-sūtrera—of the codes of the Vedānta known as *Vyāsa-sūtra*; *artha*—the meanings; *ācārya*—Śaṅkarācārya; *kariyāche ācchādana*—has purposely covered; *ei*—this; *haya*—is; *saya*—the truth; *śrī-kṛṣṇa-caitanya-vacana*—the words and explanation given by Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“The conclusion is that the import of the Vedānta-sūtra is covered by the imaginary explanation of Śaṅkarācārya. Whatever Śrī Kṛṣṇa Caitanya Mahāprabhu has said is perfectly true.

TEXT 45

**চৈতান্য-গোসাঙ্গি যেই কহে, সেই মত সার ।
আর অত মত, সেই সব ছারখাৰ ॥” ৪৫ ॥**

*caitanya-gosāñi yei kahe, sei mata sāra
āra yata mata, sei saba chārakhāra”*

SYNONYMS

caitanya-gosāñi—Śrī Caitanya Mahāprabhu; *yei kahe*—whatever He has said; *sei mata sāra*—that explanation is actually the essence of Vedic knowledge; *āra yata mata*—any other opinion not in collaboration with Śrī Caitanya Mahāprabhu’s statement; *sei*—these; *saba chārakhāra*—all distortions.

TRANSLATION

“Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion.”

TEXT 46

**এত কহি’ সেই করে কৃষ্ণসংকীর্তন ।
শুনি’ প্রকাশানন্দ কিছু কহেন বচন ॥ ৪৬ ॥**

*eta kahi’ sei kare krṣṇa-saṅkīrtana
śuni’ prakāśānanda kichu kahena vacana*

SYNONYMS

eta kahi'—speaking so much; sei—the disciple of Prakāśānanda Sarasvatī; kare—performed; kṛṣṇa-saṅkīrtana—the chanting of the holy name of Kṛṣṇa; śuni'—hearing; prakāśānanda—the guru, Prakāśānanda Sarasvatī; kichu—something; kahena—says; vacana—words.

TRANSLATION

After saying this, the disciple of Prakāśānanda Sarasvatī began to chant the holy name of Kṛṣṇa. Hearing this, Prakāśānanda Sarasvatī made the following statement.

TEXT 47

ଆଚାର୍ଦ୍ଧର ଆଗ୍ରହ—‘ଅଦ୍ଵୈତବାଦ’ ସ୍ଥାପିତେ ।
ତାତେ ସୂତ୍ରାର୍ଥ ବ୍ୟାଖ୍ୟା କରେ ଅନ୍ୟ ରୀତେ ॥ ୪୭ ॥

ācāryera āgraha—‘advaita-vāda’ sthāpite
tāte sūtrārtha vyākhyā kare anya rite

SYNONYMS

ācāryera—of Śaṅkarācārya; āgraha—the eagerness; advaita-vāda—monism; sthāpite—to establish; tāte—for that reason; sūtra-artha—the meaning of the Brahma-sūtra, or Vedānta philosophy; vyākhyā—explanation; kare—does; anya rite—in a different way.

TRANSLATION

Prakāśānanda Sarasvatī said, “Śaṅkarācārya was very eager to establish the philosophy of monism. Therefore he explained Vedānta-sūtra, or Vedānta philosophy, in a different way to support monistic philosophy.

TEXT 48

‘ଭଗବତ୍ତା’ ମାନିଲେ ‘ଅଦ୍ଵୈତ’ ନା ଯାଯ ସ୍ଥାପନ ।
ଅତ୍ରେବ ସବ ଶାସ୍ତ୍ର କରଯେ ଥଣ୍ଡନ ॥ ୪୮ ॥

‘bhagavattā’ mānilē ‘advaita’ nā yāya sthāpana
ataeva saba śāstra karaye khaṇḍana

SYNONYMS

bhagavattā—the Personality of Godhead; mānilē—if one accepts; advaita—monism or nondualism; nā—not; yāya—is possible; sthāpana—establishing;

ataeva—therefore; saba—all; śāstra—revealed scriptures; karaye—does; khaṇḍana—refutation.

TRANSLATION

“If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity are one cannot be established. Therefore Śaṅkarācārya argued against and refuted all kinds of revealed scriptures.

TEXT 49

যেই গ্রন্থকর্তা চাহে স্ব-মত স্থাপিতে ।
শাস্ত্রের সহজ অর্থ নহে তাহা হৈতে ॥ ৪৯ ॥

*yei grantha-kartā cāhe sva-mata sthāpite
śāstrera sahaja artha nahe tāñhā haite*

SYNOMYS

yei—anyone who; *grantha-kartā*—author; *cāhe*—wants; *sva-mata sthāpite*—to establish his own opinion; *śāstrera*—of the revealed scriptures; *sahaja*—the direct; *artha*—meaning; *nahe*—is not; *tāñhā haite*—from such an author.

TRANSLATION

“Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

TEXT 50

‘মীমাংসক’ কহে,—‘ঈশ্বর হয় কর্মের অঙ্গ’ ।
‘সাংখ্য’ কহে,—‘জগতের প্রকৃতি কারণ-প্রসঙ্গ’ ॥ ৫০ ॥

*‘mimāṁsaka’ kahe,—‘iśvara haya karmera aṅga’
‘sāṅkhya’ kahe,—‘jagatera prakṛti kāraṇa-prasaṅga’*

SYNOMYS

mimāṁsaka—the Mīmāṁsaka philosophers; *kahe*—say; *iśvara*—the Supreme Lord; *haya*—is; *kārmara aṅga*—subject to fruitive activities; *sāṅkhya* *kahe*—the atheistic Sāṅkhya philosophers say; *jagatera*—of the cosmic manifestation; *prakṛti*—nature; *kāraṇa*—the cause; *prasaṅga*—thesis.

TRANSLATION

"The Mīmāṃsaka philosophers conclude that if there is a God, He is subjected to our fruitive activities. Similarly, the Sāṅkhyā philosophers who analyze the cosmic manifestation say that the cause of the cosmos is material nature.

TEXT 51

'न्याय' कहे,—'परमाणु हैते विश्व हय' ।
 'मायावादी' निर्विशेष-ब्रह्मे 'हेतु' कय ॥ १ ॥

'nyāya' kahe,—'paramāṇu haite viśva haya'
 'māyāvādī' nirviśeṣa-brahme 'hetu' kaya

SYNOMYS

nyāya kahe—the philosophers following logic say; *paramāṇu*—the atom; *haite*—from; *viśva haya*—the cosmic manifestation has come; *māyāvādī*—the Māyāvādī philosophers, impersonalists; *nirviśeṣa-brahme*—in the impersonal Brahman effulgence; *hetu*—the cause; *kaya*—say.

TRANSLATION

"The followers of *nyāya*, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Māyāvādī philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

TEXT 52

'पातञ्जल' कहे,—'इश्वर हय स्वरूप-ज्ञान' ।
 वेदमते कहे ताँरे 'स्वयंभगवान्' ॥ १२ ॥

'pātañjala' kahe,—'iśvara haya svarūpa-jñāna'
 vedamata kahe tāñre 'svayam-bhagavān'

SYNOMYS

pātañjala kahe—the Pātañjala philosophers say; *iśvara haya*—the Supreme Lord is; *svarūpa-jñāna*—self-realization; *veda-mate*—in the Vedic version; *kahe*—they say; *tāñre*—to Him; *svayam-bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"The Pātañjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.

TEXT 53

ছঃ ছের হয় মত ব্যাস কৈলা আবর্তন ।
সই সব সূত্র লঞ্চ ‘বেদান্ত’-বর্ণন ॥ ৫৩ ॥

*chayera chaya mata vyāsa kailā āvartana
sei saba sūtra lañā ‘vedānta’-varṇana*

SYNONYMS

chayera—of the six philosophers; *chaya mata*—six different theses; *vyāsa*—Vyāsadeva; *kailā āvartana*—analyzed fully; *sei*—that; *saba*—all; *sūtra*—the codes; *lañā*—taking; *vedānta-varṇana*—explaining the Vedānta philosophy.

TRANSLATION

“After studying the six philosophical theses, Vyāsadeva completely summarized them all in the codes of Vedānta philosophy.

TEXT 54

‘বেদান্ত’-মতে,—ত্রিষ্ণু ‘সাকার’ নিরূপণ ।
‘নিষ্ঠুর’ ব্যতিরেকে তিঁহো হয় ত’ ‘সগুণ’ ॥ ৫৪ ॥

*‘vedānta’-mate, —brahma ‘sākāra’ nirūpaṇa
‘nirguṇa’ vyatireke tiñho haya ta’ ‘saguṇa’*

SYNONYMS

vedānta-mate—according to Vedānta philosophy; *brahma*—the Absolute Truth; *sa-ākāra* *nirūpaṇa*—established as the Supreme Personality of Godhead, a person; *nirguṇa*—without material qualifications; *vyatireke*—by indirect explanations; *tiñho*—the Supreme Personality of Godhead; *haya*—is; *ta*—indeed; *saguṇa*—fully qualified with spiritual attributes.

TRANSLATION

“According to Vedānta philosophy, the Absolute Truth is a person. When the word *nirguṇa* [without qualities] is used, it is to be understood that the Lord has attributes that are totally spiritual.

TEXT 55

পরম কারণ ঈশ্বর কেহ নাহি মানে ।
শ্ৰ-শ্ৰ-মত জ্ঞাপে পরমতের খণ্ডনে ॥ ৫৫ ॥

*parama kāraṇa iśvara keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane*

SYNOMYS

parama kāraṇa—the supreme cause, the cause of all causes; *iśvara*—the Supreme Lord; *keha nāhi māne*—none of the above-mentioned philosophers accept; *sva-sva-mata*—their own personal opinions; *sthāpe*—they establish; *para-matera khaṇḍane*—busy in refuting the opinions of others.

TRANSLATION

"Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own."

TEXT 56

**তাতে ছয় দর্শন হৈতে ‘তত্ত্ব’ নাহি জানি ।
‘মহাজন’ যেই কহে, সেই ‘সত্য’ মানি ॥ ৫৬ ॥**

*tāte chaya darśana haite 'tattva' nāhi jāni
'mahājana' yei kahe, sei 'satya' māni*

SYNOMYS

tāte—therefore; *chaya darśana haite*—from the six philosophical principles; *tat-tva nāhi jāni*—we cannot understand the actual truth; *mahājana*—the great authorities; *yei kahe*—whatever they say; *sei*—that; *satya māni*—we can accept as truth.

TRANSLATION

"By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahājanas, the authorities. Whatever they say should be accepted as the supreme truth."

PURPORT

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the six philosophical processes. Prakāśānanda admitted that Śripād Śāṅkarācārya, being very eager to establish his philosophy of monism, took shelter of the Vedānta philosophy and tried to explain it in his own way. The fact is, however, that if one accepts the existence of God, he certainly cannot establish the theory of monism. For this reason Śāṅkarācārya refuted all kinds of Vedic

literature that establishes the supremacy of the Personality of Godhead. In various ways, Śaṅkarācārya has tried to refute Vedic literature. Throughout the world, ninety-nine percent of the philosophers following in the footsteps of Śaṅkarācārya refuse to accept the Supreme Personality of Godhead. Instead they try to establish their own opinions. It is typical of mundane philosophers to want to establish their own opinions and refute those of others. Therefore: (1) The Mīmāṁsaka philosophers, following the principles of Jaimini, stress fruitive activity and say that if there is a God, He must be under the laws of fruitive activity. In other words, if one performs his duties very nicely in the material world, God is obliged to give one the desired result. According to these philosophers, there is no need to become a devotee of God. If one strictly follows moral principles, one will be recognized by the Lord, who will give the desired reward. Such philosophers do not accept the Vedic principle of *bhakti-yoga*. Instead, they give stress to following one's prescribed duty. (2) Atheistic Sāṅkhya philosophers like Kapila analyze the material elements very scrutinizingly and thereby come to the conclusion that material nature is the cause of everything. They do not accept the Supreme Personality of Godhead as the cause of all causes. (3) Nyāya philosophers like Gautama and Kanāda have accepted a combination of atoms as the original cause of the creation. (4) Māyāvādī philosophers say that everything is an illusion. Headed by philosophers like Aśṭāvakra, they stress the impersonal Brahman effulgence as the cause of everything. (5) Philosophers following the precepts of Patañjali practice *rāja-yoga*. They imagine a form of the Absolute Truth within many forms. That is their process of self-realization.

All five of these philosophies completely reject the predominance of the Supreme Personality of Godhead and strive to establish their own philosophical theories. However, Śrīla Vyāsadeva wrote the *Vedānta-sūtra* and, taking the essence of all Vedic literature, established the supremacy of the Supreme Personality of Godhead. All five of the philosophers mentioned above understand that impersonal Brahman is without material qualities, and they believe that when the Personality of Godhead appears, He is contaminated and covered by the material qualities. The technical term used is *saguṇa*. They say, “*saguṇa Brahman*” and “*nirguṇa Brahman*.” *Nirguṇa Brahman* means impersonal, and *saguṇa Brahman* means “accepting material contamination.” More or less, this kind of philosophical speculation is called Māyāvāda philosophy. The fact is, however, that the Absolute Truth has nothing to do with material qualities because He is transcendental. He is always complete with full spiritual qualities. The five philosophers mentioned above do not accept Lord Viṣṇu as the Supreme Personality of Godhead, but they are very busy refuting the philosophy of other schools. There are six kinds of philosophical processes in India. Because Vyāsadeva is the Vedic authority, he is known as Vedavyāsa. His philosophical explanation of the *Vedānta-sūtra* is accepted by the devotees. As Kṛṣṇa confirms in *Bhagavad-gītā* (15.15):

sarvasya cāharin hṛdi sanniviṣṭo
 mattaḥ smṛtir jñānam apohanarī ca
 vedaiś ca sarvair aham eva vedyo
 vedānta-kṛd veda-vid eva cāham

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.”

The ultimate goal of studying all Vedic literature is the acceptance of Kṛṣṇa as the Supreme Personality of Godhead. This Kṛṣṇa consciousness movement is propagating the philosophical conclusion of Śrīla Vyāsadeva and following other great ācāryas like Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbārka and Śrī Caitanya Mahāprabhu Himself.

TEXT 57

তকোৎপ্রতিষ্ঠঃ আতয়ো বিভিন্নঃ
 নাসাবির্দস্ত মতং ন ভিন্নম् ।
 ধর্মস্ত তত্ত্ব নিহিতং গুহায়ঃ
 মহাজনে যেন গতঃ স পদ্মাঃ ॥ ৫৭ ॥

tarko 'pratiṣṭhah śrutayo vibhinnā
 nāsāv ṛṣir yasya matarī na bhinnam
 dharmasya tattvarī nihitārī guhāyām
 mahājanā yena gatah sa panthāh

SYNOMYS

tarkaḥ—dry argument; *apratiṣṭhāḥ*—not fixed; *śrutayah*—Vedas; *vibhinnāḥ*—possessing different departments; *na*—not; *asau*—that; *ṛṣih*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—truth; *nihatam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janāḥ*—self-realized predecessors; *yena*—by which way; *gataḥ*—acted; *sah*—that; *panthāḥ*—the pure, unadulterated path.

TRANSLATION

“Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahā-janas advocate.”

PURPORT

This is a verse spoken by Yudhiṣṭhīra Mahārāja in the *Mahābhārata*, *Vana-parva* (313.117).

TEXT 58

**ଶ୍ରୀକୃଷ୍ଣଚୈତ୍ୟ-ବାଣୀ—ଅମୃତେର ଧାର ।
ତିନ୍ହୋ ସେ କହୁଁ ବସ୍ତୁ, ସେଇ ‘ତତ୍ତ୍ଵ’—ସାର ॥” ୧୮ ॥**

śrī-kṛṣṇa-caitanya-vāṇī—amṛterā dhāra
tiñho ye kahaye vastu, sei 'tattva'—sāra"

SYNONYMS

śrī-kṛṣṇa-caitanya-vāṇī—the message of Lord Śrī Caitanya Mahāprabhu; amṛterā dhāra—a continuous shower of nectar; tiñho—the Lord; ye kahaye vastu—whatever He says to be the ultimate truth, the *summum bonum*; sei tattva sāra—that is the essence of all spiritual knowledge.

TRANSLATION

"The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the *summum bonum* of all spiritual knowledge."

TEXT 59

**ଏ ସବ ବୃଦ୍ଧାଙ୍ଗ ଶୁଣି' ମହାରାଷ୍ଟ୍ରୀୟ ବ୍ରାହ୍ମଣ ।
ଅଭୂରେ କହିତେ ଶୁଖେ କରିଲା ଗମନ ॥ ୯ ॥**

e saba vṛttānta śuni' mahārāṣṭriya brāhmaṇa
prabhure kahite sukhe kari'lā gamana

SYNONYMS

e saba vṛttānta—all these descriptions; śuni'—hearing; mahārāṣṭriya brāhmaṇa—the Mahārāṣṭrian brāhmaṇa; prabhure—Lord Śrī Caitanya Mahāprabhu; kahite—to inform; sukhe—very happily; karilā gamana—went.

TRANSLATION

After hearing all these statements, the Mahārāṣṭrian brāhmaṇa very jubilantly went to inform Lord Śrī Caitanya Mahāprabhu.

TEXT 60

হেনকালে মহাপ্রভু পঞ্চনদে স্নান করি' ।
দেখিতে চলিয়াছেন 'বিন্দুমাধব হরি' ॥ ৬০ ॥

*hena-kāle mahāprabhu pañca-nade snāna kari'
dekhite caliyāchena 'bindu-mādhava hari'*

SYNOMYS

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pañca-nade snāna kari'*—taking His bath in the Ganges, called the Pañca-nada; *dekhite caliyāchena*—was going to see; *bindu-mādhava hari*—the Deity known as Lord Bindu Mādhava.

TRANSLATION

When the Mahārāṣṭrian brāhmaṇa went to see Caitanya Mahāprabhu, the Lord was going to the temple of Bindu Mādhava after bathing in the waters of Pañca-nada.

TEXT 61

পথে সেই বিপ্র সব বৃত্তান্ত কহিল ।
শুনি' মহাপ্রভু স্বর্থে ঈষৎ হাসিল ॥ ৬১ ॥

*pathe sei vipra saba vṛttānta kahila
śuni' mahāprabhu sukhe iṣat hāsila*

SYNOMYS

pathe—on the way; *sei vipra*—that brāhmaṇa; *saba vṛttānta kahila*—explained the whole incident; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *iṣat*—mildly; *hāsila*—smiled.

TRANSLATION

While the Lord was on His way, the Mahārāṣṭrian brāhmaṇa informed Him about the incident that took place in the camp of Prakāśānanda Sarasvatī. Hearing this, Śrī Caitanya Mahāprabhu smiled happily.

TEXT 62

মাধব-সৌন্দর্য দেখি' আবিষ্ট হইলা ।
অজনেতে আসি' প্রেমে নাচিতে লাগিলা ॥ ৬২ ॥

*mādhava-saundarya dekhi' āviṣṭa ha-ilā
aṅjanete āsi' preme nācite lāgilā*

SYNONYMS

mādhava-saundarya dekhi'—after seeing the beauty of Lord Bindu Mādhava; *āviṣṭa ha-ilā*—became ecstatic in love; *aṅganete āsi'*—coming to the courtyard; *preme*—in great love; *nācīte lāgilā*—began to dance.

TRANSLATION

Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.

TEXT 63

**শেখর, পরমানন্দ, তপন, সনাতন।
চারিজন মিলি' করে নাম-সংকীর্তন ॥ ৬৩ ॥**

śekhara, paramānanda, tapana, sanātana
cāri-jana mili' kare nāma-saṅkirtana

SYNONYMS

śekhara—Candraśekhara; *paramānanda*—Paramānanda Puri; *tapana*—Tapana Miśra; *sanātana*—Sanātana Gosvāmī; *cāri-jana mili'*—all four of them; *kare*—perform; *nāma-saṅkirtana*—chanting of the Hare Kṛṣṇa mantra.

TRANSLATION

There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Puri, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way.

TEXT 64

**“হরয়ে নমঃ কৃষ্ণ যাদবায় নমঃ।
গোপাল গোবিন্দ রাম শ্রীমধুসুদন ॥” ৬৪ ॥**

“haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana”

SYNONYMS

haraye—unto the Supreme Personality of Godhead; *namaḥ*—obeisances; *kṛṣṇa*—Lord Kṛṣṇa; *yādavāya*—to the descendant of the Yadu family; *namaḥ*—obeisances; *gopāla*—Gopāla; *govinda*—Govinda; *rāma*—Rāma; *śrī-madhusūdana*—Śrī Madhusūdana.

TRANSLATION

**They chanted, “Haraye namah krṣṇa yādavāya namah/ gopāla govinda rāma
śrī-madhusūdana.”**

PURPORT

This is another way of chanting the Hare Kṛṣṇa *mahā-mantra*. The meaning is: “I offer my respectful obeisances unto the Supreme Personality of Godhead, Kṛṣṇa. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopāla, Govinda, Rāma and Śrī Madhusūdana.”

TEXT 65

চৌদিকেতে লক্ষ লোক বলে ‘হরি’ ‘হরি’ ।
উঠিল মঙ্গলধ্বনি স্বর্গ-ঘর্ত্য ভরি’ ॥ ৬৫ ॥

*caudikete lakṣa loka bale ‘hari’ ‘hari’
uṭhila maṅgala-dhvani svarga-martya bhari’*

SYNONYMS

cau-dikete—all around; lakṣa—hundreds of thousands; loka—people; bale—chant; hari hari—O Supreme Personality of Godhead, Hari; uṭhila—there arose; maṅgala-dhvani—an auspicious sound; svarga-martya bhari’—overwhelming all the universe.

TRANSLATION

In all directions, hundreds and thousands of people began to chant, “Hari! Hari!” Thus there arose a tumultuous and auspicious sound filling the entire universe.

TEXT 66

নিকটে হরিধ্বনি শুনি’ পরকাশানন্দ ।
দেখিতে কৌতুকে আইলা লঞ্চ শিষ্যবৃন্দ ॥ ৬৬ ॥

*nikāte hari-dhvani śuni’ parakāśānanda
dekhite kautuke āilā lañā śiṣya-vṛnda*

SYNONYMS

*nikaṭe—nearby; hari-dhvani śuni’—after hearing the chanting of the Hare Kṛṣṇa *mahā-mantra*; parakāśānanda—Prakāśānanda Sarasvatī; dekhite—to see; kautuke—in great eagerness; āilā—came; lañā—taking; śiṣya-vṛnda—all the disciples.*

TRANSLATION

When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa mahā-mantra, he and his disciples immediately came to see the Lord.

TEXT 67

দেখিয়া প্রভুর মৃত্য, প্রেম, দেহের মাধুরী ।
শিষ্যগণ-সঙ্গে সেই বলে ‘হরি’ ‘হরি’ ॥ ৬৭ ॥

*dekhiyā prabhura nṛtya, prema, dehera mādhuri
śiṣya-gaṇa-saṅge sei bale ‘hari’ ‘hari’*

SYNOMYS

dekhiyā—seeing; *prabhura nṛtya*—the dancing of Śrī Caitanya Mahāprabhu; *prema*—ecstatic love; *dehera mādhuri*—the transcendental beauty of His body; *śiṣya-gaṇa-saṅge*—with his disciples; *sei*—Prakāśānanda Sarasvatī; *bale*—chants; *hari hari*—Lord Hari’s name.

TRANSLATION

When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord’s dancing and ecstatic love and by the transcendental beauty of His body.

TEXT 68

কঞ্চ, স্বরভঙ্গ, স্বেদ, বৈবর্ণ্য, স্তন্ত ।
অশ্রুধারায় ভিজে লোক, পুলক-কদম্ব ॥ ৬৮ ॥

*kampa, svara-bhaṅga, sveda, vaivarṇya, stambha
aśru-dhārāya bhije loka, pulaka-kadamba*

SYNOMYS

kampa—trembling; *svara-bhaṅga*—faltering voice; *sveda*—perspiration; *vaivarṇya*—fading of bodily color; *stambha*—becoming stunned; *aśru-dhārāya*—with showers of tears from the eyes; *bhije*—wet; *loka*—all the people; *pulaka-kadamba*—eruptions on the body like kadamba flowers.

TRANSLATION

Ecstatic spiritual transformations began to take place in the Lord’s body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord’s body appeared like kadamba flowers.

TEXT 69

হৰ্ষ, দেন্ত্র, চাপল্যাদি ‘সঞ্চারী’ বিকার।
দেখি’ কাশীবাসী লোকের হৈল চমৎকার ॥ ৬৯ ॥

*harṣa, dainya, cāpalyādi 'sañcāri' vikāra
dekhi' kāśī-vāsi lokera haila camatkāra*

SYNONYMS

harṣa—jubilation; *dainya*—humility; *cāpalyā-ādi*—talking in ecstasy and so on; *sañcāri vikāra*—the transient transformations; *dekhi'*—seeing; *kāśī-vāsi*—the inhabitants of Benares; *lokera*—of all the people; *haila camatkāra*—there was astonishment.

TRANSLATION

All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kāśī] saw the bodily transformations and were astonished.

TEXT 70

লোকসংঘট্ট দেখি' প্ৰভুৰ 'বাহ্য' যবে হৈল।
সন্ন্যাসীৱ গণ দেখি' নৃত্য সম্বৰিল ॥ ৭০ ॥

*loka-saṅghaṭṭa dekhi' prabhura 'bāhya' yabe haila
sannyāsīra gaṇa dekhi' nr̥tya saṁvarila*

SYNONYMS

loka-saṅghaṭṭa dekhi'—by seeing the great crowd of people; *prabhura*—of Lord Caitanya; *bāhya*—external consciousness; *yabe haila*—when there was; *sannyāsīra gaṇa*—the groups of Māyāvādī *sannyāsīs*, headed by Prakāśananda Sarasvatī; *dekhi'*—seeing; *nr̥tya saṁvarila*—suspended His dancing.

TRANSLATION

When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī *sannyāsīs* and other people were gathered there. He therefore suspended His dancing for the time being.

TEXT 71

প্ৰকাশানন্দেৱ প্ৰভু বশিলা চৱণ।
প্ৰকাশানন্দ আসি' তঁৰ ধৰিল চৱণ ॥ ৭১ ॥

*prakāśānandera prabhu vandilā caraṇa
prakāśānanda āsi' tāñra dharila caraṇa*

SYNOMYS

prakāśānandera—of Prakāśānanda Sarasvatī; *prabhu*—Śrī Caitanya Mahāprabhu; *vandilā*—prayed; *caraṇa*—at the feet; *prakāśānanda*—Prakāśānanda Sarasvatī; *āsi'*—coming; *tāñra*—His; *dharila caraṇa*—immediately caught the lotus feet.

TRANSLATION

After stopping the kirtana, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord's lotus feet.

TEXT 72

ଅଭୂ କହେ,—‘ତୁମি ଜଗଦ୍ଗୁରୁ ପୂଜ୍ୟତମ ।
ଆମି ତୋମାର ନା ହେ ‘ଶିଷ୍ୟର ଶିଷ୍ୟ’ ସମ ॥ ୭୨ ॥

*prabhu kahe,—‘tumi jagad-guru pūjyatama
āmi tomāra nā ha-i ‘śiṣyera śiṣya’ sama*

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *tumi*—you; *jagat-guru*—the spiritual master of the whole world; *pūjya-tama*—the most worshipable; *āmi*—I; *tomāra*—your; *nā ha-i*—am not; *śiṣyera śiṣya sama*—equal to the disciple of the disciple.

TRANSLATION

When Prakāśānanda Sarasvatī caught hold of the Lord's lotus feet, the Lord said, "My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple."

PURPORT

Māyāvādī sannyāsīs generally call themselves *jagad-guru*, the spiritual master of the whole world. Many consider themselves worshipable by everyone, although they do not even go outside India or their own district. Out of His great magnanimity and humility, Śrī Caitanya Mahāprabhu presented Himself as a subordinate disciple of Prakāśānanda Sarasvatī.

TEXT 73

শ্রেষ্ঠ হওঁগা কেনে কর হীনের বন্ধন।
আমার সর্বনাশ হয়, তুমি ব্রহ্ম-সম ॥ ৭৩ ॥

śreṣṭha hañā kene kara hinera vandana
āmāra sarva-nāśa haya, tumi brahma-sama

SYNONYMS

śreṣṭha hañā—being a more honorable person; kene—why; kara—you do; hinera—of an inferior person; vandana—worship; āmāra sarva-nāśa haya—I become minimized in My strength; tumi brahma-sama—you are equal with the impersonal Brahman.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

TEXT 74

যদিপি তোমারে সব ব্রহ্ম-সম ভাসে।
লোকশিক্ষা লাগি’ ঐছে করিতে না আইসে ॥’ ৭৪ ॥

yadyapi tomāre saba brahma-sama bhāse
loka-śikṣā lāgi’ aiche karite nā āise’

SYNONYMS

yadyapi—although; tomāre—for you; saba—everyone; brahma-sama—equal to the impersonal Brahman; bhāse—appears; loka-śikṣā lāgi’—for the enlightenment of people in general; aiche—in such a way; karite nā āise—you should not present yourself.

TRANSLATION

“My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way.”

TEXT 75

তেঁহো কহে, ‘তোমার পূর্বে নিন্দা-অপরাধ যে করিল।
তোমার চরণ-স্পর্শে, সব ক্ষয় গেল ॥ ৭৫ ॥

teñho kahe, 'tomāra pūrve nindā-aparādhya ye karila
tomāra caraṇa-sparśe, saba kṣaya gela

SYNONYMS

teiḥo kahe—he replied; tomāra—of You; pūrve—formerly; nindā-aparādhā—offenses and blasphemy; ye karila—whatever I have done; tomāra carāṇa-sparśe—by touching Your lotus feet; saba kṣaya gela—the effects of all those offenses have been destroyed.

TRANSLATION

Prakāśānanda Sarasvatī replied, “Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet.

TEXT 76

জীবন্মুক্তা অপি পুনর্যাস্তি সংসারবাসনাম্।
যদ্যচিন্ত্যমহাশক্তেু ভগবত্যপরাধিনঃ ॥ ৭৬ ॥

*jīvan-muktā api punar
yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau
bhagavaty aparādhināḥ*

SYNONYMS

jīvat-muktāḥ—persons liberated during this life; api—also; punaḥ—again; yānti—go; saṁsāra-vāsanām—to desire material enjoyment; yadi—if; acintya-mahā-śaktau—to the possessor of inconceivable spiritual potency; bhagavati—the Supreme Personality of Godhead; aparādhināḥ—offenders.

TRANSLATION

“‘If a person considered liberated in this life commits offenses against the reservoir of inconceivable potencies, the Supreme Personality of Godhead, he will again fall down and desire the material atmosphere for material enjoyment.’

TEXT 77

স বৈ ভগবতঃ শ্রীমৎপাদস্পর্শহতাশুভঃ।
ভেজে সর্পবপুর্হিত্বা কৃপং বিদ্যাধরাচিতম্ ॥” ৭৭ ॥

*sa vai bhagavataḥ śrīmat-
pāda-sparśa-hatāśubhaḥ
bheje sarpa-vapur hitvā
rūparām vidyādharārcitam*

SYNONYMS

sah—he (the serpent); *vai*—indeed; *bhagavataḥ*—of the Supreme Personality of Godhead, Kṛṣṇa; *śrīmat-pāda-sparśa*—by the touch of the lotus feet; *hata-aśubhaḥ*—relieved from all reactions of sinful life; *bheje*—achieved; *sarpa-vapuh*—the body of a snake; *hitvā*—giving up; *rūpam*—beauty; *vidyādhara-arcitam*—suitable for a person of Vidyādhara-loka.

TRANSLATION

“‘Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādhara demigod.’”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgirasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the Ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, “Kṛṣṇa! Help!” Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord’s lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.

TEXT 78

ପ୍ରଭୁ କହେ,— ‘ବିଶୁ’ ‘ବିଶୁ’, ଆମି କୁଞ୍ଜ ଜୀବ ହୀନ ।
ଜୀବେ ‘ବିଶୁ’ ମାନି—ଏହି ଅପରାଧ-ଚିନ୍ତ ॥ ୭୮ ॥

*prabhu kahe,—‘viṣṇu’ ‘viṣṇu’, āmi kṣudra jīva hīna
jīve ‘viṣṇu’ māni —ei aparādha-cihna*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *viṣṇu viṣṇu*—the holy name of Viṣṇu; *āmi*—I; *kṣudra*—infinitesimal; *jīva*—a living entity; *hīna*—bereft of all good qualities; *jīve*—such a low-grade living entity; *viṣṇu māni*—accepting as Lord Viṣṇu or the Personality of Godhead; *ei aparādha-cihna*—this is a great offense.

TRANSLATION

When Prakāśānanda Sarasvatī supported himself by quoting the verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu immediately protested by uttering the holy name of Lord Viṣṇu. The Lord then presented Himself as a most fallen living entity, and He said, “If someone accepts a fallen conditioned soul as Viṣṇu, Bhagavān, or an incarnation, he commits a great offense.”

PURPORT

Although Śrī Caitanya Mahāprabhu was Viṣṇu, the Supreme Personality of Godhead, He nonetheless, to teach us a lesson, denied belonging to the Viṣṇu category. Unfortunately, there are many so-called Viṣṇu incarnations in this age of Kali. People do not know that posing oneself as an incarnation is most offensive. People should not accept an ordinary man as an incarnation of God, for this also is a very great offense.

TEXT 79

জীবে ‘বিষ্ণু’ বুঝি দূরে—যেই ব্রহ্ম-রুদ্র-সম।
নারায়ণে মানে তারে ‘পাষণ্ডীতে’ গণন ॥ ৭৯ ॥

*jīve ‘viṣṇu’ buddhi dūre — yei brahma-rudra-sama
nārāyaṇe māne tāre ‘pāṣandīte’ gaṇana*

SYNOMYS

jīve—an ordinary living being; *viṣṇu*—as Lord Viṣṇu; *buddhi*—acceptance; *dūre*—let alone; *yei*—anyone who; *brahma-rudra-sama*—equal to personalities like Lord Brahmā and Lord Śiva; *nārāyaṇe*—Lord Nārāyaṇa, Viṣṇu; *māne*—accepts; *tāre*—such a person; *pāṣandīte* *gaṇana*—is grouped among the *pāṣandīdis*, atheistic offenders.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “To say nothing of ordinary living entities, even Lord Brahmā and Lord Śiva cannot be considered on the level of Viṣṇu or Nārāyaṇa. If one considers them as such, he is immediately considered an offender and atheist.

TEXT 80

যত্ত্ব নারায়ণং দেবং ব্রহ্মরুদ্রাদিদেবতৈঃ।
সমত্ত্বেব বীক্ষেত স পাষণ্ডী ভবেদ্ধ্রবন্ম ॥” ৮০ ॥

*yas tu nārāyaṇam devarṁ
brahma-rudrādi-daivataih
samatvenaiva vikṣeta
sa pāṣāṇḍi bhaved dhruvam”*

SYNOMYS

yaḥ—any person who; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śīva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śīva; *ādi*—and others; *daivataih*—with such demigods; *samatvena*—on an equal level; *eva*—certainly; *vikṣeta*—observes; *sah*—such a person; *pāṣāṇḍi*—*pāṣāṇḍi*; *bhavet*—must be; *dhruvam*—certainly.

TRANSLATION

“‘A person who considers demigods like Brahmā and Śīva to be on an equal level with Nārāyaṇa is to be considered an offender, a pāṣāṇḍi.’”

TEXT 81

প্ৰাকাশনন্দ কহে,—“তুমি সাক্ষাত্ ভগবান्।
তবু যদি কর তাঁৰ ‘দাস’-অভিমান ॥ ৮১ ॥

*prakāśānanda kahe,—“tumi sākṣat̄ bhagavān
tabu yadi kara tānra ‘dāsa’-abhimāna*

SYNOMYS

prakāśānanda kahe—Prakāśānanda Sarasvatī replied; *tumi*—You; *sākṣat̄*—directly; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *tabu*—yet; *yadi*—if; *kara*—You pose; *tānra dāsa-abhimāna*—considering Yourself His servant.

TRANSLATION

Prakāśānanda replied, “You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant.

TEXT 82

তবু পূজ্য হও, তুমি বড় আমা হৈতে।
সর্বনাশ হয় মোৱ তোমার নিষ্ঠাতে ॥ ৮২ ॥

*tabu pūjya hao, tumi bađa āmā haite
sarva-nāśa hoya mora tomāra nindāte*

SYNONYMS

tabu—still; *pūjya hao*—You are worshipable; *tumi baḍa*—You are much greater; *āmā haite*—than me; *sarva-nāśa haya*—everything becomes lost; *mora*—my; *tomāra nindāte*—by blaspheming You.

TRANSLATION

“My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord’s servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

TEXT 83

মুক্তানামপি সিদ্ধানাং নারায়ণপরায়ণঃ ।
সুদুর্বলঃ প্রশান্তাঞ্চ কোটিষ্ঠপি মহামুনে ॥ ৮৩ ॥

*muktānām api siddhānām
nārāyana-parāyaṇah
sudurlabhaḥ prasāntātmā
koṭiṣv api mahā-mune*

SYNONYMS

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—of the Supreme Personality of Godhead; *parāyaṇah*—the devotee; *su-durlabhaḥ*—very rare; *prasānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

TRANSLATION

“‘O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.’

PURPORT

This verse is quoted from *Śrimad-Bhāgavatam* (6.14.5).

TEXT 84

আয়ঃ শ্রিযং ঘশো ধর্মং লোকানাশিষ এব চ ।
হষ্টি শ্রেয়াংসি সর্বাণি পুংসো মহদত্তিক্রমঃ ॥ ৮৪ ॥

āyuḥ śriyam yaśo dharmam
 lokān āśīṣa eva ca
 hanti śreyāṁsi sarvāṇi
 purṁsa mahad-atikramah

SYNOMYS

āyuḥ—duration of life; śriyam—opulence; yaśah—reputation; dharmam—religion; lokān—possessions; āśīṣah—benedictions; eva—certainly; ca—and; hanti—destroys; śreyāṁsi—good fortune; sarvāṇi—all; purṁsaḥ—of a person; mahat—of great souls; atikramah—violation.

TRANSLATION

“When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.”

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating Śrimad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit.

TEXT 85

নৈষাং মতিস্তাৰদুরুক্তগাঞ্জ্যঃ
 স্পৃশত্যনৰ্থাপগমে। যদৰ্থঃ ।
 মহীয়সাং পাদৱজ্ঞাহভিষেকঃ
 নিষ্কিৰ্ণনানাং ন বৃণীত যাৰং ॥ ৮৫ ॥

naiṣāṁ matis tāvad urukramāṅghrin
 spr̄śaty anarthāpagamo yad-arthaḥ
 mahiyasāṁ pāda-rajo-‘bhiṣekam
 niṣkiñcanānāṁ na vṛṇīta yāvat

SYNOMYS

na—not; eṣām—of those who are attached to household life; matih—the interest; tāvat—that long; urukrama-aṅghrim—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; spr̄śati—touches; anartha—of unwanted things; apagamah—vanquishing; yat—of which; arthaḥ—results; mahiyasām—of the great personalities, devotees; pāda-rajah—of the dust of the lotus feet; abhiṣekam—sprinkling on the head; niṣkiñcanānām—who are completely detached from material possessions; na vṛṇīta—does not do; yāvat—as long as.

TRANSLATION

“Unless human society accepts the dust of the lotus feet of great mahātmās—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.”

PURPORT

This verse appears in the *Śrimad-Bhāgavatam* (7.5.32).

TEXT 86

এবে তোমার পাদাভে উপজিবে ভক্তি ।
তথি লাগি’ করি তোমার চরণে প্রণতি ॥” ৮-৬ ॥

*ebe tomāra pādābje upajibe bhakti
tathi lāgi’ kari tomāra caraṇe praṇati”*

SYNONYMS

ebe—now; *tomāra*—Your; *pāda-abje*—to the lotus feet; *upajibe*—will grow; *bhakti*—devotional service; *tathi lāgi’*—for that reason; *kari*—I do; *tomāra caraṇe praṇati*—humble obeisances at Your lotus feet.

TRANSLATION

“Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet.”

TEXT 87

এত বলি’ প্রভুরে লঞ্চা তথায় বসিল ।
প্রভুরে প্রকাশনন্দ পুছিতে লাগিল ॥ ৮-৭ ॥

*eta bali’ prabhure lañā tathāya vasila
prabhure prakāśānanda puchite lāgila*

SYNONYMS

eta bali’—saying this; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *tathāya vasila*—sat down there; *prabhure*—unto Śrī Caitanya Mahāprabhu; *prakāśānanda*—Prakāśānanda Sarasvatī; *puchite lāgila*—began to inquire.

TRANSLATION

After saying this, Prakāśānanda Sarasvatī sat down with Śrī Caitanya Mahāprabhu and began to question the Lord as follows.

TEXT 88

ମୋହାବାଦେ କରିଲା ଯତ ଦୋଷେର ଆଖ୍ୟାନ ।
ସବେ ଏହି ଜାନି' ଆଚାର୍ଯେର କଳ୍ପିତ ବ୍ୟାଖ୍ୟାନ ॥ ୮୮ ॥

*māyāvāde karilā yata doṣera ākhyāna
sabe ei jāni' ācāryera kalpita vyākhyāna*

SYNOMYMS

māyāvāde—in the philosophy of Māyāvāda, impersonalism; *karilā*—You have done; *yata*—all; *doṣera ākhyāna*—description of the faults; *sabe*—all; *ei*—these; *jāni'*—knowing; *ācāryera*—of Śaṅkarācārya; *kalpita vyākhyāna*—imaginary explanations.

TRANSLATION

Prakāśānanda Sarasvatī said, “We can understand the faults You have pointed out in the Māyāvāda philosophy. All the explanations given by Śaṅkarācārya are imaginary.

TEXT 89

ସୂତ୍ରେ କରିଲା ତୁମି ମୁଖ୍ୟାର୍ଥ-ବିଵରଣ ।
ତାହା ଶୁଣି' ସବାର ହୈଲ ଚମତ୍କାର ମନ ॥ ୮୯ ॥

*sūtrera karilā tumi mukhya-artha-vivaraṇa
tāhā śuni' sabāra haila camatkāra mana*

SYNOMYMS

sūtrera—of the Brahma-sūtra; *karilā*—have done; *tumi*—You; *mukhya-artha-vivaraṇa*—description of the direct meaning; *tāhā śuni'*—hearing that; *sabāra*—of everyone; *haila*—became; *camatkāra*—astonished; *mana*—the mind.

TRANSLATION

“My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.

TEXT 90

তুমি ত' ঈশ্বর, তোমার আছে সর্বশক্তি ।
সংক্ষেপরূপে কহ তুমি শুনিতে হয় মতি ॥ ৯০ ॥

*tumi ta' iśvara, tomāra āche sarva-śakti
saṅkṣepa-rūpe kaha tumi śunite haya mati*

SYNONYMS

tumi ta'—indeed You are; *iśvara*—the Supreme Lord; *tomāra*—of You; *āche*—there are; *sarva-śakti*—all potencies; *saṅkṣepa-rūpe*—briefly; *kaha*—please explain; *tumi*—You; *śunite haya mati*—I wish to hear.

TRANSLATION

"You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra."

PURPORT

Prakāśānanda Sarasvatī said that he had already understood Śrī Caitanya Mahāprabhu's explanation of the direct import of *Brahma-sūtra*. Nonetheless, he was requesting the Lord to briefly give the purpose and purport of the *Brahma-sūtra*, the *Vedānta-sūtra*.

TEXT 91

অভু কহে,—“আমি ‘জীব’, অতি তুচ্ছ-জ্ঞান !
ব্যাসসূত্রের গম্ভীর অর্থ, ব্যাস—ভগবান् ॥ ৯১ ॥

*prabhu kahe,—“āmi ‘jīva’, ati tuccha-jñāna!
vyāsa-sūtrera gambhīra artha, vyāsa—bhagavān*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *āmi jīva*—I am an insignificant living being; *ati tuccha-jñāna*—My knowledge is very meager; *vyāsa-sūtrera*—of the *Vedānta-sūtra*, written by Vyāsadeva; *gambhīra artha*—very grave meaning; *vyāsa*—Vyāsadeva; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am an ordinary living being, and therefore my knowledge is very insignificant. However, the meaning of the

Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself.

PURPORT

An ordinary living being cannot actually understand the purpose of the Vedānta-sūtra. One can understand the purpose if he hears it from the authority, Vyāsadeva himself. For this reason, Vyāsadeva gave a commentary on the *Brahma-sūtra* in the form of *Śrimad-Bhāgavatam*. He had been instructed to do this by his spiritual master, Nārada. Of course, Śaṅkarācārya distorted the purpose of the *Brahma-sūtra* because he had a motive to serve. He wanted to establish Vedic knowledge in place of the atheistic knowledge spread by Lord Buddha. All these necessities are there according to time and circumstances. Neither Lord Buddha nor Śaṅkarācārya is to be blamed. The time required such an explanation for the understanding of various types of atheists. The conclusion is that one cannot understand the purpose of the *Vedānta-sūtra* without going through the *Śrimad-Bhāgavatam* and rendering devotional service. Caitanya Mahāprabhu therefore further explains the matter in the following verses.

TEXT 92

তাঁর সূত্রের অর্থ কোন জীব নাহি জানে ।
অতএব আপনে সূত্রার্থ করিয়াছে ব্যাখ্যানে ॥ ৯২ ॥

tāñra sūtrera artha kona jīva nāhi jāne
ataeva āpane sūtrārtha kariyāche vyākhyāne

SYNONYMS

tāñra sūtrera artha—the meaning of Vyāsadeva's *Vedānta-sūtra*; *kona*—any; *jīva*—living being; *nāhi jāne*—does not know; *ataeva*—therefore; *āpane*—personally; *sūtra-artha*—the meanings of the *sūtras*; *kariyāche vyākhyāne*—has described.

TRANSLATION

"The purpose of the *Vedānta-sūtra* is very difficult for an ordinary person to understand, but Vyāsadeva, out of his causeless mercy, has personally explained the meaning.

TEXT 93

যেই সূত্রকর্তা, সে যদি করয়ে ব্যাখ্যান ।
তবে সূত্রের মূল অর্থ লোকের হয় জ্ঞান ॥ ৯৩ ॥

*yei sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrera mūla artha lokera haya jñāna*

SYNONYMS

yei sūtra-kartā—the person who has made the *Vedānta-sūtra*; *se*—that person; *yadi*—if; *karaye vyākhyāna*—explains the meaning; *tabe*—then; *sūtrera*—of the codes of *Vedānta-sūtra*; *mūla*—the original; *artha*—meaning; *lokera*—of the people in general; *haya jñāna*—comes within knowledge.

TRANSLATION

“If the Vedānta-sūtra is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.

TEXT 94

অণবের যেই অর্থ, গায়ত্রীতে সেই হয়।
সেই অর্থ চতুঃশ্লোকীতে বিবরিয়া কয় ॥ ১৪ ॥

*prāṇavera yei artha, gāyatrīte sei haya
sei artha catuh-ślokite vivariyā kaya*

SYNONYMS

prāṇavera—of the sound vibration, *oṁkāra*; *yei*—whatever; *artha*—meaning; *gāyatrīte*—in the *Gāyatrī mantra*; *sei*—that; *haya*—there is; *sei artha*—that same meaning; *catuh-ślokite*—in *Śrimad-Bhāgavatam* summarized in four ślokas; *vivariyā*—describing elaborately; *kaya*—has said.

TRANSLATION

“The meaning of the sound vibration *oṁkāra* is present in the *Gāyatrī* mantra. The same is elaborately explained in the four ślokas of *Śrimad-Bhāgavatam* known as *catuh-ślokī*.

TEXT 95

ত্রঙ্কারে ঈশ্বর চতুঃশ্লোকী যে কহিল।
ত্রঙ্কা নারদে সেই উপদেশ কৈল। ॥ ১৫ ॥

*brahmāre iśvara catuh-ślokī ye kahilā
brahmā nārade sei upadeśa kailā*

SYNONYMS

brahmāre—to Lord Brahmā; *iśvara*—the Supreme Personality of Godhead; *catuh-ślokī*—the four famous verses known as *catuh-ślokī*; *ye kahilā*—whatever was explained; *brahmā*—Lord Brahmā; *nārade*—to Nārada Muni; *sei*—that; *upadeśa kailā*—instructed.

TRANSLATION

“Whatever was spoken by the Supreme Personality of Godhead to Lord Brahmā in the four verses of Śrimad-Bhāgavatam, was also explained to Nārada by Lord Brahmā.

TEXT 96

**নারদ সেই অর্থ ব্যাসেরে কহিলা ।
শুনি' বেদব্যাস মনে বিচার করিলা ॥ ৯৬ ॥**

*nārada sei artha vyāsere kahilā
śuni' veda-vyāsa mane vicāra karilā*

SYNONYMS

nārada—the great sage Nārada; *sei artha*—the same purpose; *vyāsere kahilā*—explained to Vyāsadeva; *śuni'*—hearing; *veda-vyāsa*—Vyāsadeva; *mane*—within the mind; *vicāra karilā*—considered very carefully.

TRANSLATION

“Whatever Lord Brahmā told Nārada Muni was again explained by Nārada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

TEXT 97

**“এই অর্থ—আমার সূত্রের ব্যাখ্যানুরূপ ।
‘ভাগবত’ করিব সূত্রের ভাষ্যস্বরূপ ॥” ৯৭ ॥**

*“ei artha—āmāra sūtrera vyākhyānurūpa
'bhāgavata' kariba sūtrera bhāṣya-svarūpa”*

SYNONYMS

ei artha—this explanation; *āmāra*—my; *sūtrera*—of *Brahma-sūtra*; *vyākhyānurūpa*—a suitable explanation; *bhāgavata*—Śrimad-Bhāgavata Purāṇa; *kariba*—I shall make; *sūtrera*—of the *Brahma-sūtra*; *bhāṣya-svarūpa*—as the original commentary.

TRANSLATION

“Śrīla Vyāsadeva considered that whatever he had received from Nārada Muni as an explanation of orīkāra he would elaborately explain in his book Śrimad-Bhāgavatam as a commentary on Brahma-sūtra.

PURPORT

The sound vibration orīkāra is the root of Vedic knowledge. This orīkāra is known as *mahā-vākyā*, or the supreme sound. Whatever meaning is in the supreme sound orīkāra is further understood in the Gāyatrī mantra. Again, this same meaning is explained in Śrimad-Bhāgavatam in the four ślokas known as *catuh-śloki*, which begin with the words *aham evāsam evāgre*. The Lord says, “Only I existed before the creation.” From this verse, four ślokas have been composed, and these are known as the *catuh-śloki*. In this way the Supreme Personality of Godhead informed Lord Brahmā about the purpose of the *catuh-śloki*. Again, Lord Brahmā explained this to Nārada Muni, and Nārada Muni explained it to Śrīla Vyāsadeva. This is the *paramparā* system, the disciplic succession. The import of Vedic knowledge, the original word *praṇava*, has been explained in Śrimad-Bhāgavatam. The conclusion is that the *Brahma-sūtra* is explained in the Śrimad-Bhāgavatam.

TEXT 98

ଚାରିବେଦ-ଉପନିଷଦେ ଯତ କିଛୁ ହୁଯ ।
ତାର ଅର୍ଥ ଲଞ୍ଗୀ ବ୍ୟାସ କରିଲା ସଞ୍ଚୟ ॥ ୧୮ ॥

cāri-veda-upaniṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya

SYNOMYS

cāri-veda—the four divisions of the Vedas (Sāma, Yajur, Rg and Atharva); upaniṣade—and in 108 *Upaniṣads*; yata—whatever; kichu haya—is there; tāra artha—the meanings of those Vedic literatures; lañā—taking together; vyāsa—Vyāsadeva; karilā sañcaya—collected.

TRANSLATION

“Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the codes of the Vedānta-sūtra.

TEXT 99

ଯେହି ସୂତ୍ରେ ଯେହି ଆକ୍ର—ବିଷୟ-ବଚନ ।
ଭାଗବତେ ଦେହି ଆକ୍ର ଶ୍ଲୋକେ ନିବନ୍ଧନ ॥ ୧୯ ॥

*yei sūtre yei ṛk—viṣaya-vacana
bhāgavate sei ṛk śloke nibandhana*

SYNOMYS

yei sūtre—in the codes of *Vedānta-sūtra*; *yei*—whatever; *ṛk*—Vedic *mantra*; *viṣaya-vacana*—subject matter to be explained; *bhāgavate*—in *Śrimad-Bhāgavatam*; *sei ṛk*—that same Vedic *mantra*; *śloke*—in eighteen thousand verses; *nibandhana*—compiling.

TRANSLATION

“In Vedānta-sūtra, the purpose of all Vedic knowledge is explained, and in Śrimad-Bhāgavatam the same purpose has been explained in eighteen thousand verses.

TEXT 100

অতএব ব্রহ্মস্ত্রের ভাষ্য—শ্রীভাগবত ।
ভাগবত-শ্লোক, উপনিষৎ কহে ‘এক’মত ॥ ১০০ ॥

*ataeva brahma-sūtrera bhāṣya—śrī-bhāgavata
bhāgavata-śloka, upaniṣat kahe ‘eka’ mata*

SYNOMYS

ataeva—therefore; *brahma-sūtrera bhāṣya*—the commentary on the *Brahma-sūtra* codes; *śrī-bhāgavata*—*Śrimad-Bhāgavatam*; *bhāgavata-śloka*—the verses in *Śrimad-Bhāgavatam*; *upaniṣat*—the explanations in the *Upaniṣads*; *kahe*—state; *eka mata*—the same version.

TRANSLATION

“That which is explained in the verses of Śrimad-Bhāgavatam and in the Upaniṣads serves the same purpose.

TEXT 101

আজ্ঞাবাস্তুমিদং বিশ্বং যঃ কি কিঞ্জগত্যাঃ জগৎ ।
তেন ত্যক্তেন ভূঞ্জীথা মা গৃধঃ কশ্চিদ্বিনম্ ॥ ১০১ ॥

*ātmāvāsyam idam viśvarim
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjithā
mā grdhah kasyasvid dhanam*

SYNONYMS

ātma-āvāsyam—the expansion of the energy of the Supreme Soul, the Personality of Godhead; *idam*—this; *viśvam*—universe; *yat*—whatever; *kiñcit*—something; *jagatyām*—within the universe; *jagat*—all that is animate or inanimate; *tena*—by Him; *tyaktena*—by things allotted to every person; *bhuñjithā*—you should accept for your maintenance; *mā*—never; *grdhaḥ*—encroach; *kasyasvit*—someone else's; *dhanam*—property.

TRANSLATION

“‘Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong.’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (8.1.10). Communists and socialists are trying to propagate the philosophy that everything belongs to the mass of people or to the state. Such an idea is not perfect. When this idea is expanded, we can see that everything belongs to God. That will be the perfection of the communistic idea. The purpose of *Śrimad-Bhāgavatam* is here very nicely explained. Every one of us must be satisfied with those things the Supreme Personality of Godhead has allotted us. We should not encroach upon the possessions of others. This simple idea can be expanded in our daily lives. Everyone should have a piece of land given by the government, and everyone should possess a few cows. Both of these should be utilized for one's daily bread. Above that, if something is manufactured in a factory, it should be considered the property of the Supreme Personality of Godhead because the ingredients belong to the Supreme Lord. Actually, there is no need to manufacture such things artificially, but if it is done, one should consider that the goods produced belong to the Supreme Lord. Spiritual communism recognizes the supreme proprietorship of the Supreme Lord. As explained in *Bhagavad-gītā* (5.29):

*bhoktāram yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati*

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.”

It is further explained in *Śrimad-Bhāgavatam* that no one should claim anything as his property. Whatever property one claims to be his actually belongs to Kṛṣṇa.

One should be satisfied with whatever has been allotted by the Supreme Lord and should not encroach upon the property of others. This will lead to peace in the whole world.

TEXT 102

ভাগবতের সম্বন্ধ, অভিধেয়, প্রয়োজন ।
চতুঃশ্লোকীতে প্রকট তার করিয়াছে লক্ষণ ॥১০২॥

*bhāgavatera sambandha, abhidheya, prayojana
catuh-ślokite prakaṭa tāra kariyāche lakṣaṇa*

SYNONYMS

bhāgavatera—of *Śrimad-Bhāgavatam*; *sambandha*—a personal relationship with God; *abhidheya*—activities in that relationship; *prayojana*—the ultimate goal of life; *catuh-ślokite*—in the four famous verses of *Śrimad-Bhāgavatam*; *prakaṭa*—manifesting; *tāra*—of them; *kariyāche*—has done; *lakṣaṇa*—the symptoms.

TRANSLATION

“The essence of *Śrimad-Bhāgavatam*—our relationship with the Supreme Lord, our activities in that connection and the goal of life—is manifest in the four verses of *Śrimad-Bhāgavatam* known as the catuh-śloki. Everything is explained in those verses.

TEXT 103

“আমি—‘সম্বন্ধ’-তত্ত্ব, আমার জ্ঞান-বিজ্ঞান ।
আমা পাইতে সাধন-ভক্তি ‘অভিধেয়’-নাম ॥ ১০৩ ॥

“āmi—‘*sambandha*’-tattva, *āmāra jñāna-vijñāna*
āmā pāite sādhana-bhakti ‘*abhidheya*’-nāma

SYNONYMS

āmi—I; *sambandha-tattva*—the center of all relationships; *āmāra*—of Me; *jñāna*—knowledge; *vijñāna*—practical application of that knowledge; *āmā pāite*—to obtain Me; *sādhana-bhakti*—the practice of devotional service; *abhidheya-nāma*—is called activities in that relationship.

TRANSLATION

“Lord Kṛṣṇa says, ‘I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called *abhidheya*.

PURPORT

Spiritual knowledge means fully understanding the Absolute Truth in three features—impersonal Brahman, localized Paramātmā and the all-powerful Supreme Personality of Godhead. Ultimately when one takes shelter at the lotus feet of the Supreme Personality of Godhead and engages in the Lord's service, the resultant knowledge is called *vijñāna*, special knowledge, or the practical application of spiritual knowledge. One should be engaged in the Lord's devotional service to achieve the aim of life, called *prayojana*. The practice of devotional service to attain that goal of life is called *abhidheya*.

TEXT 104

সাধনের ফল—‘প্রেম’ মূল-প্রয়োজন।
সেই প্রেমে পায় জীব আমার ‘সেবন’ ॥ ১০৪ ॥

sādhanera phala—‘prema’ *mūla-prayojana*
sei preme pāya jīva āmāra ‘sevana’

SYNOMYS

sādhanera phala—the result of devotional service; *prema*—love of Godhead; *mūla-prayojana*—the chief goal; *sei preme*—by that love of Godhead; *pāya*—gets; *jīva*—the living entity; *āmāra*—My; *sevana*—service.

TRANSLATION

“By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

TEXT 105

জ্ঞানং পরমশুভং মে যদ্বিজ্ঞান-সমন্বিতম্।
স-বহস্থং তদঙ্কঞ্চ গৃহাণ গদিতং ময়া ॥ ১০৫ ॥

jñānam parama-guhyam me
yad vijñāna-samanvitam
sa-rahasyam tad-arīgam ca
grīhāṇa gaditam mayā

SYNOMYS

jñānam—knowledge; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yat*—which; *vijñāna*—realization; *samanvitam*—fully endowed with; *sa-*

rahasyam—with mystery; *tat*—of that; *āṅgam*—supplementary parts; *ca*—and; *grhāṇa*—just try to take up; *gaditam*—explained; *maya*—by Me.

TRANSLATION

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

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.31).

TEXT 106

এই ‘তিন’ তত্ত্ব আমি কহিমু তোমারে ।
‘জীব’ তুমি এই তিন নারিবে জানিবাবে ॥ ১০৬ ॥

*ei ‘tina’ tattva āmi kahinu tomāre
'jīva' tumi ei tina nāribe jānibāre*

SYNONYMS

ei tina tattva—all three of these features of the Absolute Truth; *āmi*—I; *kahinu*—shall speak; *tomāre*—unto you; *jīva*—a living being; *tumi*—you; *ei tina*—these three; *nāribe*—will not be able; *jānibāre*—to understand.

TRANSLATION

“O Brahmā, I shall explain all these truths to you. You are a living being, and without My explanation you will not be able to understand your relationship with Me, devotional activity and life’s ultimate goal.

TEXT 107

যৈছে আমার ‘স্বরূপ’, যৈছে আমার ‘স্থিতি’ ।
যৈছে আমার গুণ, কর্ম, ষষ্ঠেশ্বর্য-শক্তি ॥ ১০৭ ॥

*yaiche āmāra ‘svarūpa’, yaiche āmāra ‘sthiti’
yaiche āmāra guṇa, karma, ṣaṭ-aiśvarya-śakti*

SYNONYMS

yaiche—as far as; *āmāra*—My; *svarūpa*—original form; *yaiche*—as far as; *āmāra*—My; *sthiti*—situation; *yaiche*—as far as; *āmāra*—My; *guṇa*—attributes; *karma*—activities; *ṣaṭ-aiśvarya-śakti*—six kinds of opulence.

TRANSLATION

“I shall explain to you My actual form and situation, My attributes, activities and six opulences.”

TEXT 108

ଆମାର କୃପାର ଏହି ସବ ସ୍ଫୁରୁକ ତୋମାରେ ।”
ଏତ ବଲି’ ତିନ ତତ୍ତ୍ଵ କହିଲା ତାଙ୍କାରେ ॥ ୧୦୮ ॥

*āmāra kṛpāya ei saba sphuruka tomāre”
eta bali’ tina tattva kahilā tāñhāre*

SYNONYMS

āmāra—My; *kṛpāya*—by mercy; *ei saba*—all these; *sphuruka tomāre*—let them be awakened in you; *eta bali'*—saying this; *tina tattva*—the three truths; *kahilā tāñhāre*—explained to him.

TRANSLATION

“Lord Kṛṣṇa assured Lord Brahmā, ‘By My mercy all these things will be awakened in you.’ Saying this, the Lord began to explain the three truths [tattvas] to Lord Brahmā.

TEXT 109

ଯାବାନହଂ ସଥା-ଭାବେ । ସନ୍ଦର୍ଭଗୁଣକର୍ମକଃ ।
ତତୈବ ତତ୍ତ୍ଵବିଜ୍ଞାନମସ୍ତ ତେ ମନୁଗ୍ରହାଂ ॥ ୧୦୯ ॥

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

SYNONYMS

yāvān—as I am in My eternal form; *ahaṁ*—I; *yathā*—in whichever manner; *bhāvah*—transcendental existence; *yat*—whatever; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakah*—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

This is a quotation from Śrīmad-Bhāgavatam (2.9.32). For an explanation see Ādi-līlā, Chapter One, texts 51-52.

TEXT 110

স্থষ্টির পূর্বে ষড়শৰ্যপূর্ণ আমি ত' হইয়ে ।
 ‘প্ৰপঞ্চ’, ‘প্ৰকৃতি’, ‘পুৰুষ’ আগাতেই লয়ে ॥১১০॥

sṛṣṭira pūrve ṣaḍ-aśvarya-pūrṇa āmi ta' ha-iye
 'prapañca', 'prakṛti', 'puruṣa' āmātei laye

SYNONYMS

sṛṣṭira pūrve—before the creation of this cosmic manifestation; *ṣaṭ-aśvarya-pūrṇa*—full of six opulences; *āmi*—I; *ta' ha-iye*—indeed existed; *prapañca*—the total material energy; *prakṛti*—material nature; *puruṣa*—the living entities; *āmātei laye*—were all existing in Me.

TRANSLATION

“‘Before the creation of the cosmic manifestation,’ the Lord said, ‘I existed, and the total material energy, material nature and the living entities all existed in Me.

TEXT 111

স্থষ্টি করি' তাৱ মধ্যে আমি প্ৰবেশিয়ে ।
 প্ৰপঞ্চ যে দেখ সব, সেহ আমি হইয়ে ॥ ১১১ ॥

sṛṣṭi kari' tāra madhye āmi praveśiye
prapañca ye dekha saba, seha āmi ha-iye

SYNONYMS

sṛṣṭi kari'—after creating; *tāra madhye*—within the creation; *āmi praveśiye*—I enter as Lord Viṣṇu; *prapañca*—the cosmic manifestation; *ye*—whatever; *dekha*—you see; *saba*—all; *seha*—that; *āmi ha-iye*—I am.

TRANSLATION

“ ‘After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

TEXT 112

অনয়ে অবশিষ্ট আমি ‘পূর্ণ’ হইয়ে ।
প্রাকৃত প্রপঞ্চ পায় আমাতেই লয়ে ॥ ১১২ ॥

*pralaye avaśiṣṭa āmi 'pūrṇa' ha-ye
prākṛta prapañca pāya āmātei laye*

SYNONYMS

pralaye—at the time of annihilation; *avaśiṣṭa*—what remains; *āmi*—I; *pūrṇa*—full; *ha-ye*—am; *prākṛta prapañca*—the material cosmic manifestation; *pāya*—obtains; *āmātei*—in Me; *laye*—dissolution.

TRANSLATION

“ ‘When the whole universe dissolves, I remain full in Myself, and everything that is manifested is again preserved in Me.

TEXT 113

অহমেবাসমেবাগ্রে নান্যদ্যৎ সদসংপরমঃ ।
পশ্চাদহং যদেতক্ষ যোহবশিষ্যেত সোহস্যাহম্ ॥ ১১৩ ॥

*aham evāsam evāgre
nānyad yat sad-asat-param
paścād aham yad etac ca
yo 'vaśiyeta so 'smi 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*—after; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yah*—who; *avaśiyeta*—remains; *sah*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

TRANSLATION

“Prior to the cosmic manifestation, 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

This is a quotation from Śrimad-Bhāgavatam (2.9.33). It is the first verse of the catuh-śloki. For an explanation see Ādi-līlā, Chapter One, text 53.

TEXT 114

“অহমেব”-শ্লোকে ‘অহম’— তিনবার।
পূর্ণশ্রেষ্ঠ শ্রীবিগ্রহ-স্থিতির নির্ধাৰণ ॥ ১১৪ ॥

*“aham eva”—śloke ‘aham’—tina-bāra
pūrṇaiśvarya śrī-vigraha-sthitira nirdhāra*

SYNOMYMS

aham eva—I only; *śloke*—in this verse; *aham*—the word *aham*; *tina-bāra*—three times; *pūrṇa-aiśvarya*—full of all opulences; *śrī-vigraha*—of the transcendental form of the Lord; *sthitira*—of the existence; *nirdhāra*—confirmation.

TRANSLATION

“In the verse beginning “aham eva,” the word “aham” is expressed three times. In the beginning there are the words “aham eva.” In the second line there are the words “paścād aham.” At the end are the words “so ‘smi aham.” This “aham” indicates the Supreme Personality. By the repetition of “aham,” the transcendental personality who is complete with six opulences is confirmed.

TEXT 115

যে ‘বিগ্রহ’ নাহি মানে, ‘নিরাকার’ মানে।
তারে তিৱক্ষিৱাবেৰ কৱিলা নিৰ্ধাৰণে ॥ ১১৫ ॥

*ye ‘vigraha’ nāhi māne, ‘nirākāra’ māne
tāre tiraskaribāre karilā nirdhāraṇe*

SYNOMYMS

ye—one who; *vigraha*—that Personality of Godhead; *nāhi māne*—does not accept; *nirākāra māne*—considers impersonal; *tāre*—him; *tiraskaribāre*—just to chastise; *karilā*—has done; *nirdhāraṇe*—ascertainment.

TRANSLATION

“Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word “aham” is mentioned three times. To stress something important, one repeats it three times.

TEXT 116

এই সব শব্দে হয়—‘জ্ঞান’-‘বিজ্ঞান’-বিবেক ।
মায়া-কার্য, মায়া হৈতে আমি—ব্যতিরেক ॥ ১১৬ ॥

*ei saba śabde haya—‘jñāna’-‘vijñāna’-viveka
māyā-kārya, māyā haite āmi—vyatireka*

SYNOMYMS

ei saba—all these; *śabde*—in the words; *haya*—there is; *jñāna*—of real spiritual knowledge; *vijñāna*—of the practical application of the knowledge; *viveka*—consideration; *māyā-kārya*—the activities of the external energy; *māyā haite*—from the activities of the material energy; *āmi*—I; *vyatireka*—distinct.

TRANSLATION

“Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

TEXT 117

যৈছে সূর্যের স্থানে ভাসয়ে ‘আভাস’ ।
সূর্য বিনা স্বতন্ত্র তার না হয় প্রকাশ ॥ ১১৭ ॥

*yaiche sūryera sthāne bhāsaye ‘ābhāsa’
sūrya vinā svatantra tāra nā haya prakāśa*

SYNOMYMS

yaiche—just as; *sūryera*—of the sun; *sthāne*—in place; *bhāsaye*—appears; *ābhāsa*—the illumination; *sūrya vinā*—without the sun; *svatantra*—independently; *tāra*—of that; *nā haya*—is not; *prakāśa*—manifestation.

TRANSLATION

“Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

TEXT 118

ମାୟାତୀତ ହେଲେ ହୁଯ ଆମାର ‘ଅନୁଭବ’ ।
ଏହି ‘ସମ୍ବନ୍ଧ’-ତତ୍ତ୍ଵ କହିଲୁଁ, ଶୁଣ ଆର ସବ ॥ ୧୧୮ ॥

*māyā-atīta haile haya āmāra 'anubhava'
ei 'sambandha'-tattva kahiluṇi, śuna āra saba*

SYNONYMS

māyā-atīta haile—when one becomes transcendently situated above this external energy; *haya*—there is; *āmāra anubhava*—perception of Me; *ei sambandha-tattva kahiluṇi*—this has been explained as the principle of a relationship with Me; *śuna*—please hear; *āra saba*—all the rest.

TRANSLATION

“‘When one is transcendently situated, he can perceive Me. This perception is the basis of one’s relationship with the Supreme Lord. Now let Me further explain this subject matter.

PURPORT

Real spiritual knowledge has to be received from revealed scriptures. After this knowledge is attained, one can begin to perceive his actual spiritual life. Any knowledge achieved by speculation is imperfect. One must receive knowledge from the *paramparā* system and from the *guru*, otherwise one will be bewildered, and will ultimately become an impersonalist. When one very scrutinizingly deliberates, he can realize the personal feature of the Absolute Truth. The Supreme Personality of Godhead is always transcendental to this material creation. *Nārāyaṇaḥ paro vyaktāt*: *Nārāyaṇa*, the Supreme Personality of Godhead, is always transcendental. He is not a creation of this material world. Without realizing spiritual knowledge, one cannot understand that the transcendental form of the Lord is always beyond the creative energy. The example of the sun and sunshine is given. The sunshine is not the sun, but still the sunshine is not separate from the sun. The philosophy of *acintya-bhedābheda-tattva* (simultaneously one and different) cannot be understood by one who is fully under the influence of the external energy. Consequently a person under the influence of the material energy cannot understand the nature and form of the Personality of the Absolute Truth.

TEXT 119

ଥାତେହର୍ଥଃ ସଂ ପ୍ରତୀଘେତ ନ ପ୍ରତୀଘେତ ଚାଞ୍ଚନି ।
ତଥିଷ୍ଟାଦାଅନେ ମାଗ୍ରାଂ ସଥାଭାମେ । ସଥା ତମଃ ॥ ୧୧୯ ॥

।ते 'रथम् यत् प्रतियेता
न प्रतियेता कात्मणि
तद् विद्याद् ात्मानो मायाम्
यथाभासो यथा तामः॥

SYNOMYS

।ते—without; artham—value; yat—that which; pratiyeta—appears to be; na—not; pratiyeta—appears to be; ca—certainly; ātmanī—in relation to Me; tat—that; vidyāt—you must know; ātmanah—My; māyām—illusory energy; yathā—just as; abhāsah—the reflection; yathā—just as; tamah—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

This is a quotation from Śrīmad-Bhāgavatam (2.9.34). It is the second verse of the catuh-śloki. For an explanation of this verse, see Ādi-lilā, Chapter One, text 54.

TEXT 120

‘अभिधेय’ साधनभक्तिरु शुनह बिचार ।
सर्व-जन-देश-काल-दशाते व्याप्ति यार ॥ १२० ॥

'abhidheya' sādhana-bhaktira śunaha vicāra
sarva-jana-deśa-kāla-daśāte vyāpti yāra

SYNOMYS

abhidheya—the means to obtain an end; sādhana-bhaktira—of the process of executing devotional service; śunaha vicāra—please hear the procedure; sarva—all; jana—people; deśa—countries; kāla—times; daśāte—and in circumstances; vyāpti yāra—which is all-pervasive.

TRANSLATION

“Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.

PURPORT

The cult of *bhāgavata-dharma* can be spread in all circumstances, among all people and in all countries. Many envious people accuse this Kṛṣṇa consciousness movement of spoiling the rigidity of so-called Hinduism. That is not actually the fact. Śrī Caitanya Mahāprabhu confirms that devotional service to the Lord—the cult of *bhāgavata-dharma*, which is now being spread as the Hare Kṛṣṇa movement—can be spread in every country, for every person, in any condition of life, and in all circumstances. *Bhāgavata-dharma* does not restrict pure devotees to the Hindu community. A pure devotee is above a *brāhmaṇa*; therefore it is not incompatible to offer the sacred thread to devotees in Europe, America, Australia, Japan, Canada, and so on. Sometimes these pure devotees, who have been accepted by Śrī Caitanya Mahāprabhu, are not allowed to enter certain temples in India. Some high-caste *brāhmaṇas* and *gosvāmīs* refuse to take *prasāda* in the temples of the International Society for Krishna Consciousness. Actually this is against the instruction of Śrī Caitanya Mahāprabhu. Devotees can come from any country, and they can belong to any creed or race. On the strength of this verse, those who are actually devotees and followers of Śrī Caitanya Mahāprabhu must accept devotees from all parts of the world as pure Vaiṣṇavas. They should be accepted not artificially but factually. One should see how they are advanced in Kṛṣṇa consciousness and how they are conducting Deity worship, *sāṅkirtana* and *Rathayātrā*. Considering all these points, an envious person should refrain from malicious atrocities.

TEXT 121

‘ধর্মাদি’ বিষয়ে যৈছে এ ‘চারি’ বিচার।
সাধন-ভক্তি—এই চারি বিচারের পার ॥ ১২১ ॥

*'dharmādī' viṣaye yaiche e 'cāri' vicāra
sādhana-bhakti—ei cāri vicārera pāra*

SYNOMYS

dharma-ādi—of religious activities and so on; *viṣaye*—in the subject matter; *yaiche*—just as; *e cāri* *vicāra*—there is a consideration of four principles, namely the person, country, time and atmosphere; *sādhana-bhakti*—of devotional service; *ei*—these; *cāri*—four; *vicārera*—to the considerations; *pāra*—transcendental.

TRANSLATION

“As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service,

however, there are no such considerations. Devotional service is transcendental to all considerations.

PURPORT

When we are on the material platform, there are different types of religions—Hinduism, Christianity, Mohammedanism, Buddhism, and so on. These are instituted for a particular time, a particular country or a particular person. Consequently there are differences. Christian principles are different from Hindu principles, and Hindu principles are different from Mohammedan and Buddhist principles. These may be considered on the material platform, but when we come to the platform of transcendental devotional service, there are no such considerations. The transcendental service of the Lord (*sādhana-bhakti*) is above these principles. The world is anxious for religious unity, and that common platform can be achieved in transcendental devotional service. This is the verdict of Śrī Caitanya Mahāprabhu. When one becomes a Vaiṣṇava, he becomes transcendental to all these limited considerations. This is also confirmed in *Bhagavad-gītā* (14.26):

*māṁ ca yo ‘vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatityaitān
brahma-bhūyāya kalpate*

“One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.”

The devotional activities of the Kṛṣṇa consciousness movement are completely transcendental to material considerations. As far as different faiths are concerned, religions may be of different types, but on the spiritual platform, everyone has an equal right to execute devotional service. That is the platform of oneness and the basis for a classless society. In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense gratification and ultimately liberation. These are the four divisions of regulated life, but they are subjected to the material platform. On the spiritual platform, the four principles are *jñāna*, *vijñāna*, *tad-ariṇa* and *tad-rahasya*. Rules, regulations and restrictions are on the material platform, but on the spiritual platform one has to be equipped with transcendental knowledge, which is above the principles of religious rituals. Mundane religious activity is known as *smārtava-viddhi*, but transcendental devotional service is called *gosvāmi-viddhi*. Unfortunately many so-called *gosvāmis* are on the platform of *smārtava-viddhi*, yet they try to pass as *gosvāmi-viddhi*, and thus the people are cheated. *Gosvāmi-viddhi* is strictly explained in Sanātana Gosvāmī’s *Hari-bhakti-vilāsa*, wherein it is stated:

*yathā kāñcanatāṁ yāti
kāṁsyarāṁ rasa-vidhānataḥ
tathā dīskā-vidhānena
dvijatvarāṁ jāyate nṛṇām*

The conclusion is that devotional service is open for everyone, regardless of caste, creed, time and country. This Kṛṣṇa consciousness movement is functioning according to this principle.

TEXT 122

**সর্ব-দেশ-কাল-দশায় জনের কর্তব্য ।
গুরু-পাশে সেই ভক্তি প্রষ্টব্য, শ্রোতব্য ॥ ১২২ ॥**

*sarva-deśa-kāla-daśāya janera kartavya
guru-pāše sei bhakti praṣṭavya, śrotavya*

SYNONYMS

sarva—all; deśa—countries; kāla—times; daśāya—and in circumstances; janera—of every man; kartavya—the duty; guru-pāše—in the care of a spiritual master; sei—that; bhakti—devotional service; praṣṭavya—to be inquired; śrotavya—and to be heard.

TRANSLATION

“It is therefore the duty of every man—in every country, in every circumstance and at all times—to approach the bona fide spiritual master, question him about devotional service and listen to him explain the process.

TEXT 123

**এতাবদেব জিজ্ঞাসঃ তত্ত্বজিজ্ঞাসনাগ্রনঃ ।
অম্বয়-ব্যতিরেকাভ্যাং যৎ স্মাৎ সর্বত্র সর্বদা ॥ ১২৩ ॥**

*etāvad eva *jijñāsyarāṁ*
tattva-jijñāsunātmanāḥ
anvaya-vyatirekābhyaṁ
*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; *ātmanāḥ*—of the self; *anvaya*—*

directly; *vyatirekābh्याम्*—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 about the all-pervading truth.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (2.9.36). It is the fourth verse of the *catuh-śloki*. For an explanation see *Ādi-lilā*, Chapter One, text 56.

TEXT 124

ଆମାତେ ଯେ ‘ଶ୍ରୀଭି’, ମେଇ ‘ପ୍ରେମ’—‘ପ୍ରୋଜନ’ ।
କାର୍ଯ୍ୟଦ୍ୱାରେ କହି ତାର ‘ସ୍ଵରୂପ’-ଲକ୍ଷଣ ॥ ୧୨୪ ॥

*āmāte ye 'prīti', sei 'prema'—'prayojana'
kārya-dvāre kahi tāra 'svarūpa'-lakṣaṇa*

SYNOMYS

āmāte—unto Me; *ye*—whatever; *prīti*—affection; *sei*—that; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *kārya-dvāre*—by practical example; *kahi*—let Me inform; *tāra*—its; *svarūpa-lakṣaṇa*—natural characteristics.

TRANSLATION

“Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by practical example the natural characteristics of such love.”

TEXT 125

ପଞ୍ଚଭୂତ ଯୈଛେ ଭୂତେ ଭିତରେ-ବାହିରେ ।
ଭକ୍ତଗଣେ ସ୍ଫୁରି ଆମି ବାହିରେ-ଅନ୍ତରେ ॥ ୧୨୫ ॥

*pañca-bhūta yaiche bhūterā bhitare-bāhire
bhakta-gaṇe sphuri āmi bāhire-antare*

SYNOMYS

pañca-bhūta—the five material elements; *yaiche*—just as; *bhūterā*—of the living entities; *bhitare*—inside; *bāhire*—and outside; *bhakta-gaṇe*—unto the devotees; *sphuri*—becoming manifest; *āmi*—I; *bāhire-antare*—externally and internally.

TRANSLATION

“‘The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

PURPORT

The pure devotee knows that he is a servant of Kṛṣṇa eternally. He knows that everything can be used in the service of the Lord.

TEXT 126

যথা মহান্তি ভূতানি ভূতেশুক্ষাবচেষ্টু ।
প্রবিষ্টান্তপ্রবিষ্টানি তথা তেষু ন তেষহম্ ॥ ১২৬ ॥

*yathā mahānti bhūtāni
bhūteśuccāvaceṣu anu
pravīṣṭāny apravīṣṭāni
tathā teṣu na teṣv aham*

SYNOMYMS

yathā—as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu*—in the living entities; *ucca-avaceṣu*—both gigantic and minute; *anu*—after; *pravīṣṭāni*—situated internally; *apravīṣṭāni*—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

This is a quotation from Śrīmad-Bhāgavatam (2.9.35). It is also the third verse of the *catuh-śloki*. For an explanation see Ādi-līlā, Chapter One, text 55.

TEXT 127

ভক্ত আমা প্রেমে বাঞ্ছিয়াছে হৃদয়-ভিতরে ।
যাহাঁ লেত্র পড়ে তাহাঁ দেখয়ে আমারে ॥ ১২৭ ॥

*bhakta āmā preme bāndhiyāche hṛdaya-bhitare
yāhān netra paḍe tāhān dekhaye āmāre*

SYNONYMS

bhakta—a devotee; *āmā*—Me; *preme*—by love; *bāndiyāche*—has bound; *hṛdaya-bhitare*—within his heart; *yāhāṁ*—wherever; *netra*—the eyes; *paḍe*—fall; *tāhāṁ*—there; *dekhaye*—he sees; *āmāre*—Me.

TRANSLATION

“‘A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

TEXT 128

বিস্তৃতি হৃদয়ং ন যস্ত সাক্ষা-
দরিববশা ভিহিতোহপাঘৌঘনাশঃ ।
প্রণয়রসনয়া ধৃতাজ্ঞু পদ্মঃ
স ভবতি ভাগবতপ্রধান উক্তঃ ॥ ১২৮ ॥

visṛjati hṛdayam na yasya sākṣād
dharir avaśābhīhito 'py aghaughā-nāśah
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktah

SYNONYMS

visṛjati—gives up; *hṛdayam*—the heart; *na*—not; *yasya*—whose; *sākṣāt*—directly; *hariḥ*—the Supreme Personality of Godhead; *avaśā-abhīhitah*—who is automatically glorified; *api*—although; *aghaughā-nāśah*—who annihilates all kinds of inauspicious offenses for a devotee; *praṇaya-rasanayā*—with the rope of love; *dhṛtā-āṅghri-padmaḥ*—whose lotus feet are bound; *sah*—such a devotee; *bhavati*—is; *bhāgavata-pradhānah*—the most elevated devotee; *uktah*—is said.

TRANSLATION

“‘Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees’ hearts. Such devotees should be accepted as most elevated.

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (11.2.55).

TEXT 129

সর্বভূতেষ্য যঃ পশ্চেষ্টগবস্তুণ্মাঞ্চনঃ।
ভূতানি ভগবত্যাঞ্চেষ ভাগবতেন্তমঃ ॥ ১২৯ ॥

*sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanah
bhūtāni bhagavaty ātmāny
eṣa bhāgavatottamah*

SYNOMYS

sarva-bhūteṣu—in all objects (in matter, spirit, or combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the capacity to be engaged in the service of the Lord; *ātmanah*—of the Supreme Spirit Soul, or the transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmāni*—the basic principle of all existence; *eṣāḥ*—this; *bhāgavata-uttamah*—a person advanced in devotional service.

TRANSLATION

“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

TEXT 130

গাযন্ত উচ্চেরমুম্বে সংহতাঃ।
বিচকুঞ্চন্তক বদ্বনাদনম্।
পপ্রচুরাকাৰ বদন্তুৱং বহি-
ভূতেষ্য সম্ভ পুৰুষং বনম্পত্তীন্ ॥ ১৩০ ॥

*gāyantauccair amum eva sarīhatāḥ
vicikyur unmattakavad vanād vanam
papracchur ākāśavad antarāṁ bahir
bhūteṣu santarāṁ puruṣarāṁ vanaspatin*

SYNONYMS

gāyantah—continuously singing; *uccaiḥ*—very loudly; *amum*—that one (Lord Śrī Kṛṣṇa); *eva*—certainly; *sam̄hatāḥ*—being assembled together; *vicikyuh*—searched; *unmattaka-vat*—like those who have become mad; *vanāt*—from one forest; *vanam*—to another forest; *papracchuḥ*—asked about; *ākāśa-vat*—like the sky; *antaram*—within; *bahiḥ*—outside; *bhūteṣu*—in all living entities; *santam*—existing; *puruṣam*—the Supreme Person; *vanaspatin*—all the trees and plants.

TRANSLATION

“All the gopis assembled to chant the transcendental qualities of Kṛṣṇa very loudly, and they began to wander from one forest to another like mad-women. They began to inquire about the Lord, who is situated in all living entities internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.30.4). The gopis almost went mad due to Kṛṣṇa's suddenly leaving the *rāsa* dance. Because the gopis were fully absorbed in thoughts of Kṛṣṇa, they were imitating His different postures and pastimes. They became very saddened because of His absence, and this incident is explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 131

অতএব ভাগবতে এই ‘তিন’ কয় ।
সম্বন্ধ-অভিধেয়-প্রযোজন-ময় ॥ ১৩১ ॥

ataeva bhāgavate ei ‘tina’ kaya
sambandha-abhidheya-prayojana-maya

SYNONYMS

ataeva—therefore; *bhāgavate*—in *Śrimad-Bhāgavatam*; *ei tina*—these three principles; *kaya*—are explained; *sambandha-abhidheya-prayojana-maya*—first one's relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “One's relationship with the Lord, activities and devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of *Śrimad-Bhāgavatam*.

TEXT 132

বদ্বিতি তত্ত্ববিদস্তত্ত্বং যজ্ঞানমন্দয়ম্ ।
অঙ্গেতি পরমায়েতি ভগবান্নিতি শব্দ্যতে ॥ ১৩২ ॥

*vadanti tat tattva-vidas
tattvam̄ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate*

SYNOMYMS

vadanti—they say; *tat*—that; *tattva-vidah*—those who know the Absolute Truth; *tattvam*—the ultimate goal; *yat*—which; *jñānam advayam*—identical knowledge; *brahma iti*—as the impersonal Brahman; *paramātmā iti*—as the Supersoul; *bhagavān iti*—as the Supreme Personality of Godhead; *śabdyate*—it is described.

TRANSLATION

“The Absolute Truth is known by the self-realized souls as a unified identity known by different names—impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead.”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11).

TEXT 133

ভগবানেক আসেদমগ আআয়নাঃ বিভুঃ ।
আয়েছচাহুগতাবায়া অনানামত্যপলক্ষণঃ ॥ ১৩৩ ॥

*bhagavān eka āśedam
agra ātmātmanāṁ vibhuḥ
ātmecchānugatāv ātmā
anānāmaty-upalakṣaṇah*

SYNOMYMS

bhagavān—the Supreme Personality of Godhead; *ekaḥ*—only; *āśa*—was; *idam*—this universe; *agra*—before (before the creation of this cosmic manifestation); *ātmā*—the living force; *ātmanām*—of all the living entities; *vibhuḥ*—the Supreme Lord; *ātma*—of the Supreme; *icchā*—the will; *anugatau*—according to;

ātmā—the Supersoul; *anānāmati-upalakṣaṇah*—who is not realized by persons having many angles of vision.

TRANSLATION

“‘Before the cosmic manifestation was created, the creative propensity was merged in His person. At that time all potencies and manifestations were preserved in the personality of the Supreme Lord. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with His spiritual potency in the spiritual world, wherein various Vaikuṇṭha planets are manifest.’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (3.5.23).

TEXT 134

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্ত ভগবান् স্বযম্ ।
ইন্দ্রারি-ব্যাকুলং লোকং মৃদয়স্তি যুগে যুগে ॥ ১৩৪ ॥

ete cāṁśa-kalāḥ purīṣah
kr̥ṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛdayanti yuge yuge

SYNOMYS

ete—these; *ca*—and; *arīṣa*—plenary portions; *kalāḥ*—parts of plenary portions; *purīṣah*—of the *purusa-avatāras*; *kr̥ṣṇah*—Lord Kṛṣṇa; *tu*—but; *bha-*
gavān—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the
enemies of Lord Indra; *vyākulaṁ*—full of; *lokam*—the world; *mṛdayanti*—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 is a quotation from *Śrimad-Bhāgavatam* (1.3.28). For an explanation, see *Ādi-lilā*, Chapter Two, text 67.

TEXT 135

ଏହିତ' 'ସଂବନ୍ଧ', ଶୁଣ 'ଅଭିଧେୟ' ଭକ୍ତି ।
ଭାଗବତେ ପ୍ରତି-ଶ୍ଲୋକେ ବ୍ୟାପେ ଯାର ସ୍ଥିତି ॥ ୧୩୫ ॥

eita' 'sambandha', śuna 'abhidheya' bhakti
bhāgavate prati-śloke vyāpe yāra sthiti

SYNONYMS

eita'—this; sambandha—relationship; śuna—please hear; abhidheya—the function; bhakti—known as devotional service; bhāgavate—in Śrimad-Bhāgavatam; prati-śloke—in each and every verse; vyāpe—pervades; yāra—of which; sthiti—the situation.

TRANSLATION

"This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Śrimad-Bhāgavatam.

TEXT 136

ଭକ୍ତ୍ୟାହମେକୟ । ଗ୍ରାହ : ଅକ୍ଷୟାଙ୍ଗା ପ୍ରିୟ : ମତାମ୍ ।
ଭକ୍ତି : ପୁନାତି ମରିଷ୍ଠ । ଖପାକାନପି ମଞ୍ଚବାହ ॥ ୧୩୬ ॥

bhaktyāham ekayā grāhyāḥ
śraddhayātmā priyah satām
bhaktih punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

bhaktyā—by devotional service; aham—I, the Supreme Personality of Godhead; ekayā—unflinching; grāhyāḥ—obtainable; śraddhayā—by faith; ātmā—the most dear; priyah—to be served; satām—by the devotees; bhaktih—the devotional service; punāti—purifies; mat-niṣṭhā—fixed only on Me; śva-pākān—the lowest grade of human beings, who are accustomed to eating dogs; api—certainly; sambhavāt—from all faults due to birth and so on.

TRANSLATION

"'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which

gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from Śrimad-Bhāgavatam (11.14.21).

TEXT 137

न साधयति मां योगो न सांख्यं धर्म उद्धव ।
न साध्यायस्तपस्यागो यथा भक्तिर्मौर्जिता ॥ १३७ ॥

*na sādhayati māṁ yogo
na sāñkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjita*

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāñkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyah*—study of the Vedas; *tapah*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa*, or charity; *yathā*—as much as; *bhaktih*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

"'The Supreme Personality of Godhead, Kṛṣṇa, said: "My dear Uddhava, neither through *aṣṭāṅga-yoga* [the mystic yoga system to control the senses], nor through impersonalism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of *sannyāsa*, can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."'

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.14.20). For an explanation see Ādi-lilā, Chapter Seventeen, text 76.

TEXT 138

भयं द्वितीयाभिनिबेशतः आ-
दीशादपेतस्तु विपर्ययोहस्तिः ।

তন্মায়যাতো বুধ আভজেতং
ভৈরোকয়েশং গুরদেবতাঞ্চ ॥ ১৩৮ ॥

*bhayarīn dvitiyābhiniveśataḥ syād
iśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam
bhaktyaikayeśān guru-devatātmā*

SYNOMYMS

bhayam—fear; *dvitiya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *iśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayah*—reversal of position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna*; *īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—worshipable Lord; *ātmā*—Supersoul.

TRANSLATION

“When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called *viparyayo 'smṛtiḥ*. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (11.2.37).

TEXT 139

এবে শুন, প্রেম, যেই—মূল ‘প্রয়োজন’।
পুলকাঞ্জ-নৃত্য-গীত— যাহার লক্ষণ ॥ ১৩৯ ॥

*ebe śuna, prema, yei—mūla ‘prayojana’
pulakāśru-nṛtya-gīta— yāhāra lakṣaṇa*

SYNONYMS

ebe śuna—now hear; *prema*—love of Godhead; *yei*—which; *mūla prayojana*—the chief objective; *pulaka-aśru-nṛtya-gita*—trembling of the body, tears in the eyes, dancing and chanting; *yāhāra lakṣaṇa*—the symptoms of which.

TRANSLATION

“Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

TEXT 140

आरन्तः आरयश्च मिथोघोषहरः हरिम् ।
उत्त्वा॑ संजातया॒ उक्त्या॑ विभृत्युपलकां॒ तमू॑ ॥ १४० ॥

*smarantah smārayaś ca
mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā
bibhrati utpulakāṁ tanum*

SYNONYMS

smarantah—remembering; *smārayaḥ*—and reminding; *mithaḥ*—one another; *aghaughā-haram*—who takes away everything inauspicious from the devotee; *harim*—the Supreme Personality of Godhead; *bhaktyā*—by devotion; *sañjātayā*—awakened; *bhaktyā*—by devotion; *bibhrati*—possess; *utpulakām*—agitated by ecstasy; *tanum*—body.

TRANSLATION

“‘Pure devotees develop a spiritual body and symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.3.31).

TEXT 141

এবংতত: স্বপ্রিয়নামকীর্ত্যাৱ
জাতাহুরাগো ক্ষতচিন্ত উচ্ছেষ্ট: ।

হস্যত্যথো রোদিতি রৌতি গায়-
ত্যামাদবন্ধুত্যাতি লোকবাহঃ ॥ ১৪১ ॥

*evarīn-vrataḥ sva-priya-nāma-kirtyā
jātānurāgo druta-citta uccaiḥ
hastay atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyah*

SYNOMYS

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva—own*; *priya*—very dear; *nāma*—holy name; *kirtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittah*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyah*—without caring for outsiders.

TRANSLATION

“‘When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.2.40).

TEXT 142

অতএব ভাগবত—সূত্রের ‘অর্থ’-রূপ ।
নিজ-কৃত সূত্রের নিজ-‘ভাষ্য’-স্বরূপ ॥ ১৪২ ॥

*ataeva bhāgavata—sūtrera ‘artha’-rūpa
nija-kṛta sūtrera nija-‘bhāṣya’-svarūpa*

SYNOMYS

ataeva—therefore; *bhāgavata*—Śrimad-Bhāgavatam; *sūtrera*—of the *Brahma-sūtra*; *artha*—of the meaning; *rūpa*—the form; *nija-kṛta*—made by himself; *sūtrera*—of the *Vedānta-sūtra*; *nija-bhāṣya*—of his own commentary; *svarūpa*—the original form.

TRANSLATION

“Śrimad-Bhāgavatam gives the actual meaning of the Vedānta-sūtra. The author of the Vedānta-sūtra is Vyāsadeva, and he himself has explained those codes in the form of Śrimad-Bhāgavatam.

TEXTS 143-144

অর্থেইয়ং অক্ষস্ত্রাণাং ভারতাৰ্থবিনিৰ্ণয়ঃ ।
 গায়ত্ৰীভাষ্যক্রপোহসো বেদাৰ্থপৰিবৃংহিতঃ ॥ ১৪৩ ॥
 পুৱাণানাং সামৰণঃ সাক্ষাদ্বগবতোধিতঃ ।
 দ্বাদশস্ফুল্যক্তোহয়ং শতবিচ্ছেদ-মংযুতঃ ।
 গ্রন্থোহষ্টাদশসাহস্রঃ শ্রীমঙ্গবতাভিধঃ ॥ ১৪৪ ॥

artha 'yam brahma-sūtrāṇāṁ
 bhāratārtha-vinirṇayaḥ
 gāyatri-bhāṣya-rūpo 'sau
 vedārtha-paribṛihitah

purāṇānāṁ sāma-rūpaḥ
 sākṣād-bhagavatoditah
 dvādaśa-skandha-yukto 'yam
 śata-viccheda-saṁyutah
 grantho 'ṣṭādaśa-sāhasraḥ
 śrimad-bhāgavatābhidhah

SYNOMYS

arthah ayam—this is the meaning; *brahma-sūtrāṇām*—of the codes of Vedānta-sūtra; *bhārata-artha-vinirṇayaḥ*—the ascertainment of the *Mahābhārata*; *gāyatri-bhāṣya-rūpaḥ*—the purport of Brahma-gāyatrī, the mother of the Vedic literatures; *asau*—that; *veda-artha-paribṛihitah*—expanded by the meanings of all the *Vedas*; *purāṇānām*—of the *Purāṇas*; *sāma-rūpaḥ*—the best (like the *Sāma* among the *Vedas*); *sākṣāt*—directly; *bhagavatā uditah*—spoken by Vyāsadeva, an incarnation of the Supreme Personality of Godhead; *dvādaśa-skandha-yuktah*—having twelve cantos; *ayam*—this; *śata-viccheda-saṁyutah*—having 355 chapters; *granthah*—this great literature; *aṣṭādaśa-sāhasraḥ*—having 18,000 verses; *śrimad-bhāgavata-abhidhah*—named *Śrimad-Bhāgavatam*.

TRANSLATION

“The meaning of the Vedānta-sūtra is present in Śrimad-Bhāgavatam. The full purport of the *Mahābhārata* is also there. The commentary of the Brahma-

gāyatrī is also there and fully expanded with all Vedic knowledge. Śrimad-Bhāgavatam is the supreme Purāṇa, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyāsadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.'

PURPORT

This is a quotation from the *Garuda Purāṇa*.

TEXT 145

সর্ব-বেদেতিহাসানাং সারং সারং সমুদ্ধৃতম् ॥ ১৪৫ ॥

*sarva-vedetihāsānāṁ
sāraṁ sāraṁ samuddhṛtam*

SYNOMYS

sarva-veda—of all Vedic literature; *itiḥāsānām*—of historical literature; *sāram*—the essence of the essence; *samuddhṛtam*—is collected (in *Śrimad-Bhāgavatam*).

TRANSLATION

"'The essence of all Vedic literature and all histories has been collected in this *Śrimad-Bhāgavatam*.'

PURPORT

Śrimad-Bhāgavatam was collected by the incarnation of God, Vyāsadeva, and it was later taught to his son, Śukadeva Gosvāmī. This is a quotation from *Śrimad-Bhāgavatam* (1.3.42).

TEXT 146

সর্ববেদান্তসারং হি শ্রীগন্ডাগবতমিষ্যতে ।
তদ্রসামৃতত্ত্঵প্রস্তা নান্তর আদ্রতিঃ কচিঃ ॥ ১৪৬ ॥

*sarva-vedānta-sāraṁ hi
śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya
nānyatra syād ratīḥ kvacit*

SYNOMYS

sarva-vedānta-sāraṁ—the best part of all the Vedānta; *hi*—certainly; *śrīmad-bhāgavatam*—the great literature about Bhagavān; *iṣyate*—is accepted; *tat-rasa-*

amṛta—by the transcendental mellow derived from that great literature; *trptasya*—of one who is satisfied; *na*—never; *anyatra*—anywhere else; *syāt*—is; *ratiḥ*—attraction; *kvacit*—at any time.

TRANSLATION

“‘Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad-Bhāgavatam is never attracted to any other literature.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.13.15).

TEXT 147

গায়ত্রীর অর্থে এই গ্রন্থ-আরম্ভন ।

“সত্যঃ পরং”— সম্বন্ধ, “ধীমহি”— সাধন-প্রয়োজন ॥১৪৭

gāyatrīra arthe ei grantha-ārambhana
“satyam param”—sambandha, “dhimahi”—sādhana-prayojana

SYNONYMS

gāyatrīra arthe—with the meaning of Brahma-gāyatrī; ei—this; grantha—of the great literature; ārambhana—the beginning; satyam param—the supreme Absolute Truth; sambandha—shows a relationship; dhimahi—we meditate (the end of the Gāyatrī mantra); sādhana-prayojana—the execution of service and the achievement of the ultimate goal.

TRANSLATION

“In the beginning of Śrīmad-Bhāgavatam there is an explanation of the Brahma-gāyatrī mantra. ‘The Absolute Truth [satyam param]’ indicates the relationship, and ‘we meditate [dhimahi] on Him’ indicates the execution of devotional service and the ultimate goal of life.

TEXT 148

জন্মাত্মক যতোৎপন্নাদিতরতশ্চার্থেষভিজ্ঞঃ স্বরাট্

তেনে ব্রহ্ম হন্দা য আদিকবয়ে মুহূর্তি যৎ সূরয়ঃ ।

তেজোবারিমৃদ্দাং যথা বিনিময়ো যত্ব ত্রিসর্গোহমৃষা

ধামা ষেন সদা নিরস্তরুহকং সত্যঃ পরং ধীমহি ॥ ১৪৮ ॥

janmādy asya yato 'nvayād itaratas cārtheś abhijñah svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayah

tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakāṁ satyāṁ param dhīmahi

SYNONYMS

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection; *itarataḥ*—indirectly from the lack of material contact; *ca*—also; *artheṣu*—in all affairs; *abhijñāḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayāḥ*—great personalities like Lord Brahmā and other demigods or great *brāhmaṇas*; *tejāḥ-vāri-mṛdāṁ*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargāḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakam*—devoid of all illusion; *satyam*—the truth; *param*—absolute; *dhīmahi*—let us meditate upon.

TRANSLATION

“I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

This is the opening invocation of Śrimad-Bhāgavatam (1.1.1).

TEXT 149

ধর্মঃ প্রোজ্জিতকেতবোহত্ত্ব পরমে। নির্বৎসরাণাং সত্তাঃ
বেদ্যঃ বাস্তবমত্ত বস্তু শিবদঃ তাপত্রয়োন্মুলনম্।
শ্রীমস্তাগবতে মহামুনিকৃতে কিংবাপন্তৈরীশ্বরঃ
সঙ্গে হৃষ্টবৰুধ্যতেহত্ত্ব কৃতিভিঃ শুশ্রবিত্তৎক্ষণাং ॥ ১৪৯ ॥

*dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyāṁ vāstavam atra vastu śivadarāṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair iśvarāḥ
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

SYNOMYS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which there is fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the one hundred percent pure in heart; *satāṁ*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of the threefold miseries; *unmūlanam*—causing uprooting; *śrimat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa*; *mahā-muni*—by the great sage (*Vyāsadeva*); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *iśvarāḥ*—the Supreme Lord; *sadyaḥ*—at once; *hr̥di*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

TRANSLATION

“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of *Bhāgavatam*, he becomes attached to the Supreme Lord.”

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.2). See also *Ādi-lilā*, Chapter One, text 91.

TEXT 150

‘কৃষ্ণভক্তিরসস্বরূপ’ শ্রীভাগবত ।
তাতে বেদশাস্ত্র হৈতে পরম মহৱ ॥ ১৫০ ॥

'kr̥ṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata
tāte veda-śāstra haite parama mahattva

SYNOMYS

kr̥ṣṇa-bhakti—of devotional service to Kṛṣṇa; *rasa*—of the transcendental mellow; *svarūpa*—the very form; *śrī-bhāgavata*—*Śrīmad-Bhāgavatam*; *tāte*—

therefore; *veda-śāstra*—the Vedic literature; *haite*—than; *parama mahattva*—has greater utility and value.

TRANSLATION

“Śrimad-Bhāgavatam gives direct information of the mellow derived from service to Kṛṣṇa. Therefore Śrimad-Bhāgavatam is above all other Vedic literatures.”

TEXT 151

ନିଗମକଳ୍ପତରୋଗଲିତଃ ଫଳঃ
ଶୁକମୁଖାଦମୃତଦ୍ରବସଂୟୁତମ् ।
ପିବତ ଭାଗବତଃ ରମାଲଯ় ।
ମୁହୁରହୋ ରସିକା ଭୁବି ଭାବୁକଃ ॥ ୧୫୧ ॥

*nigama-kalpa-taroh—of the Vedic literature which is like a desire tree;
galitam—completely ripened; phalam—fruit (which has come down without
being distorted); śuka-mukhāt—from the mouth of Śukadeva Gosvāmī; amṛta—
which is like nectar; drava-saṁyutam—mixed with juice; pibata—just drink;
bhāgavatam—Śrimad-Bhāgavatam; rasam ālayam—the reservoir of all mellows;
muhuḥ—constantly; aho—O; rasikāḥ—intelligent and humorous devotees;
bhuvi—in this world; bhāvukāḥ—thoughtful.*

SYNONYMS

nigama-kalpa-taroh—of the Vedic literature which is like a desire tree; *galitam*—completely ripened; *phalam*—fruit (which has come down without being distorted); *śuka-mukhāt*—from the mouth of Śukadeva Gosvāmī; *amṛta*—which is like nectar; *drava-saṁyutam*—mixed with juice; *pibata*—just drink; *bhāgavatam*—Śrimad-Bhāgavatam; *rasam ālayam*—the reservoir of all mellows; *muhuḥ*—constantly; *aho*—O; *rasikāḥ*—intelligent and humorous devotees; *bhuvi*—in this world; *bhāvukāḥ*—thoughtful.

TRANSLATION

“The Śrimad-Bhāgavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Śrimad-Bhāgavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (1.1.3).

TEXT 152

বয়স্ত ন বিত্তপ্রাপ্য উত্তমঃশ্লোকবিক্রমে ।
যচ্ছ্঵ত্তাং রসজ্ঞানাং স্বাদু স্বাদু পদে পদে ॥ ১-২ ॥

vayam tu na vitṛpyāma
uttamaḥśloka-vikrame
yat śṛṇvatāṁ rasa-jñānāṁ
svādu svādu pade pade

SYNONYMS

vayam tu—we of course; na—never; vitṛpyāmaḥ—are satisfied; uttamaḥśloka-vikrame—in the activities and pastimes of the Supreme Personality of Godhead; yat—which; śṛṇvatām—of those hearing; rasa-jñānām—who know the taste of mallows; svādu svādu—more palatable; pade pade—in every step.

TRANSLATION

“We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (1.1.19).

TEXT 153

অতএব ভাগবত করহ বিচার ।
ইহা হৈতে পাবে সূত্র-শ্রতির অর্থ-সার ॥ ১৫৩ ॥

ataeva bhāgavata karaha vicāra
ihā haite pābe sūtra-śrutira artha-sāra

SYNONYMS

ataeva—therefore; bhāgavata—Śrimad-Bhāgavatam; karaha vicāra—try to understand scrutinizingly; ihā haite—from this; pābe—you will get; sūtra-śrutira—of the Vedic philosophy, the Brahma-sūtra; artha-sāra—the actual meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Prakāśananda Sarasvati, “Study Śrimad-Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of Brahma-sūtra.”

TEXT 154

ମିରାତ୍ର କର କୃଷ୍ଣନାମ-ସଂକିର୍ତ୍ତନ ।
ହେଲାୟ ମୁକ୍ତି ପାବେ, ପାବେ ପ୍ରେମଧନ ॥ ୧୫୪ ॥

*nirantara kara kṛṣṇa-nāma-saṅkirtana
helāya mukti pābe, pābe prema-dhana*

SYNOMYS

nirantara kara—constantly perform; *kṛṣṇa-nāma-saṅkirtana*—the chanting of the holy name of Kṛṣṇa; *helāya*—very easily; *mukti pābe*—you will get liberation; *pābe prema-dhana*—you will achieve the highest goal, ecstatic love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Always discuss Śrimad-Bhāgavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that without studying Śrimad-Bhāgavatam, one cannot understand the purport of *Brahma-sūtra* (*Vedānta-sūtra*) or the *Upaniṣads*. If one tries to understand Vedānta philosophy and the *Upaniṣads* without studying Śrimad-Bhāgavatam, he will be bewildered and, construing a different meaning, will gradually become an atheist or an impersonalist.

TEXT 155

ଅକ୍ଷତଃ ପ୍ରସନ୍ନାତ୍ମା ନ ଶୋଚତି ନ କାଞ୍ଚନି ।
ସମଃ ସର୍ଵେୟ ଭୂତେୟ ମନ୍ତ୍ରକ୍ଷିଂ ଲଭତେ ପରାମ ॥ ୧୫୫ ॥

*brahma-bhūtaḥ prasannātmā
na śocati na kāñkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām*

SYNOMYS

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; *prasanna-ātmā*—fully joyful; *na śocati*—he does not lament; *na kāñkṣati*—he does not hanker; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to the living entities; *mat-bhaktim*—My devotional service; *labhate*—achieves; *parām*—transcendental.

TRANSLATION

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.”

TEXT 156

“মুক্তা অপি লীলয়া বিগ্রহং কৃত্বা ভগবন্তং ভজন্তে ॥” ১৫৬ ॥

“*muktā api lilayā vigrahāṁ
kṛtvā bhagavantāṁ bhajante*”

SYNOMYS

muktāḥ—liberated; *api*—although; *lilayā*—by pastimes; *vigrahām*—the form of the Lord; *kṛtvā*—having installed; *bhagavantam*—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

“Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.”

PURPORT

This is a quotation from Śaṅkarācārya’s commentary on the *Nṛsiṁha-tāpanī*.

TEXT 157

পরিনিষ্ঠিতোহপি দৈনন্দিন্যে উত্তমঃশ্লোকলীলয়া ।
গৃহীতচেত । রাজর্ষে আখ্যানং যদধীতবান् ॥ ১৫৭ ॥

*pariniṣṭhito ‘pi naigruṇye
uttamaḥśloka-lilayā
gr̥hita-cetā rājarše
ākhyānam yad adhitavān*

SYNOMYS

pariniṣṭhitaḥ—situated; *api*—although; *naigruṇye*—in the transcendental position, freed from the material modes of nature; *uttamaḥśloka-lilayā*—by the pastimes of the Supreme Personality of Godhead, *Uttamaḥśloka*; *gr̥hita-cetā*—the mind became fully taken over; *rājarše*—O great King; *ākhyānam*—the narration; *yat*—which; *adhitavān*—studied.

TRANSLATION

“‘Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, “My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrimad-Bhāgavatam from my father.”’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.1.9).

TEXT 158

তস্মারবিন্দনযনস্ত পদাৱিন্দ-
কিঞ্জলিশ্চতুলসীমকৰন্দবায়ঃ ।
অন্তর্গতঃ অবিবরেণ চকার তেষাং
সংক্ষেপমক্ষরজুষামপি চিত্ততন্ত্রোঃ ॥ ১৫৮ ॥

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra-teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus flower; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and the body.

TRANSLATION

“‘When the breeze carrying the aroma of *tulasī* leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (3.15.43).

TEXT 159

ଆଜ୍ଞାରାମାଶ ମୁନଯୋ ନିର୍ଗ୍ରହୀ ଅପ୍ୟକ୍ରମେ ।
କୁର୍ବନ୍ତାହେତୁକୀଂ ଭକ୍ତିମିଥକ୍ଷୁତଗ୍ରଣୋ ହରିଃ ॥ ୧୫୯ ॥

*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanti ahaitukim bhaktim
ittham-bhūta-guṇo hariḥ*

SYNOMYS

ātma-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; *ca*—also; *munayah*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukim*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇah*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (1.7.10).

TEXT 160

ହେନକାଳେ ସେଇ ମହାରାଷ୍ଟ୍ରୀୟ ବ୍ରାହ୍ମଣ ।
ସଭାତେ କହିଲ ସେଇ ଶ୍ଲୋକ-ବିଵରଣ ॥ ୧୬୦ ॥

*hena-kāle sei mahārāṣṭriya brāhmaṇa
sabhaṭe kahila sei śloka-vivarana*

SYNOMYS

hena-kāle—at this time; *sei*—that; *mahārāṣṭriya brāhmaṇa*—the *brāhmaṇa* of Mahārāṣṭra province; *sabhaṭe*—in the meeting; *kahila*—declared; *sei*—that;

śloka-vivaraṇa—the description of the ātmārāma-śloka explained by Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time the brāhmaṇa from the province of Mahārāṣṭra mentioned Lord Caitanya's explanation of the ātmārāma verse.

TEXT 161

ଏହି ଶ୍ଲୋକେର ଅର୍ଥ ପ୍ରଭୁ 'ଏକଷଷ୍ଟି' ପ୍ରକାର ।
କରିଯାଛେନ, ସାହା ଶୁଣି' ଲୋକେ ଚମ୍ବକାର ॥ ୧୬୧ ॥

*ei ślokera artha prabhu 'ekaśaṣṭi' prakāra
kariyāchena, yāhā śuni' loke camatkāra*

SYNOMYMS

ei ślokera artha—the meanings of this verse; *prabhu*—Śrī Caitanya Mahāprabhu; *eka-śaṣṭi prakāra*—sixty-one varieties; *kariyāchena*—has done; *yāhā śuni'*—hearing which; *loke camatkāra*—everyone is astonished.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa stated that Śrī Caitanya Mahāprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

TEXT 162

ତବେ ସବ ଲୋକ ଶୁଣିତେ ଆଗ୍ରହ କରିଲ ।
'ଏକଷଷ୍ଟି' ଅର୍ଥ ପ୍ରଭୁ ବିବରି' କହିଲ ॥ ୧୬୨ ॥

*tabe saba loka śunite āgraha karila
'ekaśaṣṭi' artha prabhu vivari' kahila*

SYNOMYMS

tabe—then; *saba loka*—all the people gathered there; *śunite*—to hear; *āgraha karila*—expressed their eagerness; *eka-śaṣṭi artha*—sixty-one different meanings of the verse; *prabhu*—Śrī Caitanya Mahāprabhu; *vivari'*—elaborately; *kahila*—explained.

TRANSLATION

When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the ātmārāma-śloka, Śrī Caitanya Mahāprabhu again explained them.

TEXT 163

ଶୁନିଯା ଲୋକେର ବଡ଼ ଚମତ୍କାର ହୈଲ ।
ଚେତନ୍ତ୍ରଗୋସାଙ୍ଗ—‘ଶ୍ରୀକୃଷ୍ଣ’, ନିର୍ଧାରିଲ ॥ ୧୬୩ ॥

*śuniyā lokera baḍa camatkāra haila
caitanya-gosāñi—‘śri-kṛṣṇa’, nirdhārila*

SYNONYMS

śuniyā—hearing; *lokera*—of all the people; *baḍa*—very great; *camatkāra*—wonder; *haila*—there was; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śri-kṛṣṇa*—personally Lord Kṛṣṇa; *nirdhārila*—they concluded.

TRANSLATION

When everyone heard Śrī Caitanya Mahāprabhu's explanation of the āt-mārāma-śloka, everyone was astonished and struck with wonder. They concluded that Śrī Caitanya Mahāprabhu was none other than Lord Kṛṣṇa Himself.

TEXT 164

ଏତ କହି' ଉଠିଯା ଚଲିଲା ଗୌରହରି ।
ନମସ୍କାର କରେ ଲୋକ ହରିଧ୍ଵନି କରି ॥ ୧୬୪ ॥

*eta kahi' uṭhiyā calilā gaurahari
namaskāra kare loka hari-dhvani kari*

SYNONYMS

eta kahi'—after speaking that; *uṭhiyā*—standing; *calilā*—began to walk; *gaurahari*—Śrī Gaurasundara, Śrī Caitanya Mahāprabhu; *namaskāra kare loka*—all the people offered their obeisances; *hari-dhvani kari*—loudly chanting the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

After giving those explanations again, Śrī Caitanya Mahāprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the *mahā-mantra*.

TEXT 165

ସବ କାଶୀବାସୀ କରେ ନାମସଂକୀର୍ତ୍ତନ ।
ପ୍ରେମେ ହାସେ, କୀଦେ, ଗାୟ, କରଯେ ନର୍ତ୍ତନ ॥ ୧୬୫ ॥

*saba kāśī-vāśī kare nāma-saṅkirtana
preme hāse, kāñde, gāya, karaye nartana*

SYNONYMS

saba kāśī-vāśī—all the inhabitants of Kāśī (Vārāṇasī); *kare*—performed; *nāma-saṅkirtana*—chanting of the Hare Kṛṣṇa mantra; *preme*—in ecstatic love of Godhead; *hāse*—they laughed; *kāñde*—they cried; *gāya*—charted; *karaye nartana*—and danced.

TRANSLATION

All the inhabitants of Kāśī [Vārāṇasī] began chanting the Hare Kṛṣṇa mahā-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced.

TEXT 166

সন্ন্যাসী পণ্ডিত করে ভাগবত বিচার ।
বারাণসীপুর প্রভু করিলা নিষ্ঠার ॥ ১৬৬ ॥

*sannyāsī paṇḍita kare bhāgavata vicāra
vārāṇasī-pura prabhu karilā nistāra*

SYNONYMS

sannyāsī—the Māyāvādī *sannyāsīs*; *paṇḍita*—the learned scholars; *kare*—do; *bhāgavata* *vicāra*—discussion on Śrimad-Bhāgavatam; *vārāṇasī-pura*—the city known as Vārāṇasī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karilā nistāra*—delivered.

TRANSLATION

After this, all the Māyāvādī sannyāsīs and learned scholars at Vārāṇasī began discussing Śrimad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu delivered them.

TEXT 167

নিজ-লোক লঞ্চ প্রভু আইলা বাসাঘর ।
বারাণসী হৈল দ্বিতীয় নদীয়া-নগর ॥ ১৬৭ ॥

*nija-loka lañā prabhu āilā vāsāghara
vārāṇasī haila dvitiya nadīyā-nagara*

SYNONYMS

nija-loka lañā—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā vāsa-aghara*—came to His residential place; *vārāṇasī*—the city of Vārāṇasī; *haila*—became; *dvitīya*—second; *nadiyā-nagara*—Navadvīpa (Nadia).

TRANSLATION

Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvīpa [Nadiyā-nagara].

PURPORT

Both Navadvīpa and Vārāṇasī were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Vārāṇasī is especially a center for Māyāvādī sannyāsīs who are learned scholars. However, unlike Navadvīpa, there are hardly any devotees in Vārāṇasī. Consequently a discussion of *Srimad-Bhāgavatam* was very rare in Vārāṇasī. In Navadvīpa, such a discussion was quite ordinary. After Śrī Caitanya Mahāprabhu visited Vārāṇasī and turned Prakāśānanda Sarasvatī and his disciples into Vaiṣṇavas, Vārāṇasī became like Navadvīpa because so many devotees began discussing *Srimad-Bhāgavatam*. Even at the present moment one can hear many discussions on *Srimad-Bhāgavatam* taking place on the banks of the Ganges. Many scholars and sannyāsīs gather there to hear *Srimad-Bhāgavatam* and perform *saṅkirtana*.

TEXT 168

**নিজগণ লঞ্চা প্রভু কহে হাস্য করি' ।
কাশীতে আমি আইলাও বেচিতে ভাবকানি ॥১৬৮॥**

*nija-gaṇa lañā prabhu kahe hāsyā kari'
kāśite āmi āilāna vecite bhāvakāli*

SYNONYMS

nija-gaṇa lañā—with His personal associates; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *hāsyā kari'*—laughingly; *kāśite*—in Kāśī; *āmi āilāna*—I came; *vecite*—to sell; *bhāvakāli*—emotional ecstatic love.

TRANSLATION

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, "I came here to sell My emotional ecstatic love.

TEXT 169

কাশীতে গ্রাহক নাহি, বস্তু না বিকায়।
পুনরপি দেশে বহি' লওয়া নাহি যায় ॥ ১৬৯ ॥

*kāśite grāhaka nāhi, vastu nā vikāya
punarapi deśe vahi' laoyā nāhi yāya*

SYNONYMS

kāśite—in Kāśī (Benares); *grāhaka nāhi*—there was no customer; *vastu nā vikāya*—it was not selling; *punarapi*—again; *deśe*—to My own country; *vahi'*—carrying (it); *laoyā*—to take; *nāhi yāya*—was not possible.

TRANSLATION

"Although I came to Vārāṇasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

TEXT 170

আমি বোঝা বহিমু, তোমা-সবার দুঃখ হৈল ।
তোমা-সবার ইচ্ছায় বিনামূলে বিলাইল ॥ ১৭০ ॥

*āmi bojhā vahimu, tomā-sabāra duḥkha haila
tomā-sabāra icchāya vinā-mūlye bilāila*

SYNONYMS

āmi—I; *bojhā*—burden; *vahimu*—shall carry; *tomā-sabāra duḥkha haila*—all of you became very unhappy; *tomā-sabāra icchāya*—only by your will; *vinā-mūlye bilāila*—I distributed without a price.

TRANSLATION

"All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

PURPORT

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the grace of Śrī Caitanya Mahāprabhu, some young boys joined this movement in 1966. Of course we distributed Śrī Caitanya Mahāprabhu's message

of the Hare Kṛṣṇa *mahā-mantra* without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Śrī Caitanya Mahāprabhu upon all the devotees in the Western world who are spreading this movement.

TEXT 171

সবে কহে,— লোক তাঁরিতে তোমার অবতার ।
 ‘পূর্ব’ ‘দক্ষিণ’ ‘পশ্চিম’ করিলা নিষ্ঠার ॥ ১৭১ ॥

*sabe kahe,—loka tārite tomāra avatāra
 ‘pūrva’ ‘dakṣiṇa’ ‘paścima’ karilā nistāra*

SYNONYMS

sabe kahe—everyone says; *loka tārite*—to deliver the fallen souls; *tomāra avatāra*—Your incarnation; *pūrva*—east; *dakṣiṇa*—south; *paścima*—west; *karilā nistāra*—You have delivered.

TRANSLATION

All the Lord's devotees then said, "You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.

TEXT 172

‘এক’ বারাণসী ছিল তোমাতে বিমুখ ।
 তাহা নিষ্ঠারিয়া কৈলা আমা-সবার সুখ ॥ ১৭২ ॥

*'eka' vārāṇasī chila tomāte vimukha
 tāhā nistāriyā kailā āmā-sabāra sukha*

SYNONYMS

eka—one; *vārāṇasī*—the city of Vārāṇasī; *chila*—remained; *tomāte vimukha*—against Your missionary activities; *tāhā*—that; *nistāriyā*—delivering; *kailā*—have done; *āmā-sabāra*—of all of us; *sukha*—awakening of happiness.

TRANSLATION

"Only Vārāṇasī was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy."

TEXT 173

বারাণসী-গ্রামে যদি কোলাহল হৈল ।
শুনি' গ্রামী দেশী লোক আসিতে লাগিল ॥ ১৭৩ ॥

*vārāṇasi-grāme yadi kolāhala haila
śuni' grāmī deśi loka āsite lāgila*

SYNONYMS

vārāṇasi-grāme—in the city of Vārāṇasi; *yadi*—when; *kolāhala* *haila*—there was broadcasting of this news; *śuni'*—hearing; *grāmī*—from the villages; *deśi*—from the towns; *loka* *āsite* *lāgila*—people began to pour in.

TRANSLATION

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Śrī Caitanya Mahāprabhu.

TEXT 174

লক্ষ কোটি লোক আইসে, নাহিক গণন ।
সন্ধীর্ণস্থানে প্রভুর না পায় দরশন ॥ ১৭৪ ॥

*lakṣa koṭi loka āise, nāhika gaṇana
saṅkīrṇa-sthāne prabhura nā pāya daraśana*

SYNONYMS

lakṣa *koṭi* *loka* *āise*; *nāhika* *gaṇana*—there was no counting; *saṅkīrṇa-sthāne*—in a small place; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā pāya* *daraśana*—could not get an audience.

TRANSLATION

Hundreds and thousands of people came to see Śrī Caitanya Mahāprabhu. There was no counting the number. Because the Lord's residence was very small, not everyone could see Him.

TEXT 175

প্রভু যবে স্নানে যান বিশ্বেষ্ঠ-দরশনে ।
পুর্বদিকে লোক করে প্রভু-বিলোকনে ॥ ১৭৫ ॥

*prabhu yabe snāne yāna viśvēṣvara-daraśane
dui-dike loka kare prabhu-vilokane*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *yabe*—when; *snāne yāna*—goes to bathe; *viśveśvara-daraśane*—or to see the Deity of Lord Viśveśvara; *dui-dike*—on two sides; *loka*—all the people; *kare*—do; *prabhu-vilokane*—seeing of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to take His bath in the Ganges and to see the temple of Viśveśvara, people would line up on both sides to see the Lord.

TEXT 176

বাহু তুলি' প্রভু কহে—বল 'কৃষ্ণ' 'হরি'।
দণ্ডবৎ করে লোকে হরিধ্বনি করি' ॥ ১৭৬ ॥

bāhu tuli' prabhu kahe—*bala 'kṛṣṇa' 'hari'*
danḍavat kare loke hari-dhvani kari'

SYNONYMS

bāhu tuli'—raising His two arms; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *bala*—please say; *kṛṣṇa hari*—Kṛṣṇa, Hari; *danḍavat kare*—offer their respects; *loke*—the people; *hari-dhvani kari'*—loudly chanting the name of Hari.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed by the people, He would raise His arms and say, "Please chant Kṛṣṇa! Please chant Hari!" All the people received Him by chanting Hare Kṛṣṇa, and they offered their respects to Him by this chanting.

TEXT 177

এইমত দিন পঞ্চ লোক নিষ্ঠারিয়া।
আর দিন চলিলা প্রভু উদ্বিগ্ন হওা ॥ ১৭৭ ॥

ei-mata dina pañca loka nistāriyā
āra dina calilā prabhu udvigna hañā

SYNONYMS

ei-mata—in this way; *dina pañca*—five days; *loka*—the people; *nistāriyā*—delivering; *āra dina*—on the next day; *calilā*—departed; *prabhu*—Śrī Caitanya Mahāprabhu; *udvigna hañā*—being very eager.

TRANSLATION

In this way, for five days, Śrī Caitanya Mahāprabhu delivered the people of Vārāṇasī. Finally, on the next day, He became very eager to leave.

TEXT 178

ରାତ୍ରେ ଉଠି' ପ୍ରଭୁ ସଦି କରିଲା ଗମନ ।
ପାଛେ ଲାଗ୍ ଲାଇଲା ତବେ ଭକ୍ତ ପଞ୍ଚ ଜନ ॥ ୧୭୮ ॥

rātre uṭhi' prabhu yadi karilā gamana
pāche lāg la-ilā tabe bhakta pañca jana

SYNOMYS

rātre uṭhi'—rising at night; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; karilā gamana—departed; pāche—behind Him; lāg la-ilā—began to follow; tabe—then; bhakta pañca jana—five devotees.

TRANSLATION

After rising very early on the sixth day, Śrī Caitanya Mahāprabhu started to leave, and five devotees began to follow Him.

TEXT 179

ତପନ ମିଶ୍ର, ରଘୁନାଥ, ମହାରାଷ୍ଟ୍ରୀୟ ବ୍ରାହ୍ମଣ ।
ଚନ୍ଦ୍ରଶେଖର, କିର୍ତ୍ତନୀୟା-ପରମାନନ୍ଦ,—ପଞ୍ଚ ଜନ ॥ ୧୭୯ ॥

tapana miśra, raghunātha, mahārāṣṭriya brāhmaṇa
candraśekhara, kirtanīyā-paramānanda,—pañca jana

SYNOMYS

tapana miśra—Tapana Miśra; raghunātha—Raghunātha; mahārāṣṭriya brāhmaṇa—the Mahārāṣṭrian brāhmaṇa; candraśekhara—Candraśekhara; kirtanīyā-paramānanda—Paramānanda, who used to perform kirtana; pañca jana—these five persons.

TRANSLATION

These five devotees were Tapana Miśra, Raghunātha, the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Paramānanda Kirtanīyā.

TEXT 180

সবে চাহে প্রভু-সঙ্গে নীলাচল যাইতে ।
সবারে বিদায় দিলা প্রভু যত্ন-সহিতে ॥ ১৮০ ॥

*sabe cāhe prabhu-saṅge nilācala yāite
sabāre vidāya dilā prabhu yatna-sahite*

SYNONYMS

sabe cāhe—every one of them wanted; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *nilācala yāite*—to go to Jagannātha Purī; *sabāre*—to all of them; *vidāya dilā*—bade farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *yatna-sahite*—with great attention.

TRANSLATION

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Purī, but the Lord attentively bade them farewell.

TEXT 181

“যাঁর ইচ্ছা, পাচে আইস আমারে দেখিতে ।
এবে আমি একা যামু ঝারিখণ্ড-পথে” ॥ ১৮১ ॥

*“yāñra icchā, pāche āisa āmāre dekhite
ebe āmi ekā yāmu jhārikhaṇḍa-pathe”*

SYNONYMS

yāñra—of one who; *icchā*—there is a desire; *pāche*—later; *āisa*—you may come; *āmāre dekhite*—to see Me; *ebe*—but at this time; *āmi*—I; *ekā*—alone; *yāmu*—shall go; *jhārikhaṇḍa-pathe*—through the forest known as Jhārikhaṇḍa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “If you want to see Me, you may come later, but for the time being I shall go alone through the Jhārikhaṇḍa forest.”

TEXT 182

সনাতনে কহিলা,— তুঃঃ যাহ' বৃন্দাবন ।
তোমার দুই ভাই তথা করিয়াছে গঘন ॥ ১৮২ ॥

*sanātane kahilā,— tumi yāha' vṛndāvana
tomāra dui bhāi tathā kariyāche gamana*

SYNONYMS

sanātane kahilā—he advised Sanātana Gosvāmī; *tumi*—you; *yāha'* vṛndāvana—go to Vṛndāvana; *tomāra*—your; *dui bhāi*—two brothers; *tathā*—there; *kariyāche gamana*—have already gone.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Sanātana Gosvāmī to proceed toward Vṛndāvana, and He informed him that his two brothers had already gone there.

TEXT 183

কাঠা-করঙ্গিয়া মোর কাঙাল ভক্তগণ ।
বৃন্দাবনে আইলে তাঁদের করিহ পালন ॥ ১৮৩ ॥

*kāñthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane āile tāñdera kariha pālana*

SYNONYMS

kāñthā—torn quilt; *karaṅgiyā*—a small waterpot; *mora*—My; *kāṅgāla*—poor; *bhakta-gaṇa*—devotees; *vṛndāvane āile*—when they come to Vṛndāvana; *tāñdera*—of all of them; *kariha pālana*—take care.

TRANSLATION

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanātana, you should give them shelter and maintain them."

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, we have constructed temples both in Vṛndāvana and Māyāpur, Navadvīpa, just to give shelter to the foreign devotees coming from Europe and America. Since the Hare Kṛṣṇa movement started, many Europeans and Americans have been visiting Vṛndāvana, but they have not been properly received by any āśrama or temple there. It is the purpose of the International Society for Krishna Consciousness to give them shelter and train them in devotional service. There are also many tourists eager to come

to India to understand India's spiritual life, and the devotees in our temples both in Vṛndāvana and in Navadvīpa should make arrangements to accommodate them as far as possible.

TEXT 184

এত বলি' চলিলা প্রভু সবা আলিঙ্গিয়া ।
সবেই পড়িলা তথা মূর্চ্ছিত হঞ্চা ॥ ১৮৪ ॥

*eta bali' calilā prabhu sabā āliṅgiyā
sabei paḍilā tathā mūrcchita hañā*

SYNONYMS

eta bali'—saying this; *calilā*—began to proceed; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā*—all of them; *āliṅgiyā*—embracing; *sabei*—all of them; *paḍilā*—fell down; *tathā*—there; *mūrcchita hañā*—fainting.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

TEXT 185

কতক্ষণে উঠি' সবে দুঃখে ঘরে আইলা ।
সনাতন-গোসাঙ্গি বৃন্দাবনেরে চলিলা ॥ ১৮৫ ॥

kata-kṣaṇe uṭhi' *sabe duḥkhe ghare āilā*
sanātana-gosāñi vṛndāvanere calilā

SYNONYMS

kata-kṣaṇe—after some time; *uṭhi'*—rising; *sabe*—all of them; *duḥkhe*—in great unhappiness; *ghare āilā*—returned to their homes; *sanātana-gosāñi*—Sanātana Gosvāmī; *vṛndāvanere calilā*—proceeded toward Vṛndāvana.

TRANSLATION

After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanātana Gosvāmī proceeded toward Vṛndāvana alone.

TEXT 186

এথা ক্রম-গোসাঙ্গি যবে মথুরা আইলা ।
শ্রুবঘাটে তাঁরে স্ববুদ্ধিরায় চিলিলা ॥ ১৮৬ ॥

*ethā rūpa-gosāñi yabe mathurā āīlā
dhruva-ghāṭe tāñre subuddhi-rāya mililā*

SYNONYMS

ethā—there; *rūpa-gosāñi*—Rūpa Gosāñi; *yabe*—when; *mathurā āīlā*—came to Mathurā; *dhruva-ghāṭe*—at the bank of the Yamunā known as Dhruva-ghāṭa; *tāñre*—him; *subuddhi-rāya*—a devotee of Lord Caitanya named Subuddhi Rāya; *mililā*—met.

TRANSLATION

When Rūpa Gosvāmī reached Mathurā, he met Subuddhi Rāya on the banks of the Yamunā at a place called Dhruva-ghāṭa.

TEXT 187

**পূর্বে যবে স্বরূপি-রায় ছিলা গৌড়ে ‘অধিকারী’।
হসেন-খাঁ ‘সৈয়দ’ করে তাহার চাকরী ॥ ১৮৭ ॥**

*pūrve yabe subuddhi-rāya chilā gauḍe ‘adhibkārī’
husena-khān ‘saiyada’ kare tāhāra cākari*

SYNONYMS

pūrve—formerly; *yabe*—when; *subuddhi-rāya*—Subuddhi Rāya; *chilā*—resided; *gauḍe*—in Bengal; *adhibkārī*—a very respectable man; *husena-khān*—Nawab Hussain Khān; *saiyada*—named Saiyada; *kare*—performed; *tāhāra cākari*—service of Subuddhi Rāya.

TRANSLATION

**Formerly Subuddhi Rāya had been a big landholder in Gauḍa-deśa [Bengal].
Saiyada Hussain Khān was then a servant of Subuddhi Rāya.**

TEXT 188

**দীঘি খোদাইতে তারে ‘মুন্সিফ’ কৈলা।
চিদ্র পাঞ্জা রায় তারে চাবুক মারিলা ॥ ১৮৮ ॥**

*dighi khodāite tāre ‘munsipha’ kailā
chidra pāñā rāya tāre cābuka mārilā*

SYNOMYS

dīghi khodāite—to dig a big lake; *tāre*—Hussain Khān; *munsīpha kailā*—appointed as the supervisor; *chidra pāñā*—finding some fault; *rāya*—Subuddhi Rāya; *tāre*—him; *cābuka mārilā*—whipped.

TRANSLATION

Subuddhi Rāya put Hussain Khān in charge of digging a big lake, but, once, finding fault with him, he struck him with a whip.

TEXT 189

ପାଛେ ଯବେ ହୁସେନ-ଖାନ୍ ଗୌଡେ ‘ରାଜା’ ହଇଲ ।
ସୁବୁଦ୍ଧି-ରାୟେରେ ତିଂହୋ ବଞ୍ଚ ବାଡ଼ାଇଲ ॥ ୧୮୯ ॥

*pāche yabe husena-khān gauḍe ‘rājā’ ha-ila
subuddhi-rāyere tiñho bahu bāḍāila*

SYNOMYS

pāche—later; *yabe*—when; *husena-khān*—Hussain Khān; *gauḍe*—in Bengal; *rājā ha-ila*—was appointed Nawab, or governor, by the central Mohammedan government; *subuddhi-rāyere*—unto Subuddhi Rāya; *tiñho*—he; *bahu bāḍāila*—increased the opulences.

TRANSLATION

Later Hussain Khān somehow or other was appointed Nawab by the central Mohammedan government. As a matter of obligation, he increased the opulences of Subuddhi Rāya.

TEXT 190

ତାର ଶ୍ରୀ ତାର ଅପେ ଦେଖେ ମାରଣେର ଚିହ୍ନେ ।
ସୁବୁଦ୍ଧି-ରାୟେରେ ମାରିତେ କହେ ରାଜା-ସ୍ଥାନେ ॥ ୧୯୦ ॥

*tāra strī tāra arṅge dekhe mārañera cihne
subuddhi-rāyere mārite kahe rājā-sthāne*

SYNOMYS

tāra strī—his wife; *tāra arṅge*—on his body; *dekhe*—sees; *mārañera cihne*—the mark of the whip; *subuddhi-rāyere*—Subuddhi Rāya; *mārite*—to kill; *kahe*—says; *rājā-sthāne*—in the presence of the King.

TRANSLATION

Later, when the wife of Nawab Saiyada Hussain Khān saw the whip marks on his body, she requested him to kill Subuddhi Rāya.

TEXT 191

রাজা কহে,—আমার পোষ্টা রায় হয় ‘পিতা’।
তাহারে মারিমু আমি,—ভাল নহে কথা ॥ ১৯১ ॥

*rājā kahe,—āmāra poṣṭā rāya haya 'pitā'
tāhāre mārimu āmi,—bhāla nahe kathā*

SYNONYMS

rājā kahe—the King said; *āmāra*—my; *poṣṭā*—maintainer; *rāya*—Subuddhi Rāya; *haya*—is; *pitā*—just like my father; *tāhāre mārimu*—shall kill him; *āmi*—I; *bhāla nahe kathā*—this is not a good proposal.

TRANSLATION

Hussain Khān replied, “Subuddhi Rāya has maintained me very carefully. He was just like a father to me,” he said. “Now you are asking me to kill him. This is not a very good proposal.”

TEXT 192

স্ত্রী কহে,—জাতি লহ’, যদি প্রাণে না মারিবে।
রাজা কহে,—জাতি নিলে ইঁহো নাহি জীবে ॥ ১৯২ ॥

stri kahe,—jāti laha', *yadi prāṇe nā māribē*
rājā kahe,—jāti nile iñho nāhi jibe

SYNONYMS

stri kahe—the wife replied; *jāti laha'*—then take his caste; *yadi*—if; *prāṇe nā māribē*—you will not kill him; *rājā kahe*—the King replied; *jāti nile*—if I take his caste; *iñho nāhi jibe*—he will not live (he will commit suicide).

TRANSLATION

As a last alternative, the wife suggested that the Nawab take away Subuddhi Rāya’s caste and turn him into a Mohammedan, but Hussain Khān replied that if he did this, Subuddhi Rāya would not live.

TEXT 193

स्त्री मरिते चाहे, राजा सङ्कटे पड़िल ।
करोंयार पानि तार मुखे देओयाईल ॥ १९३ ॥

*strī marite cāhe, rājā saṅkāṭe paḍila
karoṇyāra pāni tāra mukhe deoyāila*

SYNONYMS

strī—the wife; *marite cāhe*—wants to kill Subuddhi Rāya; *rājā*—the King; *saṅkāṭe paḍila*—became very perplexed; *karoṇyāra pāni*—water from a pitcher especially used by Mohammedans; *tāra mukhe*—on his head; *deoyāila*—forced to be sprinkled.

TRANSLATION

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Rāya. Finally the Nawab sprinkled a little water on Subuddhi Rāya's head from a pitcher that had been used by a Mohammedan.

PURPORT

More than five hundred years ago in India, the Hindus were so rigid and strict that if a Mohammedan would sprinkle a little water from his pitcher upon a Hindu, the Hindu would be immediately ostracized. Recently, in 1947, during the partisan days, there was a big riot between Hindus and Muslims, especially in Bengal. The Hindus were forcibly made to eat cow's flesh, and consequently they began crying, thinking that they had become Mohammedans. Actually the Mohammedans in India did not come from the country of the Mohammedans, but Hindus instituted the custom that somehow or other if one contacted a Mohammedan, he became a Mohammedan. Rūpa and Sanātana Gosvāmī were born in a high brāhmaṇa family, but because they accepted employment under a Mohammedan government, they were considered Mohammedans. Subuddhi Rāya was sprinkled with water from the pitcher of a Mohammedan, and consequently he was condemned to have become a Mohammedan. Later, Aurangzeb, the Mohammedan emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Mohammedans. In this way the Mohammedan population increased. Later the British government made it a policy to divide the Hindus and the Muslims, and thus they maintained ill feelings between them. The result was that India was divided into Pakistan and Hindustan.

From early histories it appears that the entire earth was under one culture, Vedic culture, but gradually, due to religious and cultural divisions, the rule

fragmented into many subdivisions. Now the earth is divided into many countries, religions and political parties. Despite these political and religious divisions, we advocate that everyone should unite again under one culture—Kṛṣṇa consciousness. People should accept one God, Kṛṣṇa; one scripture, *Bhagavad-gītā*; and one activity, devotional service to the Lord. Thus people may live happily upon this earth and combine to produce sufficient food. In such a society, there would be no question of scarcity, famine, or cultural or religious degradation. So-called caste systems and national divisions are artificial. According to our Vaiṣṇava philosophy, these are all external bodily designations. The Kṛṣṇa consciousness movement is not based upon bodily designations. It is a transcendental movement on the platform of spiritual understanding. If the people of the world understood that the basic principle of life is spiritual identification, they would understand that the business of the spirit soul is to serve the Supreme Spirit, Kṛṣṇa. As Lord Kṛṣṇa says in *Bhagavad-gītā* (15.7), *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*: "The living entities in this conditioned world are My eternal, fragmental parts." All living entities in different life forms are sons of Kṛṣṇa. Therefore they are all meant to serve Kṛṣṇa, the original supreme father. If this philosophy is accepted, the failure of the United Nations to unite all nations will be sufficiently compensated all over the world by a great Kṛṣṇa consciousness movement. Recently we had talks with Christian leaders in Australia, including the Bishop of Australia, and everyone there was pleased with our philosophy of oneness in religious consciousness.

TEXT 194

তবে স্ববুদ্ধি-রায় সেই ‘ছদ্ম’ পাণ্ডা।
বারাণসী আইলା, সব বিষয় ছাড়ିয়ା ॥ ১৯৪ ॥

*tabe subuddhi-rāya sei 'chadma' pāñā
vārāṇasi āilā, saba viṣaya chādiyā*

SYNONYMS

tabe—upon this; *subuddhi-rāya*—Subuddhi Rāya; *sei*—that; *chadma*—plea; *pāñā*—getting an opportunity; *vārāṇasi āilā*—came to Vārāṇasi; *saba*—all; *viṣaya chādiyā*—giving up the implications of material activities.

TRANSLATION

Taking the Nawab's sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasi.

PURPORT

It appears that Subuddhi Rāya was a big landholder and a responsible, respectable gentleman. He could not, however, avoid the social misconception that one

becomes a Mohammedan when water is sprinkled on one's face from a Mohammedan's pitcher. Actually he was planning to give up his material life and leave his family. Hindu culture recommends four divisions—*brahmacarya*, *gr̥hastha*, *vānaprastha* and *sannyāsa*. Subuddhi Rāya was thinking of taking *sannyāsa*, and by the grace of Kṛṣṇa, he received this opportunity. He therefore left his family and went to Vārāṇasī. The system of *varṇāśrama-dharma* is very scientific. If one is directed by the *varṇāśrama* institution, he will naturally think of retiring from family life at the end of his life. Therefore *sannyāsa* is compulsory at the age of fifty.

TEXT 195

ଆয়শ্চিত্ত পুছিলা তিঁহো পণ্ডিতের গণে ।
তাঁরা কহে,—তপ্ত-মৃত খাএগ ছাঢ' আগে ॥ ১৯৫ ॥

*prāyaścitta puchilā tiñho pañditera gaṇe
tāñrā kahe,—tapta-ghṛta khāñā chāḍa' prāṇe*

SYNONYMS

prāyaścitta—atonement; *puchilā*—inquired; *tiñho*—he; *pañditera gaṇe*—among the learned scholars or *brāhmaṇa-pañḍitas* in Vārāṇasī; *tāñrā kahe*—they advised; *tapta-ghṛta*—hot clarified butter; *khāñā*—drinking; *chāḍa'*—give up; *prāṇe*—your life.

TRANSLATION

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārāṇasī, asking them how his conversion to Mohammedanism could be counteracted, they advised him to drink hot ghee and give up his life.

TEXT 196

কেহ কহে,—এই নহে, ‘অল্প’ দোষ হয় ।
শুনিয়া রহিলা রায় করিয়া সংশয় ॥ ১৯৬ ॥

*keha kahe,—ei nahe, 'alpa' doṣa haya
śuniyā rahilā rāya kariyā sarṣaya*

SYNONYMS

keha kahe—some of the learned brāhmaṇas said; *ei*—this; *nahe*—not; *alpa*—insignificant; *doṣa*—fault; *haya*—is; *śuniyā*—hearing; *rahilā*—remained; *rāya*—Subuddhi Rāya; *kariyā*—making; *sarṣaya*—doubt.

TRANSLATION

When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do.

PURPORT

This is another instance of Hindu custom. One brāhmaṇa would give advice condoning a particular fault, and another would give advice to the contrary. Typically, lawyers and physicians differ, giving one kind of instruction and then another. Due to the brāhmaṇas' different opinions, Subuddhi Rāya became further perplexed. He did not know what to do or what not to do.

TEXT 197

তবে যদি মহাপ্রভু বারাণসী আইলା ।
তাঁরে মিলি' রায় আপন-বৃত্তান্ত কহিলା ॥ ১৯৭ ॥

*tabe yadi mahāprabhu vārāṇasi āilā
tāñre mili' rāya āpana-vṛttānta kahilā*

SYNOMYMS

tabe—at this moment; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vārāṇasi* *āilā*—came to Vārāṇasi; *tāñre mili'*—meeting Him; *rāya*—Subuddhi Rāya; *āpana-vṛttānta kahilā*—explained his personal situation.

TRANSLATION

In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vārāṇasi. Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do.

TEXT 198

প্রভু কহে,— ইঁহা হৈতে যাহ' বৃন্দাবন ।
নিরন্তর কর কৃষ্ণাগমকৌর্তন ॥ ১৯৮ ॥

*prabhu kahe,— ihān haite yāha' vṛndāvana
nirantara kara kṛṣṇa-nāma-saṅkīrtana*

SYNONYMS

prabhu kahe—the Lord advised; *ihān̄ haite*—from this place; *yāha' vṛndāvana*—go to Vṛndāvana; *nirantara*—incessantly; *kara*—perform; *kṛṣṇā-nāma-saṅkirtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

The Lord advised him, “Go to Vṛndāvana and chant the Hare Kṛṣṇa mantra constantly.”

PURPORT

This is a solution to all sinful activities. In this age of Kali everyone is perplexed by so many inconveniences—social, political and religious—and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life's perplexities means preparation for the next life. *Tathā dehāntara-prāptir dhīras tatra na muhyati*. One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Śrī Caitanya Mahāprabhu. We should constantly chant the holy names of the Lord, the Hare Kṛṣṇa *mahā-mantra*. Following in the footsteps of Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement is recommending this process all over the world. We are saying, “Chant the Hare Kṛṣṇa *mahā-mantra*, be freed from all the complexities of life and realize Kṛṣṇa, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead.”

TEXT 199

**এক ‘নামাভাসে’ তোমার পাপ-দোষ যাবে ।
আর ‘নাম’ লাইতে কৃষ্ণচরণ পাইবে ॥ ১৯৯ ॥**

eka 'nāmābhāse' tomāra pāpa-doṣa yābe
āra 'nāma' la-ite kṛṣṇa-caraṇa pāibe

SYNONYMS

eka—one; *nāma-ābhāse*—by a reflection of the pure chanting of the Hare Kṛṣṇa *mahā-mantra*; *tomāra*—your; *pāpa-doṣa yābe*—all the sinful reactions will go away; *āra*—then again; *nāma la-ite*—after chanting purely the name of the Lord; *kṛṣṇa-caraṇa pāibe*—you will get shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: “Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful

reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa.

PURPORT

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa *mahā-mantra*, there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa *mahā-mantra* is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu's instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa *mantra*. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa *mantra*, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

TEXT 200

ଆର କୃଷ୍ଣନାମ ଲୈତେ କୃଷ୍ଣସ୍ଥାନେ ସ୍ଥିତି ।
ମହାପାତକେର ହୟ ଏହି ଆସ୍ଚିତ୍ତି ॥ ୨୦୦ ॥

āra kṛṣṇa-nāma laite kṛṣṇa-sthāne sthiti-
mahā-pātakera haya ei prāyaścitti

SYNONYMS

āra—further; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mahā-mantra*; *laite*—continuously chanting; *kṛṣṇa-sthāne sthiti*—being situated in company with Lord Kṛṣṇa; *mahā-pātakera*—of all kinds of sinful activity; *haya*—is; *ei*—this; *prāyaścitti*—atonement.

TRANSLATION

“When you are situated at the lotus feet of Kṛṣṇa, no sinful reaction can touch you. This is the best solution to all sinful activity.”

TEXT 201

ପାଞ୍ଜଳି ଆଜ୍ଞା ରାୟ ବୃଦ୍ଧାବନେରେ ଚଲିଲା ।
ଅୟାଗ, ଅଧୋଧ୍ୟା ଦିଯା ଲୈଗିଷାରଣ୍ୟ ଆଇଲା ॥ ୨୦୧ ॥

*pāñā ājñā rāya vṛndāvanere calilā
prayāga, ayodhyā diyā naimiṣāraṇye āilā*

SYNONYMS

pāñā ājñā—getting this order; *rāya*—Subuddhi Rāya; *vṛndāvanere calilā*—went toward Vṛndāvana; *prayāga*—Allahabad; *ayodhyā*—Ayodhyā (the kingdom of Lord Rāmacandra); *diyā*—through; *naimiṣāraṇye āilā*—came to Naimiṣāraṇya, (a place near Lucknow).

TRANSLATION

Thus receiving the order from Śrī Caitanya Mahāprabhu to go to Vṛndāvana, Subuddhi Rāya left Vārāṇasī and went through Prayāga, Ayodhyā and Naimiṣāraṇya toward Vṛndāvana.

TEXT 202

কতক দিবস রায় নৈমিষারণ্যে রহিলা।
প্রভু বৃন্দাবন হৈতে প্রয়াগ যাইলা ॥ ২০২ ॥

*kataka divasa rāya naimiṣāraṇye rahilā
prabhu vṛndāvana haite prayāga yāilā*

SYNONYMS

kataka divasa—a few days; *rāya*—Subuddhi Rāya; *naimiṣāraṇye rahilā*—stayed at Naimiṣāraṇya; *prabhu*—Śrī Caitanya Mahāprabhu; *vṛndāvana haite*—from Vṛndāvana; *prayāga*—to Allahabad; *yāilā*—went.

TRANSLATION

Subuddhi Rāya stayed for some time at Naimiṣāraṇya. During that time, Śrī Caitanya Mahāprabhu went to Prayāga after visiting Vṛndāvana.

TEXT 203

মথুরা আসিয়া রায় প্রভুবার্তা পাইল ।
প্রভুর লাগ না পাএগ মনে বড় দুঃখ হৈল ॥ ২০৩ ॥

*mathurā āsiyā rāya prabhu-vārtā pāila
prabhura lāga nā pāñā mane bāda duḥkha haila*

SYNONYMS

mathurā āsiyā—when he came to Mathurā; *rāya*—Subuddhi Rāya; *prabhu-vārtā pāila*—got information of the Lord's itinerary; *prabhura*—of Lord

Caitanya Mahāprabhu; *lāga*—contact; *nā pāñā*—not getting; *mane*—in the mind; *bada*—very great; *duḥkha*—unhappiness; *haila*—there was.

TRANSLATION

After reaching Mathurā, Subuddhi Rāya received information of the Lord's itinerary. He became very unhappy because he was not able to contact the Lord.

TEXT 204

শুষ্ককাষ্ঠ আনি' রায় বেচে মথুরাতে ।
পাঁচ ছয় পেসা হয় এক এক বোঝাতে ॥ ২০৪ ॥

śuṣka-kāṣṭha āni' rāya vece mathurāte
pāñca chaya paisā haya eka eka bojhāte

SYNONYMS

śuṣka-kāṣṭha āni'—collecting dry wood from the forest; *rāya*—Subuddhi Rāya; *vece*—sells; *mathurāte*—at Mathurā; *pāñca chaya*—five or six; *paisā*—paise; *haya*—are; *eka eka bojhāte*—in exchange for each load of dry wood.

TRANSLATION

Subuddhi Rāya would collect dry wood in the forest and take it to the city of Mathurā to sell. For each load he would receive five or six paise.

TEXT 205

আপনে রহে এক পেসার চানা চাবাইয়া ।
আর পেসা বাণিয়া-স্থানে রাখেন ধরিয়া ॥ ২০৫ ॥

āpane rahe eka paisāra cānā cābāiyā
āra paisā bāniyā-sthāne rākhena dhariyā

SYNONYMS

āpane—personally; *rahe*—lives; *eka paisāra*—of one paisa's worth; *cānā*—fried chick-peas; *cābāiyā*—chewing; *āra*—the balance; *paisā*—four or five paise; *bāniyā-sthāne*—in the custody of a merchant; *rākhena*—keeps; *dhariyā*—depositing.

TRANSLATION

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paisa's worth of fried chick-peas, and he would deposit whatever other paises he had with some merchant.

PURPORT

In those days there was no banking system like the one now found in Western countries. If one had excess money, he would deposit it with some merchant, usually a grocer. That was the banking system. Subuddhi Rāya would deposit his extra money with a mercantile man and spend it when necessary. When one is in the renounced order, saving money is not recommended. However, if one saves money for the service of the Lord or a Vaiṣṇava, that is accepted. These are the dealings of Subuddhi Rāya, who is one of the confidential devotees of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī also followed this principle by spending fifty percent of his money in order to serve Kṛṣṇa through *brāhmaṇas* and Vaiṣṇavas. He gave twenty-five percent of his money to relatives, and twenty-five percent he deposited in the custody of a merchant. These are the approved methods recommended in *Caitanya-caritāmṛta*. Whether in the renounced order or in the *grhaṭha* order, a Vaiṣṇava should follow these principles set forth by the previous ācāryas.

TEXT 206

দুঃখী বৈষ্ণব দেখি' তারে করান ভোজন।
গোড়ীয়া আইলে দধি, ভাত, তৈল-মদন ॥ ২০৬ ॥

*duḥkhī vaiṣṇava dekhi' tāñre karāna bhojana
gauḍiyā āile dadhi, bhāta, taila-mardana*

SYNONYMS

duḥkhī vaiṣṇava—a poverty-stricken Vaiṣṇava; *dekhi'*—seeing; *tāñre*—to him; *karāna bhojana*—gives food for eating; *gauḍiyā āile*—when a Bengali Vaiṣṇava came to Mathurā; *dadhi*—yogurt; *bhāta*—cooked rice; *taila-mardana*—massaging mustard oil on the body.

TRANSLATION

Subuddhi Rāya used to spend his savings to supply yogurt to Bengali Vaiṣṇavas who came to Mathurā. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaiṣṇava, he would use his money to feed him.

PURPORT

There is a special reference for the maintenance of Bengali Vaiṣṇavas. A Gauḍiya Vaiṣṇava is a Bengali Vaiṣṇava. Most of the devotees of Lord Caitanya at that time were Gauḍiyas and Oriyās, inhabitants of Bengal and Orissa. There are still many hundreds and thousands of disciples in Bengal and Orissa. Bengalis are habituated to eating cooked rice as their staple food. When they went to

Mathurā in the North, they found that the people generally ate chapatis or *roti* made of wheat. The Bengalis could not digest this food because they were used to cooked rice. Therefore as soon as Subuddhi Rāya saw a Bengali Vaiṣṇava arriving in Mathurā, he would try to supply him with cooked rice. Bengalis are also accustomed to taking a massage with mustard oil. In any case, Subuddhi Rāya wanted to serve the Vaiṣṇavas according to their needs. Therefore he would supply yogurt to ease the digestion of food eaten in Mathurā, particularly the wheat-made chapatis and *roti*.

TEXT 207

ରୂପ-ଗୋସାନ୍ତି, ଆଇଲେ ତାରେ ବହୁ ପ୍ରିତି କୈଲା ।
ଆପନ-ସଙ୍ଗେ ଲାଗେ ‘ଦ୍ୱାଦଶ ବନ’ ଦେଖାଇଲା ॥ ୨୦୭ ॥

*rūpa-gosāñi, āile tānre bahu prīti kailā
āpana-saṅge lañā ‘dvādaśa vana’ dekhāilā*

SYNONYMS

rūpa-gosāñi—Rūpa Gosāñi; *āile*—when he came to Mathurā; *tānre*—unto him; *bahu*—much; *prīti*—love; *kailā*—showed; *āpana-saṅge* *lañā*—taking Rūpa Gosvāmī personally with him; *dvādaśa vana*—the twelve forests of Vṛndāvana; *dekhāilā*—showed.

TRANSLATION

When Rūpa Gosvāmī arrived at Mathurā, Subuddhi Rāya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rūpa Gosvāmī to see all the twelve forests of Vṛndāvana.

PURPORT

Śrīla Rūpa Gosvāmī had been a minister in the government of Hussain Shah, and Subuddhi Rāya was also known to Hussain Shah, because as a boy, he had been Subuddhi Rāya's servant. It appears that Subuddhi Rāya was elderly, yet while he was living in Mathurā he showed Rūpa Gosvāmī the twelve forests of Vṛndāvana.

TEXT 208

ମାସମାତ୍ର ରୂପ-ଗୋସାନ୍ତି ରହିଲା ବୃଦ୍ଧାବନେ ।
ଶିଘ୍ର ଚଲି’ ଆଇଲା ସନାତନାନୁସଙ୍ଗାନେ ॥ ୨୦୮ ॥

*māsa-mātra rūpa-gosāñi rahilā vṛndāvane
śigra cali’ āilā sanātana-nusandhāne*

SYNONYMS

māsa-mātra—only one month; *rūpa-gosāñi*—Rūpa Gosāñi; *rahilā*—remained; *vṛndāvane*—at Vṛndāvana; *sīghra*—very soon; *cali' āilā*—returned; *sanātana-anu-sandhāne*—to search for Sanātana Gosvāmī.

TRANSLATION

Rūpa Gosvāmī remained in Mathurā and Vṛndāvana for one month in the association of Subuddhi Rāya. After that, he left Vṛndāvana to search for his elder brother, Sanātana Gosvāmī.

TEXT 209

গঙ্গাতীর-পথে প্রভু প্রয়াগেরে আইলା ।
তাহା ଶୁনି' ଦୁইଭାଇ ଦେ পଥେ ଚଲିଲା ॥ ২০৯ ॥

*gaṅgā-tīra-pathe prabhu prayāgere āilā
tāhā śuni' dui-bhāi se pathe calilā*

SYNONYMS

gaṅgā-tīra-pathe—on the road on the bank of the Ganges; *prabhu*—Śrī Caitanya Mahāprabhu; *prayāgere āilā*—came to Prayāga; *tāhā śuni'*—hearing this news; *dui-bhāi*—the two brothers named Rūpa and Anupama; *se pathe calilā*—traveled on that path.

TRANSLATION

When Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had gone to Prayāga on the road along the banks of the Ganges, both Rūpa and his brother Anupama went that way to meet the Lord.

TEXT 210

এখা সনাতন গোসাঙ্গি প্রয়াগে আসিয়ା ।
মধুৱা আইଲା সରାନ ରାଜପଥ ଦିଯା ॥ ২১০ ॥

*ethā sanātana gosāñi prayāge āsiyā
mathurā āilā sarāna rāja-patha diyā*

SYNONYMS

ethā—here (at the other end); *sanātana gosāñi*—Sanātana Gosāñi; *prayāge āsiyā*—coming to Prayāga; *mathurā āilā*—he reached Vṛndāvana; *sarāna*—directly; *rāja-patha diyā*—on the government road or public road.

TRANSLATION

After reaching Prayāga, Sanātana Gosvāmī, following the order of Śrī Caitanya Mahāprabhu, went to Vṛndāvana along the public road.

PURPORT

This is especially significant because when Sanātana Gosvāmī went from Bengal to Benares, due to the political situation he did not go along the public road. After meeting Śrī Caitanya Mahāprabhu at Benares, however, he was ordered to proceed to Vṛndāvana along the public road leading to Mathurā. In other words, he was advised not to fear for his political situation.

TEXT 211

ମୟୁରାତେ ସ୍ବବୁଦ୍ଧି-ରାୟ ତାହାରେ ମିଲିଲା ।
ରୂପ-ଅନୁପମ-କଥା ସକଳି କହିଲା ॥ ୨୧୧ ॥

*mathurāte subuddhi-rāya tāhāre mililā
rūpa-anupama-kathā sakali kahilā*

SYNOMYS

mathurāte—at Mathurā; *subuddhi-rāya*—Subuddhi Rāya; *tāhāre* *mililā*—met him; *rūpa-anupama-kathā*—news about his younger brothers, Rūpa Gosvāmī and Anupama; *sakali*—everything; *kahilā*—described.

TRANSLATION

When Sanātana Gosvāmī met Subuddhi Rāya at Mathurā, Subuddhi Rāya explained everything about his younger brothers Rūpa Gosvāmī and Anupama.

TEXT 212

ଗଙ୍ଗାପଥେ ଦୁଇଭାଇ ରାଜପଥେ ସନାତନ ।
ଅତଏବ ତାହା ସନେ ନା ହୈଲ ମିଲନ ॥ ୨୧୨ ॥

*gaṅgā-pathe dui-bhāi rāja-pathe sanātana
ataeva tānhā sane nā haila milana*

SYNOMYS

gaṅgā-pathe—on the road on the bank of the Ganges; *dui-bhāi*—the two brothers Rūpa and Anupama; *rāja-pathe*—on the public road; *sanātana*—Sanātana Gosvāmī; *ataeva*—because of this; *tānhā sane*—with him; *nā haila milana*—there was not a meeting.

TRANSLATION

Since Sanātana Gosvāmī went along the public road to Vṛndāvana and Rūpa Gosvāmī and Anupama went on the road along the Ganges banks, it was not possible for them to meet.

TEXT 213

সুবুদ্ধি-রায় বহু স্নেহ করে সনাতনে ।
ব্যবহার-স্নেহ সনাতন নাহি গানে ॥ ২১৩ ॥

*subuddhi-rāya bahu sneha kare sanātane
vyavahāra-sneha sanātana nāhi māne*

SYNOMYS

subuddhi-rāya—Subuddhi Rāya; *bahu*—much; *sneha*—affection; *kare*—does; *sanātane*—unto Sanātana Gosvāmī; *vyavahāra-sneha*—love and affection because of a previous relationship; *sanātana*—Sanātana Gosvāmī; *nāhi māne*—was hesitant to accept.

TRANSLATION

Subuddhi Rāya and Sanātana Gosvāmī knew one another before accepting the renounced order. Therefore Subuddhi Rāya showed much affection to Sanātana Gosvāmī, but Sanātana Gosvāmī hesitated to accept his sentiments and affections.

TEXT 214

মহা-বিরক্ত সনাতন ভগ্নেন বনে বনে ।
প্রতিবৃক্ষে, প্রতিকুণ্জে রহে রাত্রি-দিনে ॥ ২১৪ ॥

*mahā-virakta sanātana bhramena vane vane
prati-vṛkṣe, prati-kuñje rahe rātri-dine*

SYNOMYS

mahā-virakta—highly elevated in the renounced order of life; *sanātana*—Sanātana Gosvāmī; *bhramena*—wanders; *vane vane*—from forest to forest; *prati-vṛkṣe*—under every tree; *prati-kuñje*—in every bush; *rahe rātri-dine*—remains day and night.

TRANSLATION

Being very advanced in the renounced order, Sanātana Gosvāmī used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.

TEXT 215

ମଥୁରାମାହାତ୍ୟ-ଶାସ୍ତ୍ର ସଂଗ୍ରହ କରିଯା ।
ଲୁପ୍ତଭୈର୍ଥ ପ୍ରକଟ କୈଲା ବନେତେ ଭରିଯା ॥ ୨୧୫ ॥

*mathurā-māhātmya-śāstra saṅgraha kariyā
lupta-tīrtha prakaṭa kailā vanete bhramiyā*

SYNONYMS

mathurā-māhātmya—giving a description of the greatness of Mathurā; *śāstra*—books; *saṅgraha kariyā*—collecting; *lupta-tīrtha*—lost holy places; *prakaṭa*—discovering; *kailā*—he did; *vanete bhramiyā*—traveling within the forest.

TRANSLATION

Śrīla Sanātana Gosvāmī collected some books about archaeological excavations in Mathurā, and, wandering in the forest, he sought to renovate all those holy places.

TEXT 216

ଏହିଗତ ସନାତନ ବୃଦ୍ଧ ବନେତେ ରହିଲା ।
ରୂପ-ଗୋସାନୀ ଦୁଇଭାଇ କାଶିତେ ଆଇଲା ॥ ୨୧୬ ॥

*ei-mata sanātana vṛndāvanete rahilā
rūpa-gosāñi dui-bhāi kāśite āilā*

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *vṛndāvanete rahilā*—remained in Vṛndāvana; *rūpa-gosāñi*—Rūpa Gosāñi; *dui-bhāi*—the two brothers; *kāśite āilā*—came to Vārāṇasī (Kāśī).

TRANSLATION

Sanātana Gosvāmī remained in Vṛndāvana, and Rūpa Gosvāmī and Anupama returned to Vārāṇasī.

TEXT 217

ମହାରାଷ୍ଟ୍ରୀୟ ଦ୍ଵିଜ, ଶେଖର, ମିଶ୍ର-ତପନ ।
ତିନଙ୍ଗନ ସହ ରୂପ କରିଲା ମିଳନ ॥ ୨୧୭ ॥

*mahārāṣṭriya dvija, śekhara, miśra-tapana
tina-jana saha rūpa kariłā milana*

SYNONYMS

mahārāṣṭriya dvija—the *brāhmaṇa* of Mahārāṣṭra province; *śekhara*—Candraśekhara; *miśra-tapana*—Tapana Miśra; *tina-jana*—these three persons; *saha*—with; *rūpa*—Rūpa Gosvāmī; *kariłā milana*—met.

TRANSLATION

When Rūpa Gosvāmī arrived at Vārāṇasī, he met the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Tapana Miśra.

TEXT 218

শেখরের ঘরে বাসা, মিশ্র-ঘরে ভিক্ষা ।
মিশ্রমুখে শুনে সনাতনে প্রভুর ‘শিক্ষা’ ॥ ২১৮ ॥

*śekharera ghare vāsā, miśra-ghare bhikṣā
miśra-mukhe śune sanātane prabhura ‘śikṣā’*

SYNONYMS

śekharera ghare vāsa—residence in the house of Candraśekhara; *miśra-ghare bhikṣā*—prasāda at the house of Tapana Miśra; *miśra-mukhe*—from the mouth of Tapana Miśra; *śune*—hears; *sanātane*—unto Sanātana; *prabhura śikṣā*—instructions of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Rūpa Gosvāmī was staying at Vārāṇasī, he resided at the house of Candraśekhara and took prasāda at the house of Tapana Miśra. In this way he heard of Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī in Vārāṇasī.

TEXT 219

কাশীতে প্রভুর চরিত্র শুনি' তিনের মুখে ।
সন্ন্যাসীরে কৃপা শুনি' পাইলা বড় সুখে ॥ ২১৯ ॥

*kāśīte prabhura caritra śuni' tinera mukhe
sannyāsire kṛpā śuni' pāilā baḍa sukhe*

SYNONYMS

kāśīte—at Vārāṇasī (Kāśī); *prabhura*—of Śrī Caitanya Mahāprabhu; *caritra*—the activity; *śuni'*—hearing; *tinera mukhe*—from the mouths of the three persons; *sannyāsire kṛpā*—the mercy shown to the Māyāvādī sannyāsīs; *śuni'*—hearing about; *pāilā*—he got; *bada sukhe*—very great pleasure.

TRANSLATION

While staying at Vārāṇasī, Rūpa Gosvāmī heard of all Śrī Caitanya Mahāprabhu's activities. When he heard of His deliverance of the Māyāvādī sannyāsīs, he became very happy.

TEXT 220

মহাপ্রভুর উপর লোকের অণতি দেখিয়া ।
সুখী হৈলা লোকমুখে কীর্তন শুনিয়া ॥ ২২০ ॥

*mahāprabhura upara lokera praṇati dekhiyā
sukhi hailā loka-mukhe kirtana śuniyā*

SYNOMYMS

mahāprabhura—Śrī Caitanya Mahāprabhu; *upara*—upon; *lokera*—of the people in general; *praṇati dekhiyā*—seeing the surrender; *sukhi hailā*—became very happy; *loka-mukhe*—from the general public; *kirtana śuniyā*—hearing the description.

TRANSLATION

When Rūpa Gosvāmī saw that all the people of Vārāṇasī respected Śrī Caitanya Mahāprabhu, he became very happy. He even heard stories from the general populace.

TEXT 221

দিন দশ রহি' রূপ গৌড়ে যাত্রা কৈল ।
সনাতন-রূপের এই চরিত্র কহিল ॥ ২২১ ॥

*dina daśa rahi' rūpa gauḍe yātrā kaila
sanātana-rūpera ei caritra kahila*

SYNOMYMS

dina daśa—about ten days; *rahi'*—remaining; *rūpa*—Rūpa Gosvāmī; *gauḍe* *yātrā kaila*—went back to Bengal; *sanātana-rūpera*—of Śrī Sanātana Gosvāmī and Rūpa Gosvāmī; *ei*—thus; *caritra*—character; *kahila*—I have described.

TRANSLATION

After staying in Vārāṇasī for about ten days, Rūpa Gosvāmī returned to Bengal. In this way I have described the activities of Rūpa and Sanātana.

TEXT 222

এথা মহাপ্রভু যদি নৌলাঙ্গি চলিলা ।
নির্জন বনপথে যাইতে মহা সুখ পাইলা ॥ ২২২ ॥

*ethā mahāprabhu yadi nilādri calilā
nirjana vana-pathe yāite mahā sukha pāilā*

SYNONYMS

ethā—on the other side; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *nilādri calilā*—went back to Jagannātha Puri; *nirjana vana-pathe*—on a solitary forest path; *yāite*—traveling; *mahā sukha pāilā*—got very great pleasure.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Puri, He passed through the solitary forest, and He received great pleasure in doing so.

TEXT 223

সুখে চলি' আইসে প্রভু বলভদ্র-সঙ্গে ।
পূর্ববৎ মৃগাদি-সঙ্গে কৈলা নানারঙ্গে ॥ ২২৩ ॥

*sukhe cali' āise prabhu balabhadra-saṅge
pūrvavat mṛgāḍi-saṅge kailā nānā-raṅge*

SYNONYMS

sukhe—in a very pleasing atmosphere; *cali' āise*—comes back; *prabhu*—Śrī Caitanya Mahāprabhu; *balabhadra-saṅge*—with the servant of Balabhadra Bhaṭṭācārya; *pūrvavat*—as previously; *mṛgāḍi-saṅge*—with the forest animals; *kailā*—performed; *nānā-raṅge*—various pleasing activities.

TRANSLATION

Śrī Caitanya Mahāprabhu happily returned to Jagannātha Puri in the company of His servant, Balabhadra Bhaṭṭācārya. As previously, the Lord performed many pleasing pastimes with the forest animals.

TEXT 224

আঠারনালাতে আসি' ভট্টাচার্য আজগণে ।
পাঠাঞ্জা বোঝাইলা নিজ-ভক্তগণে ॥ ২২৪ ॥

āṭhāraṇālātē āsi' bhaṭṭācārya brāhmaṇe
pāṭhāñā bolāilā nija-bhakta-gaṇe

SYNONYMS

āṭhāraṇālātē—to a place near Jagannātha Purī named Āṭhāraṇālā; āsi'—coming; bhaṭṭācārya brāhmaṇe—the brāhmaṇa known as Balabhadra Bhaṭṭācārya; pāṭhāñā—sending; bolāilā—called for; nija-bhakta-gaṇe—His own personal associates.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at a place known as Āṭhāraṇālā near Jagannātha Purī, He sent Balabhadra Bhaṭṭācārya to call for His devotees.

TEXT 225

শুনিয়া ভক্তের গণ যেন পুনরপি জীলা ।
দেহে প্রাণ আইলে, যেন ইন্দ্রিয় উঠিলা ॥ ২২৫ ॥

śuniyā bhaktera gaṇa yena punarapi jilā
dehe prāṇa āile, yena indriya uṭhilā

SYNONYMS

śuniyā—hearing; bhaktera gaṇa—the hordes of devotees at Jagannātha Purī; yena—as if; punarapi—again; jilā—became alive; dehe—in the body; prāṇa āile—consciousness returned; yena—as if; indriya—senses; uṭhilā—became agitated.

TRANSLATION

Hearing news of the Lord's arrival from Balabhadra Bhaṭṭācārya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though their consciousness had returned to their bodies. Their senses also became agitated.

TEXT 226

আনন্দে বিহুল ভক্তগণ ধাএঢ়া আইলা ।
নরেন্দ্রে আসিয়া সবে প্রভুরে মিলিলা ॥ ২২৬ ॥

ānande vihula bhakta-gaṇa dhāñā āilā
narendra āsiyā sabe prabhure mililā

SYNOMYS

ānande—in great pleasure; vihvala—overwhelmed; bhakta-gaṇa—all the devotees; dhāñā āilā—very hastily came; narendre āsiyā—coming to the shore of Narendra Lake; sabe—all of them; prabhure—Śrī Caitanya Mahāprabhu; milā—met.

TRANSLATION

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of Narendra-sarovara, the celebrated lake.

TEXT 227

ପୁରୀ-ଭାରତୀର ପ୍ରଭୁ ବନ୍ଦିଲେନ ଚରଣ ।
ଦୋହେ ମହାପ୍ରଭୁରେ କୈଳା ପ୍ରେମ-ଆଲିଙ୍ଗନ ॥ ୨୨୭ ॥

*puri-bhāratīra prabhu vandilena caraṇa
dorhe mahāprabhure kailā prema-āliṅgana*

SYNOMYS

puri—Paramānanda Purī; *bhāratīra*—and of Brahmānanda Bhāratī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vandilena carana*—worshiped the feet; *dorhe*—both the elderly *sannyāsīs*; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *kailā*—did; *prema-āliṅgana*—embracing in love.

TRANSLATION

When Paramānanda Purī and Brahmānanda Bhāratī met Śrī Caitanya Mahāprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Śrī Caitanya Mahāprabhu in love and affection.

TEXT 228

ଦାମୋଦର-ସ୍ଵରୂପ, ପଞ୍ଜିତ-ଗଦାଧର ।
ଜଗଦାନନ୍ଦ, କାଶିଶର, ଗୋବିନ୍ଦ, ବକ୍ରେଶର ॥ ୨୨୮ ॥

*dāmodara-svarūpa, pañjita-gadādhara
jagadānanda, kāśīvara, govinda, vakrēsvara*

SYNOMYS

dāmodara-svarūpa—Svarūpa Dāmodara; *pañjita-gadādhara*—Gadādhara, the learned scholar; *jagadānanda*—Jagadānanda; *kāśīvara*—Kāśīvara; *govinda*—Govinda; *vakrēsvara*—Vakrēsvara.

TRANSLATION

Devotees like Svarūpa Dāmodara, Gadādhara Pañdita, Jagadānanda, Kāśīvara, Govinda and Vakrēśvara all came to meet the Lord.

TEXT 229

কাশী-মিশ্র, প্ৰদ্যুম্ন-মিশ্র, পণ্ডিত-দামোদৰ ।
হৱিদাস-ঠাকুৰ, আৰ পণ্ডিত-শঙ্কৰ ॥ ২২৯ ॥

*kāśī-miśra, pradyumna-miśra, pañdita-dāmodara
haridāsa-ṭhākura, āra pañdita-śāṅkara*

SYNOMYS

kāśī-miśra—Kāśī Miśra; *pradyumna-miśra*—Pradyumna Miśra; *pañdita-dāmodara*—Dāmodara Pañdita; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *āra*—and; *pañdita-śāṅkara*—Śāṅkara Pañdita.

TRANSLATION

Kāśī Miśra, Pradyumna Miśra, Dāmodara Pañdita, Haridāsa Ṭhākura and Śāṅkara Pañdita also came there to meet the Lord.

TEXT 230

আৱ সব ভক্ত প্ৰভুৰ চৰণে পড়িলা ।
সবা আলিঙ্গিযা প্ৰভু প্ৰেমাবিষ্ট হৈলা ॥ ২৩০ ॥

*āra saba bhakta prabhura caraṇe paḍilā
sabā āliṅgiyā prabhu premāviṣṭa hailā*

SYNOMYS

āra saba bhakta—all the other devotees; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe paḍilā*—fell down at the lotus feet; *sabā āliṅgiyā*—embracing all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa*—overwhelmed in ecstatic love and emotion; *hailā*—became.

TRANSLATION

All the other devotees also came and fell down at the Lord's lotus feet. In return, Śrī Caitanya Mahāprabhu embraced them all with great ecstatic love.

TEXT 231

ଆନନ୍ଦ-ସମୁଦ୍ରେ ଭାସେ ସବ ଭକ୍ତଗଣେ ।
ସବା ଲଞ୍ଚା ଚଲେ ପ୍ରଭୁ ଜଗନ୍ନାଥ-ଦରଶନେ ॥ ୨୩୧ ॥

*ānanda-samudre bhāse saba bhakta-gaṇe
sabā lañā cale prabhu jagannātha-daraśane*

SYNOMYS

ānanda-samudre—in the ocean of transcendental bliss; *bhāse*—float; *saba bhakta-gaṇe*—all the devotees; *sabā lañā*—taking all of them; *cale*—goes; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha-daraśane*—to see the Jagannātha Deity in the temple.

TRANSLATION

Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannātha to see the Deity.

TEXT 232

ଜଗନ୍ନାଥ ଦେଖି' ପ୍ରଭୁ ପ୍ରେମାବିଷ୍ଟ ହୈଲା ।
ଭକ୍ତ-ସଙ୍ଗେ ବହୁକ୍ଷଣ ନୃତ୍ୟ-ଗୀତ କୈଲା ॥ ୨୩୨ ॥

jagannātha dekhi' *prabhu premāviṣṭa hailā*
bhakta-saṅge bahu-kṣaṇa nṛtya-gīta kailā

SYNOMYS

jagannātha dekhi'—seeing Lord Jagannātha; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa* *hailā*—became overwhelmed with love and affection; *bhakta-saṅge*—in the society of the devotees; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta* *kailā*—chanted and danced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Lord Jagannātha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.

TEXT 233

জগন্নাথ-সেবক আনি' মালা-প্রসাদ দিলা ।
তুলসী পড়িছা আসি' চরণ বন্দিলা ॥ ২৩৩ ॥

*jagannātha-sevaka āni' mālā-prasāda dilā
tulasī paḍichā āsi' caraṇa vandilā*

SYNOMYS

jagannātha-sevaka—the priests who were servitors of Lord Jagannātha; *āni'*—bringing; *mālā-prasāda* *dilā*—distributed flower garlands and *prasāda*; *tulasī paḍichā*—the temple servant known as Tulasī; *āsi'*—coming; *caraṇa vandilā*—worshiped the lotus feet of the Lord.

TRANSLATION

The priests immediately brought them flower garlands and *prasāda*. The temple's watchman, who was named Tulasī, also came and offered his obeisances to Śrī Caitanya Mahāprabhu.

TEXT 234

‘মহাপ্রভু আইলা’—গ্রামে কোলাহল তৈল ।
সার্বভৌম, রামানন্দ, বাণীনাথ মিলিল ॥ ২৩৪ ॥

'mahāprabhu āilā'—grāme kolāhala haila
sārvabhauma, rāmānanda, vāñinātha milila

SYNOMYS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; *grāme*—in the town; *kolāhala* *haila*—there was spreading of the news; *sārvabhauma*—Sārvabhauma; *rāmānanda*—Rāmānanda; *vāñinātha*—Vāñinātha; *milila*—came and met Him.

TRANSLATION

When the news spread that Śrī Caitanya Mahāprabhu had arrived at Jagannātha Puri, devotees like Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāñinātha Rāya all came to meet Him.

TEXT 235

সবা সঙ্গে লঞ্চা প্রভু মিশ্র-বাসা আইলা ।
সার্বভৌম, পশ্চিম-গোসাঙ্গি নিমন্ত্রণ কৈলা ॥ ২৩৫ ॥

*sabā saṅge lañā prabhu miśra-vāsā āilā
sārvabhauma, pañdita-gosāñi nimantraṇa kailā*

SYNONYMS

sabā saṅge lañā—taking all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *miśra-vāsā āilā*—came to Kāśī Miśra’s house; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *pañdita-gosāñi*—Gadādhara Pañdita; *nimantraṇa kailā*—invited the Lord to take *prasāda*.

TRANSLATION

The Lord and all His devotees then went to the residence of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya and Pañdita Gosāñi also invited the Lord to dine at their homes.

TEXT 236

প্রভু কহে,—“গহাপ্রসাদ আন’ এই স্থানে।
সবা-সঙ্গে ইহঁ। আজি করিমুভোজনে ॥” ২৩৬ ॥

*prabhu kahe,—“mahā-prasāda āna’ ei sthāne
sabā-saṅge ihañ āji karimu bhojane”*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *mahā-prasāda āna’*—bring *mahā-prasāda*; *ei sthāne*—to this place; *sabā-saṅge*—with all; *ihañ*—here; *āji*—today; *karimu bhojane*—I shall dine.

TRANSLATION

Accepting their invitation, the Lord asked them to bring all the *prasāda* there so that He could eat it with His devotees.

TEXT 237

তবে দুঁহে জগন্নাথপ্রসাদ আনিল ।
সবা-সঙ্গে মহাপ্রভু ভোজন করিল ॥ ২৩৭ ॥

*tabe duñhe jagannātha-prasāda ānila
sabā-saṅge mahāprabhu bhojana karila*

SYNONYMS

tabe—then; *duñhe*—both Sārvabhauma and Pañdita Gosāñi; *jagannātha-prasāda ānila*—brought the *mahā-prasāda* of Jagannātha; *sabā-saṅge*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhojana karila*—dined.

TRANSLATION

Upon receiving Śrī Caitanya Mahāprabhu's order, both Sārvabhauma Bhaṭṭācārya and Pañḍita Gosāñi brought sufficient prasāda from the temple of Jagannātha. The Lord then dined with everyone at His own place.

TEXT 238

এই ত' কহিলুঁ,—প্রভু দেখি' বৃন্দাবন।
পুনঃ করিলেন যেছে নীলাঞ্জি গমন ॥ ২৩৮ ॥

*ei ta' kahiluṇ,—prabhu dekhi' vṛndāvana
punaḥ karilena yaiche nilādri gamana*

SYNONYMS

ei ta' kahiluṇ—thus I have described; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'* *vṛndāvana*—after visiting Vṛndāvana; *punaḥ*—again; *karilena*—did; *yaiche*—as; *nilādri gamana*—coming back to Jagannātha Puri.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu returned to Jagannātha Puri from Vṛndāvana.

TEXT 239

ইহা যেই অঙ্কা করি' করয়ে শ্রবণ।
অচিরাতি পায় সেই চৈতন্য-চরণ ॥ ২৩৯ ॥

*ihā yei śraddhā kari' karaye śravaṇa
acirāt pāya sei caitanya-caraṇa*

SYNONYMS

ihā—this; *yei*—anyone who; *śraddhā kari'*—with faith and love; *karaye śravaṇa*—hears; *acirāt*—very soon; *pāya*—gets; *sei*—he; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears Śrī Caitanya Mahāprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

TEXT 240

ଅଧ୍ୟଲୀଳାର କରିଲୁଁ ଏହି ଦିଗ୍-ଦରଶନ ।
ଛୟ ବତ୍ସର କୈଳା ଯେହେ ଗମନାଗମନ ॥ ୨୪୦ ॥

*madhya-lilāra kariluṇ ei dig-daraśana
chaya vatsara kailā yaiche gamanāgamanā*

SYNOMYMS

madhya-lilāra—of this division, known as *Madhya-lilā*; *kariluṇ*—I have done; *ei dik-daraśana*—this summary inspection; *chaya vatsara*—continuously for six years; *kailā*—performed; *yaiche*—just as; *gamanā-āgamana*—going and coming back.

TRANSLATION

I have thus given a summary of the *Madhya-lilā*, which is a special description of Śrī Caitanya Mahāprabhu's travels to and from Jagannātha Puri. Indeed, the Lord traveled to and fro continuously for six years.

TEXT 241

ଶେଷ ଅଷ୍ଟାଦଶ ବତ୍ସର ନୀଳାଚଳେ ବାସ ।
ଭକ୍ତଗଣ-ସଙ୍ଗେ କରେ କୌର୍ତ୍ତନ-ବିଳାସ ॥ ୨୪୧ ॥

*śeṣa aṣṭādaśa vatsara nilācale vāsa
bhakta-gaṇa-saṅge kare kirtana-vilāsa*

SYNOMYMS

śeṣa aṣṭādaśa vatsara—the remaining eighteen years; *nilācale vāsa*—residence at Jagannātha Puri; *bhakta-gaṇa-saṅge*—with devotees; *kare*—performs; *kirtana-vilāsa*—the pastimes of chanting the Hare Kṛṣṇa mantra.

TRANSLATION

After taking sannyāsa at the age of twenty-four, Śrī Caitanya Mahāprabhu lived another twenty-four years. For six of these years, He traveled extensively throughout India, sometimes going to Jagannātha Puri and sometimes leaving. After traveling for six years, the Lord fixed His residence at Jagannātha Puri and stayed there for the eighteen remaining years of His life. During these eighteen years He mainly chanted Hare Kṛṣṇa with His devotees.

TEXT 242

ଅଧ୍ୟଲୀଳାର କ୍ରମ ଏବେ କରି ଅନୁବାଦ ।
ଅନୁବାଦ କୈଲେ ହୟ କଥାର ଆସ୍ଵାଦ ॥ ୨୪୨ ॥

*madhya-lilāra krama ebe kari anuvāda
anuvāda kaile haya kathāra āsvāda*

SYNONYMS

madhya-lilāra krama—a chronological list of the pastimes described in the *Madhya-lilā* of *Caitanya-caritāmṛta*; *ebe*—now; *kari*—I may do; *anuvāda*—assessment; *anuvāda kaile*—by assessing in that way; *haya*—there is; *kathāra āsvāda*—tasting of all the topics.

TRANSLATION

I shall now chronologically reassess the chapters of *Madhya-lilā* so that one can relish the transcendental features of these topics.

TEXT 243

ପ୍ରଥମ ପରିଚେଦେ—ଶେଷଲୀଳାର ସୂତ୍ରଗଣ ।
ତଥି-ମଧ୍ୟ କୋନ ଭାଗେର ବିଶ୍ଵାର ବର୍ଣ୍ଣନ ॥ ୨୪୩ ॥

prathama paricchede—śeṣa-lilāra sūtra-gaṇa
tathi-madhye kona bhāgera vistāra varṇana

SYNONYMS

prathama paricchede—in the First Chapter; *śeṣa-lilāra sūtra-gaṇa*—the codes of the *Antya-lilā*, Śrī Caitanya Mahāprabhu's pastimes at the end; *tathi-madhye*—within that; *kona bhāgera*—of some portion of the book; *vistāra varṇana*—a vivid description.

TRANSLATION

In the First Chapter I have given a synopsis of the last pastimes [Antya-lilā]. Within this chapter is a vivid description of some of the pastimes of the Lord that took place toward the end of His life.

TEXT 244

ସିତିଯ ପରିଚେଦେ—ପ୍ରଭୁର ଗ୍ରାମ-ବର୍ଣ୍ଣନ ।
ତଥି-ମଧ୍ୟ ନାନା-ଭାବେର ଦିଗ୍-ଦରଶନ ॥ ୨୪୪ ॥

*dvitīya paricchede—prabhura pralāpa-varṇana
tathi-madhye nānā-bhāvera dig-daraśana*

SYNONYMS

dvitīya paricchede—in the Second Chapter; prabhura—of Śrī Caitanya Mahāprabhu; pralāpa-varṇana—a description of His behaving like a crazy man; tathi-madhye—within that; nānā-bhāvera—of different emotional ecstasies; dik-daraśana—indication.

TRANSLATION

In the Second Chapter I have described Śrī Caitanya Mahāprabhu's talking like a crazy man. Within this chapter it is indicated how Śrī Caitanya Mahāprabhu manifested His different emotional moods.

TEXT 245

তৃতীয় পরিচ্ছেদে—প্রভুর কহিলুঁ সন্ধাস ।
আচার্যের ঘরে যৈছে করিলা বিলাস ॥ ২৪৫ ॥

*tṛtiya paricchede—prabhura kahiluṅ sannyāsa
ācāryera ghare yaiche kariłā vilāsa*

SYNONYMS

tṛtiya paricchede—in the Third Chapter; prabhura—of Śrī Caitanya Mahāprabhu; kahiluṅ—I have described; sannyāsa—acceptance of the renounced order of life; ācāryera ghare—at the house of Advaita Ācārya; yaiche—how; kariłā vilāsa—enjoyed His pastimes.

TRANSLATION

In the Third Chapter I have described the Lord's acceptance of the renounced order and how He enjoyed His pastimes in the house of Advaita Ācārya.

TEXT 246

চতুর্থে—মাধব পুরীর চরিত্র-আস্বাদন ।
গোপাল স্থাপন, ক্ষীর-চুরির বর্ণন ॥ ২৪৬ ॥

*caturthe—mādhava purī caritra-āsvādana
gopāla sthāpana, kṣīra-curira varṇana*

SYNONYMS

caturthe—in the Fourth Chapter; *mādhava purira*—of Mādhavendra Puri; *caritra-āsvādana*—relishing the characteristics; *gopāla sthāpana*—the installation of Gopāla; *kṣīra-curira varṇana*—a description of Gopīnātha’s stealing condensed milk at Remuṇā.

TRANSLATION

In the Fourth Chapter I have described Mādhavendra Puri’s installation of the Gopāla Deity as well as Gopīnātha’s stealing a pot of condensed milk at Remuṇā.

TEXT 247

পঞ্চমে—সাক্ষিগোপাল-চরিত-বর্ণন ।
নিত্যানন্দ কহে, প্রভু করেন আস্বাদন ॥ ২৪৭ ॥

pañcame—śakṣi-gopāla-caritra-varṇana
nityānanda kahe, *prabhu karena āsvādana*

SYNONYMS

pañcame—in the Fifth Chapter; *sākṣi-gopāla*—Sākṣi-gopāla; *caritra-varṇana*—a description of the characteristics; *nityānanda kahe*—Lord Nityānanda described this; *prabhu*—Lord Caitanya Mahāprabhu; *karena āsvādana*—tasted it.

TRANSLATION

In the Fifth Chapter I have narrated the story of Sākṣi-gopāla. Lord Nityānanda Prabhu narrated this while Śrī Caitanya Mahāprabhu listened.

TEXT 248

ষষ্ঠে—সার্বভৌমের করিলা উদ্ধার ।
সপ্তমে—তীর্থযাত্রা, বাস্তুদেব নিষ্ঠার ॥ ২৪৮ ॥

ṣaṣṭhe—sārvabhaumera *kari*lā *uddhāra*
saptame—*tīrtha-yātrā*, *vāsudeva nistāra*

SYNONYMS

ṣaṣṭhe—in the Sixth Chapter; *sārvabhaumera*—Sārvabhauma Bhaṭṭācārya; *kari*lā *uddhāra*—the Lord delivered; *saptame*—in the Seventh Chapter; *tīrtha-yātrā*—going to different holy places; *vāsudeva nistāra*—delivering Vāsudeva.

TRANSLATION

In the Sixth Chapter I have told how Sārvabhauma Bhaṭṭācārya was delivered, and in the Seventh Chapter I have described the Lord's tour of different holy places and His deliverance of Vāsudeva.

TEXT 249

অষ্টমে—রামানন্দ-সংবাদ বিস্তার ।
আপনে শুনিলা ‘সর্ব-সিদ্ধান্তের সার’ ॥ ২৪৯ ॥

*aṣṭame—rāmānanda-sarīrvāda vistāra
āpane śunilā ‘sarva-siddhāntera sāra’*

SYNONYMS

aṣṭame—in the Eighth Chapter; rāmānanda-sarīrvāda vistāra—an elaborate discussion with Śrī Rāmānanda Rāya; āpane—personally; śunilā—listened; sarva—all; siddhāntera—of conclusions; sāra—the essence.

TRANSLATION

In the Eighth Chapter I have recorded the Lord's elaborate discussion with Rāmānanda Rāya. The Lord personally listened as Rāmānanda gave the conclusive essence of all Vedic literatures.

TEXT 250

নবমে—কহিলুঁ দক্ষিণ-তীর্থ-ভ্রমণ ।
দশমে—কহিলুঁ সর্ব বৈশ্বন-মিলন ॥ ২৫০ ॥

*navame—kahiluṇi dakṣiṇa-tīrtha-bhramāṇa
daśame—kahiluṇi sarva-vaiṣṇava-milana*

SYNONYMS

navame—in the Ninth Chapter; kahiluṇi—I have described; dakṣiṇa-tīrtha-bhramāṇa—going on pilgrimage in South India; daśame—in the Tenth Chapter; kahiluṇi—I have described; sarva-vaiṣṇava-milana—meeting of all kinds of devotees.

TRANSLATION

In the Ninth Chapter I have described the Lord's tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described the meeting of all the devotees of the Lord.

TEXT 251

একাদশে—শ্রীমন্দিরে ‘বেড়া-সংকীর্তন’ ।
দ্বাদশে—গুণ্ডিচা-মন্দির-মার্জন-ক্ষালন ॥ ২৫১ ॥

ekādaśe—śrī-mandire ‘bedā-saṅkirtana’
dvādaśe—guṇḍicā-mandira-mārjana-kṣālana

SYNOMYS

ekādaśe—in the Eleventh Chapter; śrī-mandire—in the Jagannātha temple; bedā-saṅkirtana—chanting of the Hare Kṛṣṇa mantra all around; dvādaśe—in the Twelfth Chapter; guṇḍicā-mandira—of the temple known as Guṇḍicā; mārjana-kṣālana—cleansing and washing.

TRANSLATION

In the Eleventh Chapter I have described the great chanting of the Hare Kṛṣṇa mahā-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Guṇḍicā temple.

TEXT 252

ত্রয়োদশে—রথ-আগে প্রভুর নর্তন ।
চতুর্দশে—‘হেরাপঞ্চমী’-যাত্রা-দরশন ॥ ২৫২ ॥

trayodaśe—ratha-āge prabhura nartana
caturdaśe—‘herā-pañcamī’-yātrā-daraśana

SYNOMYS

trayodaśe—in the Thirteenth Chapter; ratha-āge—in front of the Jagannātha Ratha; prabhura nartana—Lord Caitanya Mahāprabhu’s dancing; caturdaśe—in the Fourteenth Chapter; herā-pañcamī—Herā-pañcamī, which takes place on the fifth day of Ratha-yātrā; yātrā—festival; daraśana—visiting.

TRANSLATION

In the Thirteenth Chapter I have described Śrī Caitanya Mahāprabhu’s dancing before the chariot of Jagannātha. In the Fourteenth Chapter, there is an account of the Herā-pañcamī function.

TEXT 253

তার মধ্যে ব্রজদেবীর ভাবের শ্রবণ ।
স্বরূপ কহিলা, প্রভু কৈলা আস্থান ॥ ২৫৩ ॥

*tāra madhye vraja-devīra bhāvera śravaṇa
svarūpa kahilā, prabhu kailā āsvādāna*

SYNONYMS

tāra madhye—in that; *vraja-devīra*—of the gopis; *bhāvera*—of ecstatic emotion; *śravaṇa*—hearing; *svarūpa kahilā*—Svarūpa Dāmodara Gosvāmī described; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āsvādāna*—personally tasted.

TRANSLATION

Also in the Fourteenth Chapter the emotional ecstasy of the gopīs was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

TEXT 254

পঞ্চদশে—ভক্তের গুণ শ্রীমুখে কহিল ।
সার্বভৌম-ঘরে ভিক্ষা, অগোঘ তারিল ॥ ২৫৪ ॥

pañcadaśe—*bhaktera guṇa śrī-mukhe kahila*
sārvabhauma-ghare bhikṣā, amogha tārila

SYNONYMS

pañcadaśe—in the Fifteenth Chapter; *bhaktera*—of the devotees; *guṇa*—qualities; *śrī-mukhe kahila*—Caitanya Mahāprabhu personally described; *sārvabhauma-ghare*—at the house of Sārvabhauma; *bhikṣā*—accepting lunch; *amogha tārila*—He delivered Amogha.

TRANSLATION

In the Fifteenth Chapter Śrī Caitanya Mahāprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sārvabhauma Bhaṭṭācārya. At that time, He delivered Amogha.

TEXT 255

যোড়শে—বৃন্দাবনযাত্রা গৌড়দেশ-পথে ।
পুনঃ নীলাচলে আইলা, নাটশালা হৈতে ॥ ২০৫ ॥

śoḍaśe—*vṛndāvana-yātrā gauḍa-deśa-pathe*
punaḥ nilācale āīlā, nāṭaśālā haitē

SYNONYMS

śoḍaśe—in the Sixteenth Chapter; *vṛndāvana-yātrā*—departure for visiting Vṛndāvana; *gauḍa-deśa-pathe*—on the way through the province of Bengal;

punah—again; *nilācale āīlā*—came back to Jagannātha Puri; *nāṭaśālā haite*—from Kānāī Nāṭaśālā.

TRANSLATION

In the Sixteenth Chapter Śrī Caitanya Mahāprabhu departed for Vṛndāvana and journeyed through Bengal. He later returned to Jagannātha Puri from Kānāī Nāṭaśālā.

TEXT 256

সপ্তদশে—বনপথে গথুরা-গমন ।
অষ্টাদশে—বৃক্ষাবন-বিহার-বর্ণন ॥ ২৫৬ ॥

saptadaśe—*vana-pathe mathurā-gamana*
asṭādaśe—*vṛndāvana-vihāra-varṇana*

SYNOMYS

saptadaśe—in the Seventeenth Chapter; *vana-pathe*—through the forest path; *mathurā-gamana*—Lord Caitanya Mahāprabhu's going to Mathurā; *asṭādaśe*—in the Eighteenth Chapter; *vṛndāvana-vihāra-varṇana*—description of His touring the forest of Vṛndāvana.

TRANSLATION

In the Seventeenth Chapter I have described the Lord's journey through the great forest of Jhārikhanda and His arrival at Mathurā. In the Eighteenth Chapter there is a description of His tour of the forest of Vṛndāvana.

TEXT 257

উনবিংশে—গথুরা হৈতে প্রয়াগ-গমন ।
তার মধ্যে শ্রীরূপেরে শক্তি-সঞ্চারণ ॥ ২৫৭ ॥

ūnaviṁse—*mathurā haite prayāga-gamana*
tāra madhye śrī-rūpere śakti-sañcāraṇa

SYNOMYS

ūnaviṁse—in the Nineteenth Chapter; *mathurā haite*—from Mathurā; *prayāga-gamana*—going to Prayāga; *tāra madhye*—within that; *śrī-rūpere*—Śrī Rūpa Gosvāmī; *śakti-sañcāraṇa*—empowering to spread devotional service.

TRANSLATION

In the Nineteenth Chapter, the Lord returned to Prayāga from Mathurā and empowered Śrī Rūpa Gosvāmī to spread devotional service.

TEXT 258

বিংশতি পরিচ্ছেদে—সনাতনের মিলন ।
তার মধ্যে ভগবানের স্বরূপ-বর্ণন ॥ ২৫৮ ॥

virṁśati paricchede—*sanātanera milana*—meeting with Sanātana Gosvāmī; *tāra madhye*—within that; *bhagavānera*—of the Supreme Personality of Godhead; *svarūpa-varṇana*—description of personal features.

SYNONYMS

virṁśati paricchede—in the Twentieth Chapter; *sanātanera milana*—meeting with Sanātana Gosvāmī; *tāra madhye*—within that; *bhagavānera*—of the Supreme Personality of Godhead; *svarūpa-varṇana*—description of personal features.

TRANSLATION

In the Twentieth Chapter the Lord's meeting with Sanātana is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

TEXT 259

একবিংশে—কৃষ্ণেশ্বর-মাধুর্য বর্ণন ।
দ্বাবিংশে—দ্঵িবিধ সাধনভক্তির বিবরণ ॥ ২৫৯ ॥

ekavirṁše—*kṛṣṇaiśvarya-mādhurya varṇana*
dvāvirṁše—*dvi-vidha sādhana-bhaktira vivarana*

SYNONYMS

eka-virṁše—in the Twenty-first Chapter; *kṛṣṇa-aiśvarya*—of the opulence of Kṛṣṇa; *mādhurya*—of the pleasing beauty; *varṇana*—description; *dvā-virṁše*—in the Twenty-second Chapter; *dvi-vidha*—twofold; *sādhana-bhaktira*—of the discharge of devotional service; *vivaraṇa*—description.

TRANSLATION

In the Twenty-first Chapter there is a description of Kṛṣṇa's beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

TEXT 260

ত্রয়োবিংশে—প্রেমভক্তিরসের কথন ।
চতুর্বিংশে—‘আত্মারামাঃ’-শ্লোকার্থ বর্ণন ॥ ২৬০ ॥

trayovirṁśe—*prema-bhakti-rasera kathana*
caturvirṁśe—‘ātmārāmāḥ’-ślokārtha varṇana

SYNONYMS

trayah-viriṁśe—in the Twenty-third Chapter; *prema-bhakti*—of ecstatic love of Godhead; *rasera*—of the mellow; *kathana*—narration; *catuh-viriṁśe*—in the Twenty-fourth Chapter; *ātmārāmāḥ*—known as *ātmārāma*; *śloka-artha*—the meaning of the verse; *varṇana*—description.

TRANSLATION

In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter the Lord analyzes the ātmārāma verse.

TEXT 261

পঞ্চবিংশে— কাশীবাসীরে বৈষ্ণবকরণ ।
 কাশী হৈতে পুনঃ নীলাচলে আগমন ॥ ২৬১ ॥

pañcavirṁśe—*kāśi-vāśire* vaiṣṇava-karaṇa
kāśi haite punah nilācale āgamana

SYNONYMS

pañca-virṁse—in the Twenty-fifth Chapter; *kāśi-vāśire*—the residents of Vārāṇasī (Kāśī); *vaiṣṇava-karaṇa*—making Vaiṣṇavas; *kāśi haite*—from Kāśī; *punah*—again; *nilācale* *āgamana*—coming back to Jagannātha Purī (Nilācalā).

TRANSLATION

In the Twenty-fifth Chapter there is a description of how the residents of Vārāṇasī were converted to Vaiṣṇavism. The Lord also returned to Nilācalā [Jagannātha Purī] from Vārāṇasī.

TEXT 262

পঞ্চবিংশতি পরিচ্ছেদে এই কৈলুঁ অনুবাদ ।
 যাহার শ্রবণে হয় গ্রন্থার্থ-আস্বাদ ॥ ২৬২ ॥

*pañcavirṁśati paricchede ei kailuṇ anuvāda
 yāhāra śravaṇe haya granthārtha-āsvāda*

SYNONYMS

pañca-vimśati paricchede—in the Twenty-fifth Chapter; *ei*—this; *kailuṇ anuvāda*—I have made repetition; *yāhāra śravane*—hearing which; *haya*—there is; *grantha-arta-āsvāda*—understanding of the whole contents of the book.

TRANSLATION

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture.

TEXT 263

সংক্ষেপে কহিলুঁ এই মধ্যলীলার সার ।
কোটিগ্রন্থে বর্ণন না যায় ইহার বিস্তার ॥ ২৬৩ ॥

*saṅkṣepe kahiluṇ ei madhya-lilāra sāra
koṭi-granthe varṇana nā yāya ihāra vistāra*

SYNONYMS

saṅkṣepe—in brief; *kahiluṇ*—I have described; *ei*—this; *madhya-lilāra sāra*—essence of *Madhya-lilā*; *koṭi-granthe*—in millions of books; *varṇana*—description; *nā yāya*—is not possible; *ihāra vistāra*—elaborately.

TRANSLATION

I have now summarized the entire subject matter of the *Madhya-lilā*. These pastimes cannot be described elaborately even in millions of books.

TEXT 264

জীব নিষ্ঠারিতে প্রভু ভর্মিলা দেশে-দেশে ।
আপনে আস্বাদি' ভক্তি করিলা অকাশে ॥ ২৬৪ ॥

*jīva nistārite prabhu bhramilā deše-deše
āpane āsvādi' bhakti karilā prakāše*

SYNONYMS

jīva nistārite—to deliver all the fallen souls; *prabhu*—Śrī Caitanya Mahāprabhu; *bhramilā*—traveled; *deše-deše*—in various countries; *āpane*—personally; *āsvādi'*—tasting; *bhakti*—devotional service; *karilā*—did; *prakāše*—broadcasting.

TRANSLATION

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

PURPORT

Śrī Caitanya Mahāprabhu personally traveled to different regions of India to spread the *bhakti* cult throughout the country. He also personally relished transcendental activities. By His personal behavior He has given an example for devotees to follow. That is, one should broadcast the cult of devotional service. He specifically instructed His devotees to enjoin all Indians to broadcast this message throughout the world because at that time the Lord could not personally travel to other parts of the world. In this regard, He has left two instructions:

*bhārata-bhūmite haila manusya-janma yāra
janma sārthaka kari' kara para-upakāra*

"All Indians should seriously take up the cult of Śrī Caitanya Mahāprabhu and should perfect their lives by adopting the process of devotional service. After perfecting their lives, they should broadcast this message all over the world for the welfare of all human beings [para-upakāra]." (Cc. Ādi 9.41) A Vaiṣṇava is especially interested in *para-upakāra*, doing good to others. Prahlāda Mahārāja was also interested in this. He did not want to be delivered alone; rather, he wanted to deliver all fallen souls, who are bereft of knowledge of *bhakti* and who misuse their intelligence for the temporary benefit of the material body. Śrī Caitanya Mahāprabhu also wanted His mission spread all over the world.

*prthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

"In every town and village, the chanting of My name will be heard."

Following in His footsteps, we are trying to broadcast His message throughout the world. By His mercy, people are taking this movement very seriously. Indeed, our books are extensively distributed in the Western countries, especially in America and Europe. Even the ecclesiastical orders in these countries are appreciating the value of this Kṛṣṇa consciousness movement and are ready to unite for the highest benefit of human society. The followers of Śrī Caitanya Mahāprabhu may therefore take this movement seriously and broadcast it throughout the world, from village to village and from town to town, just as Śrī Caitanya Mahāprabhu Himself did.

TEXT 265

কৃষ্ণতত্ত্ব, ভক্তিতত্ত্ব, প্রেমতত্ত্ব সার ।
ভাবতত্ত্ব, রসতত্ত্ব, লীলাতত্ত্ব আর ॥ ২৬৫ ॥

*kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra
bhāva-tattva, rasa-tattva, lilā-tattva āra*

SYNONYMS

kṛṣṇa-tattva—the truth of Kṛṣṇa; *bhakti-tattva*—the truth of devotional service; *prema-tattva*—the truth of ecstatic love of Godhead; *sāra*—the essence; *bhāva-tattva*—the emotional truth; *rasa-tattva*—the truth of transcendental mellow; *lilā-tattva*—the truth of pastimes of the Lord; *āra*—also.

TRANSLATION

Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellow and the truth of the pastimes of the Lord.

TEXT 266

শ্রীভাগবত-তত্ত্বরস করিলা প্রচারে ।
কৃষ্ণতুল্য ভাগবত, জানাইলা সংসারে ॥ ২৬৬ ॥

*śrī-bhāgavata-tattva-rasa karilā pracāre
kṛṣṇa-tulya bhāgavata, jānāilā saṁsāre*

SYNONYMS

śrī-bhāgavata-tattva-rasa—the truth and transcendental taste of *Śrīmad-Bhāgavatam*; *karilā pracāre*—Caitanya Mahāprabhu preached elaborately; *kṛṣṇa-tulya*—identical with Kṛṣṇa; *bhāgavata*—*Śrīmad-Bhāgavatam*; *jānāilā saṁsāre*—has preached within this world.

TRANSLATION

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mellows of *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam* and the Supreme Personality of Godhead are identical, for *Śrīmad-Bhāgavatam* is the sound incarnation of Śrī Kṛṣṇa.

TEXT 267

ভক্ত লাগি' বিস্তারিলা আপন-বদনে ।
কাহাঁ ভক্ত-মুখে কহাই শুনিলা আপনে ॥ ২৬৭ ॥

*bhakta lāgi' vistārilā āpana-vadane
kāhān bhakta-mukhe kahāi śunilā āpane*

SYNONYMS

bhakta lāgi'—especially for the purpose of His devotees; *vistārilā*—expansively described; *āpana-vadane*—personally, with His own mouth; *kāhān*—sometimes; *bhakta-mukhe*—through the mouth of His devotees; *kahāi*—making describe; *śunilā āpane*—listened Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu broadcast the purpose of Śrimad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, or ācārya, explained Śrimad-Bhāgavatam very elaborately Himself. He sometimes also empowered His devotees to speak while He listened. This is the way an ācārya should train His disciples. Not only should he describe the bhāgavata cult personally, but he should also train his disciples to speak on this sublime subject.

TEXT 268

ଶ୍ରୀଚିତ୍ତନ୍ତ-ସମ ଆର କୃପାଳୁ ବଦାନ୍ତ ।
ଭକ୍ତବତ୍ସଲ ନା ଦେଖି ତ୍ରିଜଗତେ ଅନ୍ତ ॥ ୨୬୮ ॥

*śrī-caitanya-sama āra kṛpālu vadānya
bhakta-vatsala nā dekhi tri-jagate anya*

SYNONYMS

śrī-caitanya-sama—equal to Śrī Caitanya Mahāprabhu; *āra*—anyone else; *kṛpālu*—merciful; *vadānya*—magnanimous; *bhakta-vatsala*—very kind to the devotees; *nā dekhi*—I do not see; *tri-jagate*—in these three worlds; *anya*—anyone else.

TRANSLATION

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Śrī Caitanya Mahāprabhu and that no one is as kind to His devotees.

TEXT 269

ଆଜ୍ଞା କରି' ଏହି ଲୀଳା ଶୁଣ, ଭକ୍ତଗଣ ।
ଇହାର ପ୍ରସାଦେ ପାଇବା ଚିତ୍ତବ୍ୟ-ଚରଣ ॥ ୨୬୯ ॥

*śraddhā kari' ei lilā śuna, bhakta-gaṇa
ihāra prasāde pāibā caitanya-carana*

SYNONYMS

śraddhā kari'—having faith and love; *ei lilā*—these pastimes of Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O devotees; *ihāra prasāde*—by the grace of this transcendental hearing; *pāibā*—you will get; *caitanya-carana*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All devotees should hear about Śrī Caitanya Mahāprabhu's pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

TEXT 270

ଇହାର ପ୍ରସାଦେ ପାଇବା କୃଷ୍ଣତ୍ଵସାର ।
ସର୍ବଶାସ୍ତ୍ର-ସିଦ୍ଧାନ୍ତେର ଇହି ପାଇବା ପାର ॥ ୨୭୦ ॥

*ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-śāstra-siddhāntera ihān pāibā pāra*

SYNONYMS

ihāra prasāde—by hearing these teachings of Śrī Caitanya Mahāprabhu; *pāibā*—you will get; *kṛṣṇa-tattva-sāra*—the essence of the truth of Kṛṣṇa; *sarva-śāstra*—of all revealed scriptures; *siddhāntera*—of conclusions; *ihān*—here; *pāibā*—you will get; *pāra*—the ultimate limit.

TRANSLATION

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.

PURPORT

As stated in *Bhagavad-gītā* (7.3):

*manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatāṁ api siddhānāṁ
kaścin māṁ vetti tattvataḥ*

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

It is very difficult to understand Kṛṣṇa, but if one tries to understand Śrīmad-Bhāgavatam through Caitanya Mahāprabhu's *bhakti* cult, one will undoubtedly understand Kṛṣṇa very easily. If somehow or other one understands Kṛṣṇa, his life will be successful. Again, as stated in *Bhagavad-gītā* (4.9):

*janma karma ca me divyam
evarī yo vetti tattvataḥ
tyaktvā deham punar janma
naiti māṁ eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 271

কৃষ্ণলীলা অগ্রভ-সার,
 তার শত শত ধার,
 দশদিকে বহে যাহা হৈতে ।
 সে চৈতন্যলীলা হয়,
 সরোবর অক্ষয়,
 মনো-হংস চরাহ' তাহাতে ॥ ২৭১ ॥

kṛṣṇa-līlā amṛta-sāra, *tāra śata śata dhāra,*
daśa-dike vahe yāhā haite
se caitanya-līlā haya, *sarovara akṣaya,*
mano-hariṣa carāha' tāhāte

SYNONYMS

kṛṣṇa-līlā amṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; *tāra śata śata dhāra*—the flow of that eternal bliss is running in hundreds of

branches; *daśa-dike*—in all the ten directions; *vahe*—flows; *yāhā haite*—from which; *se*—those; *caitanya-lilā*—pastimes of Śrī Caitanya Mahāprabhu; *haya*—are; *sarovara akṣaya*—a transcendental eternal lake; *manah-hariḥsa*—my mind, which is like a swan; *carāha'*—please wander; *tāhāte*—in that lake.

TRANSLATION

The pastimes of Lord Kṛṣṇa are the essence of all nectar. They flow in hundreds of rivulets and in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

PURPORT

The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa. This is the essence of knowledge. If knowledge does not include the understanding of Śrī Caitanya Mahāprabhu and Kṛṣṇa, it is simply superfluous. By Śrī Caitanya Mahāprabhu's grace, the nectar of Lord Śrī Kṛṣṇa's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Śrī Caitanya Mahāprabhu are different from Kṛṣṇa's pastimes. It is said: *śri-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*. Lord Caitanya Mahāprabhu is a combination of Rādhā-Kṛṣṇa, and without understanding His pastimes, one cannot understand Rādhā and Kṛṣṇa. Śrila Narottama dāsa Ṭhākura therefore sings: *rūpa-raghunātha-pade haibe ākuti/ kabe hāma bujhaba se Yugala piriti*. "When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa." Caitanya Mahāprabhu directly empowered Śrila Rūpa Gosvāmī and Śrila Sanātana Gosvāmī. Following in their footsteps, the other six Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the Gosvāmīs in the *paramparā* system. This Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, *ei chaya gosāñi yāñra, mui tāñra dāsa*: "I am the servant of the six Gosvāmīs." The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord. Whoever wants to understand the difficult subject matter of *kṛṣṇa-kathā* should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life will be successful. *Tyaktvā deham punar janma naiti mām eti so 'rjuna*. A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Kṛṣṇa, there is no difficulty in transferring oneself to the spiritual kingdom.

TEXT 272

ভক্তগণ, শুন মোর দৈন্য-বচন।
 তোমা-সবার পদধূলি, অঞ্জে বিভূষণ করি',
 কিছু মুক্তি করেঁ। নিবেদন ॥ ২৭২ ॥ শ্রুৎ ॥

*bhakta-gaṇa, śuna mora dainya-vacana
 tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',
 kichu muñi karoṇ nivedana*

SYNONYMS

bhakta-gaṇa—O devotees; *śuna*—please hear; *mora*—my; *dainya-vacana*—humble submission; *tomā-sabāra*—of all of you; *pada-dhūli*—the dust of the feet; *aṅge*—on my body; *vibhūṣaṇa kari'*—taking as ornaments; *kichu*—something; *muñi*—I; *karoṇ* *nivedana*—wish to submit.

TRANSLATION

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

TEXT 273

কৃষ্ণভক্তিসিদ্ধান্তগণ,
 যাতে প্রফুল্ল পদ্মবন,
 তার মধু করি' আস্বাদন।
 প্রেমরস-কুমুদবনে,
 প্রফুল্লিত রাত্রি-দিনে,
 তাতে চরাও মনোভূজগণ ॥ ২৭৩ ॥

*kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
 tāra madhu kari' āsvādana
 prema-rasa-kumuda-vane, praphullita rātri-dine,
 tāte carāo manoh-bhṛṅga-gaṇa*

SYNONYMS

kṛṣṇa-bhakti-siddhānta-gaṇa—the conclusive understanding of devotional service to Kṛṣṇa; *yāte*—by which; *praphulla*—enlivened; *padma-vana*—the forest of lotus flowers; *tāra madhu*—the honey collected from those lotus flowers; *kari' āsvādana*—relishing; *prema-rasa*—of transcendental love of Kṛṣṇa; *kumuda-vane*—in the forest of *kumuda* flowers (a type of lotus); *praphullita*—being jubilant; *rātri-dine*—day and night; *tāte*—in that forest of lotus flowers; *carāo*—make wander; *manoh-bhṛṅga-gaṇa*—the bumblebees of your minds.

TRANSLATION

Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendently satisfied.

TEXT 274

nānā-bhāvera bhakta-jana, harīṣa-cakravāka-gaṇa,
 yāte sabे' karena vihāra
 kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
 bhakta-harīṣa karaye āhāra

SYNONYMS

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different ecstasies; *harīsa-cakravāka-gaṇa*—compared to swans and cakravāka birds; *yāte*—in that place; *sabe*'—all; *karena vihāra*—enjoy life; *kṛṣṇa-keli*—the pastimes of Kṛṣṇa; *su-mṛṇāla*—sweet buds; *yāhā pāi*—which one can get; *svarākāla*—eternally; *bhakta-harīsa*—the devotees, who are just like swans; *karaye*—do; *āhāra*—eating.

TRANSLATION

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds that play in the forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

TEXT 275

*sei sarovare guyā, harīṣa-cakravāka hañā,
 sadā tāhāṇ karaha vilāsa
 khaṇḍibe sakala duḥkha, pāibā parama sukha,
 anāyāse habe premollāsa*

SYNOMYS

sei sarovare guyā—going to that lake where the clusters of lotus flowers exist; *harīṣa-cakravāka hañā*—becoming swans or cakravāka birds; *sadā*—always; *tāhāṇ*—there; *karaha vilāsa*—enjoy life; *khaṇḍibe*—will be diminished; *sakala duḥkha*—all material anxieties and miseries; *pāibā*—you will get; *parama sukha*—the highest happiness; *anāyāse*—very easily; *habe*—there will be; *prema-ullāsa*—jubilation in love of God.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, become swans and cakravāka birds in those celestial waters. They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

TEXT 276

এই অমৃত অনুক্ষণ, সাধু মহান্ত-মেঘগণ,
 বিশ্বেষ্ঠানে করে বরিষণ ।
 তাতে ফলে অমৃত-ফল, ভক্ত খায় নিরস্তর,
 তার শেষে জীয়ে জগজন ॥ ২৭৬ ॥

*ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
 viśvodyāne kare variṣaṇa
 tāte phale amṛta-phala, bhakta khāya nirantara,
 tāra śeṣe jīye jaga-jana*

SYNOMYS

ei amṛta—this nectar; *anukṣaṇa*—continuously; *sādhu mahānta-megha-gaṇa*—pure devotees and saintly persons, who are compared to clouds; *viśva-udyāne*—in the garden of the universe; *kare variṣaṇa*—rain down these nectarean pastimes

of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa; *tāte*—because of that; *phale*—grows; *amṛta-phala*—the fruit of nectar; *bhakta khāya nirantara*—and the devotees eat such fruit continuously; *tāra śeṣe*—after their eating; *jīye jaga-jana*—the living entities all over the world live peacefully.

TRANSLATION

The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

TEXT 277

চৈতন্যলীলা—অমৃতপূর, কৃষ্ণলীলা—সুকর্পূর,
 দুহে মিলি' হয় সুমাধুর্য।
 সাধু-গুরু-প্রসাদে, তাহা যেই আশ্বাদে,
 সেই জানে মাধুর্য-প্রাচুর্য ॥ ২৭৭ ॥

caitanya-lilā—amṛta-pūra, kṛṣṇa-lilā—sukarpūra,
 duhe mili' haya sumādhurya
 sādhu-guru-prasāde, tāhā yei āsvāde,
 sei jāne mādhurya-prācurya

SYNOMYMS

caitanya-lilā amṛta-pūra—the pastimes of Lord Śrī Caitanya Mahāprabhu are full of nectar; *kṛṣṇa-lilā su-karpūra*—the pastimes of Lord Kṛṣṇa are exactly like camphor; *duhe mili'*—the two meeting; *haya*—become; *su-mādhurya*—very, very palatable; *sādhu-guru-prasāde*—by the mercy of saintly persons and devotees in the transcendental position; *tāhā*—that; *yei*—anyone who; *āsvāde*—relishes this palatable nectar; *sei jāne*—he can understand; *mādhurya-prācurya*—the extensive quantity of sweetness in devotional service.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

TEXT 278

যে লীলা-অমৃত বিলে, খাম ষদি অন্নপানে,
 তবে ভক্তের দুর্বল জীবন ।
 শার একবিন্দু-পানে, উৎসুক্তি তমুঘনে,
 হাসে, গায়, করয়ে নর্তন ॥ ২৭৮ ॥

ye līlā-amṛta vine, khāya yadi anna-pāne,
 tabe bhaktera durbala jīvana
 yāra eka-bindu-pāne, utphullita tanu-mane,
 hāse, gāya, karaye nartana

SYNOMYS

ye—he who; *līlā*—of the pastimes of Lord Kṛṣṇa and Caitanya Mahāprabhu; *amṛta* *vine*—without nectar; *khāya yadi anna-pāne*—if one eats only ordinary food grains; *tabe*—then; *bhaktera*—of the devotees; *durbala jīvana*—life becomes weakened; *yāra*—of which; *eka-bindu-pāne*—if one drinks one drop; *utphullita tanu-mane*—the body and mind become jubilant; *hāse*—laughs; *gāya*—chants; *karaye nartana*—dances.

TRANSLATION

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

PURPORT

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been translated (*Caitanya-caritāmṛta*, *Śrimad-Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

TEXT 279

এ অমৃত কর পান, শার সম নাহি আন,
 চিষ্ঠে করিব স্মৃতি বিশ্বাস ।

ନା ପଡ଼ୁ କୁତର୍କ-ଗଠେ, ଅସେଥ୍ୟ କରିଶ ଆବରେ,
ଶାତେ ପଡ଼ିଲେ ହୟ ସରନାଶ ॥ ୨୭୯ ॥

e amṛta kara pāna, yāra sama nāhi āna,
 citte kari' sudṛḍha viśvāsa
 nā pada' kutarka-garte, amedhya karkaśa āvarte,
 yāte padile haya sarva-nāśa

SYNONYMS

e amṛta kara pāna—all of you must drink this nectar; *yāra sama nāhi āna*—there is no comparison to this nectar; *citte*—within the mind; *kari' sudṛḍha viśvāsa*—having firm faith in this conclusion; *nā pada' kutarka garte*—do not fall down into the pit of false arguments; *amedhya karkaśā āvarte*—in the untouchable, harsh whirlpool; *yāte*—in which; *padile*—if one falls down; *haya sarva-nāśa*—the purpose of life will be spoiled.

TRANSLATION

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

TEXT 280

ଶ୍ରୀଚିତ୍ତନ୍ତ, ନିତ୍ୟାନନ୍ଦ, ଅଦେତାଦି ଭକ୍ତବୁଦ୍ଧ,
ଆର ସତ ଶ୍ରୋତା ଭଜନ ।
ତୋମ-ସବାର ଶ୍ରୀଚରଣ, କରି ଶିରେ ବିଭୂଷଣ,
ଶାହା ହେତେ ଅଭ୍ୟନ୍ତ-ପୂରଣ ॥ ୨୮୦ ॥

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
 āra yata śrotā bhakta-gaṇa
 tomā-sabāra śrī-caraṇa, kari śire vibhūṣaṇa,
 yāhā haite abhiṣṭa-pūraṇa

SYNONYMS

śrī-caitanya nityānanda—Śrī Caitanya Mahāprabhu and Lord Nityānanda; *advaita-ādi bhakta-vṛṇda*—as well as the devotees like Advaita Ācārya; *āra*—and; *yata śrotā bhakta-gana*—all the devotees who listen; *tomā-sabāra śrī-carana*—the lotus feet of all of you; *kari śire vibhūṣaṇa*—I keep on my head as a helmet; *yāhā haite*—from which; *abhīṣṭa-pūrṇa*—all my purposes will be served.

TRANSLATION

In conclusion, I submit to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

TEXT 281

ଶ୍ରୀରୂପ-ସନାତନ- ରଘୁନାଥ-ଜୀବ-ଚରଣ,
 ଶିରେ ଧରି,— ଯାଇ କରେଁ । ଆଶ ।
 କୃଷ୍ଣମୌଳୀମୃତାମ୍ରିତ, ଚିତ୍ତଶ୍ଵରିତାମୃତ,
 କହେ କିଛୁ ଦୀନ କୃଷ୍ଣଦାସ ॥ ୨୮୧ ॥

śrī-rūpa-sanātana- raghunātha-jīva-caraṇa,
 śire dhari,— yāra karoñ āśa
 krṣṇa-lilāmṛtānvita, caitanya-caritāmṛta,
 kahe kichu dīna krṣṇadāsa

SYNONYMS

śrī-rūpa-sanātana—of Śrīla Rūpa Gosvāmī and of Sanātana Gosvāmī; raghunātha-jīva—of Raghusūdana dāsa Gosvāmī, Raghusūdana Bhaṭṭa Gosvāmī and Śrīla Jīva Gosvāmī; carana—the lotus feet; śire dhari—taking on my head; yāra—of which; karoñ āśa—I always desire; krṣṇa-lilā-amṛta-anvita—mixed with the nectar of krṣṇa-lilā; caitanya-caritāmṛta—the pastimes of Lord Śrī Caitanya Mahāprabhu; kahe—is trying to speak; kichu—something; dīna—most humble; krṣṇadāsa—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking the feet of Śrīla Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghusūdana dāsa Gosvāmī, Raghusūdana Bhaṭṭa Gosvāmī and Jīva Gosvāmī on my head, I always desire their mercy. Thus I, Kṛṣṇadāsa, humbly try to describe the nectar of the pastimes of Śrī Caitanya Mahāprabhu, which are mixed with the pastimes of Lord Krṣṇa.

TEXT 282

ଶ୍ରୀମଦନଗୋପାଳ-ଗୋବିନ୍ଦଦେବ-ତୁଷ୍ଟୟେ ।
 ଚିତ୍ତଶ୍ଵରାର୍ପିତମୃତେତଚେତ୍ତଶ୍ଵରିତାମୃତ ॥ ୨୮୨ ॥

śrīman-madana-gopāla-
 govindadeva-tuṣṭaye

*caitanyārpitam astv etac
caitanya-caritāmṛtam*

SYNONYMS

Śrīman-madana-gopāla—of the Deity named Śrīman Madana-gopāla; govinda-deva—of the Deity named Govindadeva; *tuṣṭaye*—for the satisfaction; *caitanya-arpitam*—offered unto Śrī Caitanya Mahāprabhu; *astu*—let it be; *etat*—this; *caitanya-caritāmṛtam*—the book known as Caitanya-caritāmṛta.

TRANSLATION

For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that this book, Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 283

তদিদমতিরহস্যং গৌরলীলামৃতং ষৎ^১
খল-সমুদয়-কোলৈর্ণাত্মতং ত্বেলভ্যম् ।
ক্ষতিরিয়মিহ কা মে স্বাদিতং ষৎ সমস্তাং
সহৃদয়-সুমনোভির্ঘোদমেষাং তনোতি ॥ ২৮৩ ॥

*tad idam ati-rahasyam gaura-lilāmṛtar̄m yat
khala-samudaya-kolair nādṛtar̄m tair alabhyam
kṣatir iyam iha kā me svāditar̄m yat samantāt
sahṛdaya-sumanobhir modam eṣām tanoti*

SYNONYMS

tat—that (*Caitanya-caritāmṛta*); *idam*—this; *ati-rahasyam*—full of spiritual mysteries; *gaura-lilā-amṛtam*—the nectar of the pastimes of Śrī Caitanya Mahāprabhu; *yat*—which; *khala-samudaya*—envious rascals; *kolaiḥ*—by pigs; *na*—never; *ādṛtam*—praised; *taiḥ*—by them; *alabhyam*—not obtainable; *kṣatih iyam iha kā*—what is the loss in this connection; *me*—of me; *svāditam*—tasted; *yat*—which; *samantāt*—completely; *sahṛdaya-sumanobhiḥ*—by those who are friendly and whose minds are very clean; *modam*—enjoyment; *eṣām*—of them; *tanoti*—expands.

TRANSLATION

The Caitanya-caritāmṛta pastimes of Lord Śrī Caitanya Mahāprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of

Lord Śrī Caitanya Mahāprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fifth Chapter, describing how the inhabitants of Vārāṇasi were converted to Vaiṣṇavism.

Note:

The author of *Śrī Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, has condemned all his enemies by comparing them to envious hogs and pigs. This Kṛṣṇa consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Śrī Caitanya Mahāprabhu and Kṛṣṇa's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the ācārya. They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Kṛṣṇadāsa Kavirāja Gosvāmī and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Kṛṣṇa and Śrī Caitanya Mahāprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Kṛṣṇadāsa Kavirāja Gosvāmī met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe. We are simply trying to execute the orders of our spiritual master to the best of our ability.

END OF THE MADHYA-LĪLĀ

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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—activities in one's personal relationship with God; devotional service.

Ācārya—a spiritual master who teaches by his own example.

Acintya-bhedābheda-tattva—Lord Caitanya's “simultaneously one and different” doctrine, which establishes the inconceivable simultaneous oneness and difference of the Lord and His expansions.

Adhirūḍha—an advanced symptom of *mahā-bhāva* found only in the *gopīs*.

Akāma—one who is desireless.

Anapekṣa—indifference to mundane people.

Anartha-nivṛtti—giving up unwanted things.

Anubhāva—bodily symptoms manifested by a devotee in ecstatic love for Kṛṣṇa.

Anurāga—subattachment in ecstatic love of God.

Arcanā—worship of the Deity in the temple.

Āsana—a sitting place.

Asuras—demons; people who are averse to the supremacy of the Supreme Lord, Viṣṇu.

Ātma-nivedana—the devotional process of surrendering everything to the Lord.

Ātmārāmas—transcendentalists.

Ayoga—See: *Viyoga*.

Ayukta—the ecstatic condition of not having yet met one's lover.

B

Bhāgavata-dharma—the science of God consciousness.

Bhakta—a devotee of Kṛṣṇa.

Bhakti—devotional service.

Bhakti-rasa—the mellow relished in the transcendental loving service of the Lord.

Bhakti-yoga—the method for developing pure devotional service.

Bhāva—ecstatic love of God.

Bhāva-bhakti—the platform of purified goodness when one's heart melts in devotional service; the first stage of love of Godhead.

Brahmacāri—a celibate student under the care of a spiritual master.

Brāhmaṇa—the intelligent class of men.

Brahmānanda—the bliss derived from merging into the existence of the Absolute.

Bhukti—material enjoyment.

Brahma-bhūta—the state of being freed from material contamination.

Brahma-muhūrta—the hour and a half just before sunrise.

Brahma-randhra—the hole at the top of the skull through which a yogī passes on quitting his body.

Brahma-upāsaka—a worshiper of the impersonal Brahman.

Brahmavādīs—those who are absorbed in the thought of impersonal Brahman.

C

Caṇḍālas—low-class men who eat dogs; untouchables.

Catuḥsana—the four Kumāras.

Catuḥ-slokī—the four nutshell verses of the *Śrimad-Bhāgavatam* (2.9.33-36).

D

Danḍavats—offering obeisances to a superior by falling flat on the ground like a rod.

Dāsyā—the devotional process of serving the Lord.

Devi-dhāma—the material world, under the control of the goddess Devī, or Durgā.

Dharma—the capacity to render service, which is the essential quality of a living being.

Dikṣā—spiritual initiation.

Dhṛti—perseverance or endurance.

Duḥsaṅga—bad association.

G

Gosvāmī—one who can control his senses and mind.

Gosvāmī-viddhī—transcendental devotional service.

Gṛhaṣṭha—one who lives in God conscious married life.

Guru—the bona fide spiritual master.

H

Hari—the Supreme Lord, who removed all inauspicious things from the heart.

J

Jagad-guru—the spiritual master of the whole world.

Jīva—the spirit soul or atomic living entity.

Jīvan-muktas—those liberated in this life.

Jñāna—knowledge.

Jñāni—one who is engaged in the cultivation of knowledge.

K

Kaitava—cheating religious processes.

Kāka—crow.

Kali-yuga—the age of quarrel and hypocrisy in which we are now living.

Kāma—lust.

Kaniṣṭha-adhikāris—those in the lowest stage of devotional service.

Karma—any material action which will incur a subsequent reaction.

Keśa-avatāras—the false story of the incarnations of Kṛṣṇa and Balarāma from respective black and white hairs of Kṛṣṇodakaśāyī Viṣṇu.

Kēśava—a name of Kṛṣṇa meaning one who has beautiful hair.

Kirtana—the devotional process of chanting.

Krodha—anger.

Kṛṣṇa-kathā—topics spoken by or about Kṛṣṇa.

Kṛṣṇāilingita-vigraha—the spiritual master, who is always embraced by Kṛṣṇa.

Kṛṣṇa-prema-dhana—the treasure of love for Kṛṣṇa.

Kṣatriya—the administrative or protective class of men.

Kṣepaṇa—subordinate ecstatic symptoms including dancing and bodily contortions; a division of *anubhāva*.

Kṣetrajña—the living entity who is the knower of the body.

L

Lobha—greed.

M

Mada—intoxication.

Mādana—a category of highly advanced ecstasy in which the lovers meet together and there is kissing and many other symptoms.

Madana-mohana—Kṛṣṇa, the attractor of Cupid.

Mahā-bhāgavata—a first-class pure devotee of the Lord.

Mahābhāva—sublime ecstatic love of God.

Mahākāśa—(lit., the greatest sky of all) the space occupied by Goloka Vṛndāvana.

Mahā-mantra—the chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahā-pūrṇa—the highest level of perfection.

Māna—the mood of the lover and the beloved experienced in one place or in different places; this mood obstructs their looking at one another and embracing one another, despite their attachment to one another.

Mātsarya—envy.

Mauṣala-lilā—the pastimes of the disappearance of Lord Kṛṣṇa and of the Yadu dynasty.

Māyā—the energy of Kṛṣṇa which deludes the living entity who desires to forget the Supreme Lord.

Māyayāpahṛta-jñānāḥ—persons whose knowledge has been stolen by illusion.

Moha—illusion.

Mohana—highly advanced ecstasy in which the lovers are separated; divided into *udghūrṇā* and *citra-jalpa*.

Mokṣa-kāma—one who desires liberation.

Mokṣākārikṣi—See: *Mokṣa-kāma*.

Mukti—liberation.

Mumukṣu—See: *Mokṣa-kāma*.

Muni—a sage or self-realized soul.

N

Nigarbha-yogi—a *yogi* who worships the Supersoul without form.

Nirgrantha-muni—a completely liberated saint.

Nirguṇa—(without qualities) means that the Lord has totally spiritual attributes.

Niyamāgraḥa—either following rules and regulations insufficiently (*niyama-agraha*) or fanatically without understanding the goal (*niyama-āgraḥa*).

O

Omkāra—the root of Vedic knowledge known as *mahā-vākyā*, the supreme sound.

P

Pāda-sevana—the devotional process of serving the lotus feet of the Lord.

Paramahaṁsa—the topmost class of God realized devotees.

Paramparā—the disciplic succession through which spiritual knowledge is transmitted.

Para-upakāra—helping others.

Pāsanḍī—an atheist who thinks the demigods and Viṣṇu to be on the same level.

Prākṛta-sahajīyās—pseudo-devotees with a mundane concept of the pastimes of Kṛṣṇa.

Prakṛti—material nature.

Praṇaya—intimacy in ecstatic love of God.

Prāptā-brahma-laya—one who has already attained the Brahman position.

Prāptā-svarūpas—those merged in Brahman realization.

Pravāsa—the condition of separation of lovers who were previously intimately associated.

Prayojana—the ultimate goal of life, love of God.

Prema—the stage of pure love of Godhead.

Prema-vaicitya—an abundance of love that brings about grief from fear of separation; although the lover is present.

Puruṣa-avatāras—the three primary Viṣṇu expansions of Kṛṣṇa who are involved in the creation, maintenance and destruction of the material universe.

Pūrva-rāga—the ecstasy of lovers before their meeting.

R

Rāga—attachment in ecstatic love of God.

Rāja-yoga—Patañjali's process of imagining a form of the Absolute Truth within many forms.

Rati—strong attraction in ecstatic love of God.

Rati-ābhāsa—a preliminary glimpse of attachment.

Rūḍha—advanced symptom of conjugal mellow found among the queens of Dvārakā; included in *mahābhāva*.

S

Sac-cid-ānanda-vigraha—the eternal form of the Supreme Lord which is full of bliss and knowledge.

Sādhaka—those who are nearing the perfection of Brahman realization.

Sādhana-bhakti—the development of devotional service through the regulative principles.

Sādhu—a holy man.

Sādhu-varya—the best of gentlemen.

- Sagarbha-yogī*—a *yogī* who worships the Supersoul in the Viṣṇu form.
Sakhya—the devotional process of making friendship with the Lord.
Śālagrāma-śilā—a Deity incarnation of Nārāyaṇa in the form of a stone.
Śama—control of the mind.
Sambandha—one's personal relationship with God.
Sambhoga—the ecstasy of the meeting and embracing of lovers.
Saṅkirtana—the congregational chanting of the holy name of the Lord.
Sannyāsa—the renounced order of life.
Śānta-bhaktas—devotees in the neutral stage of devotional service.
Śārkarākṣa—those situated in the gross bodily conception of life.
Sarva-kāma—one who desires material perfection.
Sarva-kāma-deha—the body engaged for the satisfaction of all kinds of material desires.
Sarvārambha-parityāgi—one who is indifferent to both pious and impious activities.
Satyam param—the Supreme Absolute Truth, Kṛṣṇa.
Sevā-aparādha—offenses in Deity worship.
Siddhi—perfection in yoga.
Śīta—subordinate ecstatic symptoms including singing, yawning, etc.; a division of *anubhāva*.
Smarana—the devotional process of remembering the Lord.
Smārta-brāhmaṇa—a caste *brāhmaṇa* who believes that a person not born in a *brāhmaṇa* family can never be elevated to that platform.
Smārtaguru—a professional spiritual master.
Smārtaviddhi—mundane religious activity.
Smṛti—scriptures compiled by living entities under transcendental direction.
Sneha—affection in ecstatic love of God.
Śravaṇa—the devotional process of hearing.
Śrīgāra—conjugal love.
Sthāyi-bhāva—permanent ecstasies.
Śuddha-sattva-viśeṣatmā—the position of being situated on the transcendental platform of pure goodness.
Śūdra—the laborer class of men.
Sukṛti—auspicious activity.
Svarūpa-lakṣaṇa—the position when the soul is purified of all material contamination.

T

- Tapasvis*—persons who undergo severe penances for elevation to higher planets.
Tattva—knowledge of the actual truth.
Tilaka—sacred clay used to mark Viṣṇu temples on twelve places of the body of a devotee.
Trivenī—the confluence of three sacred rivers at Prayāga.
Tulasi—Kṛṣṇa's favorite plant.

U

- Udbhāsvara*—eternal ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind.

Uttama-adhikāris—the first-class devotees.

Uttamaśloka—a name for Kṛṣṇa indicating that choice prayers are offered to Him.

V

Vaiśya—the class of men involved in business and farming.

Vānaprastha—retired life, in which one travels to holy places in preparation for the renounced order of life.

Vandana—the devotional process of offering prayers to the Lord.

Varṇāśrama-dharma—the regulation of society by establishing different social and spiritual orders of life.

*Vidyādhara*s—inhabitants of one of the heavenly planets.

Vijñāna—the practical realization of spiritual knowledge.

Vipralambha—ecstasy in separation.

Virakti—detachment.

Viṣayīs—those who are attached to sense gratification.

Viśuddha-sattva—the position of uncontaminated goodness.

Viyoga—the stage of separation when the mind is fully absorbed in thoughts of Kṛṣṇa.

Vyabhicāri—thirty-three varieties of transitory ecstasies.

Y

Yajñas—sacrifices.

Yoga—linking of the consciousness of the infinitesimal living entity with Kṛṣṇa.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a	আ ā	ই i	ঈ ī	উ u	ঔ ū	ঢ় ঢ়
ং ং	এ e	ঐ ai	ও o	ঔ au		

ঁ m̥ (anusvāra)

ঁ n̥ (candra-bindu)

ঁ h̥ (visarga)

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ় na
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঢ় ন্না
Cerebrals:	ট̥ ta	ঠ̥ tha	ড̥ da	ঢ̥ dha	ণ̥ na
Dentals:	ত̥ ta	থ̥ tha	দ̥ da	ধ̥ dha	ন̥ na
Labials:	প̥ pa	ফ̥ pha	ব̥ ba	ভ̥ bha	ম̥ ma
Semivowels:	য̥ ya	ৱ̥ ra	ল̥ la	ৱ̥ va	
Sibilants:	শ̥ śa	ষ̥ ṣa	স̥ sa	হ̥ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

ଠ̥ a	ଫ̥ i	ବ̥ ୟ	ର̥ u	କ̥ ū	କ̥ ୟ	କ̥ e	କ̥ ୟ	କ̥ ai	କ̥ ୟ	କ̥ o	କ̥ ୟ	କ̥ au
For example:	କା	କି	କି	କି	କି	କି	କି	କା	କା	କା	କା	କା
	କୁ	କୁ	କୁ	କୁ	କୁ							
	କେ	କୋ	କୋ	କୋ	କୋ	କୋ						
	କୌ	କୌ	କୌ	କୌ	କୌ							

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (॥) indicates that there is no final vowel. ॥ k

The letters above should be pronounced as follows:

a —like the <i>o</i> in hot; sometimes like the <i>o</i> in go;	d —like the <i>d</i> in dawn.
final <i>a</i> is usually silent.	dh —like the <i>dh</i> in good-house.
ā —like the <i>a</i> in far.	n̄ —like the <i>n</i> in gnaw.
i, ī —like the <i>ee</i> in meet.	t—as in talk but with the tongue against the teeth.
u, ū —like the <i>u</i> in rule.	th—as in hot-house but with the tongue against the teeth.
r —like the <i>ri</i> in rim.	d—as in dawn but with the tongue against the teeth.
ī —like the <i>ree</i> in reed.	dh—as in good-house but with the tongue against the teeth.
e —like the <i>ai</i> in pain; rarely like <i>e</i> in bet.	n—as in nor but with the tongue against the teeth.
ai —like the <i>oi</i> in boil.	p —like the <i>p</i> in pine.
o —like the <i>o</i> in go.	ph —like the <i>ph</i> in philosopher.
au —like the <i>ow</i> in owl.	b —like the <i>b</i> in bird.
ṁ —(<i>anusvāra</i>) like the <i>ng</i> in song.	bh —like the <i>bh</i> in rub-hard.
ḥ —(<i>visarga</i>) a final <i>h</i> sound like in Ah.	m —like the <i>m</i> in mother.
ñ —(<i>candra-bindu</i>) a nasal <i>n</i> sound.	y —like the <i>j</i> in jaw. ঃ
like in the French word <i>bon</i> .	y —like the <i>y</i> in year. ঃ
k —like the <i>k</i> in kite.	r —like the <i>r</i> in run.
kh —like the <i>kh</i> in Eckhart.	l —like the <i>l</i> in law.
g —like the <i>g</i> in got.	v —like the <i>b</i> in bird or like the <i>w</i> in dwarf.
gh —like the <i>gh</i> in big-house.	ś, ṣ —like the <i>sh</i> in shop.
ñ —like the <i>n</i> in bank.	s —like the <i>s</i> in sun.
c —like the <i>ch</i> in chalk.	h—like the <i>h</i> in home.
ch —like the <i>chh</i> in much-haste.	
j —like the <i>j</i> in joy.	
jh —like the <i>geh</i> in college-hall.	
ñ —like the <i>n</i> in bunch.	
ť —like the <i>t</i> in talk.	
th —like the <i>th</i> in hot-house.	

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 Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

A

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Śrī Caitanya-caritāmṛta

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'ātmā-'śabde 'svabhāvā' kahe, tāte yei rame 'ātmā-'śabde 'yatna' kahe—yatna kariyā ātmāvāsyam idāṁ viśvarūm ātmecchānugatāv ātma atulya-madhura-prema autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas	24.200 192 24.168 173 25.101 351 25.133 370 23.82 52 24.157 166	bhakti-nirdhūta-doṣāṇārīn bhakti-prabhāvā,—sei kāma chāḍāñā bhaktira svabhāvā,—brahma haite kare bhaktir ity ucyate bhiṣma- 'bhakti'-śabderā artha haya daśa-vidhākāra 'bhakti'-śabderā ei saba arthera mahimā	23.95 58 24.198 191 24.110 139 23.8 5 24.30 96 24.33 97
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B			
bahunā kiṁ gunās tasyāḥ bāhu tulī' prabhu kahe—bala 'krṣṇa' 'hari' bāṇa-viddhā bhagna-pāda kare dhadh-phāḍi 'baṭo, bhikṣām aṭa, gāṁ cānaya' yaiche batriśe chābbiśe mili' aṣṭa-pañcāśa	23.91 55 25.176 395 24.231 211 24.223 207 24.294 249	bhakti vinu mukti nāhi, bhakte mukti haya bhaktiḥ bhāgavatāṁ grāhyāṁ bhaktiyāham ekayā grāhyāḥ bhaktiyā sañjātayā bhaktiyā 'bhakte jivan-mukta' gunākṛṣṭa hañā krṣṇa	24.139 157 24.313 257 25.136 372 25.140 373 24.130 152
bhagavān eka āsedam 'bhāgavata' kariba sūtrera bhāṣya-svarūpa'' bhāgavata-siddhānta gūḍha sakali kahilā bhāgavata-śloka, upaniṣat kahe 'eka' mata bhāgavate prati-śloke vyāpe yāra sthitī	25.133 370 25.97 348 23.115 71 25.100 350 25.135 372	'bhakte jivan-mukta', 'jñāne jivan-mukta' bhakte mukti pāileha avaśya krṣṇere bhārtur mithāḥ suyaśāsaḥ kathānānurāga- bhāvāḥ sa eva sāndrātmā bhāvā-rūpā, mahābhāvā-lakṣaṇa-rūpā āra	24.129 151 24.143 160 24.88 125 23.7 5 24.31 96
bhāgavatera sambandha, abhidheya, bhāgavatera svarūpa kene nā kara vicāraṇa? bhāgavate sei ṛk śloke nibandhana 'bhagavattā' mānilē 'advaita' nā yāya bhakta āmā preme bāndhiyāche hṛdaya-	25.102 352 24.317 260 25.99 350 25.48 322 25.127 366	bhāvā-tattva, rasa-tattva, lilā-tattva āra bhāyāṁ dvitīyābhiniveśataḥ syād bhāyāṁ dvitīyābhiniveśataḥ syād bheje sarpa-vapur hitvā bhikṣām aṭann ari-pure	25.265 439 24.137 156 25.138 374 25.77 337 23.27 16
bhāgavatera smāndha, abhidheya, bhāgavatera svarūpa kene nā kara vicāraṇa? bhāgavate sei ṛk śloke nibandhana 'bhagavattā' mānilē 'advaita' nā yāya bhakta āmā preme bāndhiyāche hṛdaya-	25.111 140 25.13 302 25.5 298 25.241 427 25.272 444	'bhramara-gītā'ra daśa śloka tāhāte bhramite bhramite yadi sādhu-saṅga pāya bhukti-mukti-siddhi-sukha chāḍaya yāra bhukti, siddhi, indriyārtha tāre nāhi bhukti, siddhi, mukti—mukhya ei tina	23.60 38 24.310 256 24.39 100 23.24 15 24.27 94
bhakta-deha pāile haya gunera smaraṇa bhakta-duḥkha dekhi' prabhu manete cintila bhakta-duḥkha khanḍāite tāre krpā kaila bhakta-gaṇa-saṅge kare kirtana-vilāsa bhakta-gaṇa, śuna mora dainya-vacana	25.125 365 23.23 14 25.267 440 23.97 58	bhūtāni bhagavaty ātmany bijā, ikṣu, rasa, guḍa tabe khaṇḍa-sāra 'brahma-ātmā-'śabde yadi krṣṇere kahaya brahma-bhūtaḥ prasannātmā	25.129 368 23.43 24 24.82 123 24.132 153
bhakta-gaṇe sphuri āmi bāhire-antare bhaktāḥ śravan-netra-jalāḥ samagram bhakta lāgi' vistārlā āpana-vadane bhaktānāṁ hṛdi rājantī	25.155 384 24.307 254 25.95 348	brahma-bhūtaḥ prasannātmā brahmādi kīta-paryanta—tārīśa śaktite brahmā nārade sei upadeśa kailā	

*brahma, paramātmā, bhagavattā,
brahmāre iśvara catuh-śloki ye kahilā
'brahma'-śabde kahe 'ṣad-aiśvarya-pūrṇa
'brahma' śabdera artha—tattva sarva-
brahmeti paramātmeti
brahmeti paramātmeti*

*brahmeti paramātmeti
bṛhadvād bṛihānatvāc ca
brūhi yogeśvare kṛṣṇe
buddhimān-arthe—yadi 'vicāra-jñā' haya
buddhi, svabhāva,—ei sāta artha-prāpti
buddhye rame ātmārāma—dui ta' prakāra*

24.80	122	caturthe—mādhava purira caritra-āsvādana	25.246	429
25.95	348	catur-vidhā bhajante māṁ	24.94	129
25.33	312	caturvirīṣe —'ātmārāmāḥ'-ślokārtha	25.260	436
24.71	117	caudikete lakṣa loka bale 'hari' 'hari'	25.65	332
24.74	118	chaya vatsara kailā yaiche gamanāgamana	25.240	427
24.81	122			
25.132	370	chayera chaya mata vyāsa kailā āvartana	25.53	325
24.72	117	chidra pāññā rāya tāre cābuka mārilā	25.188	400
24.320	261	cid-ānanda kṛṣṇa-vigraha 'māyīka' 'kari'	25.35	314
24.91	127	cirād adattarā niija-gupta-vittarāṁ	23.1	2
24.11	86	cirāṇi kiṁ pathi na santi diśanti bhiṣṭāṁ	23.114	70
24.187	184	citra-jalpera daśā arṅga—prajalpādī-nāma	23.60	38

C

'ca' 'api', dui śabda tāte 'avyaya' haya
'ca'—avadhāraṇe, ihā 'api'—samuccaye
'ca' evārthe—'munayāḥ eva' kṛṣṇere bhajaya
caitanya-caritāmṛta kahe kṛṣṇadāsa
caitanya-caritāmṛta kahe kṛṣṇadāsa

caitanya-gosāñi—'śri-kṛṣṇa', nirdhārila
caitanya-gosāñi yei kahe, sei mata sāra
caitanya-lii—amṛta-pūra,
caitanya-ārpitam astv etac
candraśekhara, kirtanīyā-paramānanda,

cānvācaye samāhāre
caraṇa-cālane kānpāli tribhuvana
cārī-jana mili' kare nāma-saṅkirtana
cārī puruṣārtha chādāya, gune hare
cārī-śabda-saṅge evera karibe uccāra

cārī-veda-upaniṣade yata kichu haya
cārī-vidha tāpa tāra kare samāhāraṇa
cārū-saubhāgya-rekhādhāyā
ca-śabde api-arthe, 'api'—avadhāraṇe
ca-śabde 'anvācaye' artha kahe āra

ca-śabde 'api'ra artha ihāṇo kahaya
ca-śabde 'eva', 'api'-śabda samuccaye
ca-śabde kari yadi 'itaretara' artha
ca-śabde 'samuccaye', āra artha kaya
caskambha yaḥ sva-ramhasāskhalatā

catuh-śaṣṭir udāhṛtāḥ
catuh-ślokitे prakaṭa tāra kariyāche
catur-bhujāṁ kañja-rathāṅga-śāṅkha-
caturdaśe—'herā-pañcamī'-yātrā-daraśāna

24.65	114	dadāmi buddhi-yogaṁ tarāṁ	24.173	176
24.185	184	dadhi yena khaṇḍa-marica-karpūra-milane	24.192	187
24.225	208	daivī hy eṣā guṇamayī	23.49	28
23.127	80	dakṣiṇo vinayi hrimān	24.138	157
24.355	293	dāmodāra-svarūpa, pañcita-gadādhara	23.74	47

D

25.163	389	dañḍavat kare loke hari-dhvani kari'	25.176	395
25.45	321	dañḍavat-sthāne pipilikāre dekhiyā	24.271	235
25.277	447	danta-dhāvana, snāna, sandhyādi vandana	24.332	278
25.282	451	daśame—kahiluṇi sarva-vaiṣṇava-nilana	25.250	431
25.179	396	dāsya-bhaktera rati haya 'rāga'-daśā-anta	24.32	97

24.67	115	dāsya-rati 'rāga' paryanta krameta bāḍaya	23.54	33
24.20	90	dāsya-sakhyādi-bhāve puruṣādi gaṇa	24.57	110
25.63	331	dattābhāyarāṁ ca bhuja-danḍa-yugāṁ vilokyā	24.50	106
24.64	114	dehārāmi dehe bhaje 'dehopādhi brahma'	24.212	200
24.304	253	dehārāmi karma-niṣṭha—yajñikādi jana	24.214	201

25.98	349	dehārāmi, sarva-kāma—saba ātmārāma	24.218	204
24.60	111	dehe ātmā-jñāne ācchādita sei 'jñāna'	24.201	192
23.88	55	dehe prāṇa āile, yena indriya uthilā	25.225	420
24.171	175	dekhi' kāśi-vāsi lokera haila camatkāra	25.69	333
24.223	207	dekhite caliyāchenā 'bindu-mādhava hari'	25.60	330

24.162	169	dekhite kautuke āilā lañā śiṣya-vṛṇda	25.66	332
24.202	193	dekhīyā prabhura nṛtya, prema, dehera	25.67	333
24.148	162	dekhīyā vyādhhera mane haila camatkāra	24.264	231
24.221	206	dekhīyā vyādhhera prema parvata-mahāmuni	24.277	238
24.21	91	deśa-kāla-supātrajñāḥ	23.72	46

23.85	53	devi kṛṣṇamayī proktā	23.68	44
25.102	352	dhairyavanta eva hañā karaya bhajane	24.174	177
24.156	166	dhana-saṅcayi—nirgrantha, āra ye nirdhāna	24.17	89
25.252	432	dhanuka bhāṅgi' vyādhā tānra carane	24.258	227

<i>dhanur-bāna hasta,—yena yama dāṇḍa-dhara</i>	24.235	213	<i>ei amṛta anukṣana,</i>	25.276	44
<i>dhanasyāyāṁ navāḥ premā</i>	23.40	23	<i>ei āra tina artha gananātē pālī</i>	24.283	242
<i>dhaneyam adya dharaiḥ ṭṛṇa-vīrudhas tvat</i>	24.206	195	<i>“ei artha—āmāra sūtrera vyākhyānūpā</i>	25.97	348
<i>‘dharmādī’ viṣaye yaiche e ‘cāri’ vicāra</i>	25.121	362	<i>ei baḍa ‘pāpa’,—satya caitanyera vāñī</i>	25.35	314
<i>dharmāḥ projjhita-kaitavo ‘tra paramo</i>	24.100	133	<i>ei cāri artha saha ha-ila ‘teiśā’ artha</i>	24.220	205
<i>dharmaḥ projjhita-kaitavo ‘tra paramo</i>	25.149	381	<i>ei cāri sukṛti haya mahā-bhāgavān</i>	24.96	131
<i>dharmaṣṭya tattvarāṁ nihitāṁ guhāyāṁ</i>	25.57	328	<i>ei chaya ātmārāma kṛṣṇera bhajaya</i>	24.145	161
<i>dhṛtiḥ syāt pūrṇatā jñāna</i>	24.181	181	<i>ei chaya yogi sādhu-saṅgādi-hetu pāñā</i>	24.161	169
<i>dhṛtimanta hañā bhaje pakṣi-mūrkha-caye</i>	24.185	184	<i>ei-dṛṣṭe bhāgavatera artha jānaya”</i>	24.323	263
<i>dhruba-ghāṭe tāre subuddhi-rāya mililā</i>	25.186	400	<i>ei duī artha mili’ ‘chābbiśā’ artha haila</i>	24.283	242
<i>dighi khodāite tāre ‘munisipha’ kailā</i>	25.188	400	<i>ei haya satya śrī-kṛṣṇa-caitanya-vacana</i>	25.44	321
<i>dikṣā, prātah-smṛti-kṛtya, śauca,</i>	24.331	274	<i>ei jīva—sanakādi saba muni-jana</i>	24.203	193
<i>dina daśa rahi’ rūpa gauḍe yātrā kailā</i>	25.221	418	<i>ei-mata dāsyē dāsa, sakhye sakhā-gana</i>	23.93	57
<i>dina-kṛtya, pakṣa-kṛtya, ekādaśy-ādi</i>	24.340	285	<i>ei-mata dina pañca loka nistāriyā</i>	25.177	395
<i>dine tata laya, yata khāya duī Jane</i>	24.267	233	<i>ei mata kahiluṇ eka ślokera vyākhyāna</i>	24.322	262
<i>divya deha diyā karāya kṛṣṇera bhajana</i>	24.110	139	<i>ei mata mahāprabhu duī māsa paryanta</i>	25.3	297
<i>doīhe mahāprabhure kailā prema-āliṅgana</i>	25.227	421	<i>ei-mata sanātana vṛṇḍāvanete rahilā</i>	25.216	416
<i>dṛṣṭarāṁ śrutarāṁ bhūta-bhavad-bhaviṣyat</i>	25.37	316	<i>ei nava prity-āṅkura yāñra citte haya</i>	23.20	12
<i>duḥkhābhāvē uttama-prāptye mahā-pūrṇa</i>	24.180	181	<i>ei-pañca-madhye eka ‘svalpa’ yadi haya</i>	24.194	188
<i>duḥkha pāñā prabhu-pade kailā nivedana</i>	25.12	302	<i>ei pañca sthāyi bhāva haya pañca ‘rasa’</i>	23.46	26
<i>duḥkhi vaisaṅava dekhi’ tāhre karāna</i>	25.206	411	 		
 			<i>ei pāpa yāya mora, kemana upāye?</i>	24.254	224
<i>‘duḥsāṅga’ kahiye — ‘kaitava’, ‘ātmā-vāñcanā’</i>	24.99	133	<i>ei rasa anubhave yaiche bhakta-gaṇa</i>	23.94	57
<i>duī-dike loka kare prabhu-viloκane</i>	25.175	394	<i>ei rasa-āśvāda nāhi abhakterā gaṇe</i>	23.99	59
<i>duī-mārge ātmārāmera batriśa vibheda</i>	24.292	248	<i>ei saba Śabde haya — ‘jñāna’-‘vijñāna’-‘viveka</i>	25.110	359
<i>duī-vidha bhakta haya cāri cāri prakāra</i>	24.287	245	<i>ei saba Śānta yabe bhaje bhagavān</i>	24.164	170
<i>dūra hāite vyādhā pālī gurura dāraśane</i>	24.269	234	 		
<i>durūhādbhūta-vīrye ‘smīn</i>	24.195	189	<i>ei sabe viddhā-tyāga, aviddhā-karana</i>	24.342	286
 			<i>eita’ ‘sambandha’, śuna ‘abhidheya’ bhakti</i>	25.135	372
<i>dvādaśa-skandha-yukto ‘yarī</i>	25.144	377	<i>ei ‘sambandha’-tattva kahiluṇ, śuna āra</i>	25.118	360
<i>dvādaśe—guṇḍicā-mandira-mārjana</i>	25.251	432	<i>ei saṅkṣepe sūtra kahiluṇ dig-daraśana</i>	24.345	287
<i>dvāvirīśe—dvividha sādhana-bhaktira</i>	25.259	435	<i>ei sāta artha prathame kariluṇ vyākhyāne</i>	24.153	164
<i>dvijopasṭaḥ kuhakas takṣako vā</i>	23.21	13	 		
<i>dvitiya paricchede—prabhura pralāpa-</i>	25.244	429	<i>ei sāte rame yei, sei ātmārāma-gaṇa</i>	24.13	87
<i>dvividha ‘vibhāva’, —ālambana, uddīpana</i>	23.50	29	<i>ei ślokera artha prabhu ‘ekāṣṭi’ prakāra</i>	25.161	388
 			<i>ei śloke śridhāra-svāmī kariyāchena</i>	24.101	134
E			<i>ei svabhāva-guṇe, yāte mādhuryera sāra</i>	24.40	100
 			<i>ei ta’ ekādaśa paderā artha-nirṇaya</i>	24.70	116
<i>e amṛta kara pāna,</i>	25.279	449	 		
<i>ebe āmi ekā yāmu jhārikhandā-pathe”</i>	25.181	397	<i>ei ta’ kahiluṇ—prabhu dekhi’ vṛṇḍāvana</i>	25.238	426
<i>ebe kari ślokera mūlārtha prakāśa</i>	24.106	138	<i>ei ta’ kahiluṇ sanātane prabhura prasāda</i>	24.351	291
<i>ebe ślokārtha kari, yathā ye lāgaya</i>	24.70	116	<i>ei ta’ kahiluṇ ślokera ‘ṣaṭi’ saṅkhyaka</i>	24.306	254
<i>ebe śuna bhakti-phala ‘prema’-prayojana</i>	23.3	3	<i>ei ta’ kahiluṇ tomāya vyādhera ākhyāna</i>	24.282	242
<i>ebe śuna, prema, yei—mūla ‘prayojana’</i>	25.139	374	<i>ei ta’ kahiluṇ prabhura sanātane prasāda</i>	24.346	288
<i>ebe tomāra pādābje upajibe bhakti</i>	25.86	343	<i>ei ta’ kalpita artha mane nāhi bhāya</i>	25.42	319
<i>e duī,—bhāvera ‘svarūpa’, ‘taṭastha’ lakṣaṇa</i>	23.6	4	<i>ei tera artha kahiluṇ parama samartha</i>	24.163	170
<i>eho kṛṣṇa-guṇākṛṣṭa mahā-muni hañā</i>	24.167	172	<i>ei tina bhede haya chaya prakāra</i>	24.158	167

Śrī Caitanya-caritāmṛta

ei 'tina' tattva āmi kahinu tomāre ei tomāra vara haite habe mora bala'	25.106	354	ethā sanātana gosāñi prayāge āsiyā e tine saba chāḍāya, kare krṣṇe 'bhāva'	25.210	413	
ei 'ūnaṣṭi' prakāra artha karilū ei ūniśa artha karilu, āge śuna āra ei yāñhā nāhi, tāhā bhakti—'ahaituki'	23.123	78	evarī gunāś catur-bhedāś evarī harau bhagavati pratilabda-bhāvo	24.104	136	
eka 'ātmārāma'-śabde āṭānna artha kaya eka 'ātmārāma'-śabde chaya-jana kahe eka bhakta-vyāḍhera kathā śuna sāvadhāne eka bhukti kahe, bhoga—ananta-prakāra	24.302	252	evarī vrataḥ sva-priya-nāma-kirtyā evarī vrataḥ sva-priya-nāma-kirtyā	23.85	53	
ekādaśa-skandhe tāhā bhakti-vivaraṇa ekādaśa pada ei śloke sunirmala ekādaśe—śrī-mandire 'bedā-saṅkirtana' ekādaśi, janmāṣṭami, vāmana-dvādaśi eka-dina anna āne daśa-biśa jane	24.211	199	24.29	95	24.157	166
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	24.150	163	gā gopakair anuvanarī nayator udāra garīgā-pathē dui-bhāi rājā-pathē	23.41	23	
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	24.298	250	garīgā-tira-pathē prabhu prayāgere āīlā gauḍendrasya sabhā-vibhūṣaṇa-manis	25.141	374	
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	24.150	163	gauḍīyā āile dadhi, bhāṭa, taila-mardana	25.210	413	
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	24.229	210	gāyanta uccair amum eva sarīhatāḥ gāyatri-bhāṣya-rūpo 'sau	24.207	196	
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	24.28	95	gāyatrīra arthe ei grantha-ārambhana ghare gela vyāḍha, guruke kari' namaskāra	25.212	414	
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	24.119	145	"ghare giyā brāhmaṇe deha' yata āche dhana	25.209	413	
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	24.10	85	gāyanta uccair amum eva sarīhatāḥ gāyatri-bhāṣya-rūpo 'sau	24.348	289	
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	25.251	432	gāyatrīra arthe ei grantha-ārambhana ghare gela vyāḍha, guruke kari' namaskāra	25.206	411	
eka-dina nārada kahe,—'śunaha, parvate eka dina śrī-nārada dekhi' nārāyaṇa eka eka guna śuni' juḍāya bhakta-kāṇa eka eka tina bhede chaya vibheda eka eka vastra pari' bāhira hao dui-jana	24.341	285	gāyanta uccair amum eva sarīhatāḥ gāyatrīra arthe ei grantha-ārambhana	25.130	368	
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kevala brahmopāsaka tina bheda haya	24.108	138	'kṛṣṇa-prema', 'bhakti-rasa', bhaktira	24.353	292
khanḍibe sakala duḥkha,	25.275	446	kṛṣṇa-prema-sevā-pūrṇānanda-pravīṇa	24.182	182
kibā pralāpilāna, kichu nāhika smaraṇe	24.8	85	"kṛṣṇa-premera" cihna ebe śuna sanātana	23.38	22
kirīvā 'dṝhti'-śabde niṣa-pūrṇatādi-jñāna	24.180	181	kṛṣṇa-priyāvalī-mukhyā	23.91	55
kirāta-hūnāndhra-pulinda-pukkaśā	24.179	180	'kṛṣṇārāmāś ca' eva—haya kṛṣṇa-manana	24.228	209
kirāta-hūnāndhra-pulinda-pukkaśā	24.209	198	kṛṣṇa-sambandha vinā kāla vyartha nāhi	23.22	13
kirtyamānarā yaśo yasya	24.98	132	kṛṣṇa sei sei tomā karābe sphurāṇa	24.328	266
kona bhāgye kona jivera 'śraddhā' yadi haya	23.9	6	kṛṣṇa-sukha-nimitta bhajane tātparya	24.25	93
kona prakāre pāroṇ yadi ekatra karite	25.9	229	kṛṣṇa-tattva, bhakti-tattva, prema-tattva	25.265	439
koṭi-granthe varṇana nā yāya ihāra vistāra	25.263	437	kṛṣṇa-tulya bhāgavata, jāñailā sarṅsāra	25.266	439
'kramāḥ śaktau paripāṭyārīn kramāś cālāna	24.24	92	kṛṣṇa-tulya bhāgavata—vibhu, sarvāśraya	24.318	260
'krama'-śabde kahe ei pāda-vikṣepana	24.19	90	kṛṣṇera darśane, kāro kṛṣṇera kṛpāya	24.127	151

krṣṇera svarūpa-gaṇera sakala haya 'jñāna'	24.352	291	mahāprabhura upara lokera pranati dekhiyā	25.220	418	
krṣṇe rati gāḍha haile 'prema'-abhidhāna	23.4	3	mahārāṭriya dvija, śekhara, miśra-tapana	25.217	416	
krṣṇe 'ratira' cihna ei kailuṇ vivaraṇa	23.38	22	mahā-virakta sanātana bhramenā vane vane	25.214	415	
krṣṇe svadhamopagata	24.321	262	mahiṣī- gaṇera 'rūḍha', 'adhirūḍha' gopikā	23.57	36	
krṣṇonmukha bhakti haite māyā-mukta haya	24.136	155	mahiṣī-haraṇa ādi, saba—māyāmaya	23.118	74	
K						
kṛtvā bhagavatān bhajante"	24.112	141	mahiṣasārī pāda-rajo-'bhiṣekarī	25.85	342	
kṛtvā bhagavatān bhajante"	24.144	160	mām eva ye prapadyante	24.138	157	
kṛtvā bhagavatān bhajante"	25.156	385	mane eka saṁśaya haya, tāhā khanḍāite	24.239	214	
kruddha hañā vyādhā tāhre gālī dite cāya	24.237	214	mantra-adhikāri, mantra-siddhy-ādi-śodhana	24.331	274	
kṣāntir avyarthā-kālatvāṁ	23.18	11	māsa-krtya, janmāṣṭamya-ādi-vidhi-vicārāṇa	24.340	285	
Kṣ						
kṣatir iyam iha kā me svāditarān yat samantāt	25.283	451	māsa-mātra rūpa-gosāñī rahilā vrndāvane	25.208	412	
"kṣetrajña ātmā puruṣaḥ	24.309	255	mathurā āīlā saṁrāna rāja-patha diyā	25.210	413	
kṣipāmy ajasram aśubhān	25.40	318	mathurā āsiyā rāya prabhu-vārtā pāila	25.203	409	
kurari vilapasi tvaṁ vita-nidrā na śeṣe	23.65	42	mathurā-māhātmya-śāstra saṅgraha kariyā	25.215	416	
'kurvantī'-pada ei parasmaipada haya	24.25	93	mathurāte subuddhi-rāya tāhāre mililā	25.211	414	
kurvanti ahaitukīṁ bhaktim	24.5	83				
kurvanti ahaitukīṁ bhaktim	25.159	387	mathurāyā lupta-tīrthera kariha uddhāra	23.103	61	
kuśāsana āni' doñhāre bhakteye vasāila	24.274	237	mat-sevayā pratitarī te	24.183	182	
L						
lajjā-śīlā sumaryādā	23.89	55	mauṣala-līlā, āra krṣṇa-antardhāna	23.117	74	
lakṣa koṭi loka āise, nāhika gaṇana	25.174	394	māyā-kārya, māyā haite āmi—vyatireka	25.116	359	
līlā premṇā priyādhibhyāṁ	23.84	53	māyā-śakte brahmāṇḍādi-paripatī	24.23	92	
loka-saṅghaṭa dekhi' prabhura 'bāhya'	25.70	334				
M						
'mādane'—cambanādi haya ananta vibheda	23.59	37	māyātīta haile haya āmāra 'anubhava'	25.118	360	
mādhava-saundarya dekhi' āviṣṭa ha-ilā	25.62	331	māyāvade karilā yata doṣera ākhyāna	25.88	344	
madhu-gandhi mṛdu-smitam etad aho	23.35	20	'māyāvādī' nirviṣea-brahme 'hetu' kaya	25.51	324	
madhurāṁ madhurāṁ vapur asya vibhor	23.35	20	māyy arpita-mano-buddhir	23.107	66	
madhura-nāma srṅgāra-rasa—sabāte prābalya	23.53	33	'mīmāṁsaka' kahe, —'iśvara haya karmera	25.50	323	
N						
loka-śikṣā lāgi' aiche karite nā āise'	25.74	336	mīśra-mukhe śune sanātane prabhura 'śikṣā'	25.218	417	
lokera saṅghaṭa āise prabhure dekhite	25.19	305	mo-haite kaiche haya smṛti-paracāra	24.325	264	
lupta-tīrtha prakaṭa kailā vanete bhramiyā	25.215	416	mokṣakāṅki jñāni haya tina-prakāra	24.121	146	
P						
madhureyāṁ nava-vayāś	23.87	54	mora mana chūhite nāre ihāra eka-bindu	23.121	77	
mādhurya-śakte goloka, aiśvarye paravyoma	24.22	91	mṛga-chālā cāhā yadi, āisa mora ghare	24.245	217	
madhya-lilāra kariluṇ ei dig-daraśana	25.240	427				
madhya-lilāra krama ebe kari anuvāda	25.242	428				
S						
'mahājana' yei kahe, sei 'satya' māni	25.56	326	muktānām api siddhānām	25.83	341	
māhā-pātakera haya ei prāyaścitti	25.200	408	'mukti' lāgi' bhakteye kare krṣṇera bhajana	24.122	147	
'mahāprabhu āīla'—grāme kolāhala haila	25.234	424	muktir hitvānyathā-rūparū	24.135	155	
T						
mumukṣā chāḍiyā kailā krṣṇera bhajana	24.126	150	mumukṣu, jīvan-mukta, prāpti-svarūpa āra	24.121	146	
mumukṣavo ghorā-rūpān	24.123	148				
'mumukṣu' jagate aneka sarṣāri jana	24.122	147				
mumukṣu, jīvan-mukta, prāpti-svarūpa āra	24.121	146				

"munayaḥ santah" iti krṣṇa-manane āsakti
 'munayaḥ ca' bhakti kare,—ei artha tāra
 "munayo 'pi" krṣṇa bhaje gunākṛṣṭa hañā
 'muni'-ādi śabdera artha śuna, sanātana
 muñi—nica-jāti, kichu nā jānoñ ācara

24.146	161	nāradere kahe,—tumi hao sparśa-maṇi	24.277	238
24.301	251	nārāyaṇa-kalāḥ sāntā	24.123	148
24.168	173	nārāyaṇe māne tāre 'pāṣāṇḍite' ganana	25.79	339
24.14	87	narendre āsiyā sabे prabhure mililā	25.226	420
24.325	264	nārīgaṇa-manohāri	23.75	48

'muni', 'nirgrantha', 'ca' 'api', —cāri śabdera
 'muni', 'nirgrantha'-śabdera pūrvavat
 'muni'-śabde manana-śila, āra kahe mauni
 'muni'-śabde—pakṣi, bhrṅga; 'nirgranthe'
 'muñi ye śikhāluṇ tore sphuruka sakala'
 mūrkha, nica, mleccha ādi śāstra-rikta-gaṇa

24.293	248	na sādhyayati māṁ yogo	25.137	373
24.162	169	na svādhyaśas tapas tyāgo	25.137	373
24.15	88	nātāḥ parāṁ paraṁ yad bhavataḥ svarūpaṁ	25.36	315
24.175	177	navame—kahiluṇ dakṣiṇa-tīrtha-bhramāṇa	25.250	431
23.123	78	nava-yogiśvara janma haite 'sādhaka' jñāni	24.118	145
24.17	89	nāyakānārī śiroratnāṁ	23.67	43
		nāyaka, nāyikā,—dui rasera 'ālambana'	23.92	56
		nāyikāra śiromāṇi—rādhā-ṭhākurāṇi	23.66	43
		nāyarī sukhāpo bhagavān	24.86	124
		necchanti sevayā pūrṇāḥ	24.183	182

N

na bhajanty avajānanti
 nadi-tire eka-khāni kuṭīra kariyā
 nadyo 'drayah khaga-mrgāḥ sadayāvalokair
 naiṣānī matis tāvad urukramāṅghriṇ
 nāma-gāne sadā ruci, laya krṣṇa-nāma

nāma-mahimā, nāmāparādhā dūre varjana
 namaskāra kare loka hari-dhvani kari
 nānā-bhāvera bhakta-jana,
 nānā kāme bhaje, tabu pāya bhakti-siddhi
 nānā śāstre paṇḍita āīse śāstra vicārīte

24.142	159	"nica-jāti, nica-sevi, muñi—supāmara	23.120	76
24.260	228	nico 'py utpulako lebhe	24.278	239
24.206	195	nigama-kalpa-taror galitarī phalarī	25.151	382
25.85	342	nija-gaṇa lañā prabhu kahe hāsyā kari'	25.168	391
23.32	19	nija-granthe karṇapūra vistāra kariyā	24.347	288
24.336	282	24.183	182	
25.164	389	24.279	449	
25.274	445	25.29	17	
24.196	189	24.281	241	
25.19	305	24.257	226	
25.279	449	24.249	218	
24.256	226	24.256	226	
24.244	216	24.244	216	
24.246	217	24.246	217	
24.239	214	24.239	214	
24.279	240	24.279	240	

nāpaḍa' kutarka-garte,
 na premā śravaṇādi-bhak tir api vā yogo
 nārada kahe,—'aiche raha, tumi bhāgavān'
 nārada kahe,—'āmi anna diba prati-dine'
 nārada kahe,—"ardha mārile jīva pāya vyathā

25.154	384
25.198	406
24.261	229
24.153	164
24.302	252
24.226	208
24.147	162
24.222	206
24.203	193
24.16	88
22.227	209
24.204	194
25.54	325
25.222	419

nārada kahe,—'dhanuka bhāṅga, tabe se
 nārada kahe,—'eka-vastu māgi tomāra sthāne'
 nārada kahe,—"ihā āmi kichu nāhi cāhi
 nārada kahe,—"patha bhulī' āilāna puchite
 nārada kahe,—'vaiṣṇava, tomāra anna

24.226	208
25.198	406
24.261	229
24.153	164
24.302	252
24.226	208
24.147	162
24.222	206
24.203	193
24.16	88
22.227	209
24.204	194
25.54	325
25.222	419

nārada kahe,—"vyādha, ei nā haya āścarya
 nārada kahe,—'yadi dhara āmāra vacana
 nārada kahe,—"yadi jīve māra' tumi bāṇa
 nārada-prabhāve mukhe gāli nāhi āya
 nārada-saṅge vyādhera mana parasanna ha-ila

25.96	348
24.236	213
24.126	150
24.265	232
24.255	225
24.241	215
24.237	214
24.252	222
24.256	226
24.244	216
24.246	217
24.239	214
24.279	240
24.272	235
24.226	208
24.204	194
25.54	325
25.222	419

nārada sei artha vyāsere kahilā
 nārade dekhi' mrga saba palāñā gela
 nāraderā saṅge ūṇakādi muni-gaṇa
 nāraderā upadeśe sakala karila

23.106	65
24.18	89
24.135	155
24.265	232

nirveda-harṣādi—tetiṛīśa ‘vyabhicāri’
niṣṭāra karaha more, padoñ tomāra pāye”
niṣṭāha haite śravaṇādye ‘rucī’ upajaya
nityānanda kahe, prabhu karena ḥsvādāna
nivedana kare dante tṛṇa-guccha lañā
'nyāya' kahe,—‘paramāṇu haite viśva haya’

23.52 32
24.254 224
23.11 7
25.247 430
23.119 76
25.51 324

pathē sei vipra saba vṛttānta kahila
pathē ye śūkara-mṛga, jāni tomāra haya”
piñata bhāgavatāñ rasam ālayam
piñārā śikṣāte āmī kari aiche kāma
piñt-mātṛ-sneha ādi ‘anurāga’-anta

25.61 330
24.240 215
25.151 382
24.242 216
24.34 98

P

pāche lāg la-ilā tabe bhakta pañca jana
pāche yabe husena-khāñ gauđe ‘rājā’ ha-ilā¹
pakṣi, mṛga, vr̄ksa, latā, cetanācetana
pañā ājñā rāya vṛndāvanere calilā
pañca ātmārāma chaya ca-kāre lupta haya

25.178 396
25.189 401
24.58 110
25.201 409
24.149 162

“prabhu ājñā dilā ‘vaiśnava-smṛti’ karibāre
prabhu kahe,—‘āmī ‘jīva’, ati tuccha-jñāna!'
prabhu kahe,—“āmī vātula, āmāra vacane
prabhu kahe,—‘ihāñ haite yāha’ vṛndāvana
prabhu kahe,—“kene kara āmāra stavanā

24.324 264
25.91 345
24.7 84
25.198 406
24.317 260

pañca-bhūta yaiche bhūterā bhitare-bāhire
pañca chaya paisā haya eka eka bojhāte
pañcadāśe—bhaktera guna śri-mukhe kahila
pañca-kāla pūjā ārati, kṛṣṇera bhojana-
pañcamā-puruṣārtha—ei ‘kṛṣṇa-prema’-

25.125 365
25.204 410
25.254 433
24.334 279
23.101 60

prabhure kīrtana śūnāya, ati bāda raṅgi
prabhure prakāśānanda puchite lagila
prabhu prañata haila sannyāsira gaṇa
prabhu vṛndāvana haite prayāga yāilā
prabhu yabe snāne yāna viśvēśvara

25.4 297
25.87 343
25.22 307
25.202 409
25.175 394

pañcame—sākṣi-gopāla-caritra-varṇana
pañca, ūodaśa, pañcāśat upacāre arcana
pañca-tattvākhyāne tāhā kariyāchi vistāra
pañca-vidha rasa—śānta, dāsyā, sakhya,
pañcavirñśati paricchede ei kailuñ anuvāda

25.247 430
24.334 279
25.16 303
23.53 33
25.262 436

prakāśānanda āśi’ tānra dharila caraṇa
prakāśānanda kahe,—“tumi sākṣat
prakāśānandera prabhu vandilā caraṇa
prakāśānandera śiṣya eka tāñhāra
prākṛta kṣobhe tānra kṣobha nāhi

25.71 334
25.81 340
25.71 334
25.23 307
23.20 12

pañcavirñśe—kāśi-vāsire vaiśnava-karaṇa
'pandita' muni-gana, nirgranthha 'mūrkha' āra
pañgu nācāite yadi haya tomāra mana
prapracchur ākāśavad antarāñ bahir
parama kāraṇa iśvara keha nāhi māne

25.26 436
24.187 184
23.122 77
25.130 368
25.55 326

prākṛta prapañca pāya āmātei laye
pralaye avaśiṣṭa āmī ‘pūrṇa’ ha-iyē²
prañata-bhāra-vitāpā madhu-dhārāḥ
prañavera yei artha, gāyatrite sei haya
prañaya-rasanayā dhṛtāṅghri-padmaḥ

25.112 357
25.112 357
24.208 197
25.94 347
25.128 367

'paramānanda kīrtaniyā’—śekharera saṅgi
paramārtha-vicāra gela, kari mātra 'vāda'
pararīnā bhāvam ajānanto
pariniṣṭhito 'pi naīrgunye
pariniṣṭhito 'pi naīrgunye

25.4 297
25.43 320
25.39 318
24.47 104
25.157 385

‘prapañca’, ‘prakṛti’, ‘puruṣa’ āmātei

25.110 356

prapañca ye dekha saba, seha āmī ha-iyē

25.111 356

‘pra’-śabde—mokṣa-vāñchā kaitava

24.101 134

prāśnottare bhāgavate kariyāche nirdhāra

24.319 261

prathama paricchede—šeṣa-līlāra

25.243 428

paripūrnatayā bhānti
pāriṣada, sādhana-siddha, sādhaka-gaṇa āra
paścad aharī yad etac ca
paścad aharī yad etac ca
paśyāmi viśva-stjñam ekam aviśvam ātman

23.77 49
24.287 245
24.76 120
25.113 357
25.36 315

prabhu kahe,—“mahā-prasāda āna’ ei sthāne

25.236 425

prabhu kahe,—“tumi jagad-guru pūjyatama

25.73 336

prabhu kahe,—‘viśnu’ ‘viśnu’, āmī kṣudra jīva

25.78 338

prabhu kahe,—“ye karite karibā tumi mana

24.328 266

prabhura lāga nā pañā mane bađa duḥkha

25.203 409

'pātañjala' kahe,—iśvara haya svarūpa-jñāna'
patha chāḍī' nārada tāra nikāte calila
pāthāñā bolālā niña-bhakta-gaṇe
pathera pipilikā iti-uti dhare pāya

25.52 324
24.236 213
25.224 420
24.270 234

“prabhura svabhāva,—yebā dekhe

25.8 299

prabhura upadeśāṁṛta śune yei jana

23.126 79

prabhure kahite sukhe karilā gamana

25.59 329

prathamei māribā, ardha-māra nā karibā”

24.247 218

pratāpi kīrtimān rakta-

23.75 48

prati-śloke prati-akṣare nānā artha kaya

24.318 260

prati-vṛkṣe, prati-kuñje rahe rātri-dine

25.214 415

<i>pраудханандаś каматкарा-</i>	23.98	58	<i>rāmaś ca rāmaś ca rāmaś ca rāmā</i>	24.151	
<i>pravāśākhyā, āra prema-vaicitrya-ākhyāna</i>	23.63	40	<i>'rasālākhyā' rasa haya apūrvāsvādane</i>	23.49	28
<i>praviṣṭāny apraviṣṭāni</i>	29.126	366	<i>'rati'-lakṣaṇā, 'prema'-lakṣaṇā, ityādi</i>	24.31	96
<i>prayāga, ayodhyā diyā naimiśāranye</i>	25.201	409	<i>rati-premādira taiche bāḍaye āsvāda</i>	23.44	25
<i>prāyaścitta puchilā tiñho pañqitera</i>	25.195	405	<i>ratir ānanda-rūpaiva</i>	23.97	58
<i>prāyo ami muni-gaṇā bhavadīya-mukhyā</i>	24.177	179	<i>rātre uṭhi' prabhu yadi karilā gamana</i>	25.178	396
<i>prāyo batāmbā munayo vihagā vane 'smiñ</i>	24.176	178	<i>rodana-bindu-maranda-syandi-</i>	23.33	19
<i>premādīka sthāyi-bhāva sāmagri-milane</i>	23.47	27	<i>rte 'rthaṁ yat pratīyeta</i>	25.119	361
<i>premā krame bāḍī' haya—sneha, māna,</i>	23.42	24	<i>ruci-bhiś citta-māṣṭriṇya-</i>	23.5	4
<i>premāntaraṅga-bhūtāni</i>	23.96	58	<i>ruci haite bhakte haya 'āsakti' pracura</i>	23.12	
<i>prema-rasa-kumuda-vane,</i>	25.273	444	<i>ruciras tejasā yukto</i>	23.70	45
<i>'prema-vaicitrya' śrī-daśame mahiṣi-gaṇe</i>	23.64	42	<i>ruddhā guhāḥ kim ajito 'vati nopasannān</i>	23.114	70
<i>preme hāse, kānde, gāya, karaye nartana</i>	25.165	390	<i>'rūḍha', 'adhirūḍha' bhāva——kevala</i>	23.57	36
<i>preme matta kari' ākarṣaye krṣṇa-guṇa</i>	24.58	110	<i>'rūḍhi-vṛtti' nirviśeṣa antaryāmī</i>	24.82	123
<i>premera lakṣaṇa ebe śūna, sanātana</i>	23.6	4	<i>rūpa-anupama-kathā sakalā kahilā</i>	25.211	414
<i>pṛthak nānā artha pade kare jhalamala</i>	24.20	85	<i>rūpa-gosāñī, ātile tāhre bahu priti</i>	25.207	412
<i>pṛthak pṛthak artha pāche kariba milana</i>	24.14	87	<i>rūpa-gosāñī dui-bhāi kāśite āīlā</i>	25.216	416
<i>pṛthak pṛthak ca-kāre iñhā 'api'ra artha</i>	24.145	161	<i>rūpa-guṇa-sravane rukmiṇy-ādira</i>	24.51	106
<i>pulakāśru-nṛtya-gīta——yāhāra lakṣaṇa</i>	25.139	374	<i>rūpaṁ dṛṣṭāṁ dṛṣṭimātāṁ akhilārtha</i>	24.52	107
<i>punah karilena yaiche nilādri gamana</i>	25.238	426			
<i>punah nilācale āīlā, nāṭāsālā haite</i>	25.255	433		S	
<i>punah sanātana kahe yudī' dui kare</i>	24.324	264			
<i>punarapi deśe vahi' laoyā nāhī yāya</i>	25.169	392	<i>sabā ālinigiyā prabhu premāviṣṭa hailā</i>	25.230	422
<i>punarapi kahe kichu vīnaya kariyā</i>	24.3	82	<i>saba chāḍī' śuddha-bhakti kare krṣṇa-pāya</i>	24.188	185
<i>purāṇānāmā sāma-rūpaḥ</i>	25.144	377	<i>saba kāśī-vāsi kare nāma-saṅkirtana</i>	25.165	390
 			<i>sabā lañā cale prabhu jagannātha-darāśane</i>	25.231	423
<i>puraścarana-vidhi, krṣṇa-prasāda-bhojana</i>	24.338	284	<i>saba mili' 'rasa' haya camatkārakāri</i>	23.52	32
<i>puri-bhāratīra prabhu vandilena caraṇa</i>	25.227	421			
<i>pūrṇaiśvaryā śrī-vigraha-sthitīra</i>	25.114	358	<i>saba phala deya bhakti svatantra prabala</i>	24.92	128
<i>'pūrva' 'dakṣiṇa' 'paścīma' karilā</i>	25.171	393	<i>sabāre vidāya dilā prabhu yatna-sahite</i>	25.180	397
 			<i>sabā-saṅge ihāñ āji karimu bhojane"</i>	25.236	425
<i>pūrvavat mrgādi-saṅge kailā</i>	25.223	419	<i>sabā-saṅge lañā prabhu miśra-vāsā āīlā</i>	25.235	425
<i>pūrve prayāge āmī rasera vicāre</i>	23.102	61	<i>sabā-saṅge mahāprabhu bhojana karila</i>	25.237	425
<i>'pūrve śunīyāchori, tumi sārvabhauma-sthāne</i>	24.4	83			
<i>pūrve yabe subuddhi-rāya chilā gauḍe</i>	25.187	400			
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<i>rādhikādye 'pūrva-rāga' prasiddha</i>	23.64	42	<i>saba tyāji' tabe tiñho krṣṇere bhajaya</i>	24.310	256
<i>rāga, anurāga, bhāva, mahābhāva haya</i>	23.42	24	<i>sabe cāhe prabhu-saṅge nilācalā yāite</i>	25.180	397
<i>rāga-bhakti-viddhi-bhakti haya dui-rūpa</i>	24.84	123	<i>sabe dui-janāra yogya bhakṣya-māṭra cāī'</i>	24.280	241
<i>rāga-bhakte vraje svayam-bhagavāne</i>	24.85	124	<i>sabe ei jāni' ācāryera kalpita vyākhyāna</i>	25.88	344
<i>rāga-mārge aiche bhakte ṣoḍāśa vibheda</i>	24.292	248	<i>sabei pañlā tathā mūrcchita hanā</i>	25.184	399
 			<i>sabe kahe,—loka tārīte tomāra avatāra</i>	25.171	393
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<i>rājā kahe,—jāti nile iñhō nāhī jibe</i>	25.192	402	<i>sabhā-madhye kahe prabhura kariyā</i>	25.23	307
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			<i>sac-cid-ānanda-sāndrāṅgah</i>	23.79	51
			<i>sac-cid-rūpa-guna sarva pūrṇānanda</i>	24.41	101
			<i>sadā svarūpa-saṅprāptah</i>	23.79	51
			<i>sad-dharmasyāvabodhāya</i>	24.170	174

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sādhu-saṅge tapa chāḍi’ śrī-kṛṣṇa bhajaya	24.216	203	sannyāsira gana prabhure yadi upekṣila	25.5	298
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samatvenaiva viṣṭeta	25.80	340	sva ramaṅgala hare, prema diyā hare mana	24.59	111
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<i>sarva-sāstra-siddhāntera ihāñ pāibā pāra</i>	25.270	441	<i>śekhara, paramānanda, tapana, sanātana</i>	25.63	331
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<i>sarva-vedānta-sārārāhi</i>	25.146	378	<i>šeṣe saba lopakari' rākhi eka-bāra</i>	24.296	249
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<i>sarva-vyāpaka, sarva-sākṣi, parama-svarūpa</i>	24.77	120	<i>siddhānta śikhālā,—yei brahmāra agocara</i>	23.120	76
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<i>śāstra chāḍī' kukalpanā pāṣāṇde bujhāya</i>	25.42	319	<i>śikhālā tāñre bhakti-siddhāntera anta</i>	25.3	297
<i>śāstra-yukti nāhi ihāñ siddhānta-vicāra</i>	24.40	100	<i>śiṣya-gana-saṅge sei bale 'hari' 'hari'</i>	25.67	333
<i>śāstrera sahaja artha nahe tāñhā haite</i>	25.49	323	<i>śitōṣṇa-sukha-duḥkheṣu</i>	23.111	68
<i>satārīni prasāṅgān mama virya-saṁvido</i>	23.16	10	<i>śloka-vyākhyā lāgi' ei karilūn ābhāsa</i>	24.106	138
<i>śāthēna kenāpi vayarān haṭhēna</i>	24.133	154	<i>smarantah smārayaś ca</i>	25.140	373
<i>śāti artha kahilūn, saba—kr̄ṣṇera bhajane</i>	24.311	256	<i>śoḍāśe—vṛndāvana-yātrā gauḍa-deśa-pathē</i>	25.255	433
<i>sat-saṅga, kr̄ṣṇa-sevā, bhāgavata, nāma</i>	24.193	188	<i>śraddadhānā mat-paramā</i>	23.113	69
<i>sat-saṅgamākhyena sukhwāhena</i>	24.125	149	<i>śraddhā kari' ei lilā śuna, bhakta-gaṇa</i>	25.269	441
<i>sat-saṅgān mukta-duḥṣāṅgo</i>	24.98	131	<i>śravaṇādyera phala 'premā' karaye prakāśa</i>	24.62	113
<i>sat-saṅge 'karma' tyāji' karaya bhajana</i>	24.214	201	<i>śrēṣṭha hañā kene kara hinera vandana</i>	25.72	335
<i>sat-saṅge seha kare kr̄ṣṇera bhajana</i>	24.212	200	<i>śreyah-śrītīm bhaktim udasya te vibho</i>	24.140	158
<i>satyarān diśatī arthitam arthito nṛṇāṁ</i>	24.103	135	<i>śreyah-śrītīm bhaktim udasya te vibho</i>	25.31	311
<i>satyarān diśatī arthitam arthito nṛṇāṁ</i>	24.199	191	<i>śrī-aṅga-rūpe hare gopikāra mana</i>	24.49	105
<i>"satyarān param"—sambandha, "dhīmahi"</i>	25.147	379	<i>śrī-bhāgavata-raktāñāṁ</i>	23.95	58
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<i>sauyuktika vākye mana phirāya sabāra</i>	25.20	305	<i>śrī-caitanya, nityānanda,</i>	25.280	449
<i>se caitanya-lilā haya,</i>	25.271	442	<i>śrī caitanya-nityānanda-advaita-carana</i>	24.354	292
<i>se divasa haite grāme kolāhala haila</i>	25.18	304	<i>śrī-caitanya-sāma āra kṛpālu vadānya</i>	25.268	440
<i>sei advaya-tattva kr̄ṣṇa—svayāṁ-bhagavān</i>	24.75	119	<i>śrī-kr̄ṣṇa-caitanya haya 'sākṣāt nārāyaṇa'</i>	25.24	308
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<i>sei artha catuḥ-ślokite vivariyā kaya</i>	25.94	347	<i>śrī-kr̄ṣṇa-caitanya-vāñī—amṛterā dhāra</i>	25.58	329
<i>sei artha haya ei saba udāharaṇe</i>	24.311	256	<i>śrīmad-bhāgavate mahāmuni-kṛte kiṁ</i>	24.100	133
<i>sei ātmārāma yogīra dui bheda haya</i>	24.154	165	<i>śrīmad-bhāgavate mahāmuni-kṛte kiṁ</i>	25.149	381
<i>sei 'bhāva' gāḍha haila dhare 'prema'-nāma</i>	23.13	8	<i>śrīman-madana-gopāla-</i>	25.282	450
<i>sei brahma-śabde kahe svayāṁ-bhagavān</i>	24.73	118	<i>śrī-mūrti-lakṣaṇa, āra śālagrāma-lakṣaṇa</i>	24.335	281
<i>sei buddhi dena tāñre, yāte kr̄ṣṇa pāya</i>	24.191	187	<i>śrī-mūrti-viśṇu-mandira karāṇa-lakṣaṇa</i>	24.343	286
<i>sei dui śrēṣṭha,—rādhā, vrajendra-nandana</i>	23.92	56	<i>śrī-rāma-navāmī, āra nṛṣīrāha-caturdaśī</i>	24.341	285
<i>sei jala stri-puruṣe piyā śire la-ila</i>	24.275	237	<i>śrī-rūpa-raghunātha-pade yāra āśā</i>	23.127	80
<i>sei kr̄ṣṇa-prāpti-hetu trividha 'sādhana'</i>	24.79	121	<i>śrī-rūpa-raghunātha-pade yāra āśā</i>	24.355	293

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udaram upāsate ya ṛṣi-vartmasu kūrpā-	24.166	171	vātsalye mātā pitā āśrayālambana	23.93	57			
udaram upāsate ya ṛṣi-vartmasu kūrpā-	24.213	200	vātulera pralāpa kari' ke kare pramāṇa?	24.322	262			
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uktārthānām aprayoga iti	24.297	250	'vidhi-bhakta', 'rāga-bhakta', —dui-vidha	24.286	244			
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urukrama'-sābde kahe, bāda yāhārā krama	24.19	90	vidhi-rāga-mārge cāri cāri-āṣṭa bheda	24.288	245			
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urukrame ahaitukī kāhān kona artha	24.163	170						
"urukrame eva bhaktim eva ahaitukim	24.305	253	vidhi-śiva-nārada-mukhe kr̄ṣṇa-guṇa śuni'	24.188	145			
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vadanti tat tattva-vidas	24.81	122						
vadanti tat tattva-vidas	25.132	370	'vipralambha' catur-vidha—pūrva-rāga,	23.63	40			
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'vivarta-vāda' sthāpe, 'vyāsa bhrānta'
vividhādbhuta-bhāṣā-vit
vrajendra-nandana kṛṣṇa—nāyaka-śiromāṇi
vraje vāsa,—ei pañca sādhana pradhāna
vrkṣā ca āmra-vrkṣā ca vrkṣāḥ

25.41 319 yāhāra śravaṇe cittera khaṇḍe avasāda
23.71 46 yāhāra śravaṇe haya bhakti-rasa-jñāna
23.66 43 yāhāra śravaṇe haya granthārtha-āsvāda
24.193 188 yaiche āmāra guṇa, karma ṣaḍ-aiśvarya-śakti
24.299 251 yaiche āmāra 'svarūpa', yaiche āmāra

24.351 291
13.3 3
25.262 436
15.107 354
25.107 354

vṛndāvane āila tāñdera kariha pālana
vrndāvane kṛṣṇa-sevā, vaisnava-ācāra
vyādha hañā haya pūjya bhāgavatottama
vyādha kahe,—'bālyā haite ei āmāra karma
vyādha kahe,—'dhanuka bhāngile

25.183 398 yaiche rasa haya, śuna tāñhāra lakṣaṇa
23.104 62 yaiche sūryera sthāne bhāsaye 'ābhāṣā'
24.228 209 yaiche taiche yohi kohi karaye smaraṇa
24.253 223 yāñhāra hrdaye ei bhāvāñkura haya
24.257 226 yāñhāra śravaṇe loke lāge camatkāra

23.94 57
25.117 359
24.60 111
23.17 11
24.319 261

vyādyā kahe,—"kībā dāna māgilā āmāre
vyādha kahe,—"mrgādi laha, yei tomāra
vyādha kahe,—"śuna, gosāñi, 'mrgāri'
vyādhakahe, "yāre pāṭhāo, sei diyā yāya
vyādha kahe,—'yei kaha, sei ta' kariba'

24.248 218 yāñra āge brahmānanda tṛṇa-prāya haya
24.244 216 yāñra citte kṛṣṇa-premā karaye udaya
24.242 216 "yāñra icchā, pāche āisa āmāre dekhite
24.279 240 yāñra prāṇa-dhana, sei pāya ei dhana
24.256 226 yāra eka-bindu-pāne,

24.36 98
13.39 22
25.181 397
24.354 292
25.278 448

vyādha kahe,—"yei kaha, sei ta' niścaya"
vyādha tumi, jīva māra—'alpa' aparādha
vyākhyā sīkhāla yaiche susiddhānta
vyāsa-kṛpāya śukadevera līlādi-smarana
vyāsa-śuka-sanakādīra prasiḍdha bhajana

24.240 215 yasmān nodvijate loko
24.250 220 yas tu nārāyanāṁ devarī¹
23.118 74 yā śunile haya sādhu-saṅga-prabhāva-jñāna
24.116 144 yathā-sthāne nārada gelā, vyādha ghare āila
24.204 194 yathāgnīḥ susamṛddhārcīḥ

23.108 66
25.80 340
24.282 242
24.265 232
24.61 112

vyāsa-sūtrera artha ācārya kariyāche
'vyāsa-sūtrera' artha karena ati-manoroma
vyāsa-sūtrera gambhīra artha, vyāsa—
vyatanuta kṛpayā yas tattva-diparī purāṇair
vyavahāra-sneha sanātana nāhi māne

25.44 321 yathā mahānti bhūtāni
25.24 308 yatnāgraḥ vinā bhakti nā janmāya preme
25.91 345 yatnāntare tathā pāde-
24.48 104 yat-pāda-sevābhūruciś tapasvinām
25.213 415 yatra nityatayā sarve

25.126 366
24.171 175
24.67 115
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23.67 43

Y

yabe tumi likhibā, kṛṣṇa karābe sphuraṇa
yac ca vrajanty animiṣāṁ ṣabhaṇuvṛttīya
yac chṛṇvatāṁ rasa-jñānāṁ
yadā hi nendriyārtheṣu
yad-vāñchayā śir lalanācarat tapo

24.345 287 yatra svalpo 'pi sambandhaḥ
24.488 125 yāvān ahaṁ yathā-bhāvo
25.152 383 ye divasa prabhu sannyāsire kṛpā kaila
24.160 168 yei artha lagāye, sei artha haya
24.54 108 yei cāha tāhā diba mṛga-vyāghrāmbare"

24.195 189
25.109 355
25.18 304
24.65 114
25.245 217

yady acintya-mahā-śaktau
yady abhūta-krama-parāyaṇa-śila-
yadyapi tomāre saba brahma-sama bhāse
ya esāriṇi puruṣariṇi sākṣād
yāhā haite haya sat-saṅga-mahimāra

25.76 337 ye 'nye ca pāpā yad-upāśrayāśrayāḥ
24.190 186 ye 'nye ca pāpā yad-upāśrayāśrayāḥ
25.74 336 ye 'nye 'ravindākṣa vimukta-māninas
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yāhā haite vaśa haya śrī-kṛṣṇa kautuki
yāhān netra paḍe tāhān dekhaya āmāre
yāhān tāhān prabhura nindā kare sanyāsira
yāhān yei lāge, tāhā kariye samartha
yāhān yei yuktā, sei arthera adhina
yāhāra śravaṇe cittera khaṇḍe avasāda

24.293 248 ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa'
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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrimad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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Volume 9

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This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śri Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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