

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṛTA

MADHYA-LILĀ Volume 8



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

ŚRI CAITANYA-CARITĀMṛTA

It would not be inaccurate to say that Śrī 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 Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. 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.

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, 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.

Within his lifetime, Śrī 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)

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ŚRĪ CAITANYA-CARITĀMṛTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Madhya-lilā
Volume Eight

“The Lord’s Teachings to Śrīla Sanātana Gosvāmī”

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

by

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

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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 *sāṅkirtana*—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 *sāṅkirtana* 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 Śāṅkarites, 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 Puri 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

Śrī Caitanya-caritāmṛta

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta*, which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

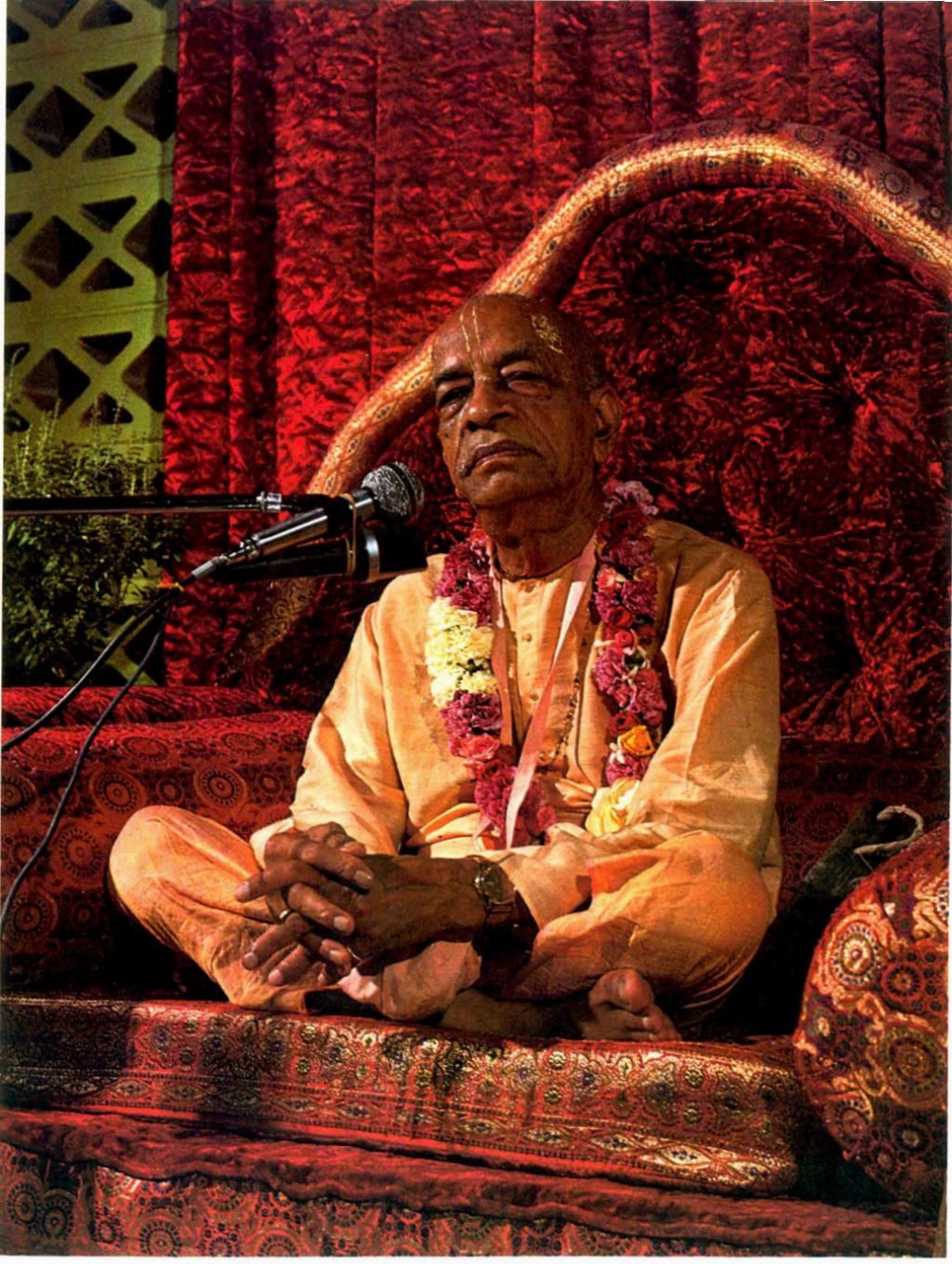
He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a 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.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta*," and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts 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.

—The Publishers



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Founder-Ācārya of the International Society for Krishna Consciousness

PLATE ONE

"As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love. As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, 'O my Lord, do not touch me.' Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very astonished to see this." (p.25)



PLATE TWO

"Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord Kṛṣṇa's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy. Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows. Sanātana Gosvāmī said, 'I was born in a low family, and my associates are all low-class men. I myself am fallen in the well of sinful materialism. I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such. Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is. Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? Actually, I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.' " (pp.48-51)



PLATE THREE

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter and master of everyone. 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.' 'The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.' " (pp.85-86)



PLATE FOUR

"When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-armed form. The Lord immediately assumed His two-armed form and ordered that He be transferred to Gokula on the other side of the River Yamunā." (p.99)



PLATE FIVE

"The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles. My dear Sanātana, just hear from Me as I tell you how the different *viṣṇu-mūrtis* hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands. The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands." (pp.122-123)



PLATE SIX

"The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body. These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them. When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation. With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Śeṣa. A lotus flower then sprouted from the lotus navel of that Garbhodakaśayī Viṣṇu. That lotus flower became Lord Brahmā's birthplace. In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe. In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him." (pp.157-162)



PLATE SEVEN

"The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations (*puruṣa-avatāras* and *guṇa-avatāras*). This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe." (p.165)



PLATE EIGHT

"When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā's presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikunṭhas—all expansions of the Lord's spiritual energy—were manifested. The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of the Vaikunṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lord. All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body. When the Lord Brahmā of this universe saw this pastime, he was astonished and struck with wonder." (pp.241-245)



PLATE NINE

"The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is the master of them all. Following the will of the Supreme Personality of Godhead, Lord Brahmā creates, Lord Śiva destroys, and Kṛṣṇa Himself in the form of Kṣīrodakaśāyī Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of material nature is Lord Viṣṇu." (pp.251-252)



PLATE TEN

"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly. These Brahmās had different numbers of heads. Some had ten heads, some had twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had. There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies. When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants. All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet. No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa."

(pp.267-270)



PLATE ELEVEN

"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present. The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikunṭha planets, to say nothing of the poor damsels of Vṛndāvana. The vibration of His flute is just like a bird that creates a nest within the ears of the *gopīs* and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the *gopīs* cannot hear anything else, nor are they able to concentrate on anything else, nor even give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute." (pp.142-143)



CHAPTER 20

Lord Śrī Caitanya Mahāprabhu Instructs Sanātana Gosvāmī in the Science of the Absolute Truth

The following summary study of this chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. When Śrīla Sanātana Gosvāmī was imprisoned by Nawab Hussain Shah, he received news from Rūpa Gosvāmī that Śrī Caitanya Mahāprabhu had gone to Mathurā. Sanātana Gosvāmī thereafter satisfied the superintendent of the jail by sweet solicitations and bribery. After giving the jailer seven thousand gold coins, Sanātana Gosvāmī was released. He then crossed the Ganges and fled. One of his servants, Tīśāna, followed him, carrying eight gold coins. Sanātana Gosvāmī and his servant then spent the night in a small hotel on the way to Benares. The hotel owner knew that Sanātana Gosvāmī and his servant had eight gold coins, and he decided to kill them and take the money. Making plans in this way, the hotel owner received them as honorable guests. Sanātana Gosvāmī, however, asked his servant how much money he had, and, taking seven of the gold coins, Sanātana offered them to the hotel owner. Thus the owner helped them reach the hilly tract toward Vārāṇasī. On the way, Sanātana Gosvāmī met his brother-in-law, Śrīkānta, at Hājipura, and Śrīkānta helped him after he had heard about all Sanātana's troubles. Thus Sanātana Gosvāmī finally arrived at Vārāṇasī and stood before the door of Candraśekhara. Caitanya Mahāprabhu called him in and ordered him to change his dress so that he could look like a gentleman. For his garment, he used an old cloth of Tapana Miśra's. Later, he exchanged his valuable blanket for a torn quilt. At this time Caitanya Mahāprabhu was very pleased with him, and thus Śrī Sanātana Gosvāmī received knowledge of the Absolute Truth from the Lord Himself.

First they discussed the constitutional position of the living entities, and Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī how the living entity is one of Lord Kṛṣṇa's energies. After this, the Lord explained the way of devotional service. While discussing the Absolute Truth, Śrī Kṛṣṇa, the Lord analyzed Brahman, Paramātmā and Bhagavān, as well as the expansions of the Lord called *svayarīn-rūpa*, *tad-ekātma* and *āveśa*, which are divided into various branches known as *vaibhava* and *prabhava*. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world, incarnations such as the *puruṣa-avatāras*, *manvantara-avatāras*, *gūḍha-avatāras* and *saktyāveśa-avatāras*. The Lord also discussed the divisions of Kṛṣṇa's

different ages, such as *bālyā* and *paugāndā*, and the different pastimes of the different ages. He explained how Kṛṣṇa attained His permanent form when He reached youth. In this way Śrī Caitanya Mahāprabhu explained and described everything to Sanātana Gosvāmī.

TEXT 1

বন্দেহনন্তাভূতৈশ্঵রং শ্রীচৈতন্যমহাপ্রভুম্ ।
নীচোহপি যৎপ্রসাদাত স্বান্তক্ষিণাঙ্গপ্রবর্তকঃ ॥ ১ ॥

*vande 'nantādbhutaiśvaryarāṁ
śrī-caitanya-mahāprabhūm
nīco 'pi yat-prasādāt syād
bhakti-śāstra-pravartakah*

SYNONYMS

vande—I offer my respectful obeisances; *ananta*—unlimited; *adbhuta*—wonderful; *aiśvaryam*—possessing opulences; *śrī-caitanya-mahāprabhūm*—unto Śrī Caitanya Mahāprabhu; *nīcaḥ api*—even a person in the lowest status of life; *yat-prasādāt*—by whose mercy; *syāt*—may become; *bhakti-śāstra*—of the science of devotional service; *pravartakah*—an inaugurator.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তব্যন্দ ॥ ২ ॥

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

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛṇda*—to all devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu!
All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya
Mahāprabhu!

TEXT 3

ଏଥା ଗୋଡ଼େ ସନାତନ ଆଛେ ବନ୍ଦିଶାଳେ ।
ଶ୍ରୀରୂପ-ଗୋସାନୀର ପତ୍ରୀ ଆଇଲ ହେନକାଳେ ॥ ୩ ॥

*ethā gauḍe sanātana āche bandi-sāle
śrī-rūpa-gosāñira patri āila henā-kāle*

SYNONYMS

ethā—here; *gauḍe*—in Bengal; *sanātana*—Sanātana Gosvāmī; *āche*—was;
bandi-sāle—in prison; *śrī-rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *patri*—the letter;
āila—came; *henā-kāle*—at that time.

TRANSLATION

While Sanātana Gosvāmī was imprisoned in Bengal, a letter arrived from
Śrīla Rūpa Gosvāmī.

PURPORT

Śrīla Bhaktivinoda Ṭhākura informs us that this letter from Rūpa Gosvāmī to
Sanātana Gosvāmī is mentioned by the annotator of *Udbhaṭa-candrikā*. Śrīla Rūpa
Gosvāmī wrote a note to Sanātana Gosvāmī from Bāklā. This note indicated that
Śrī Caitanya Mahāprabhu was coming to Mathurā, and it stated:

*yadu-pateh kva gatā mathurā-puri
raghu-pateḥ kva gatottara-kośalā
iti vicintya kurusva manah sthiram
na sad idarṁ jagad ity avadhāraya*

"Where has the Mathurā Purī of Yadupati gone? Where has the northern Kośalā
of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is
not eternal.' "

TEXT 4

ପତ୍ରୀ ପାଞ୍ଜା ସନାତନ ଆଲମ୍ବିତ ହୈଲା ।
ସବଳ-ବ୍ରଙ୍ଗକ-ପାଶ କହିତେ ଲାଗିଲା ॥ ୪ ॥

*patri pāñā sanātana ānandita hailā
yavana-rakṣaka-pāśa kahite lāgilā*

SYNOMYS

patri pāñā—receiving the note; *sanātana*—Sanātana Gosvāmī; *ānandita hailā*—became very pleased; *yavana*—meat-eater; *rakṣaka*—the superintendent of the jail; *pāśa*—before; *kahite lāgilā*—began to say.

TRANSLATION

When Sanātana Gosvāmī received this note from Rūpa Gosvāmī, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

TEXT 5

“তুমি এক জিন্দাপীর মহাভাগ্যবান् ।
কেতাব-কোরাণ-শাস্ত্রে আছে তোমার জ্ঞান ॥ ১ ॥

“tumi eka jindā-pira mahā-bhāgyavān
ketāba-korāṇa-sāstre āche tomāra jñāna

SYNOMYS

tumi—you; *eka jindā-pira*—a living saint; *mahā-bhāgyavān*—very fortunate; *ketāba*—books; *korāṇa*—the Koran; *sāstre*—in the scripture; *āche*—there is; *tomāra*—your; *jñāna*—knowledge.

TRANSLATION

Sanātana Gosvāmī told the Mohammedan jailkeeper, “Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

TEXT 6

এক বন্দী ছাড়ে যদি নিজ-ধর্ম দেখিয়া ।
সংসার হইতে তারে মুক্ত করেন গোসাঙ্গা ॥ ৬ ॥

eka bandī chāḍe yadi nija-dharma dekhiyā
saṁsāra ha-ite tāre mukta karena gosāñā

SYNOMYS

eka bandī—one imprisoned person; *chāḍe*—one releases; *yadi*—if; *nija-dharma*—one's own religion; *dekhiyā*—consulting; *saṁsāra ha-ite*—from material

bondage; *tare*—him; *mukta karena*—releases; *gosāñā*—the Supreme Personality of Godhead.

TRANSLATION

"If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead."

PURPORT

It appears from this statement that Sanātana Gosvāmī, who was formerly a minister of the Nawab, was trying to cheat the Mohammedan superintendent. A jail superintendent had only an ordinary education, or practically no education, and he was certainly not supposed to be very advanced in spiritual knowledge. However, just to satisfy him, Sanātana Gosvāmī praised him as a very learned scholar of the scriptures. The jailkeeper could not deny that he was a learned scholar because when one is elevated to an exalted position, one thinks oneself fit for that position. Sanātana Gosvāmī was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail. There are innumerable conditioned souls rotting in the material world, imprisoned by *māyā* under the spell of sense gratification. The living entity is so entranced by the spell of *māyā* that in conditioned life even a pig feels satisfied.

There are two kinds of covering powers exhibited by *māyā*. One is called *prakṣepātmikā*, and the other is called *āvaraṇātmikā*. When one is determined to get out of material bondage, the *prakṣepātmikā-sakti*, the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification. Due to the other power (*āvaraṇātmikā*), a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool. To release a conditioned soul from material bondage is very difficult because the spell of *māyā* is so strong. Even when the Supreme Personality of Godhead Himself descends to deliver conditioned souls, asking them to surrender unto Him, the conditioned souls do not agree to the Lord's proposals. Therefore Śrī Sanātana Gosvāmī said, "Somehow or other, if one helps another gain release from the bondage of *māyā*, he is certainly recognized immediately by the Supreme Personality of Godhead." As stated in *Bhagavad-gitā* (18.69):

*na ca tasmān manusyeṣu
kaścin me priya-kṛttamāḥ
bhavitā na ca me tasmād
anyāḥ priyatara bhuvi*

The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditional life. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava

is recognized by his preaching work—that is, by convincing the conditioned soul about his eternal position, which is explained here as *nija-dharma*. It is the living entity's eternal position to serve the Lord; therefore to help one get release from material bondage is to awaken one to the dormant understanding that he is the eternal servant of Kṛṣṇa. *Jivera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*. This will be further explained by the Lord Himself to Sanātana Gosvāmī.

TEXT 7

পূর্বে আমি তোমার করিয়াছি উপকার ।
তুমি আমা ছাড়ি' কর প্রত্যুপকার ॥ ৭ ॥

*pūrve āmi tomāra kariyāchi upakāra
tumi āmā chāḍi' kara pratypakāra*

SYNONYMS

pūrve—formerly; *āmi*—I; *tomāra*—your; *kariyāchi*—have done; *upakāra*—welfare; *tumi*—you; *āmā*—me; *chāḍi'*—releasing; *kara*—do; *prati-upakāra*—return welfare.

TRANSLATION

Sanātana Gosvāmī continued, “Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

TEXT 8

পাঁচ সহস্র মুদ্রা তুমি কর অঙ্গীকার ।
পুণ্য, অর্থ,—দুই লাভ হইবে তোমার ॥” ৮ ॥

*pāñca sahasra mudrā tumi kara aṅgikāra
punya, artha,—dui lābha ha-ibe tomāra”*

SYNONYMS

pāñca sahasra—five thousand; *mudrā*—golden coins; *tumi*—you; *kara*—please accept; *punya*—pious activity; *artha*—material gain; *dui lābha*—two kinds of achievement; *ha-ibe*—will be; *tomāra*—yours.

TRANSLATION

“Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously.”

TEXT 9

তবে সেই যবম কহে,—“শুন, মহাশয়।
তোমারে ছাড়িব, কিন্তু করি রাজভয় ॥” ৯ ॥

*tabe sei yavana kahe,—“śuna, mahāśaya
tomāre chāḍiba, kintu kari rāja-bhaya”*

SYNONYMS

tabe—thereafter; sei—that; yavana—meat-eater; kahe—says; śuna—just hear; mahāśaya—my dear sir; tomāre—you; chāḍiba—I would release; kintu—but; kari rāja-bhaya—I am afraid of the government.

TRANSLATION

In this way Sanātana Gosvāmī convinced the jailkeeper, who replied, “Please hear me, my dear sir. I am willing to release you, but I am afraid of the government.”

TEXTS 10-11

সনাতন কহে,—“তুমি না কর রাজ-ভয় ।
দক্ষিণ গিয়াছে যদি লেউটি’ আওয়ায় ॥ ১০ ॥
তাঁহারে কহিও—সেই বাহকৃত্যে গেল ।
গঙ্গার নিকট গঙ্গা দেখি” বাঁপ দিল ॥ ১১ ॥

*sanātana kahe,—“tumi nā kara rāja-bhaya
dakṣiṇa guyāche yadi leuṭi’ āoyaya*

*tāñhāre kahio—sei bāhya-kṛtye gela
gaṅgāra nikaṭa gaṅgā dekhi’ jhāñpa dila*

SYNONYMS

sanātana kahe—Sanātana replied; tumi—you; nā—not; kara—do; rāja-bhaya—fear of the government; dakṣiṇa—to the south; guyāche—has gone; yadi—if; leuṭi’—returning; āoyaya—comes; tāñhāre—to him; kahio—you say; sei—he; bāhya-kṛtye—to evacuate; gela—went; gaṅgāra nikaṭa—near the bank of the Ganges; gaṅgā dekhi’—seeing the Ganges; jhāñpa dila—jumped.

TRANSLATION

Sanātana replied, “There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanātana went to pass stool near the bank of the Ganges and that as soon as he saw the Ganges, he jumped in.

TEXT 12

ଅନେକ ଦେଖିଲ, ତାର ଲାଗ୍ ନା ପାଇଲ ।
ଦାଡୁକା-ସହିତ ଡୁବି କାହାି ବହି' ଗେଲ ॥ ୧୨ ॥

*aneka dekhila, tāra lāg nā pāila
dāḍukā-sahita ḍubi kāhāi vahi' gela*

SYNONYMS

aneka—for a long time; *dekhila*—I looked; *tāra*—of him; *lāg*—contact; *nā pāila*—could not obtain; *dāḍukā-sahita*—with the shackles; *ḍubi*—drowning; *kāhāi*—somewhere; *vahi'* *gela*—washed away.

TRANSLATION

"Tell him, 'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.'

TEXT 13

କିଛୁ ଭୟ ନାହି, ଆମି ଏ-ଦେଶେ ନା ରବ ।
ଦରବେଶ ହେବା ଆମି ମକ୍କାକେ ଯାଇବ ॥" ୧୩ ॥

*kichu bhaya nāhi, āmi e-deśe nā raba
daraveśa hañā āmi makkāke yāiba"*

SYNONYMS

kichu—any; *bhaya*—fear; *nāhi*—there is not; *āmi*—I; *e-deśe*—in this country; *nā raba*—shall not remain; *daraveśa hañā*—becoming a mendicant; *āmi*—I; *makkāke yāiba*—shall go to Mecca.

TRANSLATION

"There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca."

TEXT 14

ତଥାପି ଯବନ-ମନ ପ୍ରସନ୍ନ ନା ଦେଖିଲା ।
ସାତ-ହାଜାର ମୂର୍ତ୍ତି ତାର ଆଗେ ରାଶି କୈଲା ॥ ୧୪ ॥

*tathāpi yavana-mana prasanna nā dekhilā
sāta-hājāra mudrā tāra āge rāśi kailā*

SYNONYMS

tathāpi—still; *yavana-mana*—the mind of the meat-eater; *prasanna*—satisfied; *nā*—not; *dekhilā*—he saw; *sāta-hājāra*—seven thousand; *mudrā*—golden coins; *tāra*—of him; *āge*—in front; *rāśi kailā*—made a stack.

TRANSLATION

Sanātana Gosvāmī could see that the mind of the meat-eater was still not satisfied. He then stacked seven thousand gold coins before him.

TEXT 15

ଲୋଭ ହିଇଲ ସବନେର ମୁଦ୍ରା ଦେଖିଯା ।
ରାତ୍ରେ ଗଙ୍ଗାପାର କୈଳ ଦାଡୁକା କାଟିଯା ॥ ୧୫ ॥

*lobha ha-ila yavanera mudrā dekhiyā
rātre gaṅgā-pāra kaila dāḍukā kātiyā*

SYNONYMS

lobha ha-ila—there was attraction for the money; *yavanera*—of the meat-eater; *mudrā dekhiyā*—seeing the golden coins; *rātre*—at night; *gaṅgā-pāra kaila*—he got him across the Ganges; *dāḍukā*—shackles; *kātiyā*—breaking.

TRANSLATION

When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanātana's shackles and let him cross the Ganges.

TEXT 16

ଗଡ଼ାର-ପଥ ଛାଡ଼ିଲା, ନାରେ ତାହାନ୍ ଯାଇତେ ।
ରାତ୍ରି-ଦିନ ଚଲି' ଆଇଲା ପାତାଙ୍ଗା-ପରବେ ॥ ୧୬ ॥

*gaḍa-dvāra-patha chāḍilā, nāre tāhān yāite
rātri-dina cali' āilā pātaḍā-parvate*

SYNONYMS

gaḍa-dvāra-patha—the path of the fortress; *chāḍilā*—gave up; *nāre*—not able; *tāhān*—there; *yāite*—to go; *rātri-dina*—night and day; *cali'*—walking; *āilā*—arrived; *pātaḍā-parvate*—in the hilly tract of land known as Pātaḍā.

TRANSLATION

In this way, Sanātana Gosvāmī was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Pātaḍā.

TEXT 17

তথা এক ভৌমিক হয়, তার ঠাণ্ডি গেলা ।
‘পর্বত পার কর আমা’—বিনতি করিলা ॥ ১৭ ॥

*tathā eka bhaumika haya, tāra ḥāñi gelā
'parvata pāra kara āmā'—vinati karilā*

SYNOMYMS

tathā—there; *eka bhaumika*—one landowner; *haya*—there is; *tāra ḥāñi*—unto him; *gelā*—he went; *parvata*—the hilly tract; *pāra kara*—cross over; *āmā*—me; *vinati*—submission; *karilā*—he made.

TRANSLATION

After reaching Pātaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.

TEXT 18

সেই ভূঞ্গার সঙ্গে হয় হাতগণিতা ।
ভূঞ্গার কাণে কহে সেই জানি' এই কথা ॥ ১৮ ॥

*sei bhūñāra saṅge haya hāta-gaṇitā
bhūñāra kāne kahe sei jāni' ei kathā*

SYNOMYMS

sei bhūñāra—the landlord; *saṅge*—with; *haya*—there is; *hāta-gaṇitā*—an expert in palmistry; *bhūñāra*—of the landlord; *kāne*—in the ear; *kahe*—says; *sei*—that man; *jāni'*—knowing; *ei kathā*—this statement.

TRANSLATION

A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanātana, he whispered the following in the landlord's ear.

TEXT 19

‘ଇହାର ଠାଣ୍ଡି ସୁବର୍ଣ୍ଣେର ଅଷ୍ଟ ମୋହର ହୟ’ ।
‘ସୁନି’ ଆନନ୍ଦିତ ଭୁଣ୍ଡା ସନାତନେ କୟ ॥ ୧୯ ॥

*‘iñhāra ṛhāni suvarṇera aṣṭa mohara haya’
‘suni’ ānandita bhūñā sanātane kaya*

SYNONYMS

iñhāra ṛhāni—in the possession of this man; *suvarṇera*—of gold; *aṣṭa*—eight; *mohara*—coins; *haya*—there are; *suni'*—hearing; *ānandita*—pleased; *bhūñā*—the landlord; *sanātane*—to Sanātana; *kaya*—says.

TRANSLATION

The palmist said, “This man Sanātana possesses eight gold coins.” Hearing this, the landlord was very pleased and spoke the following to Sanātana Gosvāmī.

TEXT 20

“ରାତ୍ରେ ପର୍ବତ ପାର କରିବ ନିଜ-ଲୋକ ଦିଯା ।
ଭୋଜନ କରଇ ତୁମି ରନ୍ଧନ କରିଯା ॥” ୨୦ ॥

*“rātrye parvata pāra kariba nija-loka diyā
bhojana karaha tumi randhana kariyā”*

SYNONYMS

rātrye—at night; *parvata*—the hilly tract; *pāra kariba*—I shall cross; *nija-loka diyā*—with my own men; *bhojana karaha*—just take your meal; *tumi*—you; *randhana kariyā*—cooking.

TRANSLATION

The landlord said, “I shall get you across that hilly tract at night with my own men. Now just take your lunch and cook for yourself.”

TEXT 21

ଏତ ବଲି’ ଅନ୍ନ ଦିଲ କରିଯା ସମ୍ମାନ ।
ସନାତନ ଆସି’ ତବେ କୈଲ ନଦୀନାନ ॥ ୨୧ ॥

*eta bali’ anna dila kariyā sammāna
sanātana āsi’ tabe kaila nadī-snāna*

SYNONYMS

eta bali'—saying this; *anna dila*—supplied food grains; *kariyā sammāna*—showing great respect; *sanātana*—Sanātana Gosvāmī; *āsi'*—coming; *tabe*—then; *kaila*—did; *nadi-snāna*—bathing in the river.

TRANSLATION

Saying this, the landlord offered Sanātana grains to cook. Sanātana then went to the riverside and took his bath.

TEXT 22

ଦୁଇ ଉପବାସେ କୈଲା ରନ୍ଧନ-ଭୋଜନେ ।
ରାଜମନ୍ତ୍ରୀ ସନାତନ ବିଚାରିଲା ମନେ ॥ ୨୨ ॥

*dui upavāse kailā randhana-bhojane
rāja-mantri sanātana vicārilā mane*

SYNONYMS

dui upavāse—fasting for two days; *kailā*—performed; *randhana-bhojane*—cooking and eating; *rāja-mantri*—the former minister of the Nawab; *sanātana*—Sanātana; *vicārilā*—considered; *mane*—in the mind.

TRANSLATION

Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

TEXT 23

‘ଏହି ଭୂଣା କେନେ ମୋରେ ସମ୍ମାନ କରିଲ ?’
ଏତ ଚିନ୍ତି’ ସନାତନ ଈଶାନେ ପୁଛିଲ ॥ ୨୩ ॥

*‘ei bhūñā kene more sammāna karila?’
eta cinti’ sanātana iśāne puchila*

SYNONYMS

ei bhūñā—this landlord; *kene*—why; *more*—unto me; *sammāna karila*—offered so much respect; *eta cinti'*—thinking this; *sanātana*—Sanātana; *iśāne*—from Iśāna, his servant; *puchila*—inquired.

TRANSLATION

As a former minister for the Nawab, Sanātana could certainly understand diplomacy. He therefore thought, "Why is this landlord offering me such respect?" Thinking in this way, he questioned his servant, whose name was īśāna.

TEXT 24

'তোমার ঠাণ্ডি জানি কিছু দ্রব্য আছয়' ।
ইশান কহে,—'মোর ঠাণ্ডি সাত মোহর হয়' ॥২৪॥

'tomāra ḫāñi jāni kichu dravya āchaya'
īśāna kahe,—'mora ḫāñi sāta mohara haya'

SYNOMYS

tomāra ḫāñi—in your possession; *jāni*—I understand; *kichu*—some; *dravya*—valuable thing; *āchaya*—there is; *īśāna kahe*—Īśāna replied; *mora ḫāñi*—in my possession; *sāta mohara*—seven gold coins; *haya*—there are.

TRANSLATION

Sanātana asked his servant, "Īśāna, I think you have some valuable things with you." Īśāna replied, "Yes, I have seven gold coins."

TEXT 25

শুনি' সনাতন ভারে করিলা ভৎসন ।
'সঙ্গে কেনে আনিয়াছ এই কাল-যম ?' ২৫ ॥

'shuni' sanātana tāre karilā bhartsana
'saṅge kene āniyācha ei kāla-yama?'

SYNOMYS

śuni'—hearing; *sanātana*—Sanātana Gosvāmī; *tāre*—him; *karilā bhartsana*—chastised; *saṅge*—with you; *kene*—why; *āniyācha*—have you brought; *ei*—this; *kāla-yama*—death knell.

TRANSLATION

Hearing this, Sanātana Gosvāmī chastised his servant, saying, "Why have you brought this death knell with you?"

TEXT 26

তবে সেই সাত মোহর হস্তেতে করিয়া ।
ভুংগার কাছে যাএণা কহে মোহর ধরিয়া ॥ ২৬ ॥

*tabe sei sāta mohara hastete kariyā
bhūñāra kāche yāñā kahe mohara dhariyā*

SYNONYMS

tabe—thereafter; *sei sāta mohara*—these seven golden coins; *hastete kariyā*—taking in the hands; *bhūñāra kāche*—to the landlord; *yāñā*—going; *kahe*—says; *mohara dhariyā*—holding the golden coins.

TRANSLATION

Thereupon, Sanātana Gosvāmī took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

TEXT 27

“এই সাত সুবর্ণ মোহর আছিল আমার ।
ইহা লঞ্চ ধর্ম দেখি’ পর্বত কর পার ॥ ২৭ ॥

*“ei sāta suvarṇa mohara āchila āmāra
ihā lañā dharma dekhi’ parvata kara pāra*

SYNONYMS

ei sāta—these seven; *suvarṇa mohara*—golden coins; *āchila*—were; *āmāra*—mine; *ihā lañā*—accepting them; *dharma dekhi’*—observing religious principles; *parvata*—the hilly tract of land; *kara pāra*—kindly get me across.

TRANSLATION

“I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

TEXT 28

রাজবন্দী আমি, গড়দ্বার যাইতে না পারি ।
পুণ্য হবে, পর্বত আমা দেহ’ পার করি ॥” ২৮ ॥

*rāja-bandī āmi, gaḍa-dvāra yāite nā pāri
puṇya habe, parvata āmā deha’ pāra kari”*

SYNONYMS

rāja-bandī—a prisoner of the government; *āmi*—I; *gaḍa-dvāra yāite*—to go openly on the road by the ramparts; *nā pāri*—I am not able; *puṇya*—pious activity; *habe*—there will be; *parvata*—the hilly tract of land; *āmā*—to me; *dēha'*—give help; *pāra kari*—by crossing over.

TRANSLATION

“I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land.”

TEXT 29

ভুংগা হাসি' কহে,—“আমি জানিয়াছি পহিলে ।
অষ্ট মোহর হয় তোমার সেবক-আঁচলে ॥ ২৯ ॥

*bhūñā hāsi' kahe,— “āmi jāniyāchi pahile
aṣṭa mohara haya tomāra sevaka-āñcale*

SYNONYMS

bhūñā—the landlord; *hāsi'*—smiling; *kahe*—said; *āmi*—I; *jāniyāchi*—knew; *pahile*—before this; *aṣṭa mohara*—eight golden coins; *haya*—there are; *tomāra*—your; *sevaka-āñcale*—in the pocket of the servant.

TRANSLATION

Smiling, the landlord said, “Before you offered them, I already knew that there were eight gold coins in your servant’s possession.

TEXT 30

তোমা মারি' মোহর লইতাম আজিকার রাত্রে ।
ভাল হৈল, কহিলা তুমি, চুঁটিলাঙ পাপ হৈতে ॥৩০॥

*tomā māri' mohara la-itāma ājikāra rātrye
bhāla haila, kahilā tumi, chuṭilāṅa pāpa haite*

SYNONYMS

tomā māri'—killing you; *mohara*—golden coins; *la-itāma*—I would have taken; *ājikāra rātrye*—on this night; *bhāla haila*—it was very good; *kahilā tumi*—you have spoken; *chuṭilāṅa*—I am relieved; *pāpa haite*—from such a sin.

TRANSLATION

“On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

TEXT 31

সন্তুষ্ট হইলাম আমি, মোহর না লইব।
পুণ্য লাগি’ পর্বত তোমা’ পার করি’ দিব ॥” ৩১ ॥

*santuṣṭa ha-ilāñā āmi, mohara nā la-iba
puṇya lāgi’ parvata tomā’ pāra kari’ diba”*

SYNONYMS

santuṣṭa—satisfied; *ha-ilāñā*—have become; *āmi*—I; *mohara*—the golden coins; *nā la-iba*—I shall not take; *puṇya lāgi’*—simply for pious activity; *parvata*—the hilly tract of land; *tomā’*—you; *pāra kari’ diba*—I shall get across.

TRANSLATION

“I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity.”

TEXT 32

গোসাঙ্গি কহে,—“কেহ দ্রব্য লইবে আমা মারি’।
আমাৰ প্ৰাণ রক্ষা কৰ দ্রব্য অঙ্গীকৰি’ ॥” ৩২ ॥

*gosāñi kahe,—“keha dravya la-ibe āmā māri’
āmāra prāṇa rakṣā kara dravya aṅgikari’”*

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *keha*—someone else; *dravya*—the valuable coins; *la-ibe*—will take; *āmā māri’*—killing me; *āmāra*—my; *prāṇa*—life; *rakṣā kara*—save; *dravya aṅgikari’*—by accepting these coins.

TRANSLATION

Sanātana Gosvāmī replied, “If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins.”

TEXT 33

তবে ভূঞ্গা গোসাঙ্গির সঙ্গে চারি পাইক দিল ।
রাত্রে রাত্রে বনপথে পর্বত পার কৈল ॥ ৩৩ ॥

*tabe bhūñā gosāñira saṅge cāri pāika dila
rātrye rātrye vana-pathe parvata pāra kaila*

SYNOMYS

tabe—thereupon; *bhūñā*—the landlord; *gosāñira saṅge*—with Sanātana Gosvāmī; *cāri pāika*—four watchmen; *dila*—gave; *rātrye rātrye*—during the whole night; *vana-pathe*—on the jungle path; *parvata*—the hilly tract of land; *pāra kaila*—took him across.

TRANSLATION

After this settlement was made, the landlord gave Sanātana Gosvāmī four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

TEXT 34

তবে পার হঞ্গা গোসাঙ্গি পুছিলা ইশানে ।
“জানি,— শেষ জ্বয় কিছু আছে তোমা স্থানে” ॥ ৩৪ ॥

*tabe pāra hañā gosāñi puchilā iśāne
“jāni,— śesa dravya kichu āche tomā sthāne”*

SYNOMYS

tabe—thereafter; *pāra hañā*—after crossing; *gosāñi*—Sanātana Gosvāmī; *puchilā*—asked; *iśāne*—Ishāna; *jāni*—I know; *śesa dravya*—something valuable left; *kichu*—some; *āche*—there is; *tomā sthāne*—with you.

TRANSLATION

After crossing the hills, Sanātana Gosvāmī told his servant, “Ishāna, I think you still have some balance left from the gold coins.”

TEXT 35

ইশান কহে,—“এক মোহর আছে অবশ্যে ।”
গোসাঙ্গি কহে,—“মোহর লঞ্চা যাহ’ তুমি দেশ ॥”

*iśāna kahe,—“eka mohara āche avaśeṣa”
gosāñi kahe,—“mohara lañā yāha’ tumi deśa”*

SYNONYMS

*iśāna kahe—*Īśāna replied; *eka*—one; *mohara*—gold coin; *āche*—is; *avaśeṣa*—left; *gosāñi*—Sanātana Gosvāmī; *kahe*—replied; *mohara lañā*—taking this gold coin; *yāha*—return; *tumi*—you; *deśa*—to your country.

TRANSLATION

Īśāna replied, “I still have one gold coin in my possession.” Sanātana Gosvāmī then said, “Take the coin and return to your home.”

TEXT 36

তারে বিদায় দিয়া গোসাঞ্জি চলিলা একলা।
হাতে করেঁয়া, ছিঁড়া কান্থা, নির্ভয় হইলা॥ ৩৬॥

*tāre vidāya diyā gosāñi calilā ekalā
hāte karonyā, chiṇḍā kānthā, nirbhaya ha-ilā*

SYNONYMS

tāre vidāya diyā—bidding him farewell; *gosāñi*—Sanātana Gosvāmī; *calilā ekalā*—began to travel alone; *hāte*—in the hand; *karonyā*—a beggar's pot; *chiṇḍā kānthā*—a torn quilt; *nirbhaya ha-ilā*—he became free from all anxiety.

TRANSLATION

After departing from Īśāna, Sanātana Gosvāmī began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

TEXT 37

চলি' চলি' গোসাঞ্জি তবে আইলা হাজিপুরে।
সন্ধ্যাকালে বসিলা এক উদ্ধান-ভিতরে॥ ৩৭॥

*cali' cali' gosāñi tabe āilā hājipure
sandhyā-kāle vasilā eka udyāna-bhitare*

SYNONYMS

cali' cali'—walking and walking; *gosāñi*—Sanātana Gosvāmī; *tabe*—then; *āilā*—arrived; *hājipure*—at Hājipura; *sandhyā-kāle*—in the evening; *vasilā*—sat down; *eka*—one; *udyāna-bhitare*—within a garden.

TRANSLATION

Walking and walking, Sanātana Gosvāmī finally arrived at a place called Hā-jipura. That evening he sat down within a garden.

TEXT 38

সেই হাজিপুরে রহে—শ্রীকান্ত তার নাম ।
গোসাঙ্গির ভগিনীপতি, করে রাজকাম ॥ ৩৮ ॥

*sei hājipure rahe—śrīkānta tāra nāma
gosāñira bhaginī-pati, kare rāja-kāma*

SYNOMYMS

sei—that; *hājipure*—in Hājipura; *rahe*—there is; *śrī-kānta*—Śrīkānta; *tāra*—his; *nāma*—name; *gosāñira*—of Sanātana Gosvāmī; *bhaginī-pati*—sister's husband; *kare*—executes; *rāja-kāma*—government service.

TRANSLATION

In Hājipura there was a gentleman named Śrīkānta, who happened to be the husband of Sanātana Gosvāmī's sister. He was engaged there in government service.

TEXT 39

তিন লক্ষ মুদ্রা রাজা দিয়াছে তার স্থানে ।
ঘোড়া মূল্য লঞ্চ পাঠায় পাত্সার স্থানে ॥ ৩৯ ॥

*tina lakṣa mudrā rājā diyāche tāra sthāne
ghoḍā mūlya lañā pāṭhāya pātsāra sthāne*

SYNOMYMS

tina lakṣa—300,000; *mudrā*—golden coins; *rājā*—the king or nawab; *diyāche*—has given; *tāra sthāne*—in his custody; *ghoḍā*—of horses; *mūlya lañā*—taking the price; *pāṭhāya*—sends; *pātsāra sthāne*—to the care of the emperor.

TRANSLATION

Śrīkānta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Śrīkānta was buying horses and dispatching them to the emperor.

TEXT 40

ଟୁଙ୍ଗି ଉପର ବସି' ମେହି ଗୋସାତ୍ରିରେ ଦେଖିଲ ।
ରାତ୍ରେ ଏକଜନ-ସଙ୍ଗେ ଗୋସାତ୍ରି-ପାଶ ଆଇଲ ॥ ୪୦ ॥

*tuṅgi upara vasi' sei gosāñire dekhila
rātrye eka-jana-saṅge gosāñi-pāśa āila*

SYNONYMS

tuṅgi upara vasi'—sitting in an elevated place; *sei*—that Śrīkānta; *gosāñire*—Sanātana Gosvāmī; *dekhila*—saw; *rātrye*—at night; *eka-jana-saṅge*—with a servant; *gosāñi-pāśa*—near Sanātana Gosvāmī; *āila*—he came.

TRANSLATION

When Śrīkānta was sitting in an elevated place, he could see Sanātana Gosvāmī. That night he took a servant and went to see Sanātana Gosvāmī.

TEXT 41

ଦୁଇଜନ ମିଳି' ତଥା ଇଷ୍ଟଗୋଟୀ କୈଲ ।
ବଞ୍ଚନ-ମୋକ୍ଷନ-କଥା ଗୋସାତ୍ରି ସକଳ କହିଲ ॥ ୪୧ ॥

*dui-jana mili' tathā iṣṭa-goṣṭhi kaila
bandhana-mokṣaṇa-kathā gosāñi sakali kahila*

SYNONYMS

dui-jana mili'—meeting together; *tathā*—there; *iṣṭa-goṣṭhi*—various types of conversation; *kaila*—did; *bandhana-mokṣaṇa*—of the arrest and release; *kathā*—the story; *gosāñi*—Sanātana Gosvāmī; *sakali*—everything; *kahila*—narrated.

TRANSLATION

When they met, they had many conversations. Sanātana Gosvāmī told him in detail about his arrest and release.

TEXT 42

ତେଣ୍ହୋ କହେ,-- “ଦିନ-ଦୁଇ ରହ ଏଇଷାନେ ।
ଭଦ୍ର ହଓ, ଛାଡ଼ି’ ଏହି ମଲିନ ବମନେ ॥” ୪୨ ॥

*teṇho kahe,— “dina-dui raha ei-sthāne
bhadra hao, chāḍa’ ei malina vasane”*

SYNONYMS

teñho kahe—he said; *dina-dui*—at least for two days; *raha*—stay; *ei-sthāne*—in this place; *bhadra hao*—become like a gentleman in appearance; *chāda'*—give up; *ei*—this; *malina*—dirty; *vasane*—dress.

TRANSLATION

Śrīkānta then told Sanātana Gosvāmī, “Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments.”

TEXT 43

গোসাঙ্গি কহে,—“একক্ষণ ইহা না রহিব।
গঙ্গা পার করি’ দেহ’, এক্ষণে চলিব ॥” ৪৩ ॥

gosāñi kahe,—‘eka-kṣaṇa iha nā rahiba
gaṅgā pāra kari’ deha’, *e-kṣaṇe caliba*”

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *eka-kṣaṇa*—even for one moment; *iha*—here; *nā rahiba*—I shall not stay; *gaṅgā pāra kari’ deha*’—help me cross the River Ganges; *e-kṣaṇe*—immediately; *caliba*—I shall go.

TRANSLATION

Sanātana Gosvāmī replied, “I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately.”

TEXT 44

যত্ন করি’ তেঁহো এক ভোটকম্বল দিল।
গঙ্গা পার করি’ দিল—গোসাঙ্গি চলিল ॥ ৪৪ ॥

*yatna kari’ teñho eka bhoṭa-kambala dila
gaṅgā pāra kari’ dila—gosāñi calila*

SYNONYMS

yatna kari’—with great care; *teñho*—he (Śrīkānta); *eka*—one; *bhoṭa-kambala*—woolen blanket; *dila*—gave; *gaṅgā pāra kari’ dila*—got him across the River Ganges; *gosāñi calila*—Sanātana Gosvāmī departed.

TRANSLATION

With great care, Śrīkānta gave him a woolen blanket and helped him cross the Ganges. Thus Sanātana Gosvāmī departed again.

TEXT 45

তবে বারাণসী গোসাঙ্গি আইলা কতদিনে।
শুনি আনন্দিত হইলা প্রভুর আগমনে ॥ ৪৫ ॥

*tabe vārāṇasi gosāñi āīlā kata-dine
śuni ānandita ha-ilā prabhura āgamane*

SYNONYMS

tabe—in this way; *vārāṇasi*—to Vārāṇasi; *gosāñi*—Sanātana Gosvāmī; *āīlā*—came; *kata-dine*—after a few days; *śuni*—hearing; *ānandita*—very pleased; *ha-ilā*—he became; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamane*—about the arrival.

TRANSLATION

After a few days, Sanātana Gosvāmī arrived at Vārāṇasi. He was very pleased to hear about Śrī Caitanya Mahāprabhu's arrival there.

TEXT 46

চন্দ্রশেখরের ঘরে আসি' দ্বারেতে বসিলা।
মহাপ্রভু জানি' চন্দ্রশেখরে কহিলা ॥ ৪৬ ॥

*candraśekharera ghare āsi' dvārete vasilā
mahāprabhu jāni' candraśekhare kahilā*

SYNONYMS

candraśekharera ghare—to the house of Candraśekhara; *āsi'*—going; *dvārete*—at the door; *vasilā*—sat down; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *candraśekhare*—to Candraśekhara; *kahilā*—said.

TRANSLATION

Sanātana Gosvāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.

TEXT 47

‘দ্বারে এক ‘বৈষ্ণব’ হয়, বোলাহ তাঁহারে’।
চন্দ্রশেখর দেখে—‘বৈষ্ণব’ নাহিক দ্বারে ॥ ৪৭ ॥

*‘dvāre eka ‘vaiṣṇava’ haya, bolāha tāñhāre’
candraśekhara dekhe—‘vaiṣṇava’ nāhika dvāre*

SYNONYMS

dvāre—at your door; *eka vaiṣṇava*—one Vaiṣṇava devotee; *haya*—there is; *bolāha tāñhāre*—please call him; *candraśekhara*—Candraśekhara; *dekhe*—sees; *vaiṣṇava*—a devotee; *nāhika*—there is not; *dvāre*—at the door.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “There is a devotee at your door. Please call him in.” Going outside, Candraśekhara could not see a Vaiṣṇava at his door.

TEXT 48

‘দ্বারেতে বৈষ্ণব নাহি’—প্রভুরে কহিল।
‘কেহ হয়’ করি’ প্রভু তাহারে পুছিল ॥ ৪৮ ॥

*‘dvārete vaiṣṇava nāhi’—prabhure kahila
‘keha haya’ kari’ prabhu tāhāre puchila*

SYNONYMS

dvārete—at my door; *vaiṣṇava nāhi*—there is no Vaiṣṇava; *prabhure kahila*—he informed Śrī Caitanya Mahāprabhu; *keha haya*—is there anyone; *kari*—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāre puchila*—inquired from him.

TRANSLATION

When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, “Is there anyone at your door at all?”

TEXT 49

তেঁহো কহে,—এক ‘দরবেশ’ আছে দ্বারে।
‘তাঁরে আন’ প্রভুর বাক্যে কহিল তাঁহারে ॥ ৪৯ ॥

*teñho kahe,—eka ‘daraveśa’ āche dvāre
‘tāñre āna’ prabhura vākye kahila tāñhāre*

SYNONYMS

teñho kahe—he replied; eka daraveśa—one Muslim mendicant; āche—there is; dvāre—at the door; tāñre āna—bring him; prabhura—of Śrī Caitanya Mahāprabhu; vākye—the order; kahila—said; tāñhāre—unto him.

TRANSLATION

Candraśekhara replied, “There is a Muslim mendicant.” Śrī Caitanya Mahāprabhu immediately said, “Please bring him here.” Candraśekhara then spoke to Sanātana Gosvāmī, who was still sitting beside the door.

TEXT 50

‘প্রভু তোমায় বোলায়, আইস, দরবেশ !’
 ‘শুনি’ আনন্দে সনাতন করিলা প্রবেশ ॥ ৫০ ॥

‘prabhu tomāya bolāya, āisa, daraveśa!’
 ‘śuni’ ānande sanātana karilā praveśa

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; tomāya—unto you; bolāya—calls; āisa—come here; daraveśa—O Muslim mendicant; śuni’—hearing; ānande—in great pleasure; sanātana—Sanātana Gosvāmī; karilā praveśa—entered.

TRANSLATION

“O Muslim mendicant, please come in. The Lord is calling you.” Sanātana Gosvāmī was very pleased to hear this order, and he entered Candraśekhara’s house.

TEXT 51

তাঁহারে অঙ্গনে দেখি’ প্রভু ধাএঢ়া আইলা ।
 তাঁরে আলিঙ্গন করি’ প্রেমাবিষ্ট হৈলা ॥ ১ ॥

*tāñhāre aṅgane dekhi’ prabhu dhāñā āilā
 tāñre āliṅgana kari’ premāviṣṭa hailā*

SYNONYMS

tāñhāre—him; aṅgane—in the courtyard; dekhi’—seeing; prabhu—Śrī Caitanya Mahāprabhu; dhāñā āilā—came to see him with great haste; tāñre—him; āliṅgana kari’—embracing; premā-viṣṭa hailā—became overwhelmed with ecstatic love.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

TEXT 52

ଅଭୁଷ୍ପରେ ପ୍ରେମାବିଷ୍ଟ ହେଲା ସନାତନ ।
 ‘ମୋରେ ନା ଛୁ ଇହ’—କହେ ଗଦଗଦ-ବଚନ ॥ ୫୨ ॥

*prabhu-sparše premāviṣṭa ha-ilā sanātana
 'more nā chuniha'—kahe gadgada-vacana*

SYNOMYS

prabhu-sparše—by the touch of Śrī Caitanya Mahāprabhu; *prema-āviṣṭa*—overwhelmed with ecstatic love; *ha-ilā*—became; *sanātana*—Sanātana Gosvāmī; *more*—me; *nā*—do not; *chuniha*—touch; *kahe*—says; *gadgada-vacana*—in a faltering voice.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, “O my Lord, do not touch me.”

TEXT 53

ଦୁଇଜନେ ଗଲାଗଲି ରୋଦନ ଅପାର ।
 ଦେଖି' ଚନ୍ଦ୍ରଶେଖରେର ହଠିଲ ଚମକାର ॥ ୫୩ ॥

*dui-jane galāgali rodana apāra
 dekhi' candraśekharera ha-ila camatkāra*

SYNOMYS

dui-jane—the two persons; *galāgali*—shoulder to shoulder; *rodana*—crying; *apāra*—unlimited; *dekhi'*—seeing; *candraśekharera*—of Candraśekhara; *ha-ila*—there was; *camatkāra*—astonishment.

TRANSLATION

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very astonished to see this.

TEXT 54

তবে প্রভু তাঁর হাত ধরি' লঞ্চা গেলা ।
পিঙ্গার উপরে আপন-পাশে বসাইলা ॥ ৫৮ ॥

tabe prabhu tāñra hāta dhari' lañā gelā
piñdāra upare āpana-pāśe vasāilā

SYNOMYS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñra*—of Sanātana Gosvāmī; *hāta dhari'*—catching the hand; *lañā gelā*—took him inside; *piñdāra*—in an elevated place; *āpana-pāśe*—near Him; *vasāilā*—made Sanātana Gosvāmī sit down.

TRANSLATION

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit in an elevated place next to Him.

TEXT 55

শ্রীহস্তে করেন তাঁর অঙ্গ সম্মার্জন ।
তেঁহো কহে,—‘মোরে, প্রভু, না কর স্পর্শন’ ॥ ১৫ ॥

śrī-haste karena tāñra aṅga sammārjana
teñho kahe,—‘more, prabhu, nā kara sparśana’

SYNOMYS

śrī-haste—by the spiritual hand; *karena*—does; *tāñra aṅga*—of his body; *sammārjana*—cleansing; *teñho kahe*—he said; *more*—me; *prabhu*—my Lord; *nā kara sparśana*—do not touch.

TRANSLATION

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī's body with His own transcendental hand, Sanātana Gosvāmī said, "O my Lord, please do not touch me."

TEXT 56

প্রভু কহে,—“তোমা স্পর্শ আজ্ঞা পবিত্রিতে ।
ভক্তি-বলে পার তুমি ভ্রক্ষণ শোধিতে ॥ ৫৬ ॥

*prabhu kahe,—“tomā sparśi ātma pavitrite
bhakti-bale pāra tumi brahmāṇḍa śodhite*

SYNOMYS

prabhu kahe—Lord Caitanya Mahāprabhu replied; *tomā sparśi*—I touch you; *ātma pavitrite*—to purify Myself; *bhakti-bale*—the strength of your devotional service; *pāra*—are able; *tumi*—you; *brahmāṇḍa*—the whole universe; *śodhite*—to purify.

TRANSLATION

The Lord replied, “I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.”

TEXT 57

ভবিধা ভাগবতাসৌর্যভূতাঃ স্বয়ং প্রভে।
তীর্থীকুর্বস্তি তীর্থানি স্বাস্তঃস্থেন গদাভৃতা॥ ৫৭ ॥

*bhavad-vidhā bhāgavatāḥ
tīrtha-bhūtāḥ svayam prabho
tīrthi-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā*

SYNOMYS

bhavat-vidhāḥ—like you; *bhāgavatāḥ*—advanced devotees; *tīrtha-bhūtāḥ*—personified holy places of pilgrimage; *svayam*—personally; *prabho*—my lord; *tīrthi-kurvanti*—make into holy places; *tīrthāni*—all the holy places of pilgrimage; *sva-antāḥ-sthena*—situated within their hearts; *gadā-bhṛtā*—by Lord Viṣṇu, who carries a club.

TRANSLATION

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

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Mahārāja Yudhiṣṭhira was receiving his saintly uncle. In essence, Mahārāja Yudhiṣṭhira was saying, “My dear Lord Vidura, you yourself are a holy place be-

cause you are an advanced devotee. People like you always carry Lord Viṣṇu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners."

A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Viṣṇu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Mahārāja Yudiṣṭhīra addressed Vidura in this way.

Since an advanced devotee carries Lord Viṣṇu within his heart, he is a moving temple and a moving Viṣṇu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narottama dāsa Ṭhākura states, *tīrtha-yātrā pariśrama, kevala manera bhrama*: visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place.

TEXT 58

ନ ମେହଭକ୍ତଚତୁର୍ବେଦୀ ମତଭକ୍ତଃ ଶ୍ଵପଦଃ ପ୍ରସଃଃ ।
ତତୈସ୍ ଦେସେଂ ତତୋ ଗ୍ରାହଃ ସ ଚ ପୁଜ୍ୟୋ ସଥା ହହମ୍ ॥ ୯୮ ॥

*na me 'bhaktaś catur-vedi
mad-bhaktaḥ śva-pacah priyah
tasmai deyarī tato grāhyam
sa ca pūjyo yathā hy aham*

SYNOMYS

na—not; *me*—My; *abhaktah*—devoid of pure devotional service; *catuḥ-vedi*—a scholar in the four Vedas; *mat-bhaktaḥ*—My devotee; *śva-pacah*—even from a family of dog-eaters; *priyah*—very dear; *tasmai*—to him (a pure devotee, even though born in a very low family); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *sah*—that person; *ca*—also; *pūjyah*—worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

TRANSLATION

"'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'

PURPORT

This verse is included in the *Hari-bhakti-vilāsa* (10.127) compiled by Sanātana Gosvāmī.

TEXT 59

বিপ্রাদ্বিষড় শুগ্যুতাদরবিন্দনাভ-
পাদারবিন্দবিমুখাং শ্বপচং বরিষ্ঠম् ।
মণ্তে তদপিত-মনোবচনেহিতাৰ্থ-
প্রাণং পুনাতি স কুলং ন তু ভূরিমানঃ ॥ ৫৯ ॥

viprād dvīṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacarī variṣṭham
manyē tad-arpita-mano-vacanehitārtha-
prāṇam punāti sa kularī na tu bhūri-mānaḥ

SYNOMYS

viprāt—than a *brāhmaṇa*; *dvi-ṣaṭ-guṇa-yutāt*—who is qualified with twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-pacam*—a *cāṇḍāla*, or a person accustomed to eating dogs; *variṣṭham*—more glorified; *manyē*—I think; *tad-arpita*—dedicated unto Him; *mānaḥ*—mind; *vacana*—words; *ihita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *sah*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

TRANSLATION

“One may be born in a *brāhmaṇa* family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a *cāṇḍāla* who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a *brāhmaṇa* family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a *śva-paca* or *cāṇḍāla* is a devotee, he delivers not only himself but his whole family, whereas a *brāhmaṇa* who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.”

PURPORT

This verse is spoken by Prahlāda Mahārāja in *Śrimad-Bhāgavatam* (7.9.10). A *brāhmaṇa* is supposed to be qualified with twelve qualities. As stated in the *Mahābhārata*:

*dharmaś ca satyar̄am ca damas tapaś ca
amātsaryar̄am hrīś titikṣānasūyā
yajñaś ca dānam ca dhṛtiḥ śrutam ca
vratāni vai dvādaśa brāhmaṇasya*

“A *brāhmaṇa* must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the *Vedas*. These are the twelve qualifications for a *brāhmaṇa*.”

Bhagavad-gītā describes the brahminical qualities in this way:

*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)

In the *Muktāphala-ṭīkā*, it is said:

*śamo damas tapaḥ śaucaṁ
kṣānty-ārjava-viraktayah
jñāna-vijñāna-santosāḥ
satyāstikye dviṣad guṇāḥ*

“Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity, detachment, theoretical and practical knowledge, satisfaction, truthfulness and firm faith in the *Vedas* are the twelve qualities of a *brāhmaṇa*.”

TEXT 60

তোমা দেখি, তোমা স্পর্শি, গাই তোমার গুণ ।
সর্বেন্দ্রিয়-ফল,—এই শাস্ত্র-নিরূপণ ॥ ৬০ ॥

*tomā dekhi, tomā sparsī, gāi tomāra guṇa
sarvendriya-phala,—ei śāstra-nirūpaṇa*

SYNONYMS

tomā dekhi—by seeing you; *tomā sparśi*—by touching you; *gāi tomāra guṇa*—praising your transcendental qualities; *sarva-indriya-phala*—the fulfillment of the activities of all the senses; *ei*—this; *sāstra-nirūpaṇa*—the verdict of the revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

PURPORT

This is confirmed in the following verse from the *Hari-bhakti-sudhodaya* (13.2).

TEXT 61

अक्षोः फलं आदृश-पर्शनं हि
 तनोः फलं आदृश-गात्रसञ्जः ।
 जिह्वाः-फलं आदृश-कौर्तनं हि
 सुदूर्लभा भागवता हि लोके ॥ ५१

akṣnoḥ phalam tvādṛśa-darśanam hi
 tanoḥ phalam tvādṛśa-gātra-saṅgaḥ
 jihvā-phalam tvādṛśa-kirtanam hi
 sudurlabhā bhāgavatā hi loke

SYNONYMS

akṣnoḥ—of the eyes; *phalam*—the perfect result of the action; *tvā-dṛśa*—a person like you; *darśanam*—to see; *hi*—certainly; *tanoḥ*—of the body; *phalam*—the perfection of activities; *tvā-dṛśa*—of a person like you; *gātra-saṅgaḥ*—touching the body; *jihvā-phalam*—the perfection of the tongue; *tvā-dṛśa*—a person like you; *kirtanam*—glorifying; *hi*—certainly; *su-durlabhāḥ*—very rare; *bhāgavatāḥ*—pure devotees of the Lord; *hi*—certainly; *loke*—in this world.

TRANSLATION

“‘My dear Vaiṣṇava, seeing a person like you is the perfection of one’s eyesight. Touching your lotus feet is the perfection of the sense of touch. Glorifying your good qualities is the tongue’s real activity, for in the material world it is very difficult to find a pure devotee of the Lord.’”

TEXT 62

এত কহি কহে প্রভু,—“শুন, সনাতন ।
কৃষ্ণ—বড় দয়াময়, পতিত-পাবন ॥ ৬২ ॥

*eta kahi kahe prabhu,—“śuna, sanātana
kṛṣṇa—baḍa dayāmaya, patita-pāvana*

SYNONYMS

eta kahi—saying this; *kahe*—continued to speak; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śuna*—please hear; *sanātana*—My dear Sanātana; *kṛṣṇa*—Lord Kṛṣṇa; *baḍa*—very much; *dayā-maya*—merciful; *patita-pāvana*—deliverer of the fallen souls.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, please hear from Me. Kṛṣṇa is very merciful, and He is the deliverer of all fallen souls.

TEXT 63

মহা-রৌরব হৈতে তোমা করিলা উদ্ধার ।
কৃপার সমুদ্র কৃষ্ণ গম্ভীর অপার ॥” ৬৩ ॥

*mahā-raurava haite tomā karilā uddhāra
kṛpāra samudra kṛṣṇa gambhīra apāra”*

SYNONYMS

mahā-raurava haite—from the deepest hellish condition of life; *tomā*—you; *karilā uddhāra*—has delivered; *kṛpāra samudra*—the ocean of mercy; *kṛṣṇa*—Kṛṣṇa; *gambhīra*—very grave; *apāra*—unlimitedly.

TRANSLATION

“My dear Sanātana, Kṛṣṇa has saved you from Mahāraurava, life’s deepest hell. He is an ocean of mercy, and His activities are very grave.”

PURPORT

As stated in *Bhagavad-gītā*, *iśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*. Staying within everyone's heart, Lord Kṛṣṇa works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening. If the devotee is deter-

mined to serve the Lord, the Lord is always prepared to help him (*dadāmi buddhi-yogam tam yena mām upayānti te*). Śrī Caitanya Mahāprabhu is telling Sanātana Gosvāmī how merciful the Lord is. Sanātana Gosvāmī was a minister in the service of Nawab Hussain Shah. He was always mixing with people materially inclined, particularly with Mohammedans, meat-eaters. Although he was in intimate touch with them, by Kṛṣṇa's mercy he came to find such association distasteful. Therefore he left them. As stated by Śrīnivāsa Ācārya: *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat*. Kṛṣṇa enlightened Sanātana Gosvāmī in such a way that he was able to give up his exalted post as minister. Thinking his material position insignificant, Sanātana was prepared to become a mendicant. Appreciating the activities of Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu praised his action and thanked Kṛṣṇa for His mercy upon him.

TEXT 64

সনাতন কহে,—‘কৃষ্ণ আমি নাহি জানি ।
আমার উদ্ধার-হেতু তোমার কৃপা মানি ॥’ ৬৪ ॥

*sanātana kahe, —‘kṛṣṇa āmi nāhi jāni
āmāra uddhāra-hetu tomāra kṛpā māni’*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *kṛṣṇa*—Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *āmāra*—my; *uddhāra-hetu*—the cause of release; *tomāra*—Your; *kṛpā*—mercy; *māni*—I accept.

TRANSLATION

Sanātana replied, “I do not know who Kṛṣṇa is. As far as I am concerned, I have been released from prison only by Your mercy.”

TEXT 65

‘কেমনে ছুটিলা’ বলি প্রভু প্রশ্ন কৈলা ।
আঢ়োপান্ত সব কথা তেঁহো শুনাইলা ॥ ৬৫ ॥

*‘kemane chuṭilā’ bali prabhu praśna kailā
ādyopānta saba kathā teñho śunāilā*

SYNONYMS

kemane chuṭilā—how were you released; *bali*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *praśna* *kailā*—inquired; *ādyā-upānta*—from beginning to the end; *saba*—all; *kathā*—the narration; *teñho*—he; *śunāilā*—described.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Sanātana Gosvāmī, “How were you released from prison?” Sanātana then described the story from beginning to end.

TEXT 66

প্রভু কহে,—“তোমার দুইভাই প্রয়াগে মিলিলা।
রূপ, অনুপম—দুই হে বৃন্দাবন গেলা” ॥ ৬৬ ॥

prabhu kahe,—“tomāra dui-bhāi prayāge mililā rūpa, anupama—dur̄he vṛndāvana gelā”

SYNOMYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomāra*—your; *dui-bhāi*—two brothers; *prayāge mililā*—met Me at Prayāga; *rūpa*—Rūpa Gosvāmī; *anupama*—his brother Anupama; *dur̄he*—both of them; *vṛndāvana gelā*—have gone to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I met your two brothers, Rūpa and Anupama, at Prayāga. They have now gone to Vṛndāvana.”

TEXT 67

তপনমিশ্রের আর চন্দ্রশেখরেরে ।
প্রভু-আজ্ঞায় সনাতন মিলিলা দোহারে ॥ ৬৭ ॥

*tapana-miśrere āra candraśekharere
prabhu-ājñāya sanātana mililā doṁhāre*

SYNOMYMS

tapana-miśrere—unto Tapana Miśra; *āra*—and; *candraśekharere*—unto Candraśekhara; *prabhu-ājñāya*—by the order of Śrī Caitanya Mahāprabhu; *sanātana*—Sanātana; *mililā*—met; *doṁhāre*—both of them.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, Sanātana Gosvāmī met both Tapana Miśra and Candraśekhara.

TEXT 68

তপনমিশ্র তবে তাঁরে কৈলা নিমন্ত্রণ ।
প্রভু কহে,—‘ক্ষৌর করাহ, যাহ, সনাতন ॥’ ৬৮ ॥

*tapana-miśra tabe tānre kailā nimantraṇa
prabhu kahe,—‘kṣaura karāha, yāha, sanātana’*

SYNONYMS

tapana—miśra—Tapana Miśra; tabe—then; tānre—unto him (Sanātana Gosvāmī); kailā—made; nimantraṇa—invitation; prabhu kahe—Caitanya Mahāprabhu said; kṣaura karāha—get shaved; yāha—go; sanātana—My dear Sanātana.

TRANSLATION

Tapana Miśra then extended an invitation to Sanātana, and Lord Caitanya Mahāprabhu asked Sanātana to go get a shave.

TEXT 69

চন্দ্রশেখরেরে প্রভু কহে বোলাএগা ।
‘এই বেষ দূর কর, যাহ ইঁহারে লঞ্চ’ ॥ ৬৯ ॥

*candraśekharere prabhu kahe bolāñā
'ei veṣa dūra kara, yāha iñhāre lañā'*

SYNONYMS

candraśekharere—unto Candraśekhara; prabhu kahe—Śrī Caitanya Mahāprabhu said; bolāñā—calling; ei veṣa—this kind of dress; dūra kara—take away; yāha—go; iñhāre lañā—taking him with you.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu called Candraśekhara and asked him to take Sanātana Gosvāmī with him. He also asked him to take away Sanātana's present dress.

TEXT 70

উজ করাএগা তাঁরে গঙ্গাপ্লান করাইল ।
শেখর আনিয়া তাঁরে নৃতন বস্ত্র দিল ॥ ৭০ ॥

*bhadra karāñā tāñre gaṅgā-snāna karāila
śekhara āniyā tāñre nūtana vastra dila*

SYNOMYS

bhadra karāñā—making gentle; *tāñre*—him; *gaṅgā-snāna*—bathing in the Ganges; *karāila*—caused to do; *śekhara*—Candraśekhara; *āniyā*—bringing; *tāñre*—to him; *nūtana*—new; *vastra*—clothing; *dila*—delivered.

TRANSLATION

Candraśekhara then made Sanātana Gosvāmī look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

PURPORT

The words *bhadra karāñā* are significant in this verse. Due to his long hair, moustache and beard, Sanātana Gosvāmī looked like a *daraveśa*, or hippie. Since Śrī Caitanya Mahāprabhu did not like Sanātana Gosvāmī's hippie features, he immediately asked Candraśekhara to get him shaved clean. If anyone with long hair or a beard wants to join this Kṛṣṇa consciousness movement and live with us, he must similarly shave himself clean. The followers of Śrī Caitanya Mahāprabhu consider long hair objectionable. Sanātana Gosvāmī was saved from a hellish condition (*Mahāraurava*) by the grace of Śrī Caitanya Mahāprabhu. *Mahāraurava* is a hell wherein animal killers are placed. In this regard, refer to *Śrimad-Bhāgavatam* (5.26.10-12).

TEXT 71

সেই বস্ত্র সনাতন না কৈল অঙ্গিকার ।
শুনিয়া প্রভুর মনে আনন্দ অপার ॥ ৭১ ॥

*sei vastra sanātana nā kaila aṅgikāra
śuniyā prabhura mane ānanda apāra*

SYNOMYS

sei vastra—that new dress; *sanātana*—Sanātana Gosvāmī; *nā kaila*—did not; *aṅgikāra*—accept; *śuniyā*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *ānanda apāra*—unlimited happiness.

TRANSLATION

Candraśekhara offered a new set of garments to Sanātana Gosvāmī, but Sanātana did not accept them. When Śrī Caitanya Mahāprabhu heard news of this, he became unlimitedly happy.

TEXT 72

ମଧ୍ୟାହ୍ନ କରିଯା ପ୍ରଭୁ ଗେଲା ଭିକ୍ଷା କରିବାରେ ।
ସନାତନେ ଲାଞ୍ଚା ଗେଲା ତପନମିଶ୍ରେ ଘରେ ॥ ୭୨ ॥

*madhyāhna kariyā prabhu gelā bhikṣā karibāre
sanātane lañā gelā tapana-miśrera ghare*

SYNONYMS

madhyāhna kariyā—finishing bathing at noon; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *bhikṣā karibāre*—to accept lunch; *sanātane*—Sanātana Gosvāmī; *lañā*—taking; *gelā*—went; *tapana-miśrera ghare*—to the house of Tapana Miśra.

TRANSLATION

After bathing at noon, Śrī Caitanya Mahāprabhu went to the house of Tapana Miśra for lunch. He took Sanātana Gosvāmī with Him.

TEXT 73

ପାଦପ୍ରକ୍ଷାଳନ କରି' ଭିକ୍ଷାତେ ବସିଲା ।
'ସନାତନେ ଭିକ୍ଷା ଦେହ'—ମିଶ୍ରେରେ କହିଲା ॥ ୭୩ ॥

*pāda-prakṣālana kari' bhikṣātē vasilā
'sanātane bhikṣā deha'—miśrere kahilā*

SYNONYMS

pāda-prakṣālana—washing the feet; *kari'*—doing; *bhikṣātē*—to lunch; *vasilā*—sat down; *sanātane bhikṣā deha*—give Sanātana also lunch; *miśrere kahilā*—He asked Tapana Miśra.

TRANSLATION

After washing His feet, Śrī Caitanya Mahāprabhu sat down for lunch. He asked Tapana Miśra to supply Sanātana Gosvāmī lunch also.

TEXT 74

ମିଶ୍ର କହେ,—‘ସନାତନେର କିଛୁ କୃତ୍ୟ ଆଛେ ।
ତୁ ମି ଭିକ୍ଷା କର, ପ୍ରସାଦ ତାନେ ଦିବ ପାଛେ ॥’ ୭୪ ॥

*miśra kahe,— 'sanātanera kichu kṛtya āche
tumi bhikṣā kara, prasāda tānre diba pāche'*

SYNONYMS

miśra kahe—Tapana Miśra said; sanātanera—of Sanātana Gosvāmī; kichu—some; kṛtya—duty; āche—there is; tumi bhikṣā kara—You take Your lunch; prasāda—the remnants of Your food; tāñre—unto him; diba—I shall deliver; pāche—at the end.

TRANSLATION

Tapana Miśra then said, “Sanātana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanātana with some remnants.”

TEXT 75

ভিক্ষা করি' মহাপ্রভু বিশ্রাম করিল ।
মিশ্র প্রভুর শেষপাত্র সনাতনে দিল ॥ ৭৫ ॥

*bhikṣā kari' mahāprabhu viśrāma karila
miśra prabhura śeṣa-pātra sanātane dila*

SYNONYMS

bhikṣā kari'—after taking His lunch; mahāprabhu—Śrī Caitanya Mahāprabhu; viśrāma karila—took rest; miśra—Tapana Miśra; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa-pātra—the plate of remnants; sanātane dila—delivered to Sanātana.

TRANSLATION

After eating, Śrī Caitanya Mahāprabhu took rest for a while. Tapana Miśra then gave Sanātana Gosvāmī the remnants of food left by Caitanya Mahāprabhu.

TEXT 76

মিশ্র সনাতনে দিলা নৃতন বসন ।
বস্ত্র নাহি নিলা, তেঁহো কৈল নিবেদন ॥ ৭৬ ॥

*miśra sanātane dilā nūtana vasana
vastra nāhi nilā, teñho kaila nivedana*

SYNONYMS

miśra—Tapana Miśra; sanātane—unto Sanātana; dilā—delivered; nūtana vasana—new cloth; vastra—the cloth; nāhi nilā—he did not accept; teñho—he; kaila—made; nivedana—submission.

TRANSLATION

When Tapana Miśra offered Sanātana Gosvāmī a new cloth, he did not accept it. Instead, he spoke as follows.

TEXT 77

“ମୋରେ ବନ୍ଧୁ ଦିତେ ସଦି ତୋମାର ହୟ ମନ ।
ନିଜ ପରିଧାନ ଏକ ଦେହ’ ପୁରାତନ ॥” ୭୭ ॥

*“more vastra dite yadi tomāra haya mana
nija paridhāna eka deha’ purātana”*

SYNONYMS

more—unto me; vastra dite—to offer cloth; yadi—if; tomāra—your; haya—there is; mana—mind; nija—own; paridhāna—cloth; eka—one; deha’—give; purātana—old.

TRANSLATION

“If you want to give me some cloth according to your desire, please give me an old cloth you have used.”

TEXT 78

ତବେ ଗିର୍ଣ୍ଣ ପୁରାତନ ଏକ ଧୂତି ଦିଲ ।
ତେଣ୍ହୋ ଦୁଇ ବହିର୍ବାସ-କୌପିନ କରିଲ ॥ ୭୮ ॥

*tabe miśra purātana eka dhuti dila
teñho dui bahirvāsa-kaupīna karila*

SYNONYMS

tabe—thereafter; miśra—Tapana Miśra; purātana—old; eka—one; dhuti—dhuti; dila—delivered; teñho—he (Sanātana Gosvāmī); dui—two; bahirvāsa—outer coverings; kaupīna—underwear; karila—made.

TRANSLATION

When Tapana Miśra gave Sanātana Gosvāmī a used dhoti, Sanātana immediately tore it in pieces to make two sets of outer cloth and underwear.

TEXT 79

ମହାରାଷ୍ଟ୍ରୀଯ ଦ୍ଵିଜେ ପ୍ରଭୁ ଶିଳାଇଲା ସନାତନେ ।
ସେଇ ବିପ୍ର ତ୍ଥାରେ କୈଲ ମହା-ନିମ୍ନାଗେ ॥ ୭୯ ॥

*mahārāṣṭriya dvije prabhu milāilā sanātane
sei vipra tāṅre kaila mahā-nimantraṇe*

SYNOMYS

mahā-rāṣṭriya—from Mahārāṣṭra; *dvije*—the brāhmaṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—unto Sanātana Gosvāmī; *sei*—that; *vipra*—brāhmaṇa; *tāṅre*—unto him; *kaila*—did; *mahā*—full; *nimantraṇe*—invitation.

TRANSLATION

When Caitanya Mahāprabhu introduced the Mahārāṣṭriya brāhmaṇa to Sanātana, the brāhmaṇa immediately invited Sanātana Gosvāmī for full meals.

TEXT 80

“সনাতন, তুমি যাবৎ কাশীতে রহিবা ।
তাবৎ আমার ঘরে ভিক্ষা যে করিবা ॥” ৮০ ॥

“*sanātana, tumi yāvat kāśite rahibā
tāvat āmāra ghare bhikṣā ye karibā*”

SYNOMYS

sanātana—O Sanātana; *tumi*—you; *yāvat*—as long as; *kāśite*—in Benares; *rahibā*—will remain; *tāvat*—so long; *āmāra*—my; *ghare*—at the home; *bhikṣā*—lunch; *ye*—that; *karibā*—please accept.

TRANSLATION

The brāhmaṇa said, “My dear Sanātana, as long as you remain at Kāśī, please accept lunch at my place.”

TEXT 81

সনাতন কহে,—“আমি মাধুকরী করিব ।
ত্রাঙ্গণের ঘরে কেনে একত্র ভিক্ষা লব ?” ৮১ ॥

*sanātana kahe,—“āmi mādhukarī kariba
brāhmaṇera ghare kene ekatra bhikṣā laba?”*

SYNOMYS

sanātana kahe—Sanātana replied; *āmi*—I; *mādhukarī kariba*—shall practice acceptance of food by *mādhukarī* means; *brāhmaṇera ghare*—in the house of a brāhmaṇa; *kene*—why; *ekatra*—in one place; *bhikṣā laba*—I should accept lunch.

TRANSLATION

Sanātana replied, "I shall practice the process of mādhukari. Why should I accept full meals in the house of a brāhmaṇa?"

PURPORT

The word *mādhukari* comes from the word *madhukara*, which refers to bees collecting honey from flower to flower. A *mādhukari* is a saintly person or a mendicant who does not accept a full meal at one house but begs from door to door, taking a little food from each householder's place. In this way he does not overeat or give householders unnecessary trouble. A person in the renounced order may beg but not cook. His begging should not be a burden for the householders. The *mādhukari* process is strictly to be followed by a *bābājī*, that is, one who has attained the *paramahaṁsa* stage. This practice is still current in Vṛndāvana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vṛndāvana to accept alms but not follow the principles of Sanātana Gosvāmī. People try to imitate him and lead an idle life by practicing *mādhukari*. It is almost impossible to strictly follow Sanātana Gosvāmī or Rūpa Gosvāmī. It is better to accept food offered to Kṛṣṇa in the temple than to try to imitate Sanātana Gosvāmī and Rūpa Gosvāmī.

*yuktāhāra-vihārasya
 yukta-ceṣṭasya karmasu
 yukta-svapnāvabodhasya
 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." (Bg. 6.17)

The ideal *sannyāsi* strictly follows the ways practiced by the Gosvāmīs.

TEXT 82

**সনাতনের বৈরাগ্যে প্রভুর আনন্দ অপার।
 ভোটকম্বল পানে প্রভু চাহে বারে বারে ॥ ৮২ ॥**

*sanātanera vairāgye prabhura ānanda apāra
 bhoṭa-kambala pāne prabhu cāhe bāre bāra*

SYNOMYMS

sanātanera—of Sanātana Gosvāmī; *vairāgye*—by the renunciation; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *apāra*—unlimited; *bhoṭa-kambala*—the woolen blanket; *pāne*—towards; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhe*—looks; *bāre bāra*—repeatedly. .

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmī's strict following of the principles of sannyāsa. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmī was wearing.

TEXT 83

**সনাতন জানিল এই প্রভুরে না ভায় ।
ভেট ত্যাগ করিবারে চিঞ্চিলা উপায় ॥ ৮৩ ॥**

*sanātana jānila ei prabhure nā bhāya
bhoṭa tyāga karibāre cintilā upāya*

SYNOMYMS

sanātana jānila—Sanātana Gosvāmī could understand; *ei*—this; *prabhure*—by Śrī Caitanya Mahāprabhu; *nā bhāya*—is not approved; *bhoṭa*—the woolen blanket; *tyāga*—giving up; *karibāre*—to do; *cintilā*—considered; *upāya*—a means.

TRANSLATION

Because Śrī Caitanya Mahāprabhu was repeatedly glancing at this valuable woolen blanket, Sanātana Gosvāmī could understand that the Lord did not approve of it. He then began to consider a way to give it up.

TEXT 84

**এত চিন্তি' গেলা গঙ্গায় মধ্যাহ্ন করিতে ।
এক গৌড়িয়া কাছা ধুঞ্জা দিয়াচে শুকাইতে ॥ ৮৪ ॥**

*eta cinti' gelā gaṅgāya madhyāhna karite
eka gauḍiyā kāñthā dhuñā diyāche śukāite*

SYNOMYMS

eta cinti'—thinking this; *gelā*—went; *gaṅgāya*—to the bank of the Ganges; *madhyāhna*—bathing at noon; *karite*—to do; *eka*—one; *gauḍiyā*—Bengali Vaiṣṇava; *kāñthā*—quilt; *dhuñā*—washing; *diyāche*—spread out; *śukāite*—to dry.

TRANSLATION

Thinking in this way, Sanātana went to the bank of the Ganges to bathe. While there, he saw that a mendicant from Bengal had washed his quilt and had spread it out to dry.

TEXT 85

তারে কহে,—“ওরে ভাই, কর উপকারে !
এই ভোট লঞ্চা এই কাঁথা দেহ’ মোরে ॥” ৮৫ ॥

*tāre kahe,—“ore bhāi, kara upakāre
ei bhoṭa lañā ei kāñthā deha’ more”*

SYNONYMS

tāre kahe—he said to him; *ore bhāi*—O my brother; *kara upakāre*—kindly do a favor; *ei bhoṭa*—this woolen blanket; *lañā*—taking; *ei*—this; *kāñthā*—quilt; *deha’*—give; *more*—to me.

TRANSLATION

Sanātana Gosvāmī then told the Bengali mendicant, “My dear brother, please do me a favor. Trade me your quilt for this woolen blanket.”

TEXT 86

সেই কহে,—“রহস্য কর প্রামাণিক হঞ্চা ?
বহুমূল্য ভোট দিবা কেন কাঁথা লঞ্চা ?” ৮৬ ॥

*sei kahe,—“rahasya kara prāmāṇika hañā?
bahu-mūlya bhoṭa dibā kena kāñthā lañā?”*

SYNONYMS

sei kahe—he said; *rahasya*—joking; *kara*—you do; *prāmāṇika hañā*—although being a man of authority; *bahu-mūlya*—very valuable; *bhoṭa*—woolen blanket; *dibā*—you would give; *kena*—why; *kāñthā lañā*—taking this quilt.

TRANSLATION

The mendicant replied, “Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?”

TEXT 87

তেঁহো কহে,—“রহস্য নহে, কহি সত্যবাণী ।
ভোট লহ, তুমি দেহ’ মোরে কাঁথাখানি ॥” ৮৭ ॥

*terhō kahe,—“rahasya nahe, kahi satya-vāṇī
bhoṭa laha, tumi deha’ more kāñthā-khāni”*

SYNONYMS

teriho kahe—he said; *rahasya nahe*—there is no joking; *kahi satya-vāñī*—I am speaking the truth; *bhoṭa laha*—take this blanket; *tumi*—you; *deha'*—give; *more*—to me; *kāñthā-khāni*—the quilt.

TRANSLATION

Sanātana said, “I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt.”

TEXT 88

এত বলি' কাঁথা লইল, ভোট তাঁরে দিয়া।
গোসাঙ্গির ঢাই আইলা কাঁথা গলে দিয়া॥ ৮৮ ॥

eta bali' kāñthā la-ila, bhoṭa tāñre diyā
gosāñira ṭhāñi āīlā kāñthā gale diyā

SYNONYMS

eta bali'—saying this; *kāñthā la-ila*—he took the quilt; *bhoṭa*—the blanket; *tāñre*—unto him; *diyā*—giving; *gosāñira ṭhāñi*—to Caitanya Mahāprabhu; *āīlā*—returned; *kāñthā*—quilt; *gale*—onto the shoulder; *diyā*—keeping.

TRANSLATION

Saying this, Sanātana Gosvāmī exchanged the blanket for the quilt. He then returned to Śrī Caitanya Mahāprabhu with the quilt on his shoulder.

TEXT 89

প্রভু কহে,—‘তোমার ভোটকম্বল কোথা গেল ?’
প্রভুপদে সব কথা গোসাঙ্গি কহিল ॥ ৮৯ ॥

prabhu kahe,—‘tomāra bhoṭa-kambala kothā gela?’
prabhu-pade saba kathā gosāñi kahila

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomāra*—your; *bhoṭa-kambala*—woolen blanket; *kothā gela*—where did it go; *prabhu-pade*—unto the lotus feet of Lord Caitanya; *saba*—all; *kathā*—narration; *gosāñi*—Sanātana Gosvāmī; *kahila*—said.

TRANSLATION

When Sanātana Gosvāmī returned, the Lord asked, "Where is your woolen blanket?" Sanātana Gosvāmī then narrated the whole story to the Lord.

TEXTS 90-91

ପ୍ରଭୁ କହେ,—“ଇହା ଆମି କରିଯାଛି ବିଚାର ।
ବିଷୟ-ରୋଗ ଖଣ୍ଡାଇଲ କୃଷ୍ଣ ଯେ ତୋମାର ॥ ୯୦ ॥
ସେ କେନେ ରାଖିବେ ତୋମାର ଶେଷ ବିଷୟ-ଭୋଗ ?
ରୋଗ ଖଣ୍ଡି' ସଦୈତ୍ତ ନା ରାଖେ ଶେଷ ରୋଗ ॥ ୯୧ ॥

*prabhu kahe,—“ihā āmi kariyāchi vicāra
viṣaya-roga khaṇḍāila kṛṣṇa ye tomāra*

*se kene rākhibe tomāra śeṣa viṣaya-bhoga?
roga khaṇḍī’ sad-vaidya nā rākhe śeṣa roga*

SYNOMYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ihā—this; āmi—I; kariyāchi vicāra—considered deliberately; viṣaya-roga—the disease of material attraction; khaṇḍāila—has now nullified; kṛṣṇa—Lord Kṛṣṇa; ye—since; tomāra—your; se—Lord Kṛṣṇa; kene—why; rākhibe—should allow you to keep; tomāra—your; śeṣa—last; viṣaya-bhoga—attraction for material things; roga khaṇḍī’—vanquishing the disease; sat-vaidya—a good physician; nā rākhe—does not keep; śeṣa—the last part; roga—disease.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I have already deliberately considered this matter. Since Lord Kṛṣṇa is very merciful, He has nullified your attachment for material things. Why should Kṛṣṇa allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

TEXT 92

ତିନ ମୁଦ୍ରାର ଭୋଟ ଗାୟ, ମାଧୁକରୀ ଗ୍ରାସ ।
ଧର୍ମହାନି ହୟ, ଲୋକ କରେ ଉପହାସ ॥” ୯୨ ॥

*tina mudrāra bhoṭa gāya, mādhukarī grāsa
dharma-hāni haya, loka kare upahāsa”*

SYNONYMS

tina mudrāra bhoṭa—a woolen blanket costing three gold coins; *gāya*—on the body; *mādhukarī grāsa*—and practicing the *mādhukarī* system; *dharma-hāni haya*—that is a religious discrepancy; *loka kare upahāsa*—people will joke.

TRANSLATION

“It is contradictory to practice mādhukarī and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object for jokes.”

TEXT 93

গোসাঙ্গি কহে,—‘যে খণ্ডিল কুবিষয়-ভোগ ।
তাঁর ইচ্ছায় গেল মোর শেষ বিষয়-রোগ ॥’ ৯৩ ॥

*gosāñi kahe,—‘ye khaṇḍila kuviṣaya-bhoga
tāñra icchāya gela mora śeṣa viṣaya-roga’*

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *ye khaṇḍila*—the person who has vanquished; *ku-viṣaya-bhoga*—enjoyment of sinful material life; *tāñra icchāya*—by His desire; *gela*—has gone; *mora*—my; *śeṣa*—last bit; *viṣaya-roga*—material disease.

TRANSLATION

Sanātana Gosvāmī replied, “The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone.”

TEXT 94

প্রসন্ন হঞ্চা প্রভু তাঁরে কৃপা কৈল ।
তাঁর কৃপায় প্রশ্ন করিতে তাঁর শক্তি হৈল ॥ ৯৪ ॥

*prasanna hañā prabhu tāñre kṛpā kaila
tāñra kṛpāya praśna karite tāñra śakti haila*

SYNONYMS

prasanna hañā—being very pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kṛpā kaila*—offered His causeless mercy; *tāñra kṛpāya*—by His mercy; *praśna karite*—to inquire; *tāñra*—his; *śakti haila*—there was strength.

TRANSLATION

Being pleased with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon him. By the Lord's mercy, Sanātana Gosvāmī received the spiritual strength to inquire from Him.

TEXTS 95-96

পূর্বে যৈছে রায়-পাশে প্রভু প্রশ্ন কৈলা ।
 তাঁর শক্তে রামানন্দ তাঁর উত্তর দিলা ॥ ৯৫ ॥
 ইহাঁ প্রভুর শক্তে প্রশ্ন করে সনাতন ।
 আপনে মহাপ্রভু করে ‘তত্ত্ব’-নিরূপণ ॥ ৯৬ ॥

pūrve yaiche rāya-pāśe prabhu praśna kailā
 tānra śakte rāmānanda tānra uttara dilā

ihān prabhura śakte praśna kare sanātana
 āpane mahāprabhu kare ‘tattva’-nirūpaṇa

SYNONYMS

pūrve—formerly; yaiche—as; rāya-pāśe—unto Rāmānanda Rāya; prabhu—Śrī Caitanya Mahāprabhu; praśna kailā—inquired; tānra śakte—only by His mercy; rāmānanda—Rāmānanda Rāya; tānra—his; uttara—answers; dilā—gave; ihān—here; prabhura—of Śrī Caitanya Mahāprabhu; śakte—by the strength; praśna—questions; kare—puts; sanātana—Sanātana Gosvāmī; āpane—personally; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; tattva—the truth; nirūpaṇa—discerning.

TRANSLATION

Formerly, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya spiritual questions, and by the Lord's causeless mercy, Rāmānanda Rāya could properly reply. Now, by the Lord's mercy, Sanātana Gosvāmī questioned the Lord, and Śrī Caitanya Mahāprabhu personally supplied the truth.

TEXT 97

কৃষ্ণস্বরূপমাধুর্যেশ্বরভক্তিরসাশ্রয়ম् ।
 তত্ত্বং সনাতনায়েশং কৃপায়োপদিদেশ সঃ ॥ ৯৭ ॥

kṛṣṇa-svarūpa-mādhuryaiś-
 varya-bhakti-rasāśrayam

*tattvarṇ sanātanāyeśah
kṛpayopadideśa saḥ*

SYNONYMS

kṛṣṇa-svarūpa—of the real identity of Śrī Kṛṣṇa; *mādhurya*—of conjugal love; *aiśvarya*—of opulence; *bhakti*—of devotional service; *rasa*—of transcendental mellow; *āśrayam*—the shelter; *tattvam*—the truth; *sanātanāya*—unto Śrī Sanātana; *iśah*—Śrī Caitanya Mahāprabhu, the Supreme Lord; *kṛpayā*—by His causeless mercy; *upadideśa*—instructed; *saḥ*—He.

TRANSLATION

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord Kṛṣṇa's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellow of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy.

TEXT 98

তবে সনাতন প্রভুর চরণে ধরিয়া ।
দেন্ত বিনতি করে দন্তে তৃণ লঞ্চা ॥ ৯৮ ॥

*tabe sanātana prabhura carane dhariyā
dainya vinati kare dante tṛṇa lañā*

SYNONYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *carane*—the lotus feet; *dhariyā*—catching; *dainya*—humility; *vinati*—bowing; *kare*—does; *dante*—in the teeth; *tṛṇa*—a straw; *lañā*—taking.

TRANSLATION

Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

TEXT 99

“নীচ জাতি, নীচ-সঙ্গী, পতিত অধম ।
কুবিষয়-কুপে পদি' গোঁড়ইনু জনম ! ৯৯ ॥

*“nīca jāti, nīca-saṅgi, patita adhama
kuviṣaya-kūpe paḍi' goñāinu janama!*

SYNONYMS

nīca jāti—born of a low family; *nīca-saṅgī*—associated with low men; *patita*—fallen; *adharma*—the lowest; *ku-viṣaya-kūpe*—in a well of material enjoyment; *paḍī*'—having fallen down; *goñāinu*—I have passed; *janama*—my life.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism."

PURPORT

Actually Śrī Sanātana Gosvāmī belonged to a *brāhmaṇa* family because he belonged to the Sārasvata division of the *brāhmaṇas* and was well cultured and well educated. Somehow or other he accepted a ministership in the Muslim government; therefore he had to associate with meat-eaters, drunkards and gross materialists. Sanātana Gosvāmī considered himself fallen, for in the association of such men, he also fell victim to material enjoyment. Having passed his life in that way, he considered that he had wasted his valuable time. This statement about how one can become fallen in this material world is made by the greatest authority in the Gauḍiya Vaiṣṇava-sampradāya. Actually the whole world is presently fallen into material existence. Everyone is a meat-eater, drunkard, woman hunter, gambler and whatnot. People are enjoying material life by committing the four basic sins. Although they are fallen, if they simply submit themselves at the lotus feet of Śrī Caitanya Mahāprabhu, they will be saved from sinful reactions.

TEXT 100

**আপনার হিতাহিত কিছুই না জানি !
গ্রাম্য-ব্যবহারে পশ্চিত, তাই সত্য মানি ॥ ১০০ ॥**

*āpanāra hitāhita kichui nā jāni!
grāmya-vyavahāre pañdita, tāi satya māni*

SYNONYMS

āpanāra—of my personal self; *hita*—welfare; *ahita*—inauspiciousness; *kichui*—anything; *nā jāni*—I do not know; *grāmya-vyavahāre*—in ordinary dealings; *pañdita*—a learned man; *tāi satya māni*—I accept that as truth.

TRANSLATION

"I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such."

TEXT 101

কৃপা করি' যদি গোরে করিয়াছ উদ্ধার ।
আপন-কৃপাতে কহ 'কর্তব্য' আমার ॥ ১০১ ॥

*kṛpā kari' yadi more kariyācha uddhāra
āpana-kṛpātē kaha 'kartavya' āmāra*

SYNONYMS

kṛpā kari'—by Your causeless mercy; *yadi*—if; *more*—unto me; *kariyācha*—You have done; *uddhāra*—deliverance; *āpana-kṛpātē*—by Your own mercy; *kaha*—please speak; *kartavya* *āmāra*—my duty.

TRANSLATION

"Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

TEXT 102

'কে আমি', 'কেনে আমায় জারে তাপত্য' ।
ইহা নাহি জানি—'কেমনে হিত হয়' ॥ ১০২ ॥

*'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni —'kemane hita haya'*

SYNONYMS

ke āmi—who am I; *kene*—why; *āmāya*—unto me; *jāre*—give trouble; *tāpa-traya*—the three kinds of miserable conditions; *ihā*—this; *nāhi jāni*—I do not know; *kemane*—how; *hita*—my welfare; *haya*—there is.

TRANSLATION

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

PURPORT

The threefold material miseries are miseries arising from the body and the mind, miseries arising from dealings with other living entities, and miseries arising from natural disturbances. Sometimes we suffer bodily when we are attacked by a fever, and sometimes we suffer mentally when a close relative dies. Other living entities also cause us misery. There are living entities born of the human embryo,

of eggs, perspiration and vegetation. Miserable conditions brought about by natural catastrophes are controlled by the higher demigods. There may be severe cold or thunderbolts, or a person may be haunted by ghosts. These threefold miseries are always before us, and they entrap us in a dangerous situation. *Padam padam yad vipadām*. There is danger in every step of life.

TEXT 103

‘সাধ্যা’-‘সাধনা’-তত্ত্ব পুঁচিতে না জানি ।
কৃপা করি’ সব তত্ত্ব কহ ত’ আপনি ॥” ১০৩ ॥

*‘sādhya’-‘sādhana’-tattva puchite nā jāni
kr̥pā kari’ saba tattva kaha ta’ āpani’*

SYNONYMS

sādhya—of the goal of spiritual life; *sādhana*—of the process of obtaining that goal; *tattva*—truth; *puchite*—to inquire; *nā jāni*—I do not know; *kr̥pā kari*—by Your causeless mercy; *saba tattva*—all such truths; *kaha ta’ āpani*—please personally explain to me.

TRANSLATION

“Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.”

TEXT 104

অভু কহে,— “কৃষ্ণ-কৃপা তোমাতে পূর্ণ হয় ।
সব তত্ত্ব জান, তোমার নাহি তাপত্রয় ॥ ১০৪ ॥

*prabhu kahe,—“kr̥ṣṇa-kr̥pā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *kahe*—said; *kr̥ṣṇa-kr̥pā*—the mercy of Kṛṣṇa; *tomāte*—on you; *pūrṇa*—full; *haya*—there is; *saba tattva*—all truths; *jāna*—you know; *tomāra*—of you; *nāhi*—there is not; *tāpa-traya*—the threefold miseries.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

TEXT 105

কৃষ্ণস্তি ধর তুমি, জান তত্ত্বভাব।
জানি' দার্ঢ্য লাগি' পুছে,—সাধুর স্বভাব॥ ১০৫॥

*kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva
jāni' dārdhyā lāgi' puche,—sādhura svabhāva*

SYNONYMS

kṛṣṇa-śakti—the energy of Lord Kṛṣṇa; *dhara*—process; *tumi*—you; *jāna*—know; *tattva-bhāva*—the factual position; *jāni'*—although knowing all these things; *dārdhyā lāgi'*—for the sake of strictness; *puche*—he inquires; *sādhura*—of the saintly persons; *sva-bhāva*—the nature.

TRANSLATION

“Since you possess Lord Kṛṣṇa’s potency, you certainly know these things. However, it is the nature of a sādhu to inquire. Although he knows these things, the sādhu inquires for the sake of strictness.

TEXT 106

অচিরাদেব সর্বার্থঃ সিদ্ধ্যত্যেষামভীপ্রিতঃ।
সদ্ধর্মশ্চাববোধায় যেষাং নিরবন্ধনী মতিঃ॥ ১০৬॥

acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ

SYNONYMS

acirāt—very soon; *eva*—certainly; *sarva-arthaḥ*—the goal of life; *sidhyati*—becomes fulfilled; *eṣām*—of these persons; *abhīpsitaḥ*—desired; *sat-dharmasya*—of the path of progressive devotional service; *avabodhāya*—for understanding; *yeṣām*—those whose; *nirbandhini*—unflinching; *matiḥ*—intelligence.

TRANSLATION

“Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal.”

PURPORT

This verse, quoted from the Nāradiya Purāṇa, is found in *Bhakti-rasāmṛta-sindhu* (1.2.103).

TEXT 107

যোগ্যপাত্ হও তুমি ভক্তি অবর্তাইতে ।
ক্রমে সব তত্ত্ব শুন, কহিয়ে তোমাতে ॥ ১০৭ ॥

*yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte*

SYNONYMS

yogya-pātra—fit person; *hao*—are; *tumi*—you; *bhakti*—devotional service; *pravartāite*—to propagate; *krame*—one after another; *saba*—all; *tattva*—truths; *śuna*—please hear; *kahiye*—I shall speak; *tomāte*—to you.

TRANSLATION

“You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.

TEXTS 108-109

জীবের ‘স্বরূপ’ হয়—কৃষ্ণের ‘নিত্যদাস’ ।
কৃষ্ণের ‘তটস্থা-শক্তি’, ‘ভেদাভেদ-প্রকাশ’ ॥ ১০৮ ॥
সূর্যাংশ-কিরণ, যৈছে অগ্নিজ্ঞালাচয় ।
স্বাভাবিক কৃষ্ণের তিনপ্রকার ‘শক্তি’ হয় ॥ ১০৯ ॥

*jivera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti', 'bhedābheda-prakāśa'*

*sūryāṁśa-kirāṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya*

SYNONYMS

jivera—of the living entity; *sva-rūpa*—the constitutional position; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *nitya-dāsa*—eternal servant; *kṛṣṇera*—of Lord Kṛṣṇa; *taṭa-sthā*—marginal; *śakti*—potency; *bheda-abheda*—one and different; *prakāśa*—manifestation; *sūrya-āṁśa*—part and parcel of the sun; *kirāṇa*—a ray of sunshine;

yaiche—as; agni-jvālā-caya—molecular particle of fire; svābhāvika—naturally; kṛṣṇera—of Lord Kṛṣṇa; tina-prakāra—three varieties; sakti—energies; haya—there are.

TRANSLATION

“It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

PURPORT

Śrīla Bhaktivinoda Ṭhākura paraphrases these verses as follows: Śrī Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, “Who am I?” In answer, the Lord replied, “You are a pure living entity. You are neither the material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternal part and parcel of the Supreme Soul, Kṛṣṇa. Therefore you are His eternal servant. You belong to Kṛṣṇa’s marginal potency. There are two worlds—the spiritual world and the material world—and you are situated between the material and spiritual potencies. You have a relationship with both the material and spiritual worlds; therefore you are called the marginal potency. You are related with Kṛṣṇa as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but because you are a very minute particle of spirit soul, you are different from the Supreme Soul. Therefore your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire.” Another explanation of these verses can be found in Ādi-lilā (Chapter Two, verse 96).

TEXT 110

একদেশস্থিতশাশ্঵েজ়াগ্নি বিস্তারিণী যথা।
প্রস্তু অক্ষণঃ শক্তিস্তথেদমথিলং জগৎ ॥ ১১০

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇah saktis
tathedam akhilarū jagat

SYNOMYMS

eka-deśa—in one place; sthitasya—being situated; agneḥ—of fire; jyotsnā—the illumination; vistāriṇī—expanded everywhere; yathā—just as; parasya—of

the Supreme; *brahmaṇah*—of the Absolute Truth; *śaktih*—the energy; *tathā*—similarly; *idam*—this; *akhilam*—entire; *jagat*—universe.

TRANSLATION

“Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.”

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.22.53).

TEXT 111

কৃষ্ণের স্বাভাবিক তিনশক্তি-পরিণতি ।
চিচ্ছক্তি, জীবশক্তি, আর মায়াশক্তি ॥ ১১১ ॥

*kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti*

SYNOMYMS

kṛṣṇera—of Lord Kṛṣṇa; *svābhāvika*—natural; *tina*—three; *śakti*—of energies; *pariṇati*—transformations; *cit-śakti*—spiritual potency; *jīva-śakti*—spiritual sparks, living entities; *āra*—and; *māyā-śakti*—illusory energy.

TRANSLATION

“Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

TEXT 112

বিষ্ণুশক্তিঃ পরা প্রোক্তা ক্ষেত্রজ্ঞাত্যা তথাপরা ।
অবিদ্যা-কর্মসংজ্ঞান্তা তৃতীয়া শক্তিরিষ্টতে ॥ ১১২ ॥

*viṣṇu-śaktih parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānā
tṛtīyā śaktir iṣyate*

SYNONYMS

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; *samjñā*—known as; *anyā*—other; *trīyā*—third; *śaktih*—potency; *iṣyate*—known thus.

TRANSLATION

“‘Originally, Kṛṣṇa’s energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord’s third potency.’

PURPORT

For a further explanation of this verse, refer to the *Ādi-līlā*, Chapter Seven, verse 119.

TEXT 113

শক্তযঃ সর্বভাবানামচিষ্ট্যজ্ঞানগোচরাঃ ।
যতোহতো ব্রহ্মণস্তাস্ত সর্গাদ্যা ভাবশক্তিঃ ।
ভবন্তি তপতাং শ্রেষ্ঠ পাবকস্ত যথোষ্ফতা ॥ ১১৩ ॥

śaktayah sarva-bhāvānām
acintya-jñāna-gocarāḥ
yato 'to brahmaṇas tās tu
sargādya bhāvā-śaktayah
bhavanti tapatāṁ śreṣṭha
pāvakasya yathoṣṇatā

SYNONYMS

śaktayah—energies; *sarva-bhāvānām*—of all types of creation; *acintya*—inconceivable; *jñāna*-*gocarāḥ*—by the range of man’s knowledge; *yataḥ*—from whom; *ataḥ*—therefore; *brahmaṇah*—from the Absolute Truth; *tāḥ*—those; *tu*—but; *sarga-ādyāḥ*—bringing about creation, maintenance and annihilation; *bhāvā-śaktayah*—the creative energies; *bhavanti*—are; *tapatām*—of all the ascetics; *śreṣṭha*—O chief; *pāvakasya*—of fire; *yathā*—as; *uṣṇatā*—heat.

TRANSLATION

“All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just

as there are two energies possessed by fire—namely heat and light—these inconceivable creative energies are the natural characteristics of the Absolute Truth.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.3.2).

TEXT 114

য়যাৰ ক্ষেত্ৰজ্ঞশক্তিঃ সা বেষ্টিতা নৃপ সৰ্বগা ।
সংমারতাপানখিলানবাপ্রোত্যুত্র সন্ততানু ॥ ১১৮ ॥

yayā kṣetra-jñā-śaktih sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā—by which; *kṣetra-jñā-śaktih*—the living entities, known as the *kṣetra-jñā* potency; *sā*—that potency; *veṣṭitā*—covered; *nṛpa*—O King; *sarva-gā*—capable of going anywhere in the spiritual or material worlds; *saṁsāra-tāpān*—miseries due to the cycle of repeated birth and death; *akhilān*—all kinds of; *avāpnoti*—obtains; *atra*—in this material world; *santatān*—arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

"'O King, the *kṣetra-jñā-śakti* is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the *avidyā* [nescience] potency, which covers his constitutional position.'

PURPORT

This and the following verse are also quoted from the *Viṣṇu Purāṇa* (6.7.62-63).

TEXT 115

তয়া তিরোহিতবাচ শক্তিঃ ক্ষেত্ৰজ্ঞ-সংজ্ঞিতা ।
সৰ্বভূতেমূল ভূপাল তাৱতম্যেন বৰ্ততে ॥ ১১৫ ॥

tayā tirohitatvāc ca
śaktih kṣetra-jñā-saṁjñitā

*sarva-bhūteṣu bhū-pāla
tāratamyaṇa vartate*

SYNONYMS

tayā—by her; *tirah*-*hitatvāt*—from being freed from the influence; *ca*—also; *śaktih*—the potency; *kṣetra-jñā*—*kṣetra-jñā*; *saṁjñitā*—known by the name; *sarva-bhūteṣu*—in different types of bodies; *bhū-pāla*—O King; *tāratamyaṇa*—in different degrees; *vartate*—exists.

TRANSLATION

“This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.”

TEXT 116

অপরেয়মিতস্তুঃ প্রকৃতিং বিদ্ধি মে পরাম্।
জীবভূতাঃ মহাবাহো যন্মেদং ধার্যতে জগৎ ॥ ১১৬ ॥

*apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat*

SYNONYMS

aparā—inferior energy; *iyam*—this material world; *itah*—beyond this; *tu*—but; *anyām*—another; *prakṛtim*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed; *yā*—by which; *idam*—this material world; *dhāryate*—is being conducted; *jagat*—the cosmic manifestation.

TRANSLATION

“Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.”

PURPORT

This is a verse from *Bhagavad-gītā* (7.5). It is also quoted in the *Ādi-līlā* (Chapter Seven, verse 118).

TEXT 117

কৃষ্ণ ভুলি' সেই জীব অনাদি-বহিমুখ ।
অতএব মায়া তারে দেয় সংসার-দুঃখ ॥ ১১৭ ॥

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya sarṣāra-duḥkha

SYNONYMS

kṛṣṇa bhuli'—forgetting Kṛṣṇa; *sei jīva*—that living entity; *anādi*—from time immemorial; *bahiḥ-mukha*—attracted by the external feature; *ataeva*—therefore; *māyā*—illusory energy; *tāre*—to him; *deya*—gives; *sarṣāra-duḥkha*—miseries of material existence.

TRANSLATION

"Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence.

PURPORT

When the living entity forgets his constitutional position as an eternal servant of Kṛṣṇa, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Kṛṣṇa and is therefore the superior energy of Kṛṣṇa. He is endowed with inconceivable minute energy that works inconceivably within the body. However, the living entity, forgetting his position, is situated in material energy. The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. He is sometimes attracted by the external illusory energy when he stays in the marginal position, and this is the beginning of his material life. When he enters the material energy, he is subjected to the threefold time measurement—past, present and future. Past, present and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Kṛṣṇa. The living entity's forgetfulness is described herein as *anādi*, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Kṛṣṇa, the living entity comes into material existence.

TEXT 118

কভু স্বর্গে উঠায়, কভু নরকে ভুবায় ।
দণ্ডজনে রাজা যেন নদীতে চুবায় ॥ ১১৮ ॥

*kabhu svarge uṭhāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadite cubāya*

SYNOMYS

kabhu—sometimes; *svarge*—to higher planetary systems; *uṭhāya*—he rises; *kabhu*—sometimes; *narake*—in hellish conditions of life; *ḍubāya*—he is drowned; *daṇḍya-jane*—a criminal; *rājā*—a king; *yena*—as; *nadite*—in the river; *cubāya*—dunks.

TRANSLATION

“In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

PURPORT

In the *Vedas* it is stated, *asaṅgo 'yam puruṣaḥ*: the living entity is always free from the contamination of the material world. One who is not materially infected and who does not forget Kṛṣṇa as his master is called *nitya-mukta*. In other words, one who is eternally liberated from material contamination is called *nitya-mukta*. From time immemorial the *nitya-mukta* living entity has always been a devotee of Kṛṣṇa, and his only attempt has been to serve Kṛṣṇa. Thus he never forgets his eternal servitorship to Kṛṣṇa. Any living entity who forgets his eternal relationship with Kṛṣṇa is under the sway of the material condition. Bereft of the Lord's transcendental loving service, he is subjected to the reactions of fruitive activity. When he is elevated to the higher planetary systems due to worldly pious activities, he considers himself well situated, but when he is subjected to punishment, he thinks himself improperly situated. Thus material nature awards and punishes the living entity. When the living entity is materially opulent, material nature is rewarding him. When he is materially embarrassed, material nature is punishing him.

TEXT 119

তযং দ্বিতীয়াভিনিবেশতঃ শা-
দীশাদপেতস্ত বিপর্যয়েইস্মৃতিঃ।
তমায়যাতো বুধ আভজেতঃ
ভক্ত্যেকয়েশং গুরুদেবতাঞ্চ।॥ ১১৯ ॥

*bhayam dvitiyābhiniveśataḥ syād
isād apetasya viparyayo 'smṛtiḥ*

*tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā*

SYNOMYS

bhayam—fear; *dvitīya-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); *viparyayaḥ*—reversal of the position; *asmrtih*—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; *bhaktī*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna*; *iśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—the worshipable Lord; *ātmā*—the 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 *Śrīmad-Bhāgavatam* (11.2.37). It is an instruction given by Kavi Ṛṣi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa’s father, asked Devarṣi Nārada in Dvārakā about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Śrī Nārada Muni discoursed on *bhāgavata-dharma*, devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the *guru*, or *caitya-guru*, the Supersoul who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person’s instructions. He thus identifies with material energy and is consequently overpowered by a kind of fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and at-

tachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.

TEXT 120

সাধু-শাস্ত্র-ক্রপায় যদি ক্রষেনমুখ হয় ।
সেই জীব নিষ্ঠরে, মায়া তাহারে ছাড়য় ॥ ১২০ ॥

*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya*

SYNONYMS

sādhu—of saintly persons; *śāstra*—of scriptures; *kṛpāya*—by the mercy; *yadi*—if; *kṛṣṇa-unmukha haya*—one becomes Kṛṣṇa conscious; *sei*—that; *jīva*—living entity; *nistare*—becomes liberated; *māyā*—the illusory energy; *tāhāre*—him; *chāḍaya*—gives up.

TRANSLATION

"If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.

PURPORT

A conditioned soul is one who has forgotten Kṛṣṇa as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (*sādhus*), Vaiṣṇava devotees of the Lord, preach Kṛṣṇa consciousness on the basis of Vedic literature. It is only by their mercy that the conditioned soul is awakened to Kṛṣṇa consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord's devotional service, he becomes detached from material enjoyment.

*bhaktih pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah*
(Bhāg. 11.2.42)

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means

that *māyā* has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Kṛṣṇa consciousness, he does not consider himself as good as Kṛṣṇa. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of *māyā*. This is all explained in the following verse from *Bhagavad-gītā* (7.14).

TEXT 121

দৈবী হেৰা গুণময়ী মগ মায়া দুৱত্যবা ।
মামেৰ যে প্ৰপঞ্চতে মায়ামেতাং তৰন্তি তে ॥ ১২১ ॥

*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*—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.”

TEXT 122

মায়ামুঢ় জীবেৰ নাহি স্বতঃ কৃষ্ণজ্ঞান ।
জীবেৰে কৃপায় কৈলা কৃষ্ণ বেদ-পুৱাণ ॥ ১২২ ॥

*māyā-mugdha jivera nāhi svataḥ kṛṣṇa-jñāna
jivera kṛpāya kailā kṛṣṇa veda-purāṇa*

SYNONYMS

māyā-mugdha—enchanted by the illusory energy; *jivera*—of the conditioned soul; *nāhi*—there is not; *svataḥ*—automatically; *kṛṣṇa-jñāna*—knowledge of

Kṛṣṇa; *jīvere*—unto the conditioned soul; *kṛpāya*—out of mercy; *kailā*—presented; *kṛṣṇa*—Lord Kṛṣṇa; *veda-purāṇa*—the Vedic literature and the *Purāṇas* (supplements to the Vedic literature).

TRANSLATION

“The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

PURPORT

A conditioned soul is bewildered by the Lord's illusory energy (*māyā*). *Māyā*'s business is to keep the conditioned soul forgetful of his real relationship with Kṛṣṇa. Thus the living entity forgets his real identity as spirit soul, Brahman, and instead of realizing his factual position thinks himself the product of the material energy. According to *Śrimad-Bhāgavatam* (1.7.5):

yayā sammohito jīva
ātmānāṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtarṁ cābhipadyate

“Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.”

This is a description of *māyā*'s action upon the conditioned soul. Thinking himself a product of the material energy, the conditioned soul engages in the service of material energy in so many ways. He becomes the servant of lust, anger, greed and envy. In this way one totally becomes a servant of the illusory energy. Later, the bewildered soul becomes a servant of mental speculation, but in any case he is simply covered by the illusory energy. Out of his causeless mercy and compassion, Kṛṣṇa has compiled various Vedic literatures in His incarnation as Vyāsadeva. Vyāsadeva is a śāktyāveśa-avatāra of Lord Kṛṣṇa. He has very kindly presented these literatures to awaken the conditioned soul to his senses. Unfortunately, at the present moment the conditioned souls are guided by demons who do not care to read the Vedic literatures. Although there is an immense treasure-house of knowledge, people are engaged in reading useless literature that will give them no information on how to get out of the clutches of *māyā*. The purpose of the Vedic literatures is explained in the following verses.

TEXT 123

‘শাস্ত্র-গুরু-আত্মা’-রূপে আপনারে জানান ।

‘কৃষ্ণ মোর প্রভু, আত্মা’—জীবের হয় জ্ঞান ॥ ১২৩ ॥

‘śāstra-guru-ātma’-rūpe āpanāre jānāna
kṛṣṇa mora prabhu, trātā’—jivera haya jñāna

SYNONYMS

śāstra-guru-ātma-rūpe—in the form of Vedic literature, the spiritual master and the Supersoul; *āpanāre jānāna*—informs about Himself; *kṛṣṇa*—Lord Kṛṣṇa; *mora*—my; *prabhu*—Lord; *trātā*—deliver; *jivera*—of the conditioned soul; *haya*—there is; *jñāna*—knowledge.

TRANSLATION

“The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

PURPORT

Being forgetful of his real position, the conditioned soul may take help from *śāstra*, *guru* and the Supersoul within his heart. Kṛṣṇa is situated within everyone's heart as the Supersoul. As stated in *Bhagavad-gītā*:

iśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

“The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” (Bg. 18.61)

As the śāktyāveśa-avatāra Vyāsadeva, Kṛṣṇa teaches the conditioned soul through Vedic literatures. Kṛṣṇa externally appears as the spiritual master and trains the conditioned soul to come to Kṛṣṇa consciousness. When his original Kṛṣṇa consciousness is revived, the conditioned soul is delivered from the material clutches. Thus a conditioned soul is always helped by the Supreme Personality of

Godhead in three ways—by the scriptures, the spiritual master and the Supersoul within the heart. The Lord is the deliverer of the conditioned soul and is accepted as the Supreme Lord of all living entities. Kṛṣṇa says in *Bhagavad-gītā* (18.66):

sarva-dharmān parityaya
mām ekarī śaraṇāṁ vraja
aharī tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucāḥ

This same instruction is found throughout all Vedic literature. *Sādhu*, *śāstra* and *guru* act as the representatives of Kṛṣṇa, and the Kṛṣṇa consciousness movement is also taking place all over the universe. Whoever takes advantage of this opportunity becomes liberated.

TEXT 124

বেদশাস্ত্র কহে—‘সম্বন্ধ’, ‘অভিধেয়’, ‘প্রয়োজন’।
‘কৃষ্ণ’—প্রাপ্য সম্বন্ধ, ‘ভক্তি’—প্রাপ্ত্যের সাধন ॥১২৪॥

veda-śāstra kahe—‘sambandha’, ‘abhidheya’, ‘prayojana’
‘kṛṣṇa’—prāpya sambandha, ‘bhakti’—prāptyera sādhana

SYNONYMS

veda-śāstra kahe—the Vedic literature instructs; *sambandha*—the conditioned soul's relationship with the Lord; *abhidheya*—the regulated activities of the conditioned soul for reviving that relationship; *prayojana*—and the ultimate goal of life to be attained by the conditioned soul; *kṛṣṇa*—Lord Kṛṣṇa; *prāpya*—to be awakened; *sambandha*—the original relationship; *bhakti*—devotional service; *prāptyera sādhana*—the means of attaining Kṛṣṇa.

TRANSLATION

“The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called *sambandha*. The living entity's understanding of this relationship and acting accordingly is called *abhidheya*. Returning home, back to Godhead, is the ultimate goal of life and is called *prayojana*.

TEXT 125

অভিধেয়-নাম ‘ভক্তি’, ‘প্রেম’—প্রয়োজন।
পুরুষার্থ-শিরোমণি প্রেম মহাধন ॥ ১২৫ ॥

*abhidheya-nāma ‘bhakti’, ‘prema’—prayojana
puruṣārtha-śiromāṇi prema mahā-dhana*

SYNONYMS

abhidheya—activities to revive one’s relationship; *nāma*—named; *bhakti*—devotional service; *prema*—love of Godhead; *prajoyana*—the ultimate goal of life; *puruṣa-artha-śiromāṇi*—the topmost interest of the living entity; *prema*—love of Godhead; *mahā-dhana*—the greatest wealth.

TRANSLATION

“Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one’s original love of Godhead, which is the goal of life. This goal is the living entity’s topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

PURPORT

The conditioned soul is bewildered by the external material energy, which fully engages him in a variety of sense gratification. Due to engagement in material activities, one’s original Kṛṣṇa consciousness is covered. However, as the supreme father of all living entities, Kṛṣṇa wants His sons to return home, back to Godhead; therefore He personally comes to deliver Vedic literatures like *Bhagavad-gītā*. He engages His confidential servants who serve as spiritual masters and enlighten the conditioned living entities. Being present in everyone’s heart, the Lord gives the living entities the conscience whereby they can accept the *Vedas* and the spiritual master. In this way the living entity can understand his constitutional position and his relationship with the Supreme Lord. As personally enunciated by the Lord Himself in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*: through the study of *Vedānta*, one may become fully aware of his relationship with the Supreme Lord and act accordingly. In this way one may ultimately attain the platform of loving service to the Lord. It is in the living entity’s best interest to understand the Supreme Lord. Unfortunately, the living entities have forgotten; therefore *Śrimad-Bhāgavatam* says: *na te viduh svārtha-gatir n hi viṣṇum* (*Bhāg.* 7.5.31).

Everyone wants to achieve life’s ultimate goal, but due to being absorbed in the material energy, we waste our time with sense gratification. Through the study of Vedic literatures—of which the essence is *Bhagavad-gītā*—one comes to Kṛṣṇa consciousness. Thus one engages in devotional service, called *abhidheya*. When actually developed, love of Godhead is called *prajoyana*, the living entity’s ultimate goal. When one becomes fully Kṛṣṇa conscious, he has attained the perfection of life.

TEXT 126

কৃষ্ণমাধুর্য-সেবানন্দ-প্রাপ্তির কারণ ।
কৃষ্ণ-সেবা করে, আর কৃষ্ণরস-আস্বাদন ॥ ১২৬ ॥

*kṛṣṇa-mādhurya-sevānanda-prāptira kāraṇa
kṛṣṇa-sevā kare, āra kṛṣṇa-rasa-āsvādana*

SYNONYMS

kṛṣṇa-mādhurya—of an intimate relationship with Kṛṣṇa; *sevā-ānanda*—of pleasure from rendering service unto Him; *prāptira*—of achievement; *kāraṇa*—because; *kṛṣṇa-sevā kare*—one renders service to Kṛṣṇa; *āra*—and; *kṛṣṇa-rasa*—of the mellow of such service; *āsvādana*—tasting.

TRANSLATION

“When one attains the transcendental bliss of an intimate relationship with Kṛṣṇa, he renders service to Him and tastes the mellow of Kṛṣṇa consciousness.

TEXT 127

ইহাতে দৃষ্টান্ত—যৈছে দরিদ্রের ঘরে ।
‘সর্বজ্ঞ’ আসি’ দুঃখ দেখি’ পুছয়ে তাহারে ॥ ১২৭ ॥

ihāte dr̥ṣṭānta—*yaiche daridrera ghare*
‘sarvajña’ āsi’ duḥkha dekhi’ puchaye tāhāre

SYNONYMS

ihāte—in this connection; *dr̥ṣṭānta*—the example; *yaiche*—just as; *daridrera ghare*—in the house of a poor man; *sarva-jña*—an astrologer; *āsi'*—coming; *duḥkha*—distressed condition; *dekhi'*—seeing; *puchaye tāhāre*—inquires from him.

TRANSLATION

“The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

PURPORT

Sometimes we go to an astrologer or palmist when we are in a distressed condition or when we want to know the future. The living entity in conditioned life is always distressed by the threefold miseries of material existence. Under the

circumstances, he is inquisitive about his position. For instance, Sanātana Gosvāmī approached the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, to ask Him why he was in a distressed condition. This is the position of all conditioned souls. We are always in a distressed condition, and an intelligent man naturally becomes inquisitive. This position is called *brahma-jijñāsā*. *Athāto brahma-jijñāsā* (*Vedānta-sūtra* 1.1.1). *Brahma* here refers to Vedic literature. One should consult Vedic literature to know why the conditioned soul is always in a distressed condition. Vedic literatures are meant to free the conditioned soul from the miserable conditions of material existence. In this chapter, the story of the astrologer Sarvajña and the poor man is very instructive.

TEXT 128

‘তুমি কেনে দ্রুঃখী, তোমার আছে পিতৃধন ।
তোমারে না কহিল, অন্তর ছাড়িল জীবন ॥’ ১২৮ ॥

‘tumi kene duḥkhi, tomāra āche pitṛ-dhana
tomāre nā kahila, anyatra chāḍila jīvana’

SYNONYMS

tumi—you; *kene*—why; *duḥkhi*—distressed; *tomāra*—your; *āche*—there is; *pitṛ-dhana*—the riches of your father; *tomāre*—unto you; *nā kahila*—he did not disclose; *anyatra*—somewhere else; *chāḍila*—gave up; *jīvana*—his life.

TRANSLATION

“The astrologer asked, ‘Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?’

TEXT 129

সর্বজ্ঞের বাক্যে করে ধনের উদ্দেশে ।
ঐছে বেদ-পুরাণ জীবে ‘কৃষ্ণ’ উপদেশে ॥ ১২৯ ॥

sarvajñera vākye kare dhanera uddeśe
aiche veda-purāṇa jīve ‘krṣṇa’ upadeśe

SYNONYMS

sarvajñera—of the astrologer; *vākye*—the words; *kare*—make; *dhanera*—of the riches; *uddeśe*—news; *aiche*—similarly; *veda-purāṇa*—Vedic literatures; *jīve*—unto the living entity, the conditioned soul; *krṣṇa*—of Lord Kṛṣṇa; *upadeśe*—instructs.

TRANSLATION

“Just as the words of the astrologer Sarvajña gave news of the poor man’s treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

TEXT 130

সর্বজ্ঞের বাক্যে মূলধন অনুবন্ধ ।
সর্বশাস্ত্রে উপদেশে, ‘শ্রীকৃষ্ণ’—সম্বন্ধ ॥ ১৩০ ॥

*sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, ‘śrī-kṛṣṇa’—sambandha*

SYNOMYS

sarvajñera—of the astrologer; *vākye*—by the assurance; *mūla-dhana*—with the treasure; *anubandha*—connection; *sarva-śāstre*—all Vedic literatures; *upadeśe*—instruct; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead; *sambandha*—the central connection.

TRANSLATION

“By the words of the astrologer, the poor man’s connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

PURPORT

In *Bhagavad-gītā* (7.26), Śrī Kṛṣṇa says:

vedāham samatitāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māriṇ tu veda na kaścana

“O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities, but Me no one knows.”

Thus Kṛṣṇa knows the cause of the distressed condition of the conditioned soul. He therefore descends from His original position to instruct the conditioned soul and inform him about his forgetfulness of his relationship with Kṛṣṇa. Kṛṣṇa exhibits Himself in His relationships in Vṛndāvana and at the Battle of Kurukṣetra so that people will be attracted to Him and will again return home, back to Godhead. Kṛṣṇa also says in *Bhagavad-gītā* that He is the proprietor of all universes, the

enjoyer of everything that be and the friend of everyone. *Suhṛdarīn sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati* (Bg. 5.29). If we revive our original intimate relationship with Kṛṣṇa, our distressed condition in the material world will be mitigated. Everyone is trying to adjust to the distressed conditions of material existence, but the basic problems cannot be solved unless one is in an intimate relationship with Kṛṣṇa.

TEXT 131

‘বাপের ধন আছে’—জ্ঞানে ধন নাহি পায় ।
তবে সর্বজ্ঞ কহে তারে প্রাপ্তির উপায় ॥ ১৩১ ॥

*'bāpera dhana āche'—jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya*

SYNOMYS

bāpera dhana āche—the father has some treasure; *jñāne*—by this knowledge; *dhana*—treasure; *nāhi pāya*—one does not get; *tabe*—then; *sarvajña*—the astrologer; *kahe*—says; *tāre*—unto the poor man; *prāptira upāya*—the means of getting the treasure.

TRANSLATION

“Although being assured of his father’s treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

TEXT 132

‘এই স্থানে আছে ধন’—যদি দক্ষিণে খুদিবে ।
‘ভীমরুল-বরুলী’ উঠিবে, ধন না পাইবে ॥ ১৩২ ॥

*'ei sthāne āche dhana'—yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe*

SYNOMYS

ei sthāne—at this place; *āche*—is; *dhana*—treasure; *yadi*—if; *dakṣiṇe*—on the southern side; *khudibe*—you will dig; *bhīmarula-barulī*—wasps and drones; *uṭhibe*—will rise; *dhana*—the riches; *nā pāibe*—you will not get.

TRANSLATION

“The astrologer said, ‘The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

TEXT 133

‘পশ্চিমে’ খুন্দিবে, তাহা ‘যক্ষ’ এক হয়।
সে বিঘ্ন করিবে,—ধনে হাত না পড়য় ॥ ১৩৩ ॥

*'paścime' khudibe, tāhā 'yakṣa' eka haya
se vighna karibe,—dhane hāta nā paḍaya*

SYNONYMS

paścime—on the western side; *khudibe*—if you dig; *tāhā*—there; *yakṣa*—ghost; *eka*—one; *haya*—there is; *se*—he; *vighna karibe*—will create disturbances; *dhane*—on the treasure; *hāta*—hand; *nā*—not; *paḍaya*—touches.

TRANSLATION

“‘If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

TEXT 134

‘উত্তরে’ খুন্দিলে আছে কৃষ্ণ ‘অজগরে’।
ধন নাহি পাবে, খুন্দিতে গিলিবে সবারে ॥ ১৩৪ ॥

*'uttare' khudile āche kṛṣṇa 'ajagare'
dhana nāhi pābe, khudite gilive sabāre*

SYNONYMS

uttare—on the northern side; *khudile*—if you dig; *āche*—there is; *kṛṣṇa*—black; *ajagare*—snake; *dhana*—treasure; *nāhi*—not; *pābe*—you will get; *khudite*—digging; *gilive*—will devour; *sabāre*—everyone.

TRANSLATION

“‘If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

TEXT 135

পূর্বদিকে তাতে মাটি অল্প খুন্দিতে।
ধনের ঝারি পড়িবেক তোমার হাতেতে ॥ ১৩৫ ॥

*pūrva-dike tātē māṭī alpa khudite
dhanera jhāri paḍibeka tomāra hātete*

SYNONYMS

pūrva-dike—on the eastern side; *tāte*—there; *māṭi*—the dirt; *alpa*—small quantity; *khudite*—digging; *dhanera*—of the treasure; *jhāri*—the pot; *paḍibeka*—you will get; *tomāra*—your; *hātete*—in the hands.

TRANSLATION

“‘However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.’

PURPORT

The Vedic literatures, including the *Purāṇas*, state that according to the position of the conditioned soul, there are different processes—*karma-kāṇḍa*, *jñāna-kāṇḍa*, the yogic process and the *bhakti*-yoga process. *Karma-kāṇḍa* is compared to wasps and drones that will simply bite if one takes shelter of them. *Jñāna-kāṇḍa*, the speculative process, is simply like a ghost who creates mental disturbances. Yoga, the mystic process, is compared to a black snake that devours people by the impersonal cultivation of *kaivalya*. However, if one takes to *bhakti*-yoga, he becomes quickly successful. In other words, through *bhakti*-yoga, one's hands touch the hidden treasure without difficulty.

Therefore it is said in *Bhagavad-gītā*: *vedaiś ca sarvair aham eva vedyah*. One has to take to devotional service. Although the *Vedas* enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, other Vedic processes will not help. According to *Bhagavad-gītā*, only the *bhakti* process is said to be definitive. *Bhaktyā māṁ abhijānāti*. This is the conclusive statement of the *Vedas*, and one has to accept this process if one is serious in searching for Kṛṣṇa, the Supreme Personality of Godhead. In this connection, Śrila Bhaktisiddhānta Sarasvatī Ṭhākura gives the following statement. The eastern side represents devotional service to Lord Kṛṣṇa. The southern side represents the process of fruitive activity (*karma-kāṇḍa*), which ends in material gain. The western side represents *jñāna-kāṇḍa*, the process of mental speculation, sometimes called *siddhi-kāṇḍa*. The northern side represents the speculative method sometimes known as the mystic yoga system. It is only the eastern side, devotional service, that enables one to attain life's real goal. On the southern side, there are fruitive activities by which one is subject to the punishment of Yamarāja. When one follows the system of fruitive activity, his material desires remain prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot be free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic yoga process is compared to a black snake that devours the living entity and injects him with poison. The ultimate goal of the yoga system is to be-

come one with the Absolute. This means finishing one's personal existence. However, the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. *Bhagavad-gītā* confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A yakṣa, a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called *rakṣiṣyatīti viśvāsaḥ* or (in the Bengali poetry of Bhaktivinoda Ṭhākura's *Śaraṇāgati*), 'avaśya rakṣibe kṛṣṇa'—*viśvāsa pālana*. The surrendered soul must accept the fact that his real protector is Kṛṣṇa, not his material acquisitions.

Considering all these points, devotional service to Kṛṣṇa is the real treasure-house for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by the black snake of the yoga system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual platform, he will be disturbed and will again return to the material platform. According to *Śrimad-Bhāgavatam* (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya krcchreṇa parāṁ padāṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Such people may become *sannyāsis*, but unless they take shelter of Kṛṣṇa's lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one's spiritual life is lost. This is to be understood as being devoured by the black snake.

TEXT 136

‘ঐছে শান্তি কহে,— কর্ম, জ্ঞান, যোগ ভজি’।
‘ভক্তে’ কৃষ্ণ বশ হয়, ভক্তে তাঁরে ভজি ॥ ১৩৬ ॥

aiche śāstra kahe,—karma, jñāna, yoga tyaji'
'bhakte' kṛṣṇa vaśa haya, bhakte tānre bhaji

SYNONYMS

aiche—in that way; *śāstra kahe*—Vedic literatures confirm; *karma*—fruitive activities; *jñāna*—speculative knowledge; *yoga*—the mystic yoga system; *tyajī*—giving up; *bhakte*—by devotional service; *Kṛṣṇa*—the Supreme Absolute Personality of Godhead; *vaśa haya*—becomes satisfied; *bhakte*—by devotional service; *tāñre*—Him; *bhaji*—we worship.

TRANSLATION

“Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied.”

TEXT 137

ন সাধয়তি মাং যোগে। ন সাংখ্যঃ ধর্ম উদ্ধব।
ন স্বাধ্যায়স্তপস্ত্যাগে। যথা ভক্তিরমোর্জিতা॥ ১৩৭ ॥

*na sādhyati māṁ yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā*

SYNONYMS

na—never; *sādhyati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—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 *asṭāṅga-yoga* [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of *sannyāsa* can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.14.20). The explanation for this verse is given in *Ādi-lilā* (17.76).

TEXT 138

ভক্ত্যাহমেকয়া গ্রাহঃ শ্রদ্ধমাত্মা প্রিযঃ সতাম্।
ভক্তিঃপুনাতি মন্ত্রিষ্ঠ খপাকানপি সন্তবাঃ ॥ ১৩৮ ॥

*bhaktyāham ekayā grāhyah
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; *grāhyah*—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 of human beings, who are accustomed to eat dogs; *api*—certainly; *sambhavāt*—from all faults due to birth and other circumstances.

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 139

অতএব ‘ভক্তি’—কৃষ্ণপ্রাপ্ত্যের উপায় ।
‘অভিধেয়’ বলি’ তারে সর্বশাস্ত্রে গায় ॥ ১৩৯ ॥

*ataeva ‘bhakti’—krṣṇa-prāptyera upāya
'abhidheya' bali' tāre sarva-śāstre gāya*

SYNONYMS

ataeva—therefore; *bhakti*—devotional service; *krṣṇa-prāptyera*—of achieving the lotus feet of Kṛṣṇa; *upāya*—the only means; *abhidheya*—*abhidheya*; *bali'*—calling; *tāre*—this system; *sarva-śāstre*—in all revealed scriptures; *gāya*—is described.

TRANSLATION

“The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

PURPORT

As stated in *Bhagavad-gītā* (18.55):

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mārīn tattvato jñātvā
viśate tad-anantaram*

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter the kingdom of God.”

The aim of life is to get rid of the material conditioning and enter into spiritual existence. Although the śāstras prescribe different methods for different men, the Supreme Personality of Godhead says that one ultimately must accept the path of devotional service as the assured path of spiritual advancement. Devotional service to the Lord is the only process actually confirmed by the Lord. *Sarva-dharmāṇ parityajya mām ekarī śaraṇāṁ vraja* (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

TEXT 140

ধন পাইলে যৈছে স্বখভোগ ফল পায় ।
স্বখভোগ হৈতে দুঃখ আপনি পলায় ॥ ১৪০ ॥

*dhana pāile yaiche sukha-bhoga phala pāya
sukha-bhoga haite duḥkha āpani palāya*

SYNONYMS

dhana pāile—when one gets riches; *yaiche*—just as; *sukha-bhoga*—enjoyment of happiness; *phala*—result; *pāya*—one gets; *sukha-bhoga*—real enjoyment of happiness; *haite*—from; *duḥkha*—all distresses; *āpani*—themselves; *palāya*—run away.

TRANSLATION

“When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.

TEXT 141

ତୈତେ ଭକ୍ତି-ଫଳେ କୁଷେ ପ୍ରେମ ଉପଜୟ ।
ପ୍ରେମେ କୃଷ୍ଣାସ୍ଵାଦ ହେଲେ ଭବ ନାଶ ପାୟ ॥ ୧୪୧ ॥

*taiche bhakti-phale kṛṣṇe prema upajaya
preme kṛṣṇāsvāda haile bhava nāśa pāya*

SYNOMYS

taiche—similarly; *bhakti-phale*—by the result of devotional service; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema*—love; *upajaya*—arises; *preme*—in devotional love; *kṛṣṇa-āsvāda*—tasting the association of Lord Kṛṣṇa; *haile*—when there is; *bhava*—the distress of the repetition of birth and death; *nāśa*—annihilation; *pāya*—obtains.

TRANSLATION

“Similarly, as a result of bhakti, one’s dormant love for Kṛṣṇa awakens. When one is so situated that he can taste the association of Lord Kṛṣṇa, material existence, the repetition of birth and death, comes to an end.

TEXT 142

ଦାରିଦ୍ର୍ୟ-ନାଶ, ଭବକ୍ଷୟ,—ପ୍ରେମେର ‘ଫଳ’ ନାୟ ।
ପ୍ରେମସୁଖ-ଭୋଗ—ମୁଖ୍ୟ ଅଯୋଜନ ହୟ ॥ ୧୪୨ ॥

*dāridrya-nāśa, bhava-kṣaya, —premera ‘phala’ naya
prema-sukha-bhoga —mukhya prayojana haya*

SYNOMYS

dāridrya-nāśa—the end of poverty-stricken life; *bhava-kṣaya*—annihilation of material existence; *premera*—of love of Godhead; *phala*—the result; *naya*—certainly is not; *prema-sukha-bhoga*—enjoyment of the happiness of love of God; *mukhya*—chief; *pryojana*—goal of life; *haya*—is.

TRANSLATION

“The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.

PURPORT

The results of devotional service are certainly not material benefits or liberation from material bondage. The goal of devotional service is to be eternally situated in

the loving service of the Lord and to enjoy spiritual bliss from that service. One is said to be in a poverty-stricken condition when one forgets the Supreme Personality of Godhead. One has to end such a life of poverty in order to automatically end the miserable conditions of material existence. One is automatically liberated from material enjoyment when one tastes the service of Kṛṣṇa. One does not have to endeavor separately for opulence. Opulence automatically comes to the pure devotee, even though he does not desire material happiness.

TEXT 143

বেদশাস্ত্রে কহে সম্বন্ধ, অভিধেয়, প্রযোজন।
কৃষ্ণ, কৃষ্ণভক্তি, প্রেম,—তিন মহাধন ॥ ১৪৩ ॥

*veda-śāstre kahe sambandha, abhidheya, prayojana
krṣṇa, krṣṇa-bhakti, prema,—tina mahā-dhana*

SYNOMYMS

veda-śāstre—in Vedic literature; *kahe*—it is said; *sambandha*—relationship; *abhidheya*—execution; *prayojana*—goal; *krṣṇa*—Lord Kṛṣṇa; *krṣṇa-bhakti*—devotional service to the Lord; *prema*—love of Godhead; *tina*—these three; *mahā-dhana*—the supreme treasure.

TRANSLATION

“In Vedic literatures, Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life’s ultimate goal. Therefore Kṛṣṇa, Kṛṣṇa’s service and love of Kṛṣṇa are the three great riches of life.

TEXT 144

বেদাদি সকল শাস্ত্রে কৃষ্ণ—মুখ্য সম্বন্ধ।
তাঁর জ্ঞানে আনুষঙ্গে যায় মায়াবন্ধ ॥ ১৪৪ ॥

*vedādi sakala śāstre krṣṇa—mukhya sambandha
tānra jñāne ānuṣaṅge yāya māyā-bandha*

SYNOMYMS

veda-ādi—beginning with the *Vedas*; *sakala*—all; *śāstre*—in the revealed scriptures; *krṣṇa*—Lord Kṛṣṇa; *mukhya*—chief; *sambandha*—central point or central attraction; *tānra jñāne*—by knowledge of Him; *ānuṣaṅge*—simultaneously; *yāya*—goes away; *māyā-bandha*—the bondage of material existence.

TRANSLATION

"In all revealed scriptures, beginning with the Vedas, the central point of attraction is Kṛṣṇa. When complete knowledge of Him is realized, the bondage of māyā, the illusory energy, is automatically broken.

TEXT 145

ব্যামোহার চরাচরস্ত জগতস্তে তে পুরাণাগম-
 শুঃ তামেব হি দেবতাঃ প্রমিকাঃ জলস্ত কল্পাবধি ।
 সিদ্ধান্তে পুনরেক এব ভগবান্ বিষ্ণুঃ সমস্তাগম-
 ব্যাপারেষ্ব বিবেচনব্যাতিকরং নীতেষু নিষ্ঠীয়তে ॥ ১৪৫ ॥

vyāmohāya carācarasya jagatas te te purāṇāgamāḥ
 tāṁ tāṁ eva hi devatāṁ paramikāṁ jalpantu kalpāvadhi
 siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
 vyāpāreṣu vivecana-vyatikaram nīteṣu niściyate

SYNONYMS

vyāmohāya—to increase the illusion and ignorance; cara-acarasya—of all living entities, moving and nonmoving; jagataḥ—of the world; te te—those respective; purāṇa—the supplementary Vedic literatures called the Purāṇas; āgamāḥ—and Vedas; tāṁ tāṁ—that respective; eva hi—certainly; devatām—demigod; paramikām—as supreme; jalpantu—let them speak about; kalpa-avadhi—until the end of the millennium; siddhānte—in conclusion; punaḥ—but; ekaḥ—one; eva—only; bhagavān—Supreme Personality of Godhead; viṣṇuḥ—Lord Viṣṇu; samasta—all; āgama—of the Vedas; vyāpāreṣu—in the dealings; vivecana-vyatikaram—to collective consideration; nīteṣu—when forcibly brought; niściyate—is established.

TRANSLATION

"There are many types of Vedic literatures and supplementary Purāṇas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Viṣṇu is the one and only Supreme Personality of Godhead."

PURPORT

This is a verse from the *Padma Purāṇa*.

TEXT 146

মুখ্য-গোণ-বৃত্তি, কিংবা অন্য-ব্যতিরেকে ।
বেদের প্রতিজ্ঞা কেবল কহয়ে কৃষ্ণকে ॥ ১৪৬ ॥

*mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake*

SYNONYMS

mukhya—chief; *gauna*—secondary; *vṛtti*—meaning; *kiṁvā*—or; *anvaya-vyatireke*—directly or indirectly; *vedera pratijñā*—ultimate declaration of the Vedas; *kevala*—only; *kahaye*—speaks; *kṛṣṇake*—about Kṛṣṇa.

TRANSLATION

“When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.

TEXTS 147-148

কিং বিধত্তে কিমাচষ্টে কিমনৃত্য বিকল্পহৈঁ ।
ইত্যজ্ঞা হৃদয়ং লোকে নাস্ত্ব মন্দেন কচন ॥ ১৪৭ ॥
মাং বিধত্তেহভিত্তে মাং বিকল্প্যাপোহৈতে হহম্ ।
এতাবান্সর্ববেদার্থঃ শব্দ আস্থায় মাং ভিদাম্ ।
মায়ামাত্রমনৃত্যাচ্ছ প্রতিষিদ্ধ্য প্রসীদতি ॥ ১৪৮ ॥

*kim vidhatte kim ācaṣṭe
kim anūdyā vikalpayet
ity asyā hṛdayarān loke
nānyo mad veda kaścana*

*māṁ vidhatte 'bhidhatte māṁ
vikalpyāpohyate hy aham
etāvān sarva-vedārthaḥ
śabda āsthāya māṁ bhidām
māyā-mātram anūdyānte
pratiṣidhya prasidati*

SYNONYMS

kim—what; *vidhatte*—direct; *kim*—what; *ācaṣṭe*—declare; *kim*—what; *anūdyā*—taking as the object; *vikalpayet*—may conjecture; *iti*—thus; *asyāḥ*—of

the Vedic literature; *hṛdayam*—intention; *loke*—in this world; *na*—not; *anyah*—other; *mat*—than Me; *veda*—knows; *kaścana*—anyone; *mām*—Me; *vidhatte*—they ordain; *abhidhatte*—set forth; *mām*—Me; *vikalpya*—speculating; *aphyate*—am fixed; *hi*—certainly; *aham*—I; *etāvān*—of such measures; *sarva-veda-arthah*—the purport of the Vedas; *śabdah*—the Vedas; *āsthāya*—taking shelter of; *mām*—Me; *bhidām*—different; *māyā*—illusory energy; *mātram*—only; *anūdya*—saying; *ante*—at the end; *pratiṣidhya*—driving away; *prasīdati*—gets satisfaction.

TRANSLATION

“What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from *māyā*. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.”

PURPORT

These two verses are quoted from Śrimad-Bhāgavatam (11.21.42, 43). When Uddhava asked Kṛṣṇa about the purpose of Vedic speculation, the Lord informed him of the process of understanding Vedic literature. The Vedas are composed of *karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. If one analytically studies the purpose of the Vedas, he understands that by *karma-kāṇḍa*, sacrificial activity, one comes to the conclusion of *jñāna-kāṇḍa*, speculative knowledge. After speculation, one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

TEXT 149

কৃষ্ণের স্বরূপ—অনন্ত, বৈভব—অপার ।
চিচ্ছক্তি, মায়াশক্তি, জীবশক্তি আর ॥ ১৪৯ ॥

kṛṣṇera svarūpa—*ananta*, *vaibhava*—*apāra*
cic-chakti, *māyā-sakti*, *jīva-sakti* *āra*

SYNONYMS

kṛṣṇera sva-rūpa—the transcendental form of Kṛṣṇa; *ananta*—unlimitedly expanded; *vaibhava*—opulence; *apāra*—unlimited; *cit-sakti*—internal potency; *māyā-sakti*—external potency; *jīva-sakti*—marginal potency; *āra*—and.

TRANSLATION

“The transcendental form of Lord Kṛṣṇa is unlimited and also has unlimited opulence. He possesses the internal potency, external potency and marginal potency.

TEXT 150

বৈকুণ্ঠ, ব্রহ্মাণ্ডগণ—শক্তি-কার্য হয় ।
স্বরূপশক্তি শক্তি-কার্যের—কৃষ্ণ সমান্বয় ॥ ১৫০ ॥

vaikuṇṭha, brahmāṇḍa-gaṇa—śakti-kārya haya
svarūpa-śakti śakti-kāryera—kṛṣṇa samāśraya

SYNOMYS

vaikuṇṭha—the spiritual world; brahmāṇḍa-gaṇa—universes of the material world; śakti-kārya haya—they are all activities of Kṛṣṇa's potencies; svarūpa-śakti—of the internal potency; śakti-kāryera—of the activities of the external potency; kṛṣṇa—Lord Kṛṣṇa; samāśraya—the original source.

TRANSLATION

“Both the material and spiritual world are transformations of Kṛṣṇa's internal and external potencies. Therefore Kṛṣṇa is the original source of both material and spiritual manifestations.

TEXT 151

দশমে দশমং লক্ষ্যমাণিতাঞ্চ-বিগ্রহম् ।
শ্রীকৃষ্ণাখ্যং পরং ধাম জগদ্বাগ নমামি তৎ ॥ ১৫১ ॥

daśame daśamariṇ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyarīṇ paraṇi dhāma
jagad-dhāma namāmi tat

SYNOMYS

daśame—in the Tenth Canto; daśamam—the tenth subject matter; lakṣyam—to be seen; āśrita—of the sheltered; āśraya—of the shelter; vigraham—who is the form; śrī-kṛṣṇa-ākhyam—known as Lord Śrī Kṛṣṇa; param—supreme; dhāma—abode; jagat-dhāma—the abode of the universes; namāmi—I offer my obeisances; tat—to Him.

TRANSLATION

“The Tenth Canto of Śrimad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.”

PURPORT

This is a quotation from *Bhāvārtha-dīpikā*, Śrīdhara Svāmī’s commentary on the *Śrimad-Bhāgavatam* (10.1.1). In the Tenth Canto of *Śrimad-Bhāgavatam* there is a description of the āśraya-tattva, Śrī Kṛṣṇa. There are two tattvas—āśraya-tattva and āśrita-tattva. Āśraya-tattva is the objective, and āśrita-tattva is the subjective. Since the lotus feet of Lord Śrī Kṛṣṇa are the shelter of all devotees, Śrī Kṛṣṇa is called *pararīḍi dhāma*. In *Bhagavad-gītā* it is stated: *pararīḍi brahma pararīḍi dhāma pavitrarīḍi paramarīḍi bhavān*. Everything is resting under the lotus feet of Kṛṣṇa. In *Śrimad-Bhāgavatam* (10.14.58) it is stated:

*samāśritā ye pada-pallava-plavaram
mahat-padariṇi punya-yaśo-murareḥ*

Under the lotus feet of Śrī Kṛṣṇa, the entire *mahat-tattva* is existing. Since everything is under Śrī Kṛṣṇa’s protection, Śrī Kṛṣṇa is called āśraya-tattva. Everything else is called āśrita-tattva. The material creation is also called āśrita-tattva. Liberation from material bondage and the attainment of the spiritual platform are also āśrita-tattva. Kṛṣṇa is the only āśraya-tattva. In the beginning of the creation there are Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. They are also āśraya-tattva. Kṛṣṇa is the cause of all causes (*sarva-kāraṇa-kāraṇam*). To understand Kṛṣṇa perfectly, one has to make an analytical study of āśraya-tattva and āśrita-tattva.

TEXT 152

**কৃষ্ণের স্বরূপ-বিচার শুন, সনাতন ।
অম্বয়জ্ঞান-তত্ত্ব, ভজে ব্রজেন্দ্রনন্দন ॥ ১৫২ ॥**

*kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svarūpa-vicāra*—consideration of the eternal form; *śuna*—please hear; *sanātana*—My dear Sanātana; *advaya-jñāna-tattva*—the Absolute Truth without duality; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

“O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja.

TEXT 153

সর্ব-আদি, সর্ব-অংশী, কিশোর-শেখর ।
চিদানন্দ-দেহ, সর্বাত্ম, সর্বেশ্বর ॥ ১৫৩ ॥

*sarva-ādi, sarva-āṁśi, kiśora-śekhara
cid-ānanda-deha, sarvāśraya, sarveśvara*

SYNONYMS

sarva-ādi—origin of everything; *sarva-āṁśi*—sum total of all parts and parcels; *kiśora-śekhara*—the supreme youth; *cit-ānanda-deha*—a body of spiritual blissfulness; *sarva-āśraya*—shelter of everyone; *sarva-iśvara*—master of everyone.

TRANSLATION

“Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

PURPORT

Kṛṣṇa is the origin of all *viṣṇu-tattvas*, including Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is the ultimate goal of Vaiṣṇava philosophy. Everything emanates from Him. His body is completely spiritual and is the source of all spiritual being. Although He is the source of everything, He Himself has no source. *Advaitam acyutam anādir ananta-rūpam, ādyam purāṇa-puruṣam nava-yauvanam ca*. Although He is the supreme source of everyone, He is still always a fresh youth.

TEXT 154

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচিদানন্দবিগ্রহঃ ।
অনাদিরাদির্গোবিন্দঃ সর্বকাৰণকাৱণম् ॥ ১৫৪ ॥

*iśvaraḥ paramah kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
sarva-kāraṇa-kāraṇam*

SYNONYMS

iśvarah—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin; *govindah*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

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

PURPORT

This is the first verse of the Fifth Chapter of *Brahma-saṁhitā*.

TEXT 155

স্বয়ং তগবান্ কৃষ্ণ, ‘গোবিন্দ’ পর নাম ।
সর্বেশ্বরপূর্ণ যাঁর গোলোক—নিত্যধাম ॥ ১৫৫ ॥

*svayam bhagavān kṛṣṇa, ‘govinda’ para nāma
sarvaiśvaryapūrṇa yāñra goloka—nitya-dhāma*

SYNONYMS

svayam—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *govinda*—Govinda; *para nāma*—another name; *svayam*; *parā-pūrṇa*—full of all opulences; *yāñra*—whose; *goloka*—Goloka Vṛndāvana; *nitya-dhāma*—eternal abode.

TRANSLATION

“The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.

TEXT 156

এতে চাঁশকলাঃ পুংসঃ কৃষ্ণস্ত তগবান্ স্বযম् ।
ইন্দ্রারিব্যাকুলং লোকং মৃড়যন্তি যুগে যুগে ॥ ১৫৬ ॥

ete cāṁśa-kalāḥ purṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākularūpaṁ lokāṁ
mr̥dayanti yuge yuge

SYNONYMS

ete—these; ca—and; *amīśa*—plenary portions; *kalāḥ*—parts of plenary portions; *pūrīṣaḥ*—of the *puruṣa-avatāras*; *kṛṣṇah*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākuṭam*—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). See also *Ādi-lilā*, Chapter Two, verse 67.

TEXT 157

**জ্ঞান, যোগ, ভক্তি,—তিনি সাধনের বশে !
অঙ্গ, আজ্ঞা, ভগবান—ত্রিবিধ প্রকাশে ॥ ১৫৭ ॥**

*jñāna, yoga, bhakti,—tina sādhanera vaśe
brahma, ātmā, bhagavān—trividha prakāśe*

SYNONYMS

jñāna—knowledge; *yoga*—mystic power; *bhakti*—devotional service; *tina*—three; *sādhanera*—of the processes of spiritual life; *vaśe*—under the control; *brahma*—impersonal Brahman; *ātmā*—localized Paramātmā; *bhagavān*—the Supreme Personality of Godhead; *tri-vidha prakāśe*—three kinds of manifestation.

TRANSLATION

“There are three kinds of spiritual processes for understanding the Absolute Truth—the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā and Bhagavān.”

TEXT 158

**বদ্ধন্তি তত্ত্ববিদস্তুতঃ যজ্ঞ জ্ঞানমৰয়ম্।
অঙ্গেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ১৫৮ ॥**

*vadanti tat tattva-vidas
tattvar̄n yaj jñānam advayam
brahmeti paramātm̄eti
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 call this nondual substance Brahman, Paramātmā or Bhagavān.”

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11). For an explanation, see also *Ādi-līlā*, Chapter Two, verse 11.

Those who are interested in the impersonal Brahman effulgence which is not different from the Supreme Personality of Godhead, can attain that goal by speculative knowledge. Those who are interested in practicing mystic yoga can attain the localized aspect of Paramātmā. As stated in *Bhagavad-gītā*, *iśvaraḥ sarvabhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*: the Supreme Personality of Godhead is situated within the heart as Paramātmā. He witnesses the activities of the living entities and gives them permission to act.

TEXT 159

ত্রক্ষ – অঙ্গকাণ্ডি তাঁর, নির্বিশেষ প্রকাশে ।
সূর্য যেন চর্মচক্ষে জ্যোতির্ময় ভাসে ॥ ১৫৯ ॥

brahma—*aṅga-kānti tāṅra, nirviśeṣa prakāśe*
sūrya yena carma-cakṣe jyotirmaya bhāse

SYNONYMS

brahma—the impersonal Brahman effulgence; *aṅga-kānti*—the bodily rays; *tāṅra*—of Him; *nirviśeṣa*—without varieties; *prakāśe*—manifestation; *sūrya yena*—exactly like the sun; *carma-cakṣe*—with our ordinary material eyes; *jyotiḥ-maya*—simply effulgent; *bhāse*—appears.

TRANSLATION

“The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Kṛṣṇa’s bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it simply appears to consist of effulgence.

TEXT 160

যশ্চ প্রভা প্রভবতে। জগদাণ্ডকোটি-
 কোটিশেষমবসুধাদিবিভূতিভিন্নম।
 তদ্বৰ্জন নিষ্কলমনন্তরমশেষভূতং
 গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৬০ ॥

*yasya prabhā prabhavataḥ jagat-aṇḍa-koṭi-
 koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
 tad brahma niṣkalam anantam aśeṣa-bhūtarāṁ
 govindam ādi-puruṣārāṁ tam aham bhajāmi*

SYNOMYMS

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

TRANSLATION

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

PURPORT

This verse is quoted from *Brahma-saṁhitā* (5.40). For an explanation, refer to *Ādi-līlā*, Chapter Two, verse 14.

TEXT 161

পরমাত্মা যেঁহো, তেঁহো কৃষ্ণের এক অংশ ।
 আত্মার ‘আত্মা’ হয় কৃষ্ণ সর্ব-অবতংস ॥ ১৬১ ॥

*paramātmā yeñho, teñho kṛṣṇera eka arīśa
ātmāra ‘ātmā’ haya kṛṣṇa sarva-avatārīsa*

SYNONYMS

paramātmā—the Supersoul within the heart; *yeñho*—who; *teñho*—He; *kṛṣṇera*—of Lord Kṛṣṇa; *eka*—one; *arīśa*—plenary portion; *ātmāra*—of the soul; *ātmā*—the soul; *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *sarva*—of everything; *avatārīsa*—source.

TRANSLATION

“The Paramātmā, the Supersoul feature, is the partial plenary portion of the Supreme Personality of Godhead, who is the original source of all living entities. It is also Kṛṣṇa who is the original source of Paramātmā.

TEXT 162

কৃষ্ণেন মবেহি ত্রয়ানম খিলানাম।
জগদ্বিতায় সোহপ্যত্ব দেহীবাভাতি মায়য়া ১৬২ ॥

*kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so 'py atra
dehīvābhāti māyayā*

SYNONYMS

kṛṣṇam—in the Supreme Personality of Godhead; *enam*—this; *avehi*—just try to understand; *tvam*—you; *ātmānam*—the soul; *akhila-ātmanām*—of all living entities; *jagat-dhitāya*—the benefit of the whole universe; *sah*—He; *api*—certainly; *atra*—here; *dehi*—a human being; *iva*—like; *ābhāti*—appears; *māyayā*—by His internal potency.

TRANSLATION

“‘You should know Kṛṣṇa as the original soul of all ātmās [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.55). Parīkṣit Mahārāja asked Śukadeva Gosvāmī why Kṛṣṇa was so beloved by the residents of Vṛndāvana,

who loved Him even more than their own offspring or life itself. At that time Śukadeva Gosvāmī replied that everyone's *ātmā*, or soul, is very, very dear, especially to all living entities who have accepted material bodies. However, that *ātmā*, the spirit soul, is part and parcel of Kṛṣṇa. For this reason, Kṛṣṇa is very dear to every living entity. Everyone's body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body, the body is important and dear to everyone. Similarly, the soul, being part and parcel of Kṛṣṇa, the Supreme Lord, is very, very dear to all living entities. Unfortunately, the soul forgets his constitutional position and thinks he is only the body (*deha-ātma-budhī*). Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Kṛṣṇa, he can understand that he is not the body but part and parcel of Kṛṣṇa. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body. *Janasya moho 'yam aham mameti*. Material existence, wherein one thinks, "I am the body, and this belongs to me," is also illusory. One must redirect his attraction to Kṛṣṇa. *Śrīmad-Bhāgavatam* (1.2.7) states:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayat āśu vairāgyaṁ
jñānam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

TEXT 163

অথবা বহুনেতেন কিৎ জ্ঞাতেন তরাঞ্জুন ।
বিষ্টভ্যাহমিদং কৃত্সমেকাংশেন স্থিতো জগৎ ॥ ১৬৩ ॥

athavā bahunaitena
kim jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam
ekārṇśena sthito jagat

SYNOMYMS

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

TRANSLATION

“‘But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.’

PURPORT

This is a quotation from *Bhagavad-gītā* (10.42).

TEXT 164

‘ভক্তে’ ভগবানের অনুভব—পূর্ণরূপ।
একই বিগ্রহে তাঁর অনন্ত স্বরূপ ॥ ১৬৪ ॥

*‘bhaktye’ bhagavānera anubhava—pūrṇa-rūpa
eka-i vigrave tāñra ananta svarūpa*

SYNONYMS

bhaktye—by devotional service; *bhagavānera*—of the Supreme Personality of Godhead; *anubhava*—perception; *pūrṇa-rūpa*—perfectly; *eka-i*—one; *vigrave*—in the transcendental form; *tāñra*—His; *ananta*—unlimited; *sva-rūpa*—expansions of plenary portions.

TRANSLATION

“Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

TEXT 165

স্বয়ংরূপ, তদেকাত্মরূপ, আবেশ—নাম।
প্রথমেই তিনরূপে রহেন ভগবান् ॥ ১৬৫ ॥

*svayam-rūpa, tad-ekātma-rūpa, āveśa—nāma
prathamei tina-rūpe rahena bhagavān*

SYNONYMS

svayam-rūpa—the personal form; *tat-ekātma-rūpa*—the same form, non-different from *svayam-rūpa*; *āveśa*—especially empowered; *nāma*—named; *prathamei*—in the beginning; *tina-rūpe*—in three forms; *rahena*—remains; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"The Supreme Personality of Godhead exists in three principal forms—svayam-rūpa, tad-ekātma-rūpa, and āveśa-rūpa.

PURPORT

Śrīla Rūpa Gosvāmī has described svayam-rūpa in his *Laghu-bhāgavatāmrta*, *Pūrvakaṇḍa*, verse 12, *ananyāpekṣi yad rūparūpi svayam-rūpah sa ucyate*: the original form of the Supreme Personality of Godhead does not depend on other forms. The original form is called *svayam-rūpa*, and it is described in *Śrimad-Bhāgavatam*: *kṛṣṇas tu bhagavān svayam* (1.3.28). Kṛṣṇa's original form as a cowherd boy in Vṛndāvana is called *svayam-rūpa*. It is confirmed in *Brahma-saṁhitā* (5.1):

iśvarah paramah kṛṣṇah
 sac-cid-ānanda-vigrahaḥ
 anādir ādir govindah
 sarva-kāraṇa-kāraṇam

There is nothing superior to Govinda. He is the ultimate source and the cause of all causes. In *Bhagavad-gītā* (7.7) the Lord says, *mattaḥ parataram nānyat*: "There is no truth superior to Me."

The *tad-ekātma-rūpa* is also described in the *Laghu-bhāgavatāmrta*, *Pūrvakaṇḍa*, verse 14:

yad rūparūpi tad-abhedenā
 svarūpeṇa virājate
 ākṛtyādibhir anyādṛk
 sa tad-ekātma-rūpakah

The *tad-ekātma-rūpa* forms exist simultaneously with the *svayam-rūpa* form and are nondifferent. At the same time, the bodily features and specific activities appear to be different. This *tad-ekātma-rūpa* is also divided into two categories—*svārhīśa* and *vilāsa*.

His *āveśa* form is also explained in the *Laghu-bhāgavatāmrta*, verse 18:

jñāna-śaktiādi-kalayā
 yatrāviṣṭo janārdanah
 ta āveśā nigadyante
 jīvā eva mahattamāḥ

A living entity who is specifically empowered by the Lord with knowledge or strength is technically called *āveśa-rūpa*. As stated in the *Caitanya-caritāmrta* (*An-*

tya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word āveśa-rūpa.

TEXT 166

‘স্বয়ংরূপ’ ‘স্বয়ংপ্রকাশ’,—দুই রূপে স্ফূর্তি ।
স্বয়ংরূপে—এক ‘কৃষ্ণ’ অর্জে গোপমূর্তি ॥ ১৬৬ ॥

‘svayam-rūpa’ ‘svayam-prakāśa,—dui rūpe sphūrti
svayam-rūpe—eka ‘kṛṣṇa’ vraje gopa-mūrti

SYNONYMS

svayam-rūpa—the original form of the Lord; *svayam-prakāśa*—the personal manifestation; *dui rūpe*—in two forms; *sphūrti*—exhibition; *svayam-rūpe*—in the original form; *eka*—one; *kṛṣṇa*—Kṛṣṇa, the Supreme Personality of Godhead; *vraje*—in Vṛndāvana; *gopa-mūrti*—the cowherd boy.

TRANSLATION

“The original form of the Lord [svayam-rūpa] is exhibited in two forms—svayam-rūpa and svayam-prakāśa. In His original form as svayam-rūpa, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

TEXT 167

‘প্রাভব-বৈভব’-রূপে দ্঵িবিধ প্রকাশে ।
এক-বপু বহু রূপ যৈছে হৈল রাসে ॥ ১৬৭ ॥

‘prābhava-vaibhava’-rūpe dvividha prakāśe
eka-vapu bahu rūpa yaiche haila rāse

SYNONYMS

prābhava—*prābhava*; *vaibhava*—*vaibhava*; *rūpe*—in forms; *dvi-vidha prakāśe*—twofold manifestations; *eka-vapu*—the same original form; *bahu rūpa*—expanded into unlimited numbers; *yaiche*—like; *haila*—it was; *rāse*—while dancing in the *rāsa* dance with the *gopīs*.

TRANSLATION

“In His original form, Kṛṣṇa manifests Himself in two features—prābhava and vaibhava. He expands His one original form into many, as He did during the *rāsa-līlā* dance.

TEXT 168

ଅହିସୀ-ବିବାହେ ହେଲ ବହୁବିଧ ମୂର୍ତ୍ତି ।
 ‘ପ୍ରାଭବ ପ୍ରକାଶ’—ଏହି ଶାସ୍ତ୍ର-ପରସିଦ୍ଧି ॥ ୧୬୮ ॥

*mahiṣī-vivāhe haila bahu-vidha mūrti
 'prābhava prakāśa'—ei śāstra-parasiddhi*

SYNOMYS

mahiṣī-vivāhe—in the matter of marrying 16,108 wives at Dvārakā; *haila*—there were; *bahu-vidha mūrti*—many forms; *prābhava prakāśa*—called *prābhava-prakāśa*; *ei*—this; *śāstra-parasiddhi*—determined by reference to the revealed scriptures.

TRANSLATION

“When the Lord married 16,108 wives at Dvārakā, He expanded Himself into many forms. These expansions and the expansions at the rāsa dance are called prābhava-prakāśa, according to the directions of revealed scriptures.

TEXT 169

ସୌଭର୍ଯ୍ୟାଦି-ପ୍ରାୟ ସେଇ କାୟବ୍ୟୁହ ନୟ ।
 କାୟବ୍ୟୁହ ହେଲେ ନାରଦେର ବିଶ୍ଵାସ ନା ହୟ ॥ ୧୬୯ ॥

*saubhari-ādi-prāya sei kāya-vyūha naya
 kāya-vyūha haile nāradera vismaya nā haya*

SYNOMYS

saubhari-ādi—beginning with the sage named Saubhari; *prāya*—like; *sei*—that; *kāya-vyūha*—the expansion of one's body; *naya*—is not; *kāya-vyūha*—expansions of the body; *haile*—if there are; *nāradera*—of Nārada Muni; *vismaya*—the astonishment; *nā haya*—there cannot be.

TRANSLATION

“The prābhava-prakāśa expansions of Lord Krṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them.

TEXT 170

ଚିତ୍ରଃ ବାତୈତଦେକେନ ବପୁଷା ଯୁଗପରି ପୃଥକ ।
 ଗୃହେୟ ଦ୍ୱାଷ୍ଟମାହତ୍ୱଃ ପ୍ରିୟ ଏକ ଉଦାବହ୍ନ ॥ ୧୭୦ ॥

*citrarī̄ bataitad ekena
vapusā̄ yugapat prthak
grheṣu dvy-aṣṭa-sāḥasram
striya eka udāvahat*

SYNONYMS

citrām—wonderful; bata—oh; etat—this; ekena—with one; vapuṣā—form; yugapat—simultaneously; prthak—separately; grheṣu—in the houses; dvi-aṣṭa-sāḥasram—sixteen thousand; striyāḥ—all the queens; ekaḥ—the one Śrī Kṛṣṇa; udāvahat—married.

TRANSLATION

“It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.”

PURPORT

This verse is spoken by Nārada Muni in *Śrīmad-Bhāgavatam* (10.69.2).

TEXT 171

**সেই বপু, সেই আকৃতি পৃথক্ যদি ভাসে ।
ভাবাবেশ-ভেদে নাম ‘বৈভবপ্রকাশে’ ॥ ১৭১ ॥**

*sei vapu, sei ākṛti prthak yadi bhāse
bhāvāveśa-bhede nāma ‘vaibhava-prakāśe’*

SYNONYMS

sei vapu—that form; sei ākṛti—that feature; prthak—different; yadi—if; bhāse—appears; bhāva-āvēśa—of the ecstatic emotion; bhede—according to varieties; nāma—named; vaibhava-prakāśe—vaibhava-prakāśa.

TRANSLATION

“If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakāśa.

TEXT 172

**অনন্ত প্রকাশে কৃষ্ণের নাহি মূর্তিভেদ ।
আকাৰ-বৰ্ণ-অস্ত্র-ভেদে নাম-বিভেদ ॥ ১৭২ ॥**

*ananta prakāśe kṛṣṇera nāhi mūrti-bheda
ākāra-varṇa-astra-bhede nāma-vibheda*

SYNOMYS

ananta prakāśe—in innumerable manifestations; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *mūrti-bheda*—difference of form; *ākāra*—of features; *varṇa*—of color; *astra*—of weapons; *bhede*—according to differentiation; *nāma-vibheda*—difference of names.

TRANSLATION

"When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

TEXT 173

অন্যে চ সংস্কৃতাদ্যানো বিধিনাভিহিতেন তে ।
যজন্তি অশ্বযাঞ্চাং বৈ বহুমূর্ত্যেকমূর্তিকম् ॥ ১১৩ ॥

*anye ca sarīskṛtātmānaḥ
vidhinābhīhitena te
yajanti tvan-mayāḥ tvāṁ vai
bahu-mūrtyeka-mūrtikam*

SYNOMYS

anye—different persons; *ca*—also; *sarīskṛta-ātmānaḥ*—persons who are purified; *vidhinā*—by the regulative principles; *abhibhitena*—stated in the revealed scriptures; *te*—such persons; *yajanti*—worship; *tvat-mayāḥ*—being absorbed in You; *tvāṁ*—You; *vai*—certainly; *bahu-mūrti*—having many forms; *eka-mūrtikam*—although one.

TRANSLATION

"In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifest in many forms, You are one.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.40.7). In the Vedas it is stated that the one becomes many (*eko bahu syām*). The Supreme Personality of Godhead expands Himself in various forms—viṣṇu-tattva, jīva-tattva and śakti-tattva.

According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa says in *Bhagavad-gītā* (4.11): *mama vartmānuvartante manuṣyāḥ pārtha sarvaśāḥ*. Worship of the demigods is in a sense worship of the Supreme Personality of Godhead, but such worship is said to be *avidhi-pūrvakam*, improper. Actually demigod worship is meant for unintelligent men. One who is intelligent considers the words of the Supreme Personality of Godhead: *svaṁ dharmān parityajya māṁ ekaṁ śaraṇam vraja*. One who worships demigods worships the Supreme Lord indirectly, but according to the revealed scriptures, there is no need to worship Him indirectly. One can worship Him directly.

TEXT 174

বৈভবপ্রকাশ কৃষ্ণের—শ্রীবলরাম।
বর্ণমাত্-ভেদ, সব—কৃষ্ণের সমান ॥ ১৭৪ ॥

*vaibhava-prakāśa kṛṣṇera —śrī-balarāma
varṇa-mātra-bheda, saba —kṛṣṇera samāna*

SYNONYMS

vaibhava-prakāśa—manifestation of the *vaibhava* feature; *kṛṣṇera*—of Lord Kṛṣṇa; *śrī-balarāma*—Śrī Balarāma; *varṇa-mātra*—color only; *bheda*—difference; *saba*—everything; *kṛṣṇera samāna*—equal to Kṛṣṇa.

TRANSLATION

“The first manifestation of the *vaibhava* feature of Kṛṣṇa is Śrī Balarāmajī. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.

PURPORT

To understand the difference between *svayaṁ-rūpa*, *tad-ekātma-rūpa*, *āveśa*, *prābhava* and *vaibhava*, Śrila Bhaktivinoda Ṭhākura has given the following description. In the beginning, Kṛṣṇa has three bodily features: (1) *svayaṁ-rūpa*, as a cowherd boy in Vṛndāvana; (2) *tad-ekātma-rūpa*, which is divided into *svāṁśaka* and *vilāsa*; and (3) *āveśa-rūpa*. The *svāṁśaka*, or expansions of the personal potency, are (1) Kāraṇodakaśāyi, Garbhodakaśāyi, Kṣirodakaśāyi and (2) incarnations such as the fish, tortoise, boar and Nṛsiṁha. The *vilāsa-rūpa* has a *prābhava* division, including Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. There is also a *vaibhava* division in which there are twenty-four forms, including

the second Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. For each of these, there are three forms; therefore there are twelve forms altogether. These twelve forms constitute the predominant names for the twelve months of the year as well as the twelve *tilaka* marks on the body. Each of the four Personalities of God-head expands into two other forms; thus there are eight forms, such as Puruṣottama, Acyuta, etc. The four forms (Vāsudeva, etc.), the twelve (Keśava, etc.), and the eight (Puruṣottama, etc.) all together constitute twenty-four forms. All the forms are differently named in accordance with the weapons They hold in Their four hands.

TEXT 175

বৈভবপ্রকাশ যৈছে দেবকী-তনুজ ।
দ্বিভূজ-স্বরূপ কভু, কভু হয় চতুর্ভুজ ॥ ১৭৫ ॥

*vaibhava-prakāśa yaiche devakī-tanuja
dvibhuja-svarūpa kabhu, kabhu haya caturbhaja*

SYNONYMS

vaibhava-prakāśa—the feature of *vaibhava-prakāśa*; *yaiche*—just as; *devakī-tanuja*—the son of Devakī; *dvi-bhuja*—two-handed; *svarūpa*—form; *kabhu*—sometimes; *kabhu*—sometimes; *haya*—is; *caturbhaja*—four-handed.

TRANSLATION

“An example of *vaibhava-prakāśa* is the son of Devakī. He sometimes has two hands and sometimes four hands.

PURPORT

When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two-handed form and ordered that He be transferred to Gokula on the other side of the River Yamunā.

TEXT 176

যে-কালে দ্বিভূজ, নাম—বৈভবপ্রকাশ ।
চতুর্ভুজ হৈলে, নাম—প্রাভবপ্রকাশ ॥ ১৭৬ ॥

*ye-kāle dvibhuja, nāma—vaibhava-prakāśa
caturbhaja haile, nāma—prābhava-prakāśa*

SYNONYMS

ye-kāle dvi-bhuja—when the Lord appears as two-handed; nāma—named; vaibhava-prakāśa—vaibhava-prakāśa; catuḥ-bhuja haile—when He becomes four-handed; nāma—named; prābhava-prakāśa—prābhava-prakāśa.

TRANSLATION

“When the Lord is two-handed, He is called vaibhava-prakāśa, and when He is four-handed He is called prābhava-prakāśa.

TEXT 177

**স্বয়ংক্রপের গোপবেশ, গোপ-অভিমান ।
বাসুদেবের ক্ষত্রিয়-বেশ, ‘আমি—ক্ষত্রিয়’-জ্ঞান ॥১৭৭॥**

*svayam-rūpera gopa-veśa, gopa-abhimāna
vāsudevera kṣatriya-veśa, ‘āmi—kṣatriya’-jñāna*

SYNONYMS

svayam-rūpera—of the original form; gopa-veśa—the dress of a cowherd boy; gopa-abhimāna—thinking Himself a cowherd boy; vāsudevera—of Vāsudeva, the son of Vasudeva and Devakī; kṣatriya-veśa—the dress is like that of a kṣatriya; āmi—I; kṣatriya—a kṣatriya; jñāna—knowledge.

TRANSLATION

“In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vāsudeva, the son of Vasudeva and Devakī, His dress and consciousness are those of a kṣatriya, a warrior.

TEXT 178

**সৌন্দর্য, ঐশ্বর্য, মাধুর্য, বৈদগ্ধ্য-বিলাস ।
ত্রজেন্দ্রনন্দনে ইহা অধিক উল্লাস ॥ ১৭৮ ॥**

*saundarya, aiśvarya, mādhurya, vaidagdhy-a-vilāsa
vrajendra-nandane ihā adhika ullāsa*

SYNONYMS

saundarya—the beauty; aiśvarya—the opulence; mādhurya—the sweetness; vaidagdhy-a-vilāsa—the intellectual pastimes; vrajendra-nandane—of the son of Nanda Mahārāja and Yaśodā; ihā—all these; adhika ullāsa—more jubilant.

TRANSLATION

“When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa’s attributes are more pleasant.

TEXT 179

গোবিন্দের মাধুরী দেখি' বাসুদেবের ক্ষোভ ।
সে মাধুরী আস্বাদিতে উপজয় লোভ ॥ ১৭৯ ॥

*govindera mādhuri dekhi' vāsudevera kṣobha
se mādhuri āsvādite upajaya lobha*

SYNOMYMS

govindera—of Lord Govinda; *mādhuri*—the sweetness; *dekhi'*—seeing; *vāsudevera*—of Vāsudeva; *kṣobha*—agitation; *se*—that; *mādhuri*—sweetness; *āsvādite*—to taste; *upajaya*—awakens; *lobha*—greed.

TRANSLATION

“Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

TEXT 180

উদ্গীর্ণাস্তুত-মাধুরী-পরিমলস্তা-ভৌরনীনশ্চ মে
বৈতৎ হস্ত সমীক্ষযন্ মৃহুরসো চিত্রিযতে চারণঃ ।
চেতঃ কেলি-কৃতুহলোত্তরলিতঃ সত্যঃ সথে মামকঃ
যশ্চ প্রেক্ষ্য স্বরূপতাৎ ব্রজবধূসারুপ্যমিষ্টিষ্ঠিতি ॥ ১৮০ ॥

*udgīrṇādbhuta-mādhuri-parimalasyābhīra-lilasya me
dvaitarāṁ hanta samikṣayan muhur asau citriyate cāraṇāḥ
cetaḥ keli-kutūhalottaralitarāṁ satyarāṁ sakhe māmakarāṁ
yasya prekṣya svarūpatārāṁ vraja-vadhū-sārūpyam anvicchati*

SYNOMYMS

udgīrṇā—overflowing; *adbhuta*—wonderful; *mādhuri*—sweetness; *parimalasya*—whose fragrance; *ābhīra*—of a cowherd boy; *lilasya*—who has pastimes; *me*—My; *dvaitam*—second form; *hanta*—alas; *samikṣayan*—showing; *muhuḥ*—again and again; *asau*—that; *citriyate*—is acting like a picture;

cāraṇah—dramatic actor; cetaḥ—heart; keli-kutūhala—by longing for pastimes; uttaralitam—greatly excited; satyam—actually; sakhe—O dear friend; māmakam—My; yasya—of whom; prekṣya—by seeing; sva-rūpatām—similarity to My form; vraja-vadhū—of the damsels of Vrajabhūmi; sārūpyam—a form like the forms; anvicchatī—desires.

TRANSLATION

“‘My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja.’

PURPORT

This verse is found in the *Lalita-mādhava* (4.19).

TEXT 181

ଅଥୁରାୟ ଯୈଛେ ଗନ୍ଧର୍ଵନୃତ୍ୟ-ଦରଶନେ ।
ପୁନଃ ଦ୍ଵାରକାତେ ଯୈଛେ ଚିତ୍ର-ବିଲୋକନେ ॥ ୧୮୧ ॥

*mathurāya yaiche gandharva-nṛtya-daraśane
punaḥ dvārakāte yaiche citra-vilokane*

SYNONYMS

mathurāya—at Mathurā; *yaiche*—just as; *gandharva-nṛtya*—the dance of the Gandharvas; *daraśane*—by seeing; *punaḥ*—again; *dvārakāte*—at Dvārakā; *yaiche*—just as; *citra-vilokane*—by seeing a picture of Kṛṣṇa.

TRANSLATION

“One instance of Vāsudeva’s attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

TEXT 182

ଅପରିକଲିତପୂର୍ବଃ କଞ୍ଚମ୍ବକାରକାରୀ
ଶୂରତୁ ମମ ଗରୌଯାନେୟ ମାଧୁରପୂରଃ ।
ଅୟମହମପି ହସ୍ତ ପ୍ରେକ୍ଷ୍ୟ ସଂ ଲୁକଚେତା:
ସରଭସମୁପଭୋକ୍ତୁଂ କାମଯେ ରାଧିକେବ ॥ ୧୮୨ ॥

aparikalita-pūrvah kaś camatkāra-kāri
 sphuratu mama gariyān esa mādhurya-pūrah
 ayam aham api hanta prekṣya yam lubdha-cetāḥ
 sarabhasam upabhoktum kāmaye rādhikeva

SYNONYMS

aparikalita—not experienced; *pūrvah*—previously; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphuratu*—manifests; *mama*—My; *gariyān*—more great; *esaḥ*—this; *mādhurya-pūrah*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

TRANSLATION

“Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.”

PURPORT

This verse spoken by Vāsudeva in Dvārakā is recorded by Śrīla Rūpa Gosvāmī in his *Lalita-mādhava* (8.34).

TEXT 183

সেই বগু ভিন্নাভাসে কিছু ভিন্নাকার।
 তাবাবেশাক্তি-ভেদে ‘তদেকাঞ্চ’ নাম তাঁর ॥১৮৩ ॥

*sei vapu bhinnābhāse kichu bhinnākāra
 bhāvāveśākṛti-bhede ‘tad-ekātma’ nāma tānra*

SYNONYMS

sei vapu—that body; *bhinnā-ābhāse*—manifested differently; *kichu*—some; *bhinnā-ākāra*—bodily differences; *bhāva-āveśā-ākṛti*—forms and transcendental emotions; *bhede*—by different; *tat-ekātma* *nāma*—the name is *tad-ekātma*; *tānra*—of Kṛṣṇa.

TRANSLATION

“When that body is a little differently manifest and its features a little different in transcendental emotion and form, it is called *tad-ekātma*.

TEXT 184

তদেকাত্মরূপে ‘বিলাস’, ‘স্বাংশ’—দ্বই ভেদ ।
বিলাস, স্বাংশের ভেদে বিবিধ বিভেদ ॥ ১৮৪ ॥

*tad-ekātma-rūpe ‘vilāsa’, ‘svāṁśa’—dui bheda
vilāsa, svāṁśera bhede vividha vibheda*

SYNONYMS

tat-ekātma-rūpe—in the form of *tad-ekātma*; *vilāsa*—pastime; *svāṁśa*—personal expansion; *dui bheda*—two divisions; *vilāsa*—of the pastime expansion; *svāṁśera*—of the personal expansion; *bhede*—by differences; *vividha*—various; *vibheda*—distinctions.

TRANSLATION

“In the *tad-ekātma-rūpa* there are pastime expansions [*vilāsa*] and personal expansions [*svāṁśa*]. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

TEXT 185

প্রাভ-বৈভব-ভেদে বিলাস—দ্বিদ্বাকার ।
বিলাসের বিলাস-ভেদ—অনন্ত প্রকার ॥ ১৮৫ ॥

prābhava-vaibhava-bhede vilāsa—dvidhākāra
vilāsera vilāsa-bheda—*ananta prakāra*

SYNONYMS

prābhava-vaibhava-bhede—by the differences between *prābhava* and *vaibhava*; *vilāsa*—pastime expansion; *dvidhā-ākāra*—twofold; *vilāsera*—of pastime forms; *vilāsa-bheda*—by the different pastimes; *ananta prakāra*—unlimited varieties.

TRANSLATION

“Again the *vilāsa* forms are divided into twofold categories—*prābhava* and *vaibhava*. Again the pastimes of these forms are of unlimited variety.

PURPORT

In the *Laghu-bhāgavatāmṛta*, *Pūrva-khaṇḍa*, verse 17, it is stated:

tādṛśo nyūna-śaktirīn yo
 vyanakti svāṁśā īritah
 saṅkarṣaṇādir matsyādir
 yathā tat-tat-svadhāmasu

When a form of Kṛṣṇa is nondifferent from the original form but is less important and exhibits less potency, it is called *svāṁśā*. Examples of the *svāṁśā* expansion can be found in the quadruple forms of the Lord residing in their respective places, beginning with Saṅkarṣaṇa, Pradyumna and Aniruddha and including the *puruṣa-avatāras*, *līlā-avatāras*, *manvantara-avatāras* and *yuga-avatāras*.

TEXT 186

ଆନ୍ଦୋବିଲାସ—ବାସୁଦେବ, ସଙ୍କର୍ଷଣ ।
 ଅନ୍ତ୍ୟମ୍, ଅନିରୁଦ୍ଧ, —ମୁଖ୍ୟ ଚାରିଜନ ॥ ୧୮୬ ॥

prābhava-vilāsa—*vāsudeva*, *saṅkarṣaṇa*
pradyumna, *aniruddha*, —*mukhya cāri-jana*

SYNONYMS

prābhava-vilāsa—the *prābhava-vilāsa* forms; *vāsudeva*—*Vāsudeva*; *saṅkarṣaṇa*—*Saṅkarṣaṇa*; *pradyumna*—*Pradyumna*; *aniruddha*—*Aniruddha*; *mukhya cāri-jana*—the four chief expansions.

TRANSLATION

“The chief quadruple expansions are named *Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha*. These are called *prābhava-vilāsa*.

TEXT 187

ଅଜେ ଗୋପଭାବ ରାମେର, ପୁରେ କ୍ଷତ୍ରିୟ-ଭାବନ ।
 ବର୍ଣ୍ଣ-ବେଶ-ଭେଦ, ତାତେ ‘ବିଲାସ’ ତାଁର ନାମ ॥ ୧୮୭ ॥

vraje gopa-bhāva rāmera, *pure kṣatriya-bhāvana*
varṇa-veśa-bheda, *tāte ‘vilāsa’ tāñra nāma*

SYNONYMS

vraje—in *Vṛndāvana*; *gopa-bhāva*—emotion of a cowherd boy; *rāmera*—of *Balarāma*; *pure*—in *Dvārakā*; *kṣatriya-bhāvana*—the emotion of a *kṣatriya*; *varṇa-veśa-bheda*—by differences of dress and color; *tāte*—therefore; *vilāsa*—pastime expansion; *tāñra nāma*—His name.

TRANSLATION

"Balarāma, who has the same original form of Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana, and He also considers Himself to belong to the kṣatriya race in Dvārakā. Thus His color and dress are different, and He is called a pastime form of Kṛṣṇa.

TEXT 188

ବୈଭବପ୍ରକାଶେ ଆର ପ୍ରାଭବବିଲାସେ ।
ଏକଇ ମୂର୍ତ୍ତେ ବଲଦେବ ଭାବ-ଭେଦ ଭାସେ ॥ ୧୮୮ ॥

*vaibhava-prakāśe āra prābhava-vilāse
eka-i mūrtye baladeva bhāva-bhede bhāse*

SYNOMYS

vaibhava-prakāśe—in *vaibhava* manifestation; *āra*—and; *prābhava-vilāse*—in the *prābhava* pastime form; *eka-i mūrtye*—in one form; *baladeva*—Lord Baladeva; *bhāva-bhede*—according to different emotions; *bhāse*—exists.

TRANSLATION

"Śrī Balarāma is a *vaibhava-prakāśa* manifestation of Kṛṣṇa. He is also manifest in the original quadruple expansion of Vāsudeva, Saṅkarṣaṇa, Pra-dyumna and Aniruddha. These are *prābhava-vilāsa* expansions with different emotions.

TEXT 189

ଆଦି-ଚତୁର୍ବ୍ୟୁହ—ଇହାର କେହ ନାହିଁ ସମ ।
ଅନନ୍ତ ଚତୁର୍ବ୍ୟୁହଗଣେର ପ୍ରାକଟ୍ଟ୍ୟ-କାରଣ ॥ ୧୮୯ ॥

ādi-catur-vyūha—*iñhāra keha nāhi sama*
ananta caturvyūha-ganera prākaṭya-kāraṇa

SYNOMYS

ādi-catuh-vyūha—the original quadruple group; *iñhāra*—of this; *keha nāhi*—no one; *sama*—equal; *ananta*—unlimited; *catuh-vyūha-ganera*—of the quadruple expansions; *prākaṭya*—of manifestation; *kāraṇa*—the cause.

TRANSLATION

"The first expansion of the *caturvyūha*, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.

TEXT 190

কৃষ্ণের এই চারি আনন্দবিলাস ।
দ্বারকা-মথুরা-পুরে নিত্য ইঁহার বাস ॥ ১৯০ ॥

*kṛṣṇera ei cāri prābhava-vilāsa
dvārakā-mathurā-pure nitya iñhāra vāsa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ei*—these; *cāri*—four; *prābhava-vilāsa*—*prābhava* pastime forms; *dvārakā-mathurā-pure*—in the two cities Dvārakā and Mathurā; *nitya*—eternal; *iñhāra*—of Them; *vāsa*—the residential quarters.

TRANSLATION

“These four prābhava pastime forms of Lord Kṛṣṇa reside eternally in Dvārakā and Mathurā.

TEXT 191

এই চারি হৈতে চবিষ্ণ মূর্তি পরকাশ ।
অন্নভেদে নাম-ভেদ—বৈভববিলাস ॥ ১৯১ ॥

*ei cāri haite cabbiśa mūrti parakāśa
astra-bhede nāma-bheda—vaibhava-vilāsa*

SYNONYMS

ei cāri haite—from these four; *cabbiśa*—twenty-four; *mūrti*—forms; *parakāśa*—manifestation; *astra-bhede*—according to the different weapons; *nāma-bheda*—the difference of names; *vaibhava-vilāsa*—the *vaibhava* pastime expansions.

TRANSLATION

“From the original quadruple expansion, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called *vaibhava-vilāsa*.

TEXT 192

পুনঃ কৃষ্ণ চতুর্ব্যুহ লঞ্চ পূর্বক্রপে ।
পরব্যোম-মধ্যে বৈসে নারায়ণক্রপে ॥ ১৯২ ॥

*punah kṛṣṇa catur-vyūha lañā pūrva-rūpe
paravyoma-madhye vaise nārāyaṇa-rūpe*

SYNONYMS

punaḥ—again; *kṛṣṇa*—Kṛṣṇa; *catuḥ-vyūha*—the quadruple expansions; *lañā*—taking; *pūrva-rūpe*—as previously; *paravyoma-madhye*—in the paravyoma area; *vaise*—resides; *nārāyaṇa-rūpe*—in the form of four-handed Nārāyaṇa.

TRANSLATION

“Lord Kṛṣṇa again expands, and within the paravyoma, the spiritual sky, He is situated in fullness as the four-handed Nārāyaṇa, accompanied by expansions of the original quadruple form.

PURPORT

At the top of the *paravyoma*, the spiritual sky, there is Goloka Vṛndāvana, which is divided into three parts. Two of the parts, called Mathurā and Dvārakā, are the residences of Kṛṣṇa in His *prabhava-vilāsa* forms. Balarāma, Kṛṣṇa's *vaibhava-prakāśa*, is eternally situated in Gokula. From the quadruple *prabhava-vilāsa*, twenty-four forms of the *vaibhava-vilāsa* are expanded. Each has four hands holding weapons in different positions. The topmost planet in the spiritual sky is Goloka Vṛndāvana, and below that planet is the spiritual sky itself. In that spiritual sky, Kṛṣṇa Himself is four-handed and is situated as Nārāyaṇa.

TEXT 193

তাহা হৈতে পুনঃ চতুর্বুজ-পরকাশ ।
আবরণক্রমে চারিদিকে যাঁর বাস ॥ ১৯৩ ॥

*tāñhā haite punaḥ catur-vyūha-parakāśa
āvaraṇa-rūpe cāri-dike yāñra vāsa*

SYNONYMS

tāñhā haite—from that original *catur-vyūha*; *punaḥ*—again; *catuḥ-vyūha-parakāśa*—manifestation of quadruple expansions; *āvaraṇa-rūpe*—in the form of a covering; *cāri-dike*—in four directions; *yāñra*—whose; *vāsa*—residence.

TRANSLATION

“Thus the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions.

TEXT 194

চারিজনের পুনঃ পৃথক তিন তিন মূর্তি ।
কেশবাদি যাহা হৈতে বিলাসের পূর্তি ॥ ১৯৪ ॥

*cāri-janera punah prthak tina tina mūrti
keśavādi yāhā haite vilāsera pūrti*

SYNONYMS

cāri-janera—of the original of the four expansions; *punah*—again; *prthak*—separate; *tina tina*—three each; *mūrti*—forms; *keśava-ādi*—beginning with Lord Keśava; *yāhā haite*—from which; *vilāsera pūrti*—the *vilāsa* expansions are fulfilled.

TRANSLATION

“Again these quadruple forms expand three times, beginning with Keśava. That is the fulfillment of the pastime forms.

TEXT 195

চক্রাদি-ধারণ-ভেদে নাম-ভেদ সব ।
বাসুদেবের মূর্তি—কেশব, নারায়ণ, মাধব ॥ ১৯৫ ॥

*cakrādi-dhāraṇa-bheda nāma-bheda saba
vāsudevera mūrti*—keśava, *nārāyaṇa*, *mādhava*

SYNONYMS

cakra-ādi—of the disc and other weapons; *dhāraṇa*—of holding; *bheda*—by differences; *nāma*—of names; *bheda*—differences; *saba*—all; *vāsudevera mūrti*—the expansions of Vāsudeva; *keśava*—Keśava; *nārāyaṇa*—Nārāyaṇa; *mādhava*—Mādhava.

TRANSLATION

“Out of the catur-vyūha, there are three expansions of each and every form, and they are named differently according to the position of the weapons. The Vāsudeva expansions are Keśava, Nārāyaṇa and Mādhava.

TEXT 196

সহৰ্ষণের মূর্তি—গোবিন্দ, বিশু, মধুসূদন ।
এ অন্ত গোবিন্দ—নহে অজেন্তুনন্দন ॥ ১৯৬ ॥

saṅkarṣaṇera mūrti—govinda, viṣṇu, madhusūdana
e anya govinda—nahe vrajendra-nandana

SYNONYMS

saṅkarṣaṇera mūrti—the expansions of Saṅkarṣaṇa; *govinda*—Govinda; *viṣṇu*—Viṣṇu; *madhu-sūdana*—Madhusūdana; *e*—this; *anya*—another; *govinda*—Govinda; *nahe vrajendra-nandana*—not the son of Nanda Mahārāja.

TRANSLATION

“The expansions of Saṅkarṣaṇa are Govinda, Viṣṇu and Madhusūdana. This Govinda is different from the original Govinda, for He is not the son of Mahārāja Nanda.

TEXT 197

প্ৰদ্যুম্নেৰ মূর্তি—ত্ৰিবিক্ৰম, বামন, শ্ৰীধৰ ।
 অনিৰুদ্ধেৰ মূর্তি—হৃষীকেশ, পদ্মনাভ, দামোদৱ ॥১৯৭

pradyumnera mūrti—trivikrama, vāmana, śridhara
aniruddhera mūrti—hṛṣikeśa, padmanābha, dāmodara

SYNONYMS

pradyumnera mūrti—expansions of the form of Pradyumna; *tri-vikrama*—Tri-vikrama; *vāmana*—Vāmana; *śridhara*—Śridhara; *aniruddhera mūrti*—expansions of Aniruddha; *hṛṣikeśa*—Hṛṣikeśa; *padmanābha*—Padmanābha; *dāmodara*—Dāmodara.

TRANSLATION

“The expansions of Pradyumna are Trivikrama, Vāmana and Śridhara. The expansions of Aniruddha are Hṛṣikeśa, Padmanābha and Dāmodara.

TEXT 198

দ্বাদশ-মাসেৰ দেৱতা—এইবাৱ জন ।
 মার্গশীৰ্ষে—কেশব, পৌষে—নারায়ণ ॥ ১৯৮ ॥

dvādaśa-māsera devatā—ei-bāra jana
mārga-śirṣe—keśava, pauṣe—nārāyaṇa

SYNONYMS

dvādaśa-māsera—of the twelve months; *devatā*—predominating Deities; *ei*—these; *bāra jana*—twelve Personalities of Godhead; *mārga-śirṣe*—the month of

Agrahāyana (November-December); *keśava*—Keśava; *pauṣe*—the month of Pauṣa (December-January); *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

“These twelve are the predominating Deities of the twelve months. Keśava is the predominating Deity of Agrahāyana, and Nārāyaṇa is the predominating Deity of Pauṣa.

TEXT 199

ମାଘେର ଦେବତା—ମାଧ୍ୟବ, ଗୋବିଜ—ଫାଲ୍ଗୁନେ ।
ଚିତ୍ରେ—ବିଶୁ, ବୈଶାଖେ—ଶ୍ରୀମଧୁମୁଦନ ॥ ୧୯ ॥

māghera devatā—*mādhava*, *govinda*—*phālgune*
caitre—*viṣṇu*, *vaiśākhe*—*śri-madhusūdana*

SYNONYMS

māghera devatā—the predominating Deity of the month of Māgha (January-February); *mādhava*—Mādhava; *govinda*—Govinda; *phālgune*—in the month of Phālguna (February-March); *caitre*—in the month of Caitra (March-April); *viṣṇu*—Lord Viṣṇu; *vaiśākhe*—in the month of Vaiśākha (April-May); *śri-madhusūdana*—Madhusūdana.

TRANSLATION

“The predominating Deity for the month of Māgha is Mādhava, and the predominating Deity for the month of Phālguna is Govinda. Viṣṇu is the predominating Deity for Caitra, and Madhusūdana is the predominating Deity for Vaiśākha.

TEXT 200

ଜ୍ୟେଷ୍ଠେ—ତ୍ରିଵିକ୍ରମ, ଆସାଢ଼େ—ବାମନ ଦେବେଶ ।
ଆବଣେ—ଶ୍ରୀଧର, ଭାଦ୍ରେ—ଦେବ ହୃଷୀକେଶ ॥ ୨୦୦ ॥

jyaiṣthe—*trivikrama*, *āṣāḍhe*—*vāmana deveśa*
śrāvaṇe—*śridhara*, *bhādṛe*—*deva hṛṣikeśa*

SYNONYMS

jyaiṣthe—in the month of Jyaiṣtha (May-June); *trivikrama*—Trivikrama; *āṣāḍhe*—in the month of Āṣāḍha (June-July); *vāmana deva-iśa*—Lord Vāmana; *śrāvaṇe*—in the month of Śrāvaṇa (July-August); *śridhara*—Śridhara; *bhādṛe*—in the month of Bhādra (August-September); *deva hṛṣikeśa*—Lord Hṛṣikeśa.

TRANSLATION

“In the month of Jyaiṣṭha, the predominating Deity is Trivikrama. In Āṣāḍha the Deity is Vāmana, in Śrāvaṇa the Deity is Śridhara, and in Bhādra the Deity is Hṛṣikeśa.

TEXT 201

ଆଶ୍ଵିନେ—ପଦ୍ମନାଭ, କାର୍ତ୍ତିକେ ଦାମୋଦର ।
‘ରାଧା-ଦାମୋଦର’ ଅନ୍ୟ ବ୍ରଜେନ୍ଦ୍ର-କୋଣର ॥ ୨୦୧ ॥

āśvīne —padmanābha, kārtike dāmodara
'rādhā-dāmodara' anya vrajendra-koñara

SYNOMYS

āśvīne—in the month of Āśvina (September-October); padma-nābha—Padmanābha; kārtike—in the month of Kārttika (October-November); dāmodara—Dāmodara; rādhā-dāmodara—the Dāmodara of Śīmatī Rādhārāṇī; anya—another; vrajendra-koñara—the son of Mahārāja Nanda.

TRANSLATION

“In the month of Āśvina, the predominating Deity is Padmanābha, and in Kārttika it is Dāmodara. This Dāmodara is different from Rādhā-Dāmodara, the son of Nanda Mahārāja in Vṛndāvana.

TEXT 202

ଦ୍ୱାଦଶ-ତିଲକ-ମନ୍ତ୍ର ଏହି ଦ୍ୱାଦଶ ନାମ ।
ଆଚମନେ ଏହି ନାମେ ସ୍ପର୍ଶି ତତ୍ତ୍ଵସ୍ଥାନ ॥ ୨୦୨ ॥

dvādaśa-tilaka-mantra ei dvādaśa nāma
ācamane ei nāme sparśi tat-tat-sthāna

SYNOMYS

dvādaśa-tilaka—for twelve marks of tilaka; mantra—the mantra; ei—these; dvādaśa nāma—twelve names; ācamane—in washing with water; ei nāme—with these names; sparśi—we touch; tat-tat-sthāna—the respective places.

TRANSLATION

“When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Viṣṇu names. After

daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

PURPORT

While marking the body with *tilaka*, one should chant the following *mantra*, which consists of the twelve names of Lord Viṣṇu.

*lalāṭe keśavarṇa dhyāyen
 nārāyaṇam athodare
 vakṣah-sthale mādhavaṁ tu
 govindarṇa kaṇṭha-kūpake*

*viṣṇum ca dakṣine kukṣau
 bāhau ca madhusūdanam
 trivikramarṇa kandhare tu
 vāmanarṇa vāma-pārśvake*

*śrīdharam vāma-bāhau tu
 hrṣikeśam tu kandhare
 pr̄ṣṭhe ca padmanābham ca
 katyāmā dāmodaram nyaset*

"When one marks the forehead with *tilaka*, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣikeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back."

TEXT 203

এই চারিজনের বিলাস-মূর্তি আর অষ্ট জন ।
 তাঁ সবার নাম কছি, শুন সনাতন ॥ ২০৩ ॥

*ei cāri-janera vilāsa-mūrti āra aṣṭa jana
 tān sabāra nāma kahi, śuna sanātana*

SYNOMYS

ei cāri-janera—of the four personalities; *vilāsa-mūrti*—pastime forms; *āra*—more; *aṣṭa jana*—eight personalities; *tān sabāra*—of all of them; *nāma*—the holy names; *kahi*—I shall mention; *śuna*—hear; *sanātana*—O Sanātana.

TRANSLATION

“From Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanātana, please hear Me as I mention Their names.

TEXT 204

পুরুষোত্তম, অচ্যুত, নৃসিংহ, জনার্দন ।
হরি, কৃষ্ণ, অধোক্ষজ, উপেন্দ্র,—অষ্টজন ॥ ২০৪ ॥

*puruṣottama, acyuta, nṛsiṁha, janārdana
hari, kṛṣṇa, adhokṣaja, upendra,—aṣṭa-jana*

SYNOMYS

puruṣottama—Puruṣottama; *acyuta*—Acyuta; *nṛsiṁha*—Nṛsiṁha; *janārdana*—Janārdana; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *adhokṣaja*—Adhokṣaja; *upendra*—Upendra; *aṣṭa-jana*—eight persons.

TRANSLATION

“The eight pastime expansions are Puruṣottama, Acyuta, Nṛsiṁha, Janārdana, Hari, Kṛṣṇa, Adhokṣaja and Upendra.

TEXT 205

বাসুদেবের বিলাস দুই—অধোক্ষজ, পুরুষোত্তম ।
সঙ্কর্ষণের বিলাস—উপেন্দ্র, অচ্যুত দুইজন ॥ ২০৫ ॥

vāsudevera vilāsa dui—adhokṣaja, *puruṣottama saṅkarṣaṇera vilāsa*—*upendra, acyuta dui-jana*

SYNOMYS

vāsudevera vilāsa—the pastime expansions of Vāsudeva; *dui*—two; *adhokṣaja*—Adhokṣaja; *puruṣottama*—Puruṣottama; *saṅkarṣaṇera vilāsa*—the pastime expansions of Saṅkarṣaṇa; *upendra*—Upendra; *acyuta*—Acyuta; *dui-jana*—the two persons.

TRANSLATION

“Of these eight expansions, two are pastime forms of Vāsudeva. Their names are Adhokṣaja and Puruṣottama. The two pastime forms of Saṅkarṣana are Upendra and Acyuta.

TEXT 206

প্ৰদ্যুম্নেৰ বিলাস—নৃসিংহ, জনাৰ্দন।
অনিৰুদ্ধেৰ বিলাস—হরি, কৃষ্ণ দুইজন ॥ ২০৬ ॥

pradyumnera vilāsa—*nṛsiṁha*, *janārdana*
aniruddhera vilāsa—*hari*, *kṛṣṇa dui-jana*

SYNONYMS

pradyumnera vilāsa—the pastime forms of Pradyumna; *nṛsiṁha*—Nṛsiṁha; *janārdana*—Janārdana; *aniruddhera vilāsa*—the pastime forms of Aniruddha; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *dui-jana*—the two persons.

TRANSLATION

“The pastime forms of Pradyumna are Nṛsiṁha and Janārdana, and the pastime forms of Aniruddha are Hari and Kṛṣṇa.

TEXT 207

এই চবিষ্ণ মূর্তি—প্ৰাভা-বিলাস প্ৰধান।
অস্ত্রধাৰণ-ভেদে ধৰে ভিন্ন ভিন্ন নাম ॥ ২০৭ ॥

ei cabbiśa mūrti—*prābhava-vilāsa pradhāna*
astra-dhāraṇa-bheda dhare bhinna bhinna nāma

SYNONYMS

ei cabbiśa mūrti—all of these twenty-four forms; *prābhava-vilāsa*—pastime forms of the *prābhava* expansions; *pradhāna*—chief; *astra-dhāraṇa*—of holding the weapons; *bheda*—in terms of differences; *dhare*—accept; *bhinna bhinna*—separate from one another; *nāma*—names.

TRANSLATION

“All these twenty-four forms constitute the chief *prābhava-vilāsa* pastime forms of the Lord. They are named differently according to the position of weapons in Their hands.

TEXT 208

ইঁহার মধ্যে যাহার হয় আকার-বেশ-ভেদ।
সেই সেই হয় বিলাস-বৈষ্ণব-বিভেদ ॥ ২০৮ ॥

*iñhāra madhye yāhāra haya ākāra-veśa-bheda
sei sei haya vilāsa-vaibhava-vibheda*

SYNONYMS

iñhāra madhye—out of Them all; *yāhāra*—of whom; *haya*—there is; *ākāra*—of bodily features; *veśa*—of dress; *bheda*—difference; *sei sei haya*—they are; *vilāsa-vaibhava*—of *vaibhava-vilāsa*; *vibheda*—the difference.

TRANSLATION

“Of all these, the forms that differ in dress and features are distinguished as *vaibhava-vilāsa*.

TEXT 209

পদ্মনাভ, ত্রিবিক্রম, নৃসিংহ, বামন।
হরি, কৃষ্ণ আদি হয় ‘আকারে’ বিলক্ষণ ॥ ২০৯ ॥

*padmanābha, trivikrama, nṛsiṁha, vāmana
hari, kṛṣṇa ādi haya ‘ākāre’ vilakṣaṇa*

SYNONYMS

padmanābha—Padmanābha; *trivikrama*—Trivikrama; *nṛsiṁha*—Nṛsiṁha; *vāmana*—Vāmana; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *ādi*—and so on; *haya*—are; *ākāre*—different in bodily feature.

TRANSLATION

“Of them, *Padmanābha*, *Trivikrama*, *Nṛsiṁha*, *Vāmana*, *Hari*, *Kṛṣṇa*, and so on all have different bodily features.

TEXT 210

কৃষ্ণের প্রাভবিলাস—বাসুদেবাদি চারি জন।
সেই চারিজনার বিলাস—বিংশতি গণন ॥ ২১০ ॥

kṛṣṇera prābhava-vilāsa—vāsudevādi cāri jana
sei cāri-janāra vilāsa—virīśati gaṇana

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *prābhava-vilāsa*—*prābhava* pastime forms; *vāsudeva-ādi*—Vāsudeva and others; *cāri jana*—quadruple expansions; *sei*—those; *cāri-janāra*—of the four personalities; *vilāsa*—pastime forms; *vimśati gaṇana*—counted as twenty.

TRANSLATION

“Vāsudeva and the three others are direct prābhava pastime forms of Lord Kṛṣṇa. Of these quadruple forms, the pastime expansions are twenty in number.

TEXT 211

**ইঁহা-সবার পৃথক্ বৈকুণ্ঠ—পরব্যোগ-ধামে ।
পূর্বাদি অষ্টাদিকে তিন তিন ক্রমে ॥ ২১১ ॥**

iñhā-sabāra prthak vaikuṇṭha—paravyoma-dhāme
pūrvādi aṣṭa-dike tina tina krame

SYNONYMS

iñhā—of them; *sabāra*—of all; *prthak*—separate; *vaikuṇṭha*—a Vaikuṇṭha planet; *paravyoma-dhāme*—in the spiritual world; *pūrva-ādi*—beginning from the east; *aṣṭa-dike*—in the eight directions; *tina tina*—three in each; *krame*—in consecutive order.

TRANSLATION

“All these forms preside over different Vaikuṇṭha planets in the spiritual world, beginning from the east in consecutive order. In each of eight directions, there are three different forms.

TEXT 212

**যদ্যপি পরব্যোগ সবাকার নিত্যধাম ।
তথাপি ব্রহ্মাণ্ডে কারো কাহো সন্নিধান ॥ ২১২ ॥**

yadyapi paravyoma sabākāra nitya-dhāma
tathāpi brahmāṇḍe kāro kāñho sannidhāna

SYNONYMS

yadyapi—although; *paravyoma*—the spiritual sky; *sabākāra*—of all of Them; *nitya-dhāma*—the eternal abode; *tathāpi*—still; *brahmāṇḍe*—in the material uni-

verses; *kāro*—of some of Them; *kāñho*—somewhere; *sannidhāna*—the residential places.

TRANSLATION

“Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

TEXT 213

পরব্যোম-মধ্যে নারায়ণের নিত্য-স্থিতি ।
পরব্যোম-উপরি কৃষ্ণলোকের বিভূতি ॥ ২১৩ ॥

*paravyoma-madhye nārāyaṇera nitya-sthiti
paravyoma-upari kṛṣṇalokera vibhuti*

SYNONYMS

paravyoma-madhye—in the spiritual sky; *nārāyaṇera*—of Nārāyaṇa; *nitya-sthiti*—eternal residence; *paravyoma-upari*—in the upper portion of the spiritual sky; *kṛṣṇa-lokera vibhuti*—the opulence of the Kṛṣṇaloka planet.

TRANSLATION

“There is an eternal residence of Nārāyaṇa in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Kṛṣṇaloka, which is filled with all opulences.

TEXT 214

এক ‘কৃষ্ণলোক’ হয় ত্রিবিধপ্রাকার ।
গোকুলাখ্য, মথুরাখ্য, দ্বারকাখ্য আর ॥ ২১৪ ॥

*eka ‘kṛṣṇaloka’ haya trividha-prakāra
gokula-ākhyā, mathurā-ākhyā, dvārakā-ākhyā āra*

SYNONYMS

eka—one; *kṛṣṇa-loka*—the planet known as Kṛṣṇaloka; *haya*—there is; *trividha-prakāra*—in three different divisions; *gokula-ākhyā*—Gokula; *mathurā-ākhyā*—Mathurā; *dvārakā-ākhyā*—Dvārakā; *āra*—and.

TRANSLATION

“The planet of Kṛṣṇaloka is divided into three sections—Gokula, Mathurā and Dvārakā.

TEXT 215

ମଥୁରାତେ କେଶବେର ନିତ୍ୟ ସନ୍ନିଧାନ ।
ନିଲାଚଳେ ପୁରୁଷୋତ୍ତମ—‘ଜଗନ୍ନାଥ’ ନାମ ॥ ୨୧୫ ॥

*mathurāte keśavera nitya sannidhāna
nilācale puruṣottama—‘jagannātha’ nāma*

SYNONYMS

mathurāte—in Mathurā; *keśavera*—of Lord Keśava; *nitya*—eternal; *sannidhāna*—residence; *nilācale*—in Nilācala (Jagannātha Puri); *puruṣottama*—Puruṣottama; *jagannātha nāma*—also known as Jagannātha.

TRANSLATION

“Lord Keśava eternally resides at Mathurā, and Lord Puruṣottama, known by the name Jagannātha, eternally resides at Nilācala.

TEXT 216

ପ୍ରୟାଗେ ମାଧବ, ମନ୍ଦାରେ ଶ୍ରୀମଧୁସୁଦନ ।
ଆନନ୍ଦାରଣ୍ୟେ ବାସୁଦେବ, ପଦ୍ମନାଭ ଜନାର୍ଦନ ॥ ୨୧୬ ॥

*prayāge mādhava, mandāre śrī-madhusūdana
ānandāraṇye vāsudeva, padmanābha janārdana*

SYNONYMS

prayāge—at Prayāga; *mādhava*—Bindu Mādhava; *mandāre*—at Mandāra-parvata; *śrī-madhusūdana*—Śrī Madhusūdana; *ānanda-aranya*—at the place known as Ānandāraṇya; *vāsudeva*—Lord Vāsudeva; *padmanābha*—Lord Padmanābha; *janārdana*—Lord Janārdana.

TRANSLATION

“At Prayāga, the Lord is situated as Bindu Mādhava, and at Mandāra-parvata, the Lord is known as Madhusūdana. Vāsudeva, Padmanābha and Janārdana reside at Ānandāraṇya.

TEXT 217

ବିଶ୍ୱକାଞ୍ଚିତେ ବିଶ୍ୱ, ହରି ରହେ, ମାୟାପୂରେ ।
ଏହେ ଆର ନାନା ମୂର୍ତ୍ତି ଅକ୍ଷାଣୁ-ଭିତରେ ॥ ୨୧୭ ॥

*viṣṇu-kāñcīte viṣṇu, hari rahe, māyāpure
aiche āra nānā mūrti brahmāṇḍa-bhitare*

SYNONYMS

viṣṇu-kāñcīte—at Viṣṇu-kāñcī; *viṣṇu*—Lord Viṣṇu; *hari*—Lord Hari; *rahe*—remains; *māyāpure*—at Māyāpur; *aiche*—similarly; *āra*—also; *nānā*—various; *mūrti*—forms; *brahmāṇḍa-bhitare*—throughout the universe.

TRANSLATION

"At Viṣṇu-kāñcī there is Lord Viṣṇu, at Māyāpur Lord Hari, and throughout the universe a variety of other forms.

PURPORT

All of these forms are *mūrti* forms, and They are worshiped in the temples. Their names are Keśava at Mathurā, Puruṣottama or Jagannātha at Nilācala, Śrī Bindu Mādhava at Prayāga, Madhusūdana at Mandāra, and Vāsudeva, Padmanābha and Janārdana at Ānandāraṇya, which is situated in Kerala, South India. At Viṣṇu-kāñcī, which is situated in the Baroda state, there is Lord Viṣṇu, and Hari is situated at Māyāpur, Lord Caitanya's birthsite. Thus in different places throughout the universe there are various Deities in temples bestowing Their causeless mercy upon the devotees. All these Deity forms are nondifferent from the *mūrtis* in the spiritual world of the Vaikuṇṭhas. Although the *arcā-mūrti*, the worshipable Deity form of the Lord, appears to be made of material elements, it is as good as the spiritual forms found in the spiritual Vaikuṇṭhalokas. The Deity in the temple, however, is visible to the material eyes of the devotee. It is not possible for one in material conditional life to see the spiritual form of the Lord. To bestow causeless mercy upon us, the Lord appears as *arcā-mūrti* so that we can see Him. It is forbidden to consider the *arcā-mūrti* to be made of stone or wood. In the *Padma Purāṇa* it is said:

*arcye viṣṇau śilā-dhir guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tirthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabde-sāmānya-buddhir
viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ*

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaiṣṇava to belong to a particular caste or creed, and no one should consider carāṇāmṛta or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa *mahā-mantra* to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord's

mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

TEXT 218

এইগত ব্রহ্মাণ্ড-মধ্যে সবার ‘পরকাশ’ ।
সপ্তদ্঵ীপে নবখণ্ডে যাঁহার বিলাস ॥ ২১৮ ॥

*ei-mata brahmāṇḍa-madhye sabāra 'parakāśa'
sapta-dvīpe nava-khaṇḍe yāñhāra vilāsa*

SYNONYMS

ei-mata—in this way; *brahmāṇḍa-madhye*—within this universe; *sabāra*—of all of Them; *parakāśa*—manifestations; *sapta-dvīpe*—on seven islands; *nava-khaṇḍe*—in different sections, nine in number; *yāñhāra vilāsa*—the pastimes of whom.

TRANSLATION

“Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

PURPORT

The seven islands are mentioned in the *Siddhānta-śiromāṇi*:

*bhūmer ardharīn kṣīra-sindhor udaka-sthārīn
jambu-dvīparīn prāhur ācārya-varyāḥ
ardhe 'nyasmin dvīpa-ṣaṭkasya yāmye
kṣāra-kṣirādy-ambudhīnāṁ niveśāḥ*

*śākarīn tataḥ śālmala-matra kauśarīn
krauñcarīn ca go-medaka-puṣkare ca
dvayor dvayor antaram ekam ekam
samudrayor dvipam udāharanti*

The seven islands (*dvipas*) are known as (1) Jambu, (2) Śāka, (3) Śālmali, (4) Kuśa, (5) Krauñca, (6) Gomeda, or Plakṣa, and (7) Puṣkara. The planets are called *dvīpa*. Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called *dvipas*, or islands in outer space. There are nine *khaṇḍas*, known as (1) Bhārata, (2) Kinnara, (3) Hari, (4) Kuru, (5) Hiraṇmaya, (6) Ramyaka, (7) Ilāvṛita, (8) Bhadrāśva and

(9) Ketumāla. These are different parts of the Jambudvīpa. A valley between two mountains is called a *khanḍa* or *varṣa*.

TEXT 219

সর্বত্র অকাশ তাঁর—ভক্তে সুখ দিতে ।
জগতের অধর্ম নাশি' ধর্ম স্থাপিতে ॥ ২১৯ ॥

*sarvatra prakāśa tāṅra—bhakte sukha dite
jagatera adharma nāśi' dharma sthāpite*

SYNONYMS

sarvatra—everywhere; *prakāśa*—manifestations; *tāṅra*—His; *bhakte*—to the devotees; *sukha dite*—to give happiness; *jagatera*—of the material world; *adharma*—irreligious principles; *nāśi'*—destroying; *dharma*—religious principles; *sthāpite*—to establish.

TRANSLATION

“The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

PURPORT

In the material world the Lord is situated in different *arcā-mūrtis* (Deities) in the temples, just to decrease the material activities of the conditioned soul and increase his spiritual activities. Particularly in India there are many temples throughout the country. Devotees may take advantage of them and go see the Lord at Jagannātha Puri, Vṛndāvana, Prayāga, Mathurā, Hardwar and Viṣṇu-kāñcī. When the devotees travel to these places and see the Lord, they become very happy in devotional service.

TEXT 220

ইঁহার মধ্যে কারো হয় ‘অবতারে’ গণন ।
যৈচে বিষ্ণু, ত্রিবিক্রম, নৃসিংহ, বামন ॥ ২২০ ॥

*iṅhāra madhye kāro haya 'avatāre' gaṇana
yaiche viṣṇu, trivikrama, nṛsiṁha, vāmana*

SYNONYMS

iṅhāra madhye—of Them; *kāro*—of some; *haya*—there is; *avatāre*—as incarnations; *gaṇana*—counting; *yaiche*—as; *viṣṇu*—Lord Viṣṇu; *trivikrama*—Lord Trivikrama; *nṛsiṁha*—Lord Nṛsiṁha; *vāmana*—Lord Vāmana.

TRANSLATION

“Of these forms, some are considered incarnations. Examples are Lord Viṣṇu, Lord Trivikrama, Lord Nṛsiṁha and Lord Vāmana.

TEXT 221

অস্ত্রধৃতি-ভেদ—নাম-ভেদের কারণ ।
চক্রাদি-ধারণ-ভেদ শুন, সনাতন ॥ ২২১ ॥

astra-dhṛti-bheda—*nāma-bhedera kāraṇa*
cakrādi-dhāraṇa-bheda *śuna, sanātana*

SYNONYMS

astra-dhṛti—of holding the weapon; *bheda*—difference; *nāma-bhedera*—of differences of names; *kāraṇa*—the cause; *cakra-ādi*—of weapons, beginning with the disc; *dhāraṇa*—of holding; *bheda*—differences; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

“My dear Sanātana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands.

TEXT 222

দক্ষিণাধো হস্ত ছৈতে বামাধঃ পর্যন্ত ।
চক্রাদি অস্ত্রধারণ-গণনার অন্ত ॥ ২২২ ॥

dakṣiṇādhoh hasta haite vāmādhah paryanta
cakrādi astra-dhāraṇa-gaṇanāra anta

SYNONYMS

dakṣiṇa-adhah—the lower right; *hasta*—hand; *haite*—from; *vāma-adhah*—the lower left hand; *paryanta*—up to; *cakra-ādi*—beginning with the disc; *astradhāraṇa*—of holding the weapons; *gaṇanāra*—of counting; *anta*—the end.

TRANSLATION

“The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands.

TEXT 223

সিদ্ধার্থ-সংহিতা করে চক্রিশ মূর্তি গণন।
ভার অতে কহি আগে চক্রাদি-ধারণ ॥ ২২৩ ॥

*siddhārtha-sarīhitā kare cabbiśa mūrti gaṇana
tāra mate kahi āge cakrādi-dhāraṇa*

SYNONYMS

siddhārtha-sarīhitā—the revealed scripture named *Siddhārtha-sarīhitā*; *kare*—does; *cabbiśa*—twenty-four; *mūrti*—forms; *gaṇana*—counting; *tāra mate*—according to the opinion of *Siddhārtha-sarīhitā*; *kahi*—I shall describe; *āge*—first; *cakra-ādi-dhāraṇa*—holding of the weapons, beginning with the disc.

TRANSLATION

“According to the *Siddhārtha-sarīhitā* there are twenty-four forms of Lord Viṣṇu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

PURPORT

The twenty-four forms are (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śridhara, (14) Hṛṣikeśa, (15) Padmanābha, (16) Dāmodara, (17) Puruṣottama, (18) Acyuta, (19) Nr̥siṁha, (20) Janārdana, (21) Hari, (22) Kṛṣṇa, (23) Adhokṣaja and (24) Upendra.

TEXT 224

বাসুদেব – গদাশঙ্খচক্রপদ্মধর ।
সন্ধৰ্ষণ—গদাশঙ্খপদ্মচক্রকর ॥ ২২৪ ॥

vāsudeva—gadā-śaṅkha-cakra-padma-dhara
saṅkarṣaṇa—gadā-śaṅkha-padma-cakra-kara

SYNONYMS

vāsudeva—Vāsudeva; *gadā*—club; *śaṅkha*—conchshell; *cakra*—disc; *padma*—lotus flower; *dhara*—holding; *saṅkarṣaṇa*—Saṅkarṣaṇa; *gadā*—club; *śaṅkha*—conchshell; *padma*—lotus flower; *cakra-kara*—the disc in the hand.

TRANSLATION

“In His lower right hand, Lord Vāsudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Saṅkarṣaṇa holds a club, in His upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

TEXT 225

**ପ୍ରଦ୍ୟୁମ୍ନ—ଚକ୍ରଶାଙ୍କାଗଦାପଦ୍ମଧର ।
ଅନିରୁଦ୍ଧ—ଚକ୍ରଗଦାଶାଙ୍କାପଦ୍ମକର ॥ ୨୨୫ ॥**

pradyumna—cakra-śāṅkha-gadā-padma-dhara
aniruddha—cakra-gadā-śāṅkha-padma-kara

SYNOMYMS

pradyumna—Lord Pradyumna; *cakra*—disc; *śāṅkha*—conch; *gadā*—club; *padma*—lotus; *dhara*—holding; *aniruddha*—Lord Aniruddha; *cakra*—disc; *gadā*—club; *śāṅkha*—conch; *padma-kara*—lotus flower in hand.

TRANSLATION

“Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

TEXT 226

**ପରବ୍ୟୋମେ ବାସୁଦେବାଦି—ନିଜ ନିଜ ଅତ୍ୱଧର ।
ତୀର ମତ କହି, ଯେ-ସବ ଅତ୍ୱକର ॥ ୨୨୬ ॥**

paravyome vāsudevādī—*nija nija astra-dhara*
tāñra mata kahi, ye-saba astra-kara

SYNOMYMS

para-vyome—in the spiritual sky; *vāsudeva-ādi*—beginning with Lord Vāsudeva; *nija nija*—Their own respective; *astra-dhara*—holding of different weapons; *tāñra mata kahi*—I am speaking the opinion of *Siddhārtha-saṁhitā*; *ye-saba*—all; *astra-kara*—weapons in the different hands.

TRANSLATION

“Thus in the spiritual sky the expansions, headed by Vāsudeva, hold weapons in Their own respective order. I am repeating the opinion of Siddhārtha-saṁhitā in describing Them.

TEXT 227

ଶ୍ରୀକେଶ୍ଵର—ପଦ୍ମଶଙ୍ଖଚକ୍ରଗଦାଧର ।
ନାରାୟଣ—ଶଙ୍ଖପଦ୍ମଗଦାଚକ୍ରଧର ॥ ୨୨୭ ॥

śrī-keśava—padma-śaṅkha-cakra-gadā-dhara
nārāyaṇa—śaṅkha-padma-gadā-cakra-dhara

SYNONYMS

śrī-keśava—Lord Keśava; padma—lotus; śaṅkha—conch; cakra—disc; gadā—club; dhara—holding; nārāyaṇa—Lord Nārāyaṇa; śaṅkha—conch; padma—lotus; gadā—club; cakra—disc; dhara—holding.

TRANSLATION

“Lord Keśava holds the lotus, conch, disc and club. Lord Nārāyaṇa holds the conch, lotus, club and disc.

TEXT 228

ଶ୍ରୀମାଧବ—ଗଦାଚକ୍ରଶଙ୍ଖପଦ୍ମକର ।
ଶ୍ରୀଗୋଵିନ୍ଦ—ଚକ୍ରଗଦାପଦ୍ମଶଙ୍ଖଧର ॥ ୨୨୮ ॥

śrī-mādhava—gadā-cakra-śaṅkha-padma-kara
śrī-govinda—cakra-gadā-padma-śaṅkha-dhara

SYNONYMS

śrī-mādhava—Lord Mādhava; gadā—club; cakra—disc; śaṅkha—conch; padma—lotus; kara—in the hands; śrī-govinda—Lord Govinda; cakra—disc; gadā—club; padma—lotus; śaṅkha—conch; dhara—holding.

TRANSLATION

“Lord Mādhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

TEXT 229

ବିଷ୍ଣୁମୂର୍ତ୍ତି—ଗଦାପଦ୍ମଶଙ୍ଖଚକ୍ରକର ।
ଅଧୁସୁଦନ—ଚକ୍ରଶଙ୍ଖପଦ୍ମଗଦାଧର ॥ ୨୨୯ ॥

viṣṇu-mūrti—gadā-padma-śaṅkha-cakra-kara
madhusūdana—cakra-śaṅkha-padma-gadā-dhara

SYNONYMS

viṣṇu-mūrti—Lord Viṣṇu; *gadā*—club; *padma*—lotus; *śaṅkha*—conch; *cakra*—disc; *kara*—in the hands; *madhusūdana*—Lord Madhusūdana; *cakra*—disc; *śaṅkha*—conch; *padma*—lotus; *gadā*—club; *dhara*—holding.

TRANSLATION

“Lord Viṣṇu holds the club, lotus, conch and disc. Lord Madhusūdana holds the disc, conch, lotus and club.

TEXT 230

**ত্রিবিক্রম—পদ্মাগদাচক্রশঙ্খকর ।
ত্রীবামন—শঙ্খচক্রগদাপদ্মধর ॥ ২৩০ ॥**

trivikrama—*padma-gadā-cakra-śaṅkha-kara*
śri-vāmana—*śaṅkha-cakra-gadā-padma-dhara*

SYNONYMS

trivikrama—Lord Trivikrama; *padma*—lotus; *gadā*—club; *cakra*—disc; *śaṅkha*—conch; *kara*—in the hands; *śri-vāmana*—Lord Vāmana; *śaṅkha*—conch; *cakra*—disc; *gadā*—club; *padma*—lotus; *dhara*—holding.

TRANSLATION

“Lord Trivikrama holds the lotus, club, disc and conch. Lord Vāmana holds the conch, disc, club and lotus.

TEXT 231

**শ্রীধর—পদ্মচক্রগদাশঙ্খকর ।
হৃষীকেশ—গদাচক্রপদ্মশঙ্খধর ॥ ২৩১ ॥**

śridhara—*padma-cakra-gadā-śaṅkha-kara*
hṛṣikeśa—*gadā-cakra-padma-śaṅkha-dhara*

SYNONYMS

śridhara—Lord Śridhara; *padma*—lotus; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *kara*—in the hands; *hṛṣikeśa*—Lord Hṛṣikeśa; *gadā*—club; *cakra*—disc; *padma*—lotus; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

“Lord Śridhara holds the lotus, disc, club and conch. Lord Hṛṣikeśa holds the club, disc, lotus and conch.

TEXT 232

পদ্মনাভ— শঙ্খপদ্মচক্রগদাকর ।
দামোদর— পদ্মচক্রগদাশঙ্খধর ॥ ২৩২ ॥

padmanābha—śaṅkha—padma—cakra—gadā—kara
dāmodara—padma—cakra—gadā—śaṅkha—dhara

SYNOMYMS

padmanābha—Lord Padmanābha; *śaṅkha*—conch; *padma*—lotus; *cakra*—disc; *gadā*—club; *kara*—in the hands; *dāmodara*—Lord Dāmodara; *padma*—lotus; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

“Lord Padmanābha holds the conch, lotus, disc and club. Lord Dāmodara holds the lotus, disc, club and conch.

TEXT 233

পুরুষোত্তম— চক্রপদ্মশঙ্খগদাধর ।
শ্রীঅচ্যুত— গদাপদ্মচক্রশঙ্খধর ॥ ২৩৩ ॥

puruṣottama—cakra—padma—śaṅkha—gadā—dhara
śrī-acyuta—gadā—padma—cakra—śaṅkha—dhara

SYNOMYMS

puruṣottama—Lord Puruṣottama; *cakra*—disc; *padma*—lotus; *śaṅkha*—conch; *gadā*—club; *dhara*—holding; *śrī-acyuta*—Lord Acyuta; *gadā*—club; *padma*—lotus; *cakra*—disc; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

“Lord Puruṣottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

TEXT 234

শ্রীনৃসিংহ— চক্রপদ্মগদাশঙ্খধর ।
জনাদিন— পদ্মচক্রশঙ্খগদাকর ॥ ২৩৪ ॥

śrī-nṛsiṁha — cakra-padma-gadā-śaṅkha-dhara
janārdana — padma-cakra-śaṅkha-gadā-kara

SYNONYMS

śrī-nṛsiṁha—Lord Nṛsiṁha; cakra—disc; padma—lotus; gadā—club; śaṅkha—conch; dhara—holding; janārdana—Lord Janārdana; padma—lotus; cakra—disc; śaṅkha—conch; gadā—club; kara—in the hands.

TRANSLATION

“Lord Nṛsiṁha holds the disc, lotus, club and conch. Lord Janārdana holds the lotus, disc, conch and club.

TEXT 235

ত্রীহরি—শঙ্খচক্রপদ্মগদাকর ।
ত্রীকৃষ্ণ—শঙ্খগদাচক্রপদ্মকর ॥ ২৩৫ ॥

śrī-hari — śaṅkha-cakra-padma-gadā-kara
śrī-kṛṣṇa — śaṅkha-gadā-padma-cakra-kara

SYNONYMS

śrī-hari—Lord Hari; śaṅkha—conch; cakra—disc; padma—lotus; gadā—club; kara—in the hand; śrī-kṛṣṇa—Lord Kṛṣṇa; śaṅkha—conch; gadā—club; padma—lotus; cakra—disc; kara—in the hands.

TRANSLATION

“Śrī Hari holds the conch, disc, lotus and club. Lord Śrī Kṛṣṇa holds the conch, club, lotus and disc.

TEXT 236

অধোক্ষজ—পদ্মগদাচক্রপদ্মকর ।
উপেন্দ্র—শঙ্খগদাচক্রপদ্মকর ॥ ২৩৬ ॥

adhokṣaja — padma-gadā-śaṅkha-cakra-kara
upendra — śaṅkha-gadā-cakra-padma-kara

SYNONYMS

adhokṣaja—Lord Adhokṣaja; padma—lotus; gadā—club; śaṅkha—conch; cakra—disc; kara—in hand; upendra—Lord Upendra; śaṅkha—conch; gadā—club; cakra—disc; padma—lotus; kara—in hand.

TRANSLATION

“Lord Adhokṣaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

TEXT 237

হয়শীর্ষ-পঞ্চরাত্রে কহে ষোলজন ।
তার মতে কহি এবে চক্রাদি-ধারণ ॥ ২৩৭ ॥

hayaśīrṣa-pañcarātre kahe ṣola-jana
tāra mate kahi ebe cakrādi-dhāraṇa

SYNOMYS

hayaśīrṣa-pañcarātra—the revealed scripture named the *Hayaśīrṣa-pañcarātra*; *kahe*—says; *ṣola-jana*—sixteen personalities; *tāra mate*—according to this opinion; *kahi*—I shall describe; *ebe*—now; *cakra-ādi-dhāraṇa*—the holding of weapons, beginning with the disc.

TRANSLATION

“According to the Hayaśīrṣa-pañcarātra, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

PURPORT

The sixteen personalities are as follows: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛiṣīkeśa, (15) Padmanābha, (16) Dāmodara.

TEXT 238

কেশব-ভেদে পদ্মা-সান্ধা-গদা-চক্রধর ।
মাধব-ভেদে চক্র-গদা-শঙ্খ-পদ্ম-কর ॥ ২৩৮ ॥

keśava-bhede padma-śāṅkha-gadā-cakra-dhara
mādhava-bhede cakra-gadā-śāṅkha-padma-kara

SYNOMYS

keśava-bhede—according to the different opinion about Lord Keśava; *padma*—lotus; *śāṅkha*—conch; *gadā*—club; *cakra*—and disc; *dhara*—holding; *mādhava-bhede*—according to the different opinion about the bodily features of

Lord Mādhava; *cakra*—disc; *gadā*—club; *śāṅkha*—conch; *padma*—lotus; *kara*—in the hands.

TRANSLATION

“Keśava is described differently as holding the lotus, conch, club and disc, and Mādhava is described as holding disc, club, conch and lotus in His hands.

TEXT 239

ନାର୍ଯ୍ୟାଣା-ଭେଦେ ନାମା ଅଞ୍ଚ-ଭେଦ-ଧର ।
ଇତ୍ୟାଦିକ ଭେଦ ଏହି ସବ ଅଞ୍ଚକର ॥ ୨୩୯ ॥

*nārāyaṇa-bhede nānā astra-bheda-dhara
ityādika bheda ei saba astra-kara*

SYNONYMS

nārāyaṇa-bhede—according to the different opinion about the bodily features of Lord Nārāyaṇa; *nānā*—various; *astra*—of weapons; *bheda-dhara*—differences in holding; *iti-ādika*—in this way; *bheda*—differentiated; *ei saba*—all these; *astra-kara*—weapons in the hands.

TRANSLATION

“According to the Hayaśīrṣa Pañcarātra, Nārāyaṇa and others are also presented differently as holding the weapons in different hands.

TEXT 240

‘ସ୍ଵୟଂ ଭଗବାନ୍’, ଆର ‘ଲିଲା-ପୁରୁଷୋତ୍ତମ’ ।
ଏହି ଦୁଇ ନାମ ଧରେ ଭର୍ଜେନ୍ଦ୍ରନନ୍ଦ ॥ ୨୪୦ ॥

*‘svayam bhagavān’, āra ‘lilā-puruṣottama’
ei dui nāma dhare vrajendra-nandana*

SYNONYMS

svayam bhagavān—the Supreme Personality of Godhead; *āra*—and; *lilā-puruṣottama*—the Lord Puruṣottama of pastimes; *ei dui*—these two; *nāma*—names; *dhare*—takes; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

“Kṛṣṇa, the original Supreme Personality of Godhead, indicated as the son of Mahārāja Nanda, has two names. One is svayam bhagavān, and the other is līlā-puruṣottama.

TEXT 241

ପୁରୀର ଆବରଣକ୍ରମେ ପୁରୀର ନବଦେଶେ ।
ନବବ୍ୟୁହକ୍ରମେ ନବମୂର୍ତ୍ତି ପରକାଶେ ॥ ୨୪୧ ॥

*purīra āvaraṇa-rūpe purīra nava-deśe
nava-vyūha-rūpe nava-mūrti parakāśe*

SYNOMYMS

purīra—of Dvārakā Purī; *āvaraṇa-rūpe*—as a covering for the four sides; *purīra nava-deśe*—in nine different parts of the city; *nava-vyūha-rūpe*—in nine Deities; *nava-mūrti*—nine forms; *parakāśe*—manifests.

TRANSLATION

“Lord Kṛṣṇa personally surrounds Dvārakā Purī as its protector. In different parts of the Purī, in nine places, He expands in nine different forms.

TEXT 242

ଚତ୍ଵାରୋ ବାନ୍ଧଦେବାଚ୍ଛା ନାରାୟଣନ୍ତ୍ସିଂହକୋ ।
ହୃଦୟଗୀବେ ମହାକୋଡ୍ଧୋ ବ୍ରକ୍ଷା ଚେତି ନବୋଦ୍ଧିତାଃ ॥ ୧୪୨ ॥

*catvāro vāsudevādyā
nārāyaṇa-nṛsiṁhakau
hayagrīva mahākroḍo
brahmā ceti navoditāḥ*

SYNOMYMS

catvārah—four principal protectors; *vāsudeva-ādyāḥ*—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; *nārāyaṇa*—including Lord Nārāyaṇa; *nṛsiṁhakau*—as well as Lord Nṛsiṁha; *hayagrīvah*—Lord Hayagrīva; *mahākroḍāḥ*—Lord Varāha; *brahmā*—Lord Brahmā; *ca*—also; *iti*—thus; *nava-uditāḥ*—nine personalities.

TRANSLATION

“The nine personalities mentioned are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Nṛsiṁha, Hayagrīva, Varāha and Brahmā.”

PURPORT

This verse is found in the *Laghu-bhāgavatāmrta* (1.451). The Brahmā mentioned herein is not a living entity. Sometimes, when there is a scarcity of living entities to take charge of Brahmā's post, Mahā-Viṣṇu expands Himself as Lord Brahmā. This Brahmā is not considered to be a living entity; He is an expansion of Viṣṇu.

TEXT 243

ପ୍ରକାଶ-ବିଲାସେର ଏହି କୈଳୁଁ ବିବରଣ ।
ଆଂଶେର ଭେଦ ଏବେ ଶୁଣ, ସନାତନ ॥ ୧୪୩ ॥

*prakāśa-vilāsera ei kailuṇ vivaraṇa
svāṁśera bheda ebe śuna, sanātana*

SYNOMYS

prakāśa-vilāsera—of pastime forms and manifestations; *ei*—this; *kailuṇ*—I have made; *vivaraṇa*—description; *svāṁśera*—of personal expansions; *bheda*—the differences; *ebe*—now; *śuna*—please hear; *sanātana*—O Sanātana Gosvāmī.

TRANSLATION

“I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

TEXT 244

ସନ୍କର୍ଷଣ, ମତ୍ସ୍ୟାଦିକ,—ଦୁଇ ଭେଦ ତାର ।
ସନ୍କର୍ଷଣ—ପୁରୁଷାଵତାର, ଲିଲାଵତାର ଆର ॥ ୨୪୪ ॥

*saṅkarṣaṇa, matsyā-ādika, —dui bheda tāra
saṅkarṣaṇa —puruṣāvatāra, lilāvatāra āra*

SYNOMYS

saṅkarṣaṇa—Saṅkarṣaṇa; *matsya-ādika*—and incarnations such as the fish; *dui*—two; *bheda*—differentiations; *tāra*—His; *saṅkarṣaṇa*—Saṅkarṣaṇa; *puruṣāvatāra*—incarnations of Viṣṇu; *lilā-avatāra*—pastime incarnations; *āra*—and.

TRANSLATION

“The first personal expansion is Saṅkarṣaṇa, and the others are incarnations like the fish incarnation. Saṅkarṣaṇa is an expansion of the Puraṣa, or Viṣṇu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

PURPORT

The *puruṣa-avatāras* are the Lords of the universal creation. These are the Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣirodakaśāyī Viṣṇu. There are also *līlā-avatāras*, and these include (1) Catuhṣana, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kārdamī Kapila, (8) Dattātreya, (9) Hayāśīrṣa, (10) Harīsa, (11) Dhruvapriya, or Pṛśnigarbha, (12) R̥śabha, (13) Pṛthu, (14) Nṛsiṁha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Bhārgava Paraśurāma, (20) Rāghavendra, (21) Vyāsa, (22) Pralambāri Balarāma, (23) Kṛṣṇa, (24) Buddha and (25) Kalkī.

These twenty-five Personalities of Godhead are known as *līlā-avatāras*. Because they appear in each day of Brahmā, or in each *kalpa* (millennium), they are sometimes known as *kalpa-avatāras*. Of these incarnations, Harīsa and Mohinī are not very permanent or well known, but They are listed among the *prābhava-avatāras*. Kapila, Dattātreya, R̥śabha, Dhanvantari and Vyāsa are eternally situated and very widely known. They are also counted among the *prābhava* incarnations. Kūrma, Matsya, Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha, and Baladeva, the killer of Pralambāsura, are counted among the *vaibhava-avatāras*.

TEXT 245

অবতার হয় কৃষ্ণের ষড়বিধ প্রকার ।
পুরুষাবতার এক, লীলাবতার আর ॥ ২৪৫ ॥

avatāra haya kṛṣṇera ṣaḍ-vidha prakāra
puruṣāvatāra eka, līlāvatāra āra

SYNONYMS

avatāra—incarnations; *haya*—there are; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaḍ-vidha* *prakāra*—six kinds; *puruṣa-avatāra*—incarnations of Viṣṇu; *eka*—one; *līlā-avatāra*—incarnations for the execution of pastimes; *āra*—also.

TRANSLATION

"There are six types of incarnations [avatāras] of Kṛṣṇa. One is the incarnations of Viṣṇu [puruṣa-avatāras], and another is the incarnations meant for the performance of pastimes [līlā-avatāras]."

TEXT 246

গুণাবতার, আর অস্তুরাবতার ।
যুগাবতার, আর শক্ত্যবেশাবতার ॥ ২৪৬ ॥

*guṇāvatāra, āra manvantarāvatāra
yugāvatāra, āra śaktiyāveśāvatāra*

SYNONYMS

guṇa-avatāra—the incarnations to control the material qualities; *āra*—also; *manu*-*antara*-avatāra—the incarnations of the Manus; *yuga*-avatāra—the incarnations according to different *yugas*; *āra*—and; *śakti*-*āveśa*-avatāra—empowered incarnations.

TRANSLATION

“There are incarnations that control the material qualities [guṇa-avatāras], incarnations of the Manus [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktiyāveśa-avatāras].”

PURPORT

The *guṇa*-avatāras are three—Lord Brahmā, Lord Śiva and Lord Viṣṇu (*Bhāg.* 10.88.3). The avatāras of Manu, or *manvantara*-avatāras, are listed as follows in *Śrimad-Bhāgavatam* (8.1.5,13): (1) Yajña, (2) Vibhu, (3) Satyesena, (4) Hari, (5) Vaikuṇṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Rṣabha, (10) Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara and (14) Bṛhadbhānu. Altogether these are fourteen in number, and of these, both Yaja and Vāmana are also counted among the *līlā*-avatāras. All these Manu incarnations are sometimes called *vaibhava*-avatāras.

The four *yuga*-avatāras are (1) śukla (white) in the *Satya*-yuga (*Bhāg.* 11.5.21), (2) raka (red) in the *Tretā*-yuga (*Bhāg.* 11.5.24), (3) śyāma (dark blue) in the *Dvāpara*-yuga (*Bhāg.* 11.5.27), and (4) generally kṛṣṇa (black) but in special cases pīta (yellow) as Caitanya Mahāprabhu in the *Kali*-yuga, (*Bhāg.* 11.5.32 and 10.8.13).

The *śaktiyāveśa*-avatāra is categorized into (1) forms of divine absorption (*bhagavad-āveśa*) like Kapiladeva or Rṣabhadeva and (2) divinely empowered forms (*śaktiyāveśa*), of whom there are seven: (1) Śeṣa Nāga in the Vaikuṇṭha world, empowered for the personal service of the Supreme Lord (*sva-sevana-śakti*), (2) Anantadeva, empowered to bear all the planets within the universe (*bhū-dhāraṇa-śakti*), (3) Lord Brahmā, empowered with the energy to create the cosmic manifestation (*sṛṣṭi-śakti*), (4) Catuhṣana, or the Kumāras, specifically empowered to distribute transcendental knowledge (*jñāna-śakti*), (5) Nārada Muni, empowered to distribute devotional service (*bhakti-śakti*), (6) Mahārāja Pṛthu, specifically empowered to rule and maintain the living entities (*pālana-śakti*) and (7) Paraśurāma, specifically empowered to cut down rogues and demons (*duṣṭa-damana-śakti*).

TEXT 247

ବାଲ୍ୟ, ପୌଗଣ୍ଡ ହୟ ବିଗ୍ରହେର ଧର୍ମ ।
ଏତକୁପେ ଲୀଲା କରେନ ବ୍ରଜେଶ୍ୱରନ ॥ ୨୪୭ ॥

*bālyā, pauganḍa haya vigrahera dharma
eta-rūpe līlā karena vrajendra-nandana*

SYNOMYS

bālyā—childhood; *pauganḍa*—boyhood; *haya*—there are; *vigrahera*—of the Deity; *dharma*—characteristics; *eta-rūpe*—in so many forms; *līlā*—pastimes; *karena*—executes; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

“Childhood and boyhood are the typical ages of the Deity. Kṛṣṇa, the son of Mahārāja Nanda, performed His pastimes as a child and as a boy.

TEXT 248

ଅନନ୍ତ ଅବତାର କୃଷ୍ଣେର, ନାହିକ ଗଣନ ।
ଶାଖା-ଚନ୍ଦ୍ର-ନ୍ୟାୟ କରି ଦିଗ୍-ଦରାଶନ ॥ ୨୪୮ ॥

*ananta avatāra kṛṣṇera, nāhika gaṇana
śākhā-candra-nyāya kari dig-daraśana*

SYNOMYS

ananta—unlimited; *avatāra*—incarnations; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no possibility of counting; *śākhā-candra-nyāya*—by the analogy of the moon and the branches of a tree; *kari*—I make; *dik-daraśana*—a slight indication.

TRANSLATION

“There are innumerable incarnations of Kṛṣṇa, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

PURPORT

Although the moon appears to be located in the branches of a tree, it is actually situated very far away. Similarly, none of the avatāras, or incarnations, of Lord Kṛṣṇa are within this material world, but they are visible by the causeless mercy of

the Lord. We should not consider them to belong to this material world. As stated in *Bhagavad-gītā*:

*avajānanti mārin mūḍhā
mānuśīn tanum āśritam
pararūpam bhāvam ajānanto
mama bhūta-maheśvaram*

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Avatāras descend of their own free will, and although they may act like ordinary human beings, they do not belong to this material world. Lord Kṛṣṇa and His avatāras can be understood only by the grace of the Lord.

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutenā
yam evaiṣa vṛṇute tena labhyas
tasyaīṣa ātmā vivṛṇute tanūṁ svām*
(Kaṭha Upaniṣad 1.2.23)

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
janāti tattvarūpam bhagavan-mahimno
na cānya eko 'pi ciram vicinvan*
(Bhāg. 10.14.29)

TEXT 249

অবতাৰা হুমংখ্যেয়। ইরেঃ সত্ত্বনিধেবিজ্ঞাঃ ।
যথাৎবিদাসিনঃ কুল্যাঃ সরসঃ স্তৰ্যঃ সহস্রশঃ ॥ ২৪৯ ॥

*avatārāḥ hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathā 'vidāsināḥ kulyāḥ
sarasaḥ syuḥ sahasraśāḥ*

SYNONYMS

avatārāḥ—all the incarnations; *hi*—certainly; *asaṅkhyeyāḥ*—beyond counting; *hareḥ*—from the Supreme Personality of Godhead; *sattva-nidheḥ*—who is the

reservoir of spiritual energy; *dvijāḥ*—O brāhmaṇas; *yathā*—as; *avidāśināḥ*—containing a great reservoir of water; *kulyāḥ*—small ponds; *sarasāḥ*—from a lake; *syuḥ*—must be; *sahasraśāḥ*—by hundreds and thousands of times.

TRANSLATION

“‘O learned brāhmaṇas, just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Śrī Hari, the Supreme Personality of Godhead and the reservoir of all power.’”

PURPORT

This verse is quoted from *Śrimad-Bhāgavatam* (1.3.26).

TEXT 250

ଅଥମେହ କରେ କୃଷ୍ଣ ‘ପୁରୁଷାଵତାର’ ।
ସେଇତ ପୁରୁଷ ହୟ ତ୍ରିବିଧ ଅକାର ॥ ୨୫୦ ॥

*prathamei kare kṛṣṇa 'puruṣāvatāra'
seita puruṣa haya trividha prakāra*

SYNONYMS

prathamei—in the beginning; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *puruṣa*—*avatāra*—the incarnation of the three Viṣṇus (Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu); *seita*—that; *puruṣa*—Viṣṇu; *haya*—becomes; *tri-vidha prakāra*—three different manifestations.

TRANSLATION

“In the beginning, Kṛṣṇa incarnates Himself as *puruṣa*-*avatāras*, or Viṣṇu incarnations. These are of three types.

PURPORT

Up to this verse, the many types of expansions have been described. Now the manifestations of the Lord’s different potencies will be described.

TEXT 251

ବିଷ୍ଣୋନ୍ତ ତ୍ରୀଣି ରୂପାଣି ପୁରୁଷାଖ୍ୟାନ୍ତଥୋ ବିଦୁଃ ।
ଏକନ୍ତ ମହତଃ ଷଷ୍ଠୀ ଦିତୀଯଃ ଜ୍ଞାନେନ୍ଦ୍ରିୟମ୍ ।
ତୃତୀୟଃ ସର୍ବଭୂତଶ୍ଚ ତାନି ଜ୍ଞାତା ବିମୁଚ୍ୟାତେ ॥ ୨୫୧ ॥

*viṣṇos tu triṇi rūpāṇi
puruṣākhyāny atho viduḥ*

ekam tu mahataḥ sraṣṭṛ
 dvitīyaṁ tv aṅḍa-saṁsthitaṁ
 tṛtīyaṁ sarva-bhūta-sthaṁ
 tāni jñātvā vimucyate

SYNONYMS

*viṣṇoh—of Lord Viṣṇu; tu—certainly; trīṇi—three; rūpāṇi—forms; puruṣa-ākhyāni—celebrated as the *puruṣa*; atho—how; viduh—they know; ekam—one of them; tu—but; mahataḥ sraṣṭṛ—the creator of the total material energy; dvitīyam—the second; tu—but; aṅḍa-saṁsthitaṁ—situated within the universe; tṛtīyam—the third; sarva-bhūta-stham—within the hearts of all living entities; tāni—these three; jñātvā—knowing; vimucyate—one becomes liberated.*

TRANSLATION

“Viṣṇu has three forms called *puruṣas*. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodaśayī, who is situated within each universe, and the third is Kṣirodaśayī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.”

PURPORT

This verse appears in the *Laghu-bhāgavatāṁṛta* (*Pūrva-khaṇḍa* 33), where it has been quoted from the *Sātvata-tantra*.

TEXT 252

অনন্তশক্তি-মধ্যে কৃষ্ণের তিন শক্তি অধ্যান।
 ‘ইচ্ছাশক্তি’, ‘জ্ঞানশক্তি’, ‘ক্রিয়াশক্তি’ নাম ॥ ২১২ ॥

ananta-śakti-madhye kṛṣṇera tina śakti pradhāna
 ‘icchā-śakti’, ‘jñāna-śakti’, ‘kriyā-śakti’ nāma

SYNONYMS

ananta-śakti—of unlimited potencies; madhye—in the midst; kṛṣṇera—of Lord Kṛṣṇa; tina—three; śakti—potencies; pradhāna—are chief; icchā-śakti—willpower; jñāna-śakti—the power of knowledge; kriyā-śakti—the creative energy; nāma—named.

TRANSLATION

“Kṛṣṇa has unlimited potencies, out of which three are chief—willpower, the power of knowledge and the creative energy.

TEXT 253

ଇଚ୍ଛାଶକ୍ତିପ୍ରଧାନ କୃଷ୍ଣ—ଇଚ୍ଛାୟ ସର୍ବକର୍ତ୍ତା ।
জ্ঞାନଶକ୍ତିପ୍ରଧାନ ବାସୁଦେବ ଅଧିଷ୍ଠାତା ॥ ୨୫୩ ॥

*icchā-śakti-pradhāna kṛṣṇa—icchāya sarva-kartā
jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā*

SYNONYMS

icchā-śakti—of willpower; *pradhāna*—predominator; *kṛṣṇa*—Lord Kṛṣṇa; *icchāya*—simply by willing; *sarva-kartā*—the creator of everything; *jñāna-śakti-pradhāna*—the predominator of the power of knowledge; *vāsudeva*—Lord Vāsudeva; *adhiṣṭhātā*—reservoir.

TRANSLATION

“The predominator of the willing potency is Lord Kṛṣṇa, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vāsudeva.

TEXT 254

ଇଚ୍ଛା-ଜ୍ଞାନ-କର୍ମ୍ୟ ବିନା ନା ହୟ ପ୍ରଜନ ।
ତିନେଇ ତିନଶକ୍ତି ମେଲି’ ପ୍ରପଞ୍ଚ-ରଚନ ॥ ୨୫୪ ॥

*icchā-jñāna-kriyā vinā nā haya sṛjana
tinera tina-śakti meli' prapañca-racana*

SYNONYMS

icchā-jñāna-kriyā—thinking, feeling, willing, knowledge and activity; *vinā*—without; *nā*—not; *haya*—there is; *sṛjana*—creation; *tinera*—of the three; *tina-śakti*—three potencies; *meli'*—being amalgamated; *prapañca-racana*—there is the cosmic manifestation.

TRANSLATION

“There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

TEXT 255

କର୍ମ୍ୟଶକ୍ତିପ୍ରଧାନ ସର୍ବରୂପ ।
ଆକୃତାଆକୃତ-ପ୍ରତି କରେନ ନିର୍ମାଣ ॥ ୨୫୫ ॥

*kriyā-śakti-pradhāna saṅkarṣaṇa balarāma
prākṛta-prākṛta-sṛṣṭi kareṇa nirmāṇa*

SYNONYMS

kriyā-śakti-pradhāna—the predominator of the creative energy; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *balarāma*—Lord Balarāma; *prākṛta*—material; *aprākṛta*—spiritual; *sṛṣṭi*—worlds; *kareṇa*—does; *nirmāṇa*—creation.

TRANSLATION

“Lord Saṅkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds.

TEXT 256

অহঙ্কারের অধিষ্ঠাতা কৃষ্ণের ইচ্ছায় ।
গোলোক, বৈকুণ্ঠ স্বর্জনে চিচ্ছক্তিশারায় ॥ ২৫৬ ॥

*ahaṅkārera adhiṣṭhātā krṣṇera icchāya
goloka, vaikuṇṭha srje cic-chakti-dvārāya*

SYNONYMS

ahaṅkārera—of egotism; *adhiṣṭhātā*—the source or predominating Deity; *krṣṇera*—of Lord Kṛṣṇa; *icchāya*—by the will; *goloka*—the supreme spiritual planet, known as Goloka; *vaikuṇṭha*—other, lower planets, known as Vaikuṇṭhas; *srje*—creates; *cit-śakti-dvārāya*—by the spiritual energy.

TRANSLATION

“That original Saṅkarṣaṇa [Lord Balarāma] is the cause of both the material and spiritual creation. He is the predominating deity of egotism, and by the will of Kṛṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vṛndāvana and the Vaikuṇṭha planets.

TEXT 257

যদ্যপি অশৃঙ্গ নিত্য চিচ্ছক্তিবিলাস ।
তথাপি সম্ভব-ইচ্ছায় তাহার অকাশ ॥ ২৫৭ ॥

*yadyapi asṛjya nitya cic-chakti-vilāsa
tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa*

SYNONYMS

yadyapi—although; *asṛjya*—there is no question of creation; *nitya*—eternal; *cit-śakti-vilāsa*—pastimes of the eternal spiritual energy; *tathāpi*—still; *saṅkarṣaṇa-icchāya*—by the will of Saṅkarṣaṇa; *tāhāra*—of the spiritual world; *prakāśa*—manifestation.

TRANSLATION

“Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Saṅkarṣaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

TEXT 258

সহস্রপত্রং কমলং গোকুলাখ্যং মহৎপদম্ ।
তৎকর্ণিকারং তদ্বাম তদনন্তাংশসম্ভবম् ॥ ২৫৮ ॥

*sahasra-patram kamalam
gokulākhyam mahat-padam
tat-karṇikāram tad-dhāma
tat anantāṁśa-sambhavam*

SYNONYMS

sahasra-patram—with thousands of petals; *kamalam*—resembling a lotus flower; *gokula-ākhyam*—named Gokula; *mahat-padam*—the supreme abode; *tat-karṇikāram*—the whorl of that lotus flower; *tad-dhāma*—the abode of the Lord; *tat*—that; *ananta-āṁśa*—from the expansion of energy of Ananta; *sambhavam*—creation.

TRANSLATION

‘‘Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Kṛṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.’’

PURPORT

This verse is quoted from *Brahma-saṁhitā* (5.2)

TEXT 259

মায়া-দ্বারে অজ্ঞে তেঁহো অক্ষাঙ্গের গণ ।
অড়ক্ষণা প্রকৃতি নহে অক্ষাঙ্গ-কারণ ॥ ২৫৯ ॥

*māyā-dvāre srje teñho brahmāñdera gaṇa
jaḍa-rūpā prakṛti nahe brahmāñda-kāraṇa*

SYNONYMS

māyā-dvāre—by the agency of the external energy; *srje*—creates; *teñho*—Lord Saṅkarṣaṇa; *brahmāñdera gaṇa*—all the groups of universes; *jaḍa-rūpā*—appearing dull; *prakṛti*—the material energy; *nahe*—is not; *brahmāñda-kāraṇa*—the cause of the cosmic manifestation.

TRANSLATION

“By the agency of the material energy, this same Lord Saṅkarṣaṇa creates all the universes. The dull material energy—known in modern language as nature—is not the cause of the material universe.

TEXT 260

জড় হৈতে প্রষ্টি নহে ঈশ্বরশক্তি বিনে।
তাহাতেই সক্ষণ করে শক্তির আধানে ॥ ২৬০ ॥

*jada haite srṣṭi nahe iśvara-śakti vine
tāhātei saṅkarṣaṇa kare śaktira ādhāne*

SYNONYMS

jada haite—from the dull material energy; *srṣṭi nahe*—the cosmic manifestation is not possible; *iśvara-śakti vine*—without the help of the energy of the Supreme Lord, the Personality of Godhead; *tāhātei*—in the material energy; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *kare*—does; *śaktira*—of the spiritual energy; *ādhāne*—empowering.

TRANSLATION

“Without the Supreme Personality of Godhead’s energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Saṅkarṣaṇa.

TEXT 261

ঈশ্বরের শক্ত্য প্রষ্টি করয়ে প্রকৃতি।
লোহ যেন অগ্নিশক্ত্য পায় দাহ-শক্তি ॥ ২৬১ ॥

*iśvarera śakteye srṣṭi karaye prakṛti
lauha yena agni-śakteye pāya dāha-śakti*

SYNOMYS

iśvarera śakte—by the energy of the Supreme Personality of Godhead; sr̥ṣṭi—creation; karaye—does; prakṛti—material energy; lauha—iron; yena—as; agni-śakte—by the power of fire; pāya—gets; dāha-śakti—the power to burn.

TRANSLATION

“Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

TEXT 262

এতোহি বিশ্বস্য চ বীজযোনী
 রামো মুকুন্দঃ পুরুষঃ প্রধানম্।
 অশীয় ভূতেষু বিলক্ষণস্য
 জ্ঞানস্য চেশাত ইর্মো পুরাণৈঃ॥ ২৬২ ॥

*etau hi viśvasya ca bija-yoni
 rāmo mukundah puruṣah pradhānam
 anvya bhūteṣu vilakṣaṇasya
 jñānasya ceśāt imau purāṇau*

SYNOMYS

*etau—these two, namely Rāma and Kṛṣṇa; *hi*—certainly; *viśvasya*—of the universe; *ca*—and; *bija-yonī*—both the cause and ingredient; *rāmāḥ*—Balarāma; *mukundah*—Kṛṣṇa; *puruṣah*—the original Mahā-Viṣṇu; *pradhānam*—material energy; *anviya*—after entering; *bhūteṣu*—into the material elements; *vilakṣaṇasya*—of varieties of manifestation; *jñānasya*—of knowledge; *ca*—also; *isāte*—are the controlling power; *imau*—both of Them; *purāṇau*—are the original cause.*

TRANSLATION

“Balarāma and Kṛṣṇa are the original efficient and material causes of the material world. As Mahā-Viṣṇu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.”

PURPORT

This verse is quoted from Śrimad-Bhāgavatam (10.46.31).

TEXT 263

স্রষ্টি-হেতু যেই মূর্তি প্রপঞ্চে অবতরে ।
সেই ঈশ্বরমূর্তি ‘অবতার’ নাম ধরে ॥ ২৬৩ ॥

*sṛṣṭi-hetu yei mūrti prapañce avatare
sei iśvara-mūrti ‘avatāra’ nāma dhare*

SYNONYMS

sṛṣti-hetu—for the purpose of creation; *yei mūrti*—which form of the Lord; *prapañce*—in the material world; *avatare*—descends; *sei*—that; *iśvara-mūrti*—form of the Lord; *avatāra*—incarnation; *nāma dhare*—takes the name.

TRANSLATION

“The form of the Lord that descends into the material world to create is called an *avatāra*, or incarnation.

TEXT 264

মায়াতীত পরব্যোমে সবার অবস্থান ।
বিশ্বে অবতরি’ ধরে ‘অবতার’ নাম ॥ ২৬৪ ॥

*māyā-atita paravyome sabāra avasthāna
viśve avatari’ dhare ‘avatāra’ nāma*

SYNONYMS

māyā-atita—beyond the material nature; *para-vyome*—in the spiritual sky; *sabāra*—all of them; *avasthāna*—residence; *viśve*—within the material universe; *avatari’*—coming down; *dhare*—take; *avatāra nāma*—the name *avatāra*.

TRANSLATION

“All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].

TEXT 265

সেই মায়া অবলোকিতে শ্রীসন্দর্শণ ।
পুরুষরূপে অবতীর্ণ হইলা প্রথম ॥ ২৬৫ ॥

*sei māyā avalokite śrī-saṅkarṣaṇa
puruṣa-rūpe avatīrṇa ha-ilā prathama*

SYNONYMS

sei māyā—that material energy; *avalokite*—just to glance over; *śrī-saṅkarṣaṇa*—Saṅkarṣaṇa; *puruṣa-rūpe*—in the original form of Mahā-Viṣṇu; *avatīrṇa*—incarnated; *ha-ilā*—became; *prathama*—at first.

TRANSLATION

“To glance over that material energy and empower her, Lord Saṅkarṣaṇa first incarnates as Lord Mahā-Viṣṇu.

TEXT 266

জগ্নহে পৌরুষং রূপং ভগবান্মহদাদিভি: ।
সম্ভূতং ষোডশকলমাদৌ লোকসিস্ক্ষয়া ॥ ২৬৬ ॥

*jagrhe pauruṣam rūparām
bhagavān mahat-ādibhiḥ
sambhūtarām ṣoḍāśa-kalam
ādau loka-sisṛkṣayā*

SYNONYMS

jagrhe—accepted; *pauruṣam rūpam*—the form of the *puruṣa* incarnation; *bhagavān*—the Supreme Personality of Godhead; *mahat-ādibhiḥ*—with the material energy, etc.; *sambhūtam*—created; *ṣoḍāśa*—sixteen; *kalam*—elements; *ādau*—in the beginning; *loka*—of the material worlds; *sisṛkṣayā*—with a desire for the creation.

TRANSLATION

“‘In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.1). For an explanation, refer to Ādi-līlā, Chapter Five, verse 84.

TEXT 267

আঘোষ্যবতারঃ পুরুষঃ পরম্য কালঃ স্বভাবঃ সদস্যন্তঃ ।
ত্রিব্যং বিকারে গুণ ইন্দ্রিযাণি বিরাট স্বরাট স্থানুচরিষ্ঠ ভূমঃ ॥ ২৬৭ ॥

ādyo 'vatārah puruṣah parasya
 kālah svabhāvah sad-asan-manaś ca
 dravyam vikāro guṇa indriyāṇi
 virāṭ svarāṭ sthāsnu cariṣnu bhūmnah

SYNOMYS

ādyah avatārah—the original incarnation; *puruṣah*—the Lord; *parasya*—of the Supreme; *kālah*—time; *svabhāvah*—nature; *sat-asat*—cause and effect; *manah* *ca*—as well as the mind; *dravyam*—the five elements; *vikārah*—transformation or the false ego; *guṇah*—modes of nature; *indriyāṇi*—senses; *virāṭ*—the universal form; *svarāṭ*—complete independence; *sthāsnu*—immovable; *cariṣnu*—movable; *bhūmnah*—of the Supreme Personality of Godhead.

TRANSLATION

“Kāraṇābdhiśāyī Viṣṇu [Mahā-Viṣṇu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.”

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.42). For an explanation, refer to *Ādi-lilā*, Chapter Five, verse 83.

TEXT 268

সেই পুরুষ বিরাজাতে করেন শয়ন।
 ‘কারণাব্ধিশায়ী’ নাম জগৎকারণ ॥ ২৬৮ ॥

*sei puruṣa virajāte karena śayana
 ‘kāraṇābdhiśāyī’ nāma jagat-kārana*

SYNOMYS

sei puruṣa—the Supreme Personality of Godhead; *virajāte*—on the border known as Virajā; *karena śayana*—lies down; *kāraṇa-abdhi-śāyī*—Kāraṇābdhiśāyī; *nāma*—named; *jagat-kāraṇa*—is the original cause of material creation.

TRANSLATION

“That original Personality of Godhead, named Saṅkarṣaṇa, first lies down in the River Virajā, which serves as a border between the material and spiritual

worlds. As Kāraṇābdhiśayī Viṣṇu, He is the original cause of the material creation.

TEXT 269

କାରଣାବ୍ଦୀ-ପାରେ ମାୟାର ନିତ୍ୟ ଅବସ୍ଥିତି ।
ବିରଜାର ପାରେ ପରବ୍ୟୋମେ ନାହିଁ ଗତି ॥ ୨୬୯ ॥

*kāraṇābdhi-pāre māyāra nitya avasthiti
virajāra pāre paravyome nāhi gati*

SYNONYMS

kāraṇa-abdhi-pāre—on one bank of the Causal Ocean; *māyāra*—of the material energy; *nitya*—eternal; *avasthiti*—position; *virajāra pāre*—on the other bank of the Virajā, or the Causal Ocean; *para-vyome*—in the spiritual world or sky; *nāhi*—there is not; *gati*—admission.

TRANSLATION

“The Virajā, or Causal Ocean, is the border between the spiritual and material worlds. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

TEXT 270

ପ୍ରବର୍ତ୍ତତେ ଯତ୍ର ରଜ୍ଞୁମନ୍ତମୋঃ
সତ୍ୱକ୍ଷମିଶ୍ରଃ ନ ଚ କାଳବିକ୍ରମଃ ।
ନ ଯତ୍ର ମାୟା କିମୁତାପରେ ହରେ-
ବହୁତା ଯତ୍ର ସ୍ଵାସ୍ତରାଚିତାଃ ॥ ୨୭୦ ॥

*pravartate yatra rajas tamas tayoḥ
sattvam ca miśram na ca kāla-vikramah
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ*

SYNONYMS

pravartate—exists; *yatra*—where; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *tayoḥ*—of both of them; *sattvam ca*—and the mode of goodness; *miśram*—mixture; *na*—not; *ca*—also; *kāla-vikramah*—the influence of time or annihilation; *na*—not; *yatra*—where; *māyā*—external energy; *kim*—what; *uta*—to speak; *apare*—others; *hareḥ*—of the Supreme Personality of Godhead;

anuvratāḥ—strict followers; *yatra*—where; *sura*—by demigods; *asura*—and by demons; *arcitāḥ*—being worshiped.

TRANSLATION

“In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, nor the influence of time or māyā itself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord’s associates.”

PURPORT

This verse from Śrimad-Bhāgavatam (2.9.10) was spoken by Śrīla Śukadeva Gosvāmī. He was answering the questions of Parīksit Mahārāja, who asked how the living entity falls down into the material world. Śukadeva Gosvāmī explained the cream of Śrimad-Bhāgavatam in four verses, which had been explained to Lord Brahmā at the end of the severe austerities he performed for one thousand celestial years. At that time, Brahmā was shown the spiritual world and its transcendental nature.

TEXT 271

ମାୟାର ଯେ ଦ୍ୱୀପ ବସନ୍ତ—‘ମାୟା’ ଆର ‘ପ୍ରଧାନ’ ।
‘ମାୟା’ ନିର୍ମିତହେତୁ, ବିଶ୍ଵର ଉପାଦାନ ‘ପ୍ରଧାନ’ ॥୨୭୧॥

*māyāra ye dui vṛtti—‘māyā’ āra ‘pradhāna’
'māyā' nimitta-hetu, viśvera upādāna 'pradhāna'*

SYNOMYMS

māyāra—of the material nature; *ye*—which; *dui*—two; *vṛtti*—functions; *māyā*—called *māyā*; *āra*—and; *pradhāna*—ingredients; *māyā*—the word *māyā*; *nimitta-hetu*—the efficient cause; *viśvera*—of the material universe; *upādāna*—ingredients; *pradhāna*—is called *pradhāna*.

TRANSLATION

“Māyā has two functions. One is called māyā, and the other is called pradhāna. Māyā refers to the efficient cause, and pradhāna refers to the ingredients that create the cosmic manifestation.

PURPORT

For a further explanation, see Ādi-lilā, Chapter Five, verse 58.

TEXT 272

সেই পুরুষ মায়া-পানে করে অবধান ।
অক্ষতি ক্ষোভিত করি' করে বীর্যের আধান ॥ ২৭২ ॥

*sei puruṣa māyā-pāne kare avadhāna
prakṛti kṣobhita kari' kare vīryera ādhāna*

SYNONYMS

sei puruṣa—that Supreme Personality of Godhead; *māyā-pāne*—toward *māyā*; *kare avadhāna*—glances; *prakṛti*—the material nature; *kṣobhita kari'*—making agitated; *kare*—impregnates; *vīryera*—of the semina; *ādhāna*—injection.

TRANSLATION

“When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semina of the living entities.

PURPORT

In *Bhagavad-gītā* (7.10), Kṛṣṇa says, *bijaṁ māṁ sarva-bhūtānām*: “I am the original seed of all existences.” This is also confirmed in another verse in *Bhagavad-gītā* (14.4):

*sarva-yoniṣu kaunteya
mūrtayah sambhavanti yāḥ
tāśāṁ brahma mahad-yonir
ahāṁ bija-pradāḥ pitā*

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

For a further explanation, one may refer to *Brahmā-saṁhitā* (Chapter Five, verses 10-13). *Brahmā-saṁhitā* also states (5.51):

*agnir mahī gaganam ambu marud diśāś ca
kālas tathātmā-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yāṁ ca
govindam ādi-puruṣāṁ tam aham bhajāmi*

All material elements, as well as the spiritual sparks (individual souls), are emanating from the Supreme Personality of Godhead. This is also confirmed by the *Vedānta-sūtra* (1.1). *Janmādy asya yataḥ*: “The Absolute Truth is He from

whom everything emanates." He is the Supreme Truth: *satyam pararūpam dhīmahi* (*Bhāg.* 1.1.1). The absolute ultimate truth is Kṛṣṇa. *Om namo bhagavate vāsudevāya/ janmādy asya yato 'nvayād itarataś cārtheś abhijñah sva-rāṭ:* "The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation." (*Bhāg.* 1.1.1)

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahmā from the heart (*Bhāg.* 1.1.1): *tene brahma hṛdā ya ādi-kavaye.* Therefore the Absolute Truth cannot be dull matter; the Absolute Truth must be the Supreme Person Himself. *Sei puruṣa māyā-pāne kare avadhāna.* Simply by His glance, material nature is impregnated with all living entities. According to their *karma* and fruitive activity, they emerge in different bodies. That is the explanation given by *Bhagavad-gītā* (2.13):

*dehino 'smiñ yathā dehe
kaumāram yauvanarn 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."

TEXT 273

**স্বাঙ্গ-বিশেষাভাসরূপে প্রকৃতি-স্পর্শন ।
জীব-রূপ 'বৌজ' তাতে কৈলা সমর্পণ ॥ ২৭৩ ॥**

*svāṅga-viśeṣābhāsa-rūpe prakṛti-sparśana
jīva-rūpa 'bijā' tāte kailā samarpaṇa*

SYNONYMS

sva-aṅga-višeṣa-ābhāsa-rūpe—in the form of a specific shadow from His personal body; *prakṛti-sparśana*—the Lord glances over the material nature; *jīva-rūpa*—having the form of the sparklike living entities, who are parts and parcels; *bija*—semina; *tāte*—in that material nature; *kailā samarpaṇa*—impregnated.

TRANSLATION

"To impregnate with the seeds of living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion, He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

PURPORT

According to *Bhagavad-gītā*:

*mamaivāṁśo jīva-loke
 jīva-bhūtaḥ sanātanaḥ
 manah saṁsthānindriyāṇi
 prakṛti-sthāni karṣati*

"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 word *prakṛti-sparśana* is explained in *Caitanya-caritāmṛta* in reference to the way the living entities come in contact with dull matter. The glancing is performed by Mahā-Viṣṇu: *sa aikṣata lokān nu sṛjā iti* (*Aitareya Upaniṣad* 1.1.1). In the conditional stage we impregnate according to the bodily conception—that is, by sexual intercourse—but the Supreme Lord does not need sexual intercourse to impregnate. The impregnation is performed simply by His glance. This is also explained in *Brahma-saṁhitā* (5.32):

*aṅgāni yasya sakalendriya-vṛttimanti
 paśyanti pānti kalayanti cirāṇi jaganti
 ānanda-cinmaya-sad-ujjvala-vigrahasya
 govindam ādi-puruṣāṇi tam ahaṁ bhājami*

Govinda can impregnate simply by glancing. In other words, His eyes can work as His genitals. He does not need genitals to beget a child. Indeed, Kṛṣṇa can beget any one of the living entities with any part of His body.

The word *svāṅga-višeśabhāsa-rūpe*, the form by which the Lord begets living entities in the material world, is explained herein. He is Lord Śiva. In *Brahma-saṁhitā* it is stated that Lord Śiva, who is another form of Mahā-Viṣṇu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord Śiva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Śiva and the goddess Durgā. Together, Lord Śiva's genitals and the vagina of goddess Durgā are worshiped as *śiva-liṅga*. This is the origin of the material creation. Thus Lord Śiva's position is between the living entity and the Supreme Lord. Lord Śiva is neither the Supreme Personality of Godhead nor the living entity. He is the form through which the Supreme Lord works to beget living entities within this material world. As yogurt is prepared when milk is mixed with a culture, the form of Lord Śiva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Śiva, is wonderful because at one time

innumerable living entities are conceived. *Bhāgo jīvah sa vijñeyah sa cānanyāya kalpate* (Śvetāśvatara Upaniṣad 5.9). These living entities are very, very small.

keśāgra-śata-bhāgasya
śatārṇśa-saḍśātmakah
jīvah sūkṣma-svarūpo 'yam
saṅkhyātīto hi cit-kaṇah

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter."

The innumerable *brahmāṇḍas*, or universes, come from the pores of the Lord's body, and innumerable living entities also come from the pores of the transcendental body of the Lord. This is the process of material creation. Without the living entity, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Mahā-Viṣṇu. They are different energies. That is explained in *Bhagavad-gītā*:

bhūmir āpo 'nalo vāyuh
kham mano buddhir eva ca
ahaṅkāra itiyāṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." (Bg. 7.4) The material elements also come from the body of the Supreme Personality of Godhead, and they are also a different type of energy. Although the living entities also come from the Lord's body, they are categorized as a superior energy.

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The inferior energy, matter, cannot act without the superior energy. All these things are very clearly explained in the Vedas. The materialistic theory that life develops from matter is incorrect. Life and

matter come from the supreme living entity; therefore, being the source of both, that supreme living entity, Kṛṣṇa, is described in *Vedānta-sūtra* as *janmādy asya yataḥ* (1.1), or the original source of everything, *sarva-kāraṇa-kāraṇam*. This is further explained in the following verse.

TEXT 274

দৈবাৎ ক্ষুভিতধর্মণ্যাঃ স্বশ্রাঃ যোনৌ পরঃ পুমান्।
আধত্ত বীর্যঃ সাহস্ত মহত্তত্ত্বঃ হিরণ্ময়ম্ ॥ ২৭৪

daivāt kṣubhita-dharmaṇyāṁ
svasyāṁ yonau paraḥ pumān
ādhatta vīryāṁ sā 'sūta
mahat-tattvarāṁ hiraṇmayam

SYNOMYS

daivāt—from time immemorial; *kṣubhita-dharmaṇyāṁ*—the material nature, which is subjected to agitation; *svasyāṁ*—which belongs to the Supreme as one of His energies; *yonau*—in the womb from which the living entity takes his birth; *paraḥ pumān*—the Supreme Brahman, the Personality of Godhead; *ādhatta*—im-pregnated; *vīryam*—semina; *sā*—that material nature; *asūta*—produced; *mahat-tattvam*—the total material energy; *hiraṇmayam*—the original source for the emanation of varieties of material things.

TRANSLATION

“From time immemorial, after agitating the material nature into three qualities, the Supreme Personality of Godhead places the semina of innumerable living entities within the womb of that material nature. Thus material nature gives birth to the total material energy known as the *hiraṇmaya-mahat-tattva*, the original symbolic representation of the cosmic manifestation.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (3.26.19). Lord Kapila is explaining to His mother the relationship between the Supreme Personality of Godhead and material nature. He is informing her how the Supreme Personality of Godhead is the original cause of the living entities, who emanated from material nature. Over and above the twenty-eight elements of the material creation is the Supreme Personality of Godhead, the cause of all causes. Life comes not from matter but from

life itself. As explained in the *Vedas*: *nityo nityānāṁ cetanāś cetanānāṁ* (*Kaṭha Upaniṣad* 2.2.13). The Supreme Lord is the original source of life.

TEXT 275

कालवृत्त्या तु मायायां गुणमय्यां अधोक्षजः ।
पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् ॥ २७५ ॥

*kāla-vṛttyā tu māyāyāṁ
guṇamayyāṁ adhokṣajah
puruṣeṇātma-bhūtena
viryam ādhattā viryavān*

SYNONYMS

kāla-vṛttyā—in due course of time, as the immediate cause of creation; *tu*—but; *māyāyāṁ*—within the material nature; *guṇa-mayyāṁ*—full of the three material modes of nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*); *adhokṣajah*—the Supreme Personality of Godhead, who is beyond material conceptions; *puruṣeṇa*—by the enjoyer of material nature; *ātma-bhūtena*—who is an expansion of His personal self; *viryam*—semina; *ādhattā*—placed; *viryavān*—the omnipotent.

TRANSLATION

“In due course of time, the Supreme Personality of Godhead [Mahā-Visṇu or Mahā-Vaikuṇṭhanātha], by the agency of a further expansion of His personal self, places the seed of the living entities within the womb of material nature.”

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.5.26). This verse tells how the living entities come in contact with material nature. Just as a woman cannot beget children without uniting with a man, material nature cannot beget living entities without being in union with the Supreme Personality of Godhead. There is a history of how the Absolute Lord becomes the father of all living entities. In every system of religion, it is accepted that God is the supreme father of all living entities. According to Christianity, the supreme father, God, provides the living entities with all of life's necessities. Therefore they pray, “Give us this day our daily bread.” Any religion that does not accept the Supreme Lord as the absolute father is called *kaitava-dharma*, or a cheating religion. Such religious systems are rejected in *Śrīmad-Bhāgavatam* (1.1.2): *dharmaḥ projjhita-kaitavo 'tra*. Only an atheist does

not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

TEXT 276

তবে মহত্ত্ব হৈতে ত্রিবিধি অহঙ্কার ।
যাহা হৈতে দেবতেন্দ্ৰিয়ভূতের প্ৰচাৰ ॥ ২৭৬ ॥

*tabe mahat-tattva haite trividha ahaṅkāra
yāhā haite devatendriya-bhūterā pracāra*

SYNONYMS

tabe—thereafter; *mahat-tattva* *haite*—from the total material energy; *trividha*—three kinds of; *ahaṅkāra*—egotism; *yāhā* *haite*—from which; *devatā*—of predominating deities; *indriya*—of the senses; *bhūterā*—and of material elements; *pracāra*—expansion.

TRANSLATION

“First the total material energy is manifest, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

PURPORT

The three types of egotism (*ahaṅkāra*) are technically known as *vaikārika*, *taijasa* and *tāmasa*. The *mahat-tattva* is situated within the heart, or *citta*, and the predominating Deity of the *mahat-tattva* is Lord *Vāsudeva* (*Bhāg.* 3.26.21). The *mahat-tattva* is transformed into three divisions: (1) *vaikārika*, egotism in goodness (*sāttvika-ahaṅkāra*), from which the eleventh sense organ, the mind, is manifest and whose predominating Deity is Aniruddha (*Bhāg.* 3.26.27-28); (2) *taijasa*, or egotism in passion (*rājasa-ahaṅkāra*), from which the senses and intelligence are manifest and whose predominating Deity is Lord Pradyumna (*Bhāg.* 3.26.29-31); (3) *tāmasa*, or egotism in ignorance, from which sound vibration (*śabda-tanmātra*) expands. From the sound vibration, the sky (*ākāśa*) is manifest and, the senses, beginning with the ear, are also manifest (*Bhāg.* 3.26.32). Of these three types of egotism, Lord Saṅkarṣaṇa is the predominating Deity. In the philosophical discourse known as the *Sāṅkhya-kārikā*, it is stated: *sāttvika ekādaśakah pravartate vaikṛtād ahaṅkārāt—bhūtādes tanmātrarām tāmasa-taijasādy-ubhayam*.

TEXT 277

সৰ্ব তত্ত্ব মিলি' স্বজিল অক্ষাণের গণ ।
অনন্ত অক্ষাণ, তার নাহিক গগন ॥ ২৭৭ ॥

*sarva tattva mili' slijila brahmāñđera gaṇa
ananta brahmāñđa, tāra nāhika gaṇana*

SYNONYMS

sarva tattva—all different elements; *mili'*—combining; *slijila*—created; *brahmāñđera gaṇa*—all the universes; *ananta brahmāñđa*—those universes are unlimited in number; *tāra nāhika gaṇana*—there is no possibility of counting them.

TRANSLATION

"Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

TEXT 278

**ইঁহো মহৎস্রষ্টা পুরুষ—‘মহাবিষ্ণু’ নাম।
অনন্ত ব্রহ্মাণ্ড তাঁর লোমকূপে ধাম ॥ ২৭৮ ॥**

iñho mahat-sraṣṭā puruṣa—‘mahā-viṣṇu’ nāma
ananta brahmāñđa tānra loma-kūpe dhāma

SYNONYMS

iñho—He; *mahat-sraṣṭā*—the creator of the *mahat-tattva*, or total material energy; *puruṣa*—the person; *mahā-viṣṇu nāma*—called Lord Mahā-Viṣṇu; *ananta*—unlimited; *brahmāñđa*—universes; *tānra*—of His body; *loma-kūpe*—within the hair holes; *dhāma*—are situated.

TRANSLATION

"The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

TEXTS 279-280

**গবাক্ষে উড়িয়া মৈছে রেণু আসে যায়।
পুরুষ-নিশ্বাস-সহ ব্রহ্মাণ্ড বাহিরায় ॥ ২৭৯ ॥
পুনরপি নিশ্বাস-সহ যায় অভ্যন্তর।
অনন্ত ঐশ্বর্য তাঁর, সব—মায়া-পার ॥ ২৮০ ॥**

*gavākṣe uḍiyā yaiche reṇu āse yāya
puruṣa-niśvāsa-saha brahmāñđa bāhirāya*

*punarapi niśvāsa-saha yāya abhyantara
ananta aiśvarya tāñra, saba—māyā-pāra*

SYNONYMS

gavākṣe—from a hole at the top of a wall; uḍiyā—floating; yaiche—as; reṇu—atomic particles; āse yāya—come and go; puruṣa-niśvāsa-saha—with the exhaling of Mahā-Viṣṇu; brahmāṇḍa—the universes; bāhirāya—come outside; punarapi—again; niśvāsa-saha—by His inhalation; yāya—go; abhyantara—with-in; ananta—unlimited; aiśvarya—opulences; tāñra—of Him; saba—everything; māyā-pāra—beyond the material conception.

TRANSLATION

“These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

TEXT 281

ঘট্টক-নিশ্চিতকালগথাবলম্ব
জীবন্তি লোমবিনজা জগদগুণাথঃ ।
বিষ্ণুর্মহান্ স ঈহ যশ্চ কলাবিশেষো
গোবিন্দমাদিপূরুষং তমহং ভজামি ॥ ২৮১ ॥

*yasyaika-niśvasita-kālam athāvalambya
jivanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-višeṣo
govindam ādi-puruṣam tam ahaṁ bhajāmi*

SYNONYMS

yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jivanti—live; loma-vilajāḥ—grown from the hair holes; jagat-aṇḍa-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuh mahān—the Supreme Lord Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-višeṣah—particular plenary portion or expansion; govindam—Lord Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

“The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhala-

tion. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.48).

TEXT 282

সমস্ত ব্রহ্মাণ্ডগণের ইঁহো অন্তর্যামী ।
কারণাব্দিশায়ী – সব জগতের আবাসী ॥ ২৮২ ॥

*samasta brahmāṇḍa-gaṇera iñho antaryāmī
kāraṇa-abdhiśāyī—saba jagatera svāmī*

SYNOMYS

samasta brahmāṇḍa-gaṇera—of the aggregate of the *brahmāṇḍas*, or universes; *iñho*—that Lord Mahā-Viṣṇu; *antaryāmī*—the Supersoul; *kāraṇa-abdhiśāyī*—Lord Mahā-Viṣṇu, lying on the Causal Ocean; *saba jagatera*—of all the universes; *svāmī*—the Supreme Lord.

TRANSLATION

"Mahā-Viṣṇu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

TEXT 283

এইত কহিলুঁ প্রথম পুরুষের তত্ত্ব ।
দ্বিতীয় পুরুষের এবে শুনহ মহত্ত্ব ॥ ২৮৩ ॥

*eita kahiluṇ prathama puruṣera tattva
dvitiya puruṣera ebe śunaha mahattva*

SYNOMYS

eita—thus; *kahiluṇ*—I have explained; *prathama puruṣera*—of the first incarnation of the Personality of Godhead; *tattva*—the truth; *dvitiya puruṣera*—of the second incarnation of the Personality of Godhead; *ebe*—now; *śunaha*—please hear; *mahattva*—glories.

TRANSLATION

"I have thus explained the truth of the first Personality of Godhead, Mahā-Viṣṇu. I shall now explain the glories of the second Personality of Godhead.

TEXT 284

সেই পুরুষ অনন্ত-কোটি ব্রহ্মাণ্ড স্রজিয়।
একেক-মূর্ত্যে প্রবেশিলা বহু মূর্তি হওগ। ॥২৮৪ ॥

*sei puruṣa ananta-koṭi brahmāṇḍa sr̥jiyā
ekaika-mūrtye praveśilā bahu mūrti hañā*

SYNOMYS

sei puruṣa—that Personality of Godhead, Mahā-Viṣṇu; *ananta-koṭi brahmāṇḍa*—millions and trillions of *brahmāṇḍas*, or universes; *sr̥jiyā*—after creating; *eka-eka*—in each one of them; *mūrtye*—in a form; *praveśilā*—entered; *bahu mūrti hañā*—becoming many forms.

TRANSLATION

“After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them.

TEXT 285

প্রবেশ করিয়া দেখে, সব—অন্ধকার।
রহিতে নাহিক স্থান, করিলা বিচার ॥ ২৮৫ ॥

*praveśa kariyā dekhe, saba—andhakāra
rahite nāhika sthāna, karilā vicāra*

SYNOMYS

praveśa kariyā—after entering; *dekhe*—He sees; *saba*—everywhere; *andhakāra*—complete darkness; *rahite*—to remain there; *nāhika sthāna*—there was no place; *karilā vicāra*—then He considered.

TRANSLATION

“When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation.

TEXT 286

নিজান্ত-স্থেদজলে ব্রহ্মাণ্ডধরিল।
সেই জলে শেষ-শয়ায় শয়ন করিল ॥ ২৮৬ ॥

*nijāṅga-sveda-jale brahmāṇḍārdha bharila
sei jale Śeṣa-śayyāya śayana karila*

SYNOMYS

nija-aṅga—from His own personal body; *sveda-jale*—by emitting the water of perspiration; *brahmāṇḍa-ardha*—half of the universe; *bharila*—filled; *sei jale*—on that water; *Śeṣa-śayyāya*—on the bed of Lord Śeṣa; *śayana karila*—lay down.

TRANSLATION

“With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Śeṣa.

TEXT 287

**ତୀର ନାଭିପଦ୍ମ ହେତେ ଉଠିଲ ଏକ ପଦ୍ମ ।
ଗେହି ପଦ୍ମେ ହଇଲ ବ୍ରଜାର ଜନ୍ମ-ସମ୍ପଦ ॥ ୨୮୭ ॥**

*tāñra nābhi-padma hāite uṭhila eka padma
sei padme ha-ila brahmāra janma-sadma*

SYNOMYS

tāñra nābhi-padma haite—from His lotus navel; *uṭhila*—grew; *eka*—one; *padma*—lotus flower; *sei padme*—on that lotus flower; *ha-ila*—there was; *brahmāra*—of Lord Brahmā; *janma-sadma*—the place of generation.

TRANSLATION

“A lotus flower then sprouted from the lotus navel of that Garbhodakaśāyī Viṣṇu. That lotus flower became Lord Brahmā’s birthplace.

TEXT 288

**ଗେହି ପଦ୍ମନାଳେ ହଇଲ ଚୌଦ୍ଦ ଭୁବନ ।
ତେଣୋ ‘ବ୍ରଜ’ ହେଣ ସୃଷ୍ଟି କରିଲ ସଜନ ॥ ୨୮୮ ॥**

*sei padma-nāle ha-ila caudda bhuvana
teñho ‘brahmā’ hañā sṛṣti karila sṛjana*

SYNOMYS

sei padma-nāle—within the stem of that lotus; *ha-ila*—became manifested; *caudda*—fourteen; *bhuvana*—planetary systems; *teñho*—He; *brahmā*—Lord

Brahmā; *hañā*—having become; *sṛṣṭi*—the material creation; *karila sṛjana*—created.

TRANSLATION

“In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe.

TEXT 289

‘বিষ্ণু’-রূপ হওঁ। করে জগৎ পালনে।
গুণাতীত বিষ্ণু—স্পর্শ নাহি মায়া-সনে ॥ ২৮৯ ॥

‘viṣṇu’-rūpa hañā kare jagat pālane
guṇātīta viṣṇu—sparśa nāhi māyā-sane

SYNONYMS

viṣṇu-rūpa—Lord Kṛṣṇa in His form as Viṣṇu; *hañā*—becoming; *kare*—does; *jagat pālane*—maintenance of the material world; *guṇa-atīta*—beyond the material qualities, transcendental; *viṣṇu*—Lord Viṣṇu; *sparśa*—touching; *nāhi*—there is not; *māyā-sane*—with *māyā*, the material energy.

TRANSLATION

“In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

PURPORT

The influence of the material energy cannot touch Lord Viṣṇu as she touches Lord Brahmā and Lord Śiva. Therefore it is said that Lord Viṣṇu is transcendental to the material qualities. The incarnations of the material qualities—Lord Śiva and Lord Brahmā—are under the jurisdiction of the external energy. Lord Viṣṇu, however, is different. In the *mantras* of the *Rg Veda* it is said: *oṁ tad viṣṇoh paramarāṇ padam* (*Rg Veda-saṁhitā* 1.22.20). The words *paramarāṇ padam* indicate that He is transcendental to the material qualities. Because Lord Viṣṇu is not within the jurisdiction of the material qualities, He is always superior to the living entities who are controlled by material energy. This is one of the differences between the Supreme Lord and the living entities. Lord Brahmā is a very powerful living entity, and Lord Śiva is even more powerful. Therefore Lord Śiva is not accepted as a living entity, but at the same time is not considered to be on the level of Lord Viṣṇu.

TEXT 290

‘রুদ্র’রূপ ধরি করে জগৎ সংহার ।
সৃষ্টি, স্থিতি, প্রলয় হয় ইচ্ছায় যাঁহার ॥ ২৯০ ॥

*'rudra'-rūpa dhari kare jagat sarīnhāra
sr̥ṣti, sthiti, pralaya haya icchāya yāñhāra*

SYNONYMS

rudra-rūpa dhari—accepting the form of Lord Śiva; *kare*—performs; *jagat sarīnhāra*—dissolution of the universal creation; *sr̥ṣti*—creation; *sthiti*—maintenance; *pralaya*—and dissolution; *haya*—take place; *icchāya*—by the will; *yāñhāra*—of whom.

TRANSLATION

“The Supreme Lord, and His form of Rudra [Lord Śiva], brings about the dissolution of this material creation. In other words, by His will only, there is creation, maintenance and dissolution of the whole cosmic manifestation.

TEXT 291

ত্রিমা, বিষ্ণু, শিব—তাঁর গুণ-অবতার ।
সৃষ্টি-স্থিতি-প্রলয়ের তিনের অধিকার ॥ ২৯১ ॥

brahmā, viṣṇu, śiva—*tāñra guna-avatāra*
sr̥ṣti-sthiti-pralayera tinera adhikāra

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *śiva*—Lord Śiva; *tāñra*—of Garbhodakaśāyī Viṣṇu; *guna-avatāra*—incarnations of the material qualities; *sr̥ṣti-sthiti-pralayera*—of the three functions, namely creation, maintenance and dissolution; *tinera adhikāra*—there is control by the three deities (Lord Brahmā, Lord Viṣṇu and Lord Śiva).

TRANSLATION

“Brahmā, Viṣṇu and Śiva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

TEXT 292

হিরণ্যগর্ভ-অন্তর্যামী—গর্ভোদকশামী ।
‘সহস্রশীর্ষাদি’ করি’ বেদে যাঁরে গাই ॥ ২৯২ ॥

*hirāṇyagarbha-antaryāmī—garbhodakaśāyī
'sahasra-sīrṣādi' kari' vede yāñre gāi*

SYNOMYS

hirāṇyagarbha—named Hirāṇyagarbha; *antaryāmī*—the Supersoul; *garbhodakaśāyī*—Lord Garbhodakaśāyī Viṣṇu; *sahasra-sīrṣā-ādi kari'*—by the Vedic hymns beginning with *sahasra-sīrṣā* (*Rg Veda-saṁhitā* 10.90); *vede yāñre gāi*—unto whom the Vedas pray.

TRANSLATION

"Garbhodakaśāyī Viṣṇu, known within the universe as Hirāṇyagarbha and the antaryāmī, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word sahasra-sīrṣā."

TEXT 293

এই ত' দ্বিতীয়-পুরুষ—অকাঞ্চের ঈশ্বর ।
মায়ার 'আশ্রয়' হয়, তবু মায়া-পার ॥ ২৯৩ ॥

*ei ta' dvitīya-puruṣa—brahmāñdera iśvara
māyāra 'āśraya' haya, tabu māyā-pāra*

SYNOMYS

ei ta'—in this way; *dvitīya-puruṣa*—the second Personality of Godhead; *brahmāñdera iśvara*—the master of the universe; *māyāra*—of the external, material energy; *āśraya haya*—becomes the shelter; *tabu*—still; *māyā-pāra*—is beyond the touch of the material energy.

TRANSLATION

"This second Personality of Godhead, known as Garbhodakaśāyī Viṣṇu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy."

TEXT 294

তৃতীয়-পুরুষ বিষ্ণু—‘গুণ-অবতার’ ।
দ্বুই অবতার-ভিত্তির গণনা তাঁহার ॥ ২৯৪ ॥

*trītya-puruṣa viṣṇu—'guṇa-avatāra'
dui avatāra-bhitara gaṇanā tāñhāra*

SYNONYMS

tṛtiya-puruṣa—the third Personality; *viṣṇu*—Lord Viṣṇu; *guṇa-avatāra*—the incarnation of the material quality of goodness; *dui avatāra-bhitara*—within the two incarnations; *gaṇanā-tāñhāra*—He is designated.

TRANSLATION

“The third expansion of Viṣṇu is the Kṣirodakaśāyi Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations [puruṣa-avatāras and guṇa-avatāras].”

TEXT 295

**বিৱাটু ব্যষ্টি-জীবেৰ তেঁহো অন্তর্যামী ।
ক্ষীরোদকশায়ী তেঁহো—পালনকৰ্তা, স্বামী ॥ ২৯৫ ॥**

*virāṭ vyaṣṭi-jīvera teñho antaryāmī
kṣirodakaśāyi teñho—pālana-kartā, svāmī*

SYNONYMS

virāṭ—the universal form; *vyaṣṭi-jīvera*—of all other living entities; *teñho*—He; *antaryāmī*—the Supersoul; *kṣīra-udaka-śāyi*—Lord Viṣṇu who lies down in the ocean of milk; *teñho*—He; *pālana-kartā*—the maintainer; *svāmī*—the master.

TRANSLATION

“This Kṣirodakaśāyi Viṣṇu is the universal form of the Lord and is the Super-soul within every living entity. He is known as Kṣirodakaśāyi, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.”

TEXT 296

**পুৰুষাবতারেৰ এই কৈলুঁ নিৰূপণ ।
লৌলাবতাৰ এবে শুন, সনাতন ॥ ২৯৬ ॥**

*puruṣāvatārera ei kailuṇ nirūpaṇa
līlāvatāra ebe śuna, sanātana*

SYNONYMS

puruṣa-avatārera—of all the *puruṣa-avatāras*; *ei*—this; *kailuṇ nirūpaṇa*—I have described; *līlā-avatāra*—incarnations for pastimes; *ebe*—now; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

“O Sanātana, I have definitively described the three puruṣa-avatāras of Viṣṇu. Now please hear from Me about the pastime incarnations.

TEXT 297

ଲୀଳାବତାର କୁଷ୍ଠେର ନା ଯାୟ ଗଣନ ।
ପ୍ରଧାନ କରିଯା କହି ଦିଗ୍ଦରଶନ ॥ ୨୯୭ ॥

*līlāvatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana*

SYNONYMS

līlā-avatāra—incarnations for pastimes; *kṛṣṇera*—of Lord Kṛṣṇa; *nā yāya gaṇana*—are not countable; *pradhāna kariyā*—chiefly; *kahi*—let me describe; *dik-daraśana*—by a sample direction.

TRANSLATION

“No one can count the innumerable pastime incarnations of Lord Kṛṣṇa, but I shall describe the principal ones.

TEXT 298

ଅଞ୍ଚ୍ଚ, କୂର୍ମ, ରଘୁନାଥ, ନୃସିଂହ, ବାମନ ।
ବରାହାଦି—ଲେଖା ସାର ନା ଯାୟ ଗଣନ ॥ ୨୯୮ ॥

*matsya, kūrma, raghunātha, nṛsirīha, vāmana
varāha-ādi*—*lekhā yāra nā yāya gaṇana*

SYNONYMS

matsya—the fish incarnation; *kūrma*—the tortoise incarnation; *raghunātha*—Lord Rāmacandra; *nṛsirīha*—the man-lion incarnation; *vāmana*—the dwarf incarnation; *varāha-ādi*—the hog incarnation and others; *lekhā*—describing; *yāra*—of which incarnations; *nā yāya gaṇana*—cannot be counted.

TRANSLATION

“Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Rāmacandra, Lord Nṛsīmha, Lord Vāmana, and Lord Varāha. There is no end to them.

TEXT 299

মৎস্যাশ্বকচ্ছপনৃসিংহ-বরাহ-হংস-
 রাজন্তবিপ্রবুধেযুক্তাবতারঃ ।
 স্বং পাসি নন্দিভুবনঞ্চ তথাধুনেশ
 ভাৰং ভুবো হৱ যদৃত্তম বন্দনং তে ॥ ২৯৯ ॥

matsyāśva-kacchapa-nṛsiṁha-varāha-hariṣa-
 rājanya-vipra-vibudheṣu kṛtāvatāraḥ
 tvam pāsi nas tribhuvanāṁ ca tathādhuneśa
 bhāraṁ bhuvo hara yadūttama vandanāṁ te

SYNONYMS

matsya—in the forms of a fish; *āśva*—of a horse; *kacchapa*—of a tortoise; *nṛsiṁha*—of Lord Nṛsiṁhadeva; *varāha*—of a boar; *hariṣa*—of a swan; *rājanya*—of Lord Rāmacandra; *vipra*—of Lord Paraśurāma; *vibudheṣu*—and of Vāmanadeva; *kṛta-avatāraḥ*—who have accepted incarnation; *tvam*—You; *pāsi*—please protect; *nah*—us demigods; *tri*:*bhuvanam* ca—and the three worlds; *tathā*—as well; *adhunā*—now; *iśa*—O Lord; *bhāraṁ*—the burden; *bhuvaḥ*—of the universe; *hara*—kindly take away; *yadu-uttama*—O best of the Yadu dynasty; *vandanāṁ te*—to You we offer our prayers.

TRANSLATION

“‘O Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a horse [Hayagrīva], a tortoise, a lion [Lord Nṛsiṁha], a boar [Lord Varāha] and a swan. You also incarnated as Lord Rāmacandra, Paraśurāma and Vāmana the dwarf. You have always protected us demigods and the universe in this way. Now please continue.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.2.40).

TEXT 300

লীলাবতারের কেন্দ্র দিগ্দরশন ।
 গুণাবতারের এবে শুন বিবরণ ॥ ৩০০ ॥

*līlāvatārera kailuṇ dig-daraśana
guṇāvatārera ebe śuna vivaraṇa*

SYNOMYS

līlā-avatārera—of the incarnations of pastimes; *kailuṇ*—I have done; *dik-daraśana*—indicating the direction only; *guṇa-avatārera*—of incarnations of the material qualities; *ebe*—now; *śuna vivaraṇa*—hear the description.

TRANSLATION

“I have given a few examples of pastime incarnations. Now I will describe the guṇa-avatāras, the incarnations of the material qualities. Please listen.

TEXT 301

অক্ষা, বিশুণ, শিব,— তিন গুণ অবতার।
ত্রিগুণ অঙ্গীকরি' করে স্রষ্ট্যাদি-ব্যবহার ॥ ৩০১ ॥

*brahmā, viṣṇu, śiva,—tina guṇa avatāra
tri-guṇa aṅgikari' kare sṛṣṭi-ādi-vyavahāra*

SYNOMYS

brahmā, viṣṇu, śiva—Lord Brahmā, Lord Viṣṇu and Lord Śiva; *tina*—three; *guṇa avatāra*—the incarnations of the material qualities; *tri-guṇa*—the three qualities of material nature; *aṅgikari'*—accepting; *kare*—does; *sṛṣṭi-ādi-vyavahāra*—transactions in reference to the creation, maintenance and dissolution.

TRANSLATION

“There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities—sattva-guṇa, rajo-guṇa and tamo-guṇa [goodness, passion and ignorance]. Thus the transactions of the material world take place.

TEXT 302

ভক্তিমিশ্রকৃতপুণ্যে কোন জীবোত্তম ।
রংজোগুণে বিভাবিত করি' তাঁর মন ॥ ৩০২ ॥

*bhakti-miśra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari' tānra mana*

SYNONYMS

bhakti-miśra-kṛta-punye—because of pious activities mixed with devotional service; *kona*—someone; *jīva-uttama*—the best of the living entities; *rajaḥ-guṇe*—by the mode of passion; *vibhāvita*—influenced; *kari'*—making; *tāñra*—his; *mana*—mind.

TRANSLATION

"Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind."

TEXT 303

গর্ভোদকশাস্ত্রারা শক্তি সঞ্চারি' ।
ব্যাষ্টি স্রষ্টি করে কৃষ্ণ ব্রহ্ম-রূপ ধরি' ॥ ৩০৩ ॥

*garbhodakaśāyi-dvārā śakti sañcāri'
vyāṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'*

SYNONYMS

garbha-udaka-śāyi-dvārā—by Lord Garbhodakaśāyī Viṣṇu; *śakti sañcāri'*—giving him special powers; *vyāṣṭi*—total; *sṛṣṭi*—creation; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *brahmā-rūpa dhari'*—accepting the form of Lord Brahmā.

TRANSLATION

"Such a devotee is empowered by Garbhodakaśāyī Viṣṇu. In this way, an incarnation of Kṛṣṇa in the form of Brahmā engineers the total creation of the universe."

PURPORT

The Garbhodakaśāyī Viṣṇu *puruṣa-avatāra* expansion of Lord Viṣṇu accepts the material modes—*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*—and thus incarnates as Lord Viṣṇu, Brahmā and Śiva. These are incarnations of the material qualities. Among the many superior living entities qualified with pious activities and devotional service, one, called Lord Brahmā, is infused with the quality of passion by the supreme will of Garbhodakaśāyī Viṣṇu. Thus Lord Brahmā becomes the incarnation of the creative energy of the Lord.

TEXT 304

ভাস্মান् যথাশ্মসকলেষু নিজেষু তেজঃ
স্বীয়ং কিম্ প্রাকট্যত্যপি তদ্বন্দত্ব ।

ବ୍ରଜା ଯ ଏଷ ଜଗନ୍ନାଥିବିଦ୍ଵାନକର୍ତ୍ତା
ଗୋବିନ୍ଦମାନିପୁରସଂ ତମହଂ ଭଜାମି ॥ ୩୦୮ ॥

*bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ
svīyam kiyat prakaṭayaty api tadvat atra
brahmā ya eṣa jagat-añḍa-vidhāna-kartā
govindam ādi-puruṣāṇ tam ahaṁ bhajāmi*

SYNONYMS

bhāsvān—the illuminating sun; *yathā*—as; *āśma-sakaleṣu*—in various types of precious stones; *nijeṣu*—his own; *tejaḥ*—brilliance; *svīyam*—his own; *kiyat*—to some extent; *prakaṭayati*—manifests; *api*—also; *tadvat*—similarly; *atra*—here; *brahmā*—Lord Brahmā; *yaḥ*—who is; *eṣāḥ*—the Lord; *jagat-añḍa-vidhāna-kartā*—becomes the chief of the universe; *govindam ādi-puruṣam*—Lord Govinda, the original Supreme Personality of Godhead; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

“The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.”

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.49).

TEXT 305

କୋଣ କଲେ ସଦି ଯୋଗ୍ୟ ଜୀବ ନାହି ପାଯ ।
ଆପନେ ଈଶ୍ଵର ତବେ ଅଂଶେ ‘ବ୍ରଜା’ ହୟ ॥ ୩୦୫ ॥

*kona kalpe yadi yogya jīva nāhi pāya
āpane iśvara tabe arṁśe ‘brahmā’ haya*

SYNONYMS

kona kalpe—in some lifetime of Brahmā; *yadi*—if; *yogya*—suitable; *jīva*—living entity; *nāhi*—not; *pāya*—is available; *āpane*—personally; *iśvara*—the Supreme Lord; *tabe*—then; *arṁśe*—by His plenary expansion; *brahmā haya*—becomes Lord Brahmā.

TRANSLATION

"If in a kalpa a suitable living entity is not available to take charge of Brahmā's post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahmā.

PURPORT

One day of Brahmā consists of the four yugas multiplied a thousand times—or, according to solar calculations, 4,320,000,000 years—and such also is the duration of his night. One year of Brahmā's life consists of 360 days and nights, and Brahmā lives for one hundred such years. Such is the life of a Brahmā.

TEXT 306

যস্তা জ্যু পঞ্জ রজো ইথিল লোক পালৈ-
 মৌ লু উত্তমধূ তমু পাসিত-তীর্থতীর্থম् ।
 ব্ৰহ্মা ভবো ইহ মপি যস্ত কলাঃ কলায়াঃ
 শ্ৰীশোভহেম চিৰমস্ত নৃপাসনং ক ॥ ৩০৬ ॥

yasyāṅghri-paṅkaja-rajō 'khila-loka-pālair
 mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
 brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
 śrīś codvahema ciram asya nṛpāsanarṁ kva

SYNOMYMS

yasya—whose; *aṅghri-paṅkaja*—lotuslike feet; *rajaḥ*—the dust; *akhila-loka*—of the universal planetary systems; *pālaiḥ*—by the masters; *mauli-uttamaiḥ*—with valuable turbans on their heads; *dhṛtam*—accepted; *upāsita*—worshiped; *tīrtha-tīrtham*—the sanctifier of the holy places; *brahmā*—Lord Brahmā; *bhavaḥ*—Lord Śiva; *aham api*—even I; *yasya*—of whom; *kalāḥ*—portions; *kalāyāḥ*—of a plenary portion; *śrīḥ*—the goddess of fortune; *ca*—and; *udvahema*—we carry; *ciram*—eternally; *asya*—of Him; *nṛpa-āsanam*—the throne of a king; *kva*—where.

TRANSLATION

"What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I myself, who are all portions of His plenary portion, eternally carry that dust on our heads.'

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.68.37). When the Kauravas flattered Baladeva so that He would become their ally and spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse.

TEXT 307

ନିଜାଂଶ-କଳାୟ କୃଷ୍ଣ ତମୋ-ଗୁଣ ଅନ୍ତୀକରି' ।
ସଂହାରାର୍ଥେ ମାୟା-ସଙ୍ଗେ ରୁଦ୍ର-ରୂପ ଧରି ॥ ୩୦୭ ॥

*nijāṁśa-kalāya kṛṣṇa tamo-guṇa arīgikari'
saṁhārārthe māyā-saṅge rudra-rūpa dhari*

SYNONYMS

nija-amśa—of His personal plenary expansion; *kalāya*—by an expansion known as *kalā*; *kṛṣṇa*—Lord Kṛṣṇa; *tamaḥ-guṇa*—the material mode of darkness; *arīgikari'*—accepting; *saṁhāra-arthe*—for the purpose of dissolution; *māyā-saṅge*—in association with the external energy; *rudra-rūpa*—the form of Rudra; *dhari*—assumes.

TRANSLATION

“Lord Kṛṣṇa, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

PURPORT

This is a description of the Rudra form, which is another expansion of Kṛṣṇa. Only *viṣṇu-mūrtis* are expansions of Kṛṣṇa's personal and plenary portions. Mahā-Viṣṇu, who lies on the Causal Ocean, is an expansion of Saṅkarṣaṇa. When Garbhodakaśayī Viṣṇu accepts the material modes of nature for the purpose of dissolving the cosmic manifestation, His form is called Rudra. As already explained, Lord Viṣṇu is the controller of *māyā*. How, then, can He associate with *māyā*? The conclusion is that the incarnation of Lord Śiva or Lord Brahmā indicates the absence of the supreme power of Viṣṇu. When the supreme power is not there, it is possible to associate with *māyā*, the external energy. Lord Brahmā and Lord Śiva are to be considered creations of *māyā*.

TEXT 308

ମାୟା-ସଙ୍ଗ-ବିକାରୀ ରୁଦ୍ର—ଭିନ୍ନାଭିନ୍ନ ରୂପ ।
ଜୀବତ୍ତ୍ଵ ନହେ, ନହେ କୁଷ୍ଠେର ‘ସରୂପ’ ॥ ୩୦୮ ॥

*māyā-saṅga-vikārī rudra—bhinnābhinna rūpa
jīva-tattva nahe, nahe kṛṣṇera ‘svarūpa’*

SYNOMYS

māyā-saṅga—by association with *māyā*; *vikārī*—transformed; *rudra*—the form of Rudra; *bhinnābhinna rūpa*—having different types of forms; *jīva-tattva* *nahe*—still he is not called *jīva-tattva*; *nahe*—nor; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—personal form.

TRANSLATION

“Rudra, Lord Śiva, has various forms, which are transformations brought about by association with *māyā*. Although Rudra is not on a level with the *jīva-tattvas*, he still cannot be considered a personal expansion of Lord Kṛṣṇa.

PURPORT

Rudra is simultaneously one with and different from the *viṣṇu-tattva*. Due to his association with *māyā*, he is different from the *viṣṇu-tattva*, but at the same time he is an expansion of Kṛṣṇa’s personal form. This situation is called *bhedābheda-tattva*, or *acintya-bhedābheda-tattva*, simultaneously one and different.

TEXT 309

দুঃখ যেন অম্লযোগে দধিক্রপ ধরে ।
দুক্ষান্তর বস্তু নহে, দুঃখ হৈতে নারে ॥ ৩০৯ ॥

*dugdha yena amla-yoge dadhi-rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre*

SYNOMYS

dugdha—milk; *yena*—as; *amla-yoge*—in association with a sour substance; *dadhi-rūpa*—the form of yogurt; *dhare*—takes; *dugdha-antara*—something other than milk; *vastu*—substance; *nahe*—is not; *dugdha*—milk; *haite*—to be; *nāre*—is not able.

TRANSLATION

“Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

PURPORT

Of the three deities supervising the creation, maintenance and dissolution of the universe, Lord Viṣṇu is never separate from the original Viṣṇu. However, Lord Śiva and Brahmā, due to their association with *māyā*, are different from Viṣṇu.

Viṣṇu cannot be transformed into any form of material energy. Whenever there is association with *māyā*, the personality involved must be different from Lord Viṣṇu. Therefore Lord Śiva and Lord Brahmā are called *guṇa-avatāras*, for they associate with the material qualities. The conclusion is that Rudra is a transformation of Viṣṇu, but he is not exactly Lord Viṣṇu. Therefore, he does not come within the category of the *viṣṇu-tattvas*. Thus he is inconceivably one with Viṣṇu and different from Him. The example given in this verse is very clear. Milk is compared to Viṣṇu. As soon as milk touches a sour substance, it becomes yogurt, or Lord Śiva. Although yogurt is constitutionally milk it cannot be used in place of milk.

TEXT 310

କ୍ଷୀରଂ ଯଥା ଦଧି ବିକାରବିଶେଷ୍ୟୋଗାଃ
ସଂଜ୍ଞାସ୍ତେ ନ ତୁ ତତ୍ତ୍ଵଃ ପୃଥଗସ୍ତି ହେତୋଃ ।
ସଃ ଶଙ୍କ୍ରତାମପି ତଥା ସମୁପୈତି କାର୍ଯ୍ୟାଦ
ଗୋବିନ୍ଦମାଦିପ୍ରକୃତଃ ତମହଂ ଭଜାମି ॥ ୩୧୦ ॥

*kṣīram yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na tu tataḥ pṛthag asti hetoḥ
yah śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣān tam aham bhajāmi*

SYNONYMS

kṣīram—milk; *yathā*—as; *dadhi*—yogurt; *vikāra-viśeṣa*—with a special transforming agent; *yogāt*—by mixing; *sañjāyate*—is transformed into; *na*—not; *tu*—but; *tataḥ*—from the milk; *pṛthag*—separated; *asti*—is; *hetoḥ*—which is the cause; *yah*—who; *śambhutām*—the nature of Lord Śiva; *api*—even though; *tathā*—as; *samupaiti*—accepts; *kāryāt*—from the matter of some particular business; *govindam*—unto Govinda, the Supreme Personality of Godhead; *ādi-puruṣam*—the original person; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my respectful obeisances.

TRANSLATION

“ ‘Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva [Śambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.’

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.45).

TEXT 311

‘ଶିବ’—ମାୟାଶକ୍ତିସନ୍ଧୀ, ତମୋଗୁଣାବେଶ ।
ମାୟାତ୍ମିତ, ଗୁଣାତ୍ମିତ ‘ବିଷୁ’— ପରମେଶ ॥ ୩୧ ॥

‘śiva’—*māyā-śakti-saṅgī, tamo-guṇāveśa*
māyātīta, guṇatīta ‘viṣṇu’—parameśa

SYNONYMS

śiva—Lord Śiva; *māyā-śakti-saṅgī*—an associate of the external energy; *tamah-*
guṇa-āveśa—absorbed by the quality of ignorance; *māyā-atīta*—transcendental
to the external energy; *guṇa-atīta*—transcendental to the qualities of matter;
viṣṇu—Viṣṇu; *parama-īśa*—the Supreme Lord.

TRANSLATION

“Lord Śiva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Viṣṇu is transcendental to *māyā* and the qualities of *māyā*. Therefore He is the Supreme Personality of Godhead.

PURPORT

Viṣṇu is beyond the range of the material manifestation, and He is not within the control of the material energy. He is the supreme independent Personality of Godhead. This is even admitted by Śaṅkarācārya: *nārāyaṇaḥ paro vyaktatā* (*Gītābhāṣya*). In his constitutional form, Śiva is a *mahā-bhāgavata*, a supreme devotee of the Lord, but because he accepts *māyā*’s association—especially the quality of ignorance—he is not free from *māyā*’s influence. Such an intimate association is completely absent in the Supreme Personality of Godhead, Viṣṇu. Lord Śiva accepts *māyā*, but in the presence of Lord Viṣṇu, *māyā* does not exist. Consequently Lord Śiva has to be considered a product of *māyā*. When Lord Śiva is free from *māyā*’s influence, he is in the position of a *mahā-bhāgavata*, a supreme devotee of Lord Viṣṇu. *Vaiṣṇavānāṁ yathā śambhuḥ*.

TEXT 312

ଶିବ: ଶକ୍ତିଯୁକ୍ତ: ଶାଶ୍ଵତ ତ୍ରିଲିଙ୍ଗେ । ଗୁଣସଂବୃତଃ ।
ଦୈକାରିକତୈସ୍ତଜନଶ୍ଚ ତାମମଞ୍ଚତ୍ୟହଃ ତିଥଃ ॥ ୩୧ ॥

*śivah śakti-yuktaḥ śāśvat
triliṅgo guna-saṁvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety aham tridhā*

SYNONYMS

śivah—Lord Śiva; śakti-yuktaḥ—associated with material nature; śāśvat—eternally; tri-lingah—in three features; guṇa-saṁvṛtah—covered by the modes of nature; vaikārikaḥ—one is called vaikārika; taijasaḥ ca—another is called taijasa; tāmasaḥ ca—as well as tāmasa; iti—thus; aham—egotism; tri-dhā—three kinds.

TRANSLATION

“The truth about Lord Śiva is that he is always covered with three material coverings—vaikārika, taijasa and tāmasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.88.3).

TEXT 313

হরিহি নিশ্চৰ্গঃ সাক্ষাৎ পুরুষঃ প্রকৃতেঃ পরঃ।
স সর্বদৃপ্তদ্রষ্টঃ তং ভজন্তি শুর্ণে ভবেৎ ॥ ৩১৩ ॥

harir hi nirguṇah sākṣat
 puruṣah prakṛteḥ paraḥ
 sa sarva-dṛg upadraṣṭā
 tam bhajan nirguṇo bhavet

SYNONYMS

hariḥ—the Supreme Personality of Godhead, Viṣṇu; hi—certainly; nirguṇah—transcendental to all material qualities; sākṣat—directly; puruṣah—the supreme enjoyer; prakṛteḥ—material nature; paraḥ—beyond; sah—He; sarva-dṛk—the seer of everything; upadraṣṭā—the overseer of everything; tam—Him; bhajan—by worshiping; nirguṇah—transcendental to material qualities; bhavet—one becomes.

TRANSLATION

“Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.”

PURPORT

This is also a quotation from *Śrimad-Bhāgavatam* (10.88.5).

TEXT 314

পালনার্থ স্বাংশ বিষ্ণুরূপে অবতার ।
সত্ত্বগুণ দ্রষ্টা, তাতে গুণমায়া-পার ॥ ৩১৪ ॥

*pālanārtha svāṁśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra*

SYNONYMS

pālana-artha—for maintenance; *svāṁśa*—personal plenary expansion; *viṣṇu-rūpe*—in the form of Lord Viṣṇu; *avatāra*—incarnation; *sattva-guṇa*—of the mode of goodness; *draṣṭā*—director; *tāte*—therefore; *guṇa-māyā-pāra*—transcendental to the material modes of nature.

TRANSLATION

“For the maintenance of the universe, Lord Kṛṣṇa descends as His personal plenary expansion in the form of Viṣṇu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

TEXT 315

স্বরূপ—ঐশ্বর্যপূর্ণ, কৃষ্ণসম প্রায় ।
কৃষ্ণ অংশী, তেন্হো অংশ, বেদে হেন গায় ॥ ৩১৫ ॥

svarūpa—aiśvarya-pūrṇa, kṛṣṇa-sama prāya
kṛṣṇa arṁśi, teñho arṁśa, vede hena gāya

SYNONYMS

sva-rūpa—personal expansion; *aiśvarya-pūrṇa*—full of all opulences; *kṛṣṇa-sama*—equal to Kṛṣṇa; *prāya*—almost; *kṛṣṇa arṁśi*—Kṛṣṇa is the Supreme Personality of Godhead; *teñho*—Lord Viṣṇu; *arṁśa*—personal expansion; *vede*—the Vedas; *hena*—thus; *gāya*—sing.

TRANSLATION

“Lord Viṣṇu is in the category of svāṁśa because He has opulences almost equal to Kṛṣṇa’s. Kṛṣṇa is the original person, and Lord Viṣṇu is His personal expansion. This is the verdict of all Vedic literature.

PURPORT

Although an incarnation of the material energy, Lord Brahmā is nonetheless the director of the material mode of passion. Similarly, Lord Śiva, although

simultaneously one with and different from Lord Kṛṣṇa, is still the incarnation of the mode of darkness. However, Lord Viṣṇu is Kṛṣṇa's personal expansion; therefore He is the director of the mode of goodness and is always transcendently situated beyond the jurisdiction of the modes of material nature. Lord Viṣṇu is the original personal expansion of Kṛṣṇa, and Kṛṣṇa is the original source of all incarnations. As far as power is concerned, Lord Viṣṇu is as powerful as Lord Kṛṣṇa because He possesses all the opulences.

TEXT 316

দীপার্চিরে হি দশান্তরমভ্যুপেত্য
দীপায়তে বিশ্বতহেতুসমানধর্মাঃ।
যন্তাদৃগে হি চ বিশ্বতয়া বিভাতি
গোবিন্দমাদিপূরুষং তমহং ভজামি ॥ ৩১৬ ॥

*dipārcir eva hi daśāntaram abhyupetya
dipāyate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣāṁ tam aham bhajāmi*

SYNONYMS

dīpa-arciḥ—the flame of a lamp; *eva*—as; *hi*—certainly; *daśā-antaram*—another lamp; *abhyupetya*—expanding; *dipāyate*—illuminates; *vivṛta-hetu*—with its expanded cause; *saṁāna-dharmā*—equally powerful; *yāḥ*—who; *tādr̥k*—similarly; *eva*—certainly; *hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—illuminates; *govindam*—to Lord Kṛṣṇa; *ādi-puruṣām*—the supreme original person; *tam*—to Him; *aham*—I; *bhajāmi*—offer my worshipful respect.

TRANSLATION

“‘When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.’

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.46).

TEXT 317

ত্রিজ্ঞা, শিব—আজ্ঞাকারী ভক্ত-অবতার ।
পালনার্থে বিষ্ণু—কৃষ্ণের স্বরূপ-আকার ॥ ৩১৭ ॥

brahmā, śiva—*ājñā-kārī bhakta-avatāra*
pālana-arthe viṣṇu—*kṛṣṇera svarūpa-ākāra*

SYNONYMS

brahmā—Lord Brahmā; *śiva*—Lord Śiva; *ājñā-kārī*—order carriers; *bhakta-avatāra*—incarnations of devotees; *pālana-arthe*—for maintenance; *viṣṇu*—Lord Viṣṇu; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-ākāra*—in the form of a personal feature.

TRANSLATION

“The conclusion is that Lord Brahmā and Lord Śiva are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa.

TEXT 318

সৃজামি তন্নিযুক্তেইহং হরে। হরতি তদশঃ ।
বিশং পুরুষরূপেণ পরিপাতি ত্রিশক্তিধূক ॥ ৩১৮ ॥

srjāmi tan-niyukto ‘harin
hara harati tad-vaśāḥ
viśvarāṇi puruṣa-rūpeṇa
paripāti triśakti-dhṛk

SYNONYMS

srjāmi—create; *tan-niyuktaḥ*—engaged by Him; *aham*—I; *harah*—Lord Śiva; *harati*—annihilates; *tad-vaśāḥ*—under His control; *viśvam*—the whole universe; *puruṣa-rūpeṇa*—in the form of Lord Viṣṇu; *paripāti*—maintains; *triśakti-dhṛk*—the controller of the three modes of material nature.

TRANSLATION

“Lord Brahmā said, “I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Śiva dissolves everything. The Supreme Personality of Godhead, in His form of Kṣīrodakaśāyī Viṣṇu, maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.”’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.6.32). Lord Brahmā gave this information to Devarṣi Nārada when he was receiving instructions from Lord Brahmā to understand the Supreme Personality of Godhead, Paramātmā. After describing the universal form of the Lord, Lord Brahmā explained that his position and Lord Śiva's position are controlled by Lord Viṣṇu.

TEXT 319

ମସ୍ତୁରାବତାର ଏବେ ଶୁଣ, ସନାତନ ।
ଅସଂଖ୍ୟ ଗଣା ତୀର, ଶୁନହ କାରଣ ॥ ୩୧୯ ॥

*manvantarāvatāra ebe śuna, sanātana
asaṅkhyā gaṇana tāñira, śunaha kāraṇa*

SYNONYMS

manu-antara-avatāra—the Manu incarnations; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana Gosvāmī; *asaṅkhyā*—unlimited; *gaṇana*—counting; *tāñra*—of them; *śunaha*—just hear; *kāraṇa*—the cause.

TRANSLATION

“O Sanātana, just hear about the Manu incarnations [manvantara-avatāras]. They are unlimited, and no one can count them. Just hear of their source.

TEXT 320

ବ୍ରଜାର ଏକଦିନେ ହୟ ଚୌଦ୍ଦ ମସ୍ତୁର ।
ଚୌଦ୍ଦ ଅବତାର ତାହା କରେନ ଈଶର ॥ ୩୨୦ ॥

*brahmāra eka-dine haya caudda manvantara
caudda avatāra tāhān karena iśvara*

SYNONYMS

brahmāra eka-dine—in one day of Brahmā; *haya*—there are; *caudda*—14; *manu-antara*—changes of Manu; *caudda*—14; *avatāra*—incarnations; *tāhān*—in that time; *karena*—manifests; *iśvara*—the Supreme Personality of Godhead.

TRANSLATION

“In one day of Brahmā, there are fourteen changes of the Manus, and all those fourteen Manus are considered incarnations manifested by the Supreme Personality of Godhead.

PURPORT

In one day of Brahmā, there are 14 Manus, and all of them are considered to be *manvantara-avatāras* of the Supreme Personality of Godhead. Thus in one month of Brahmā's life, there are 420 *manvantara-avatāras*, or Manus. In one year (360 days) of Brahmā's life, there are 5,040 Manu incarnations. Thus for the one hundred years of Brahmā's life, there is a total of 504,000 *manvantara-avatāras*.

TEXT 321

চৌদ্দ এক দিনে, মাসে চারিশত বিশ ।
অজ্ঞার বৎসরে পঞ্চসহস্র চলিশ ॥ ৩২১ ॥

*caudda eka dine, māse cāri-śata biśa
brahmāra vatsare pañca-sahasra calliśa*

SYNONYMS

caudda—14; *eka dine*—in one day; *māse*—in one month; *cāri-śata biśa*—420; *brahmāra vatsare*—in one year of Brahmā; *pañca-sahasra calliśa*—5,040 *avatāras*.

TRANSLATION

"There are 14 *manvantara-avatāras* in one day of Brahmā, 420 in one month, and 5,040 in one year.

TEXT 322

শতেক বৎসর হয় 'জীবন' অজ্ঞার ।
পঞ্চলক্ষ চারিসহস্র মন্ত্রনাবতার ॥ ৩২২ ॥

*śateka vatsara haya 'jivana' brahmāra
pañca-lakṣa cāri-sahasra manvantarāvatāra*

SYNONYMS

śateka vatsara haya—there are one hundred years; *jivana*—the duration of life; *brahmāra*—of Brahmā; *pañca-lakṣa*—500,000; *cāri-sahasra*—4,000; *manvantara-avatāra*—incarnations of Manu.

TRANSLATION

"During the hundred years of Brahmā's life, there are 504,000 *manvantara-avatāras*.

TEXT 323

ଅନ୍ତୁ ବ୍ରଜାଣ୍ଡେ ଏହେ କରହ ଗଣମ ।
ମହାବିଷୁ ଏକଶାସେ ବ୍ରଜାର ଜୀବନ ॥ ୩୨୩ ॥

*ananta brahmāṇḍe aiche karaha gaṇana
mahā-viṣṇu eka-śvāse brahmāra jīvana*

SYNONYMS

ananta brahmāṇḍe—in innumerable universes; *aiche*—in that way; *karaha gaṇana*—just try to count; *mahā-viṣṇu*—Lord Mahā-Viṣṇu; *eka-śvāse*—by one exhalation; *brahmāra jīvana*—the duration of life of one Brahmā.

TRANSLATION

“The number of manvantara-avatāras for only one universe has been given. One can only imagine how many manvantara-avatāras exist in the innumerable universes. And all these universes and Brahmās exist only during one exhalation of Mahā-Viṣṇu.

TEXT 324

ମହାବିଷୁର ନିଶ୍ଚାସେର ନାହିକ ପର୍ଯ୍ୟନ୍ତ ।
ଏକ ମସ୍ତନ୍ତରାବତାରେର ଦେଖ ଲେଖାର ଅନ୍ତ ॥ ୩୨୪ ॥

*mahā-viṣṇura niśvāsera nāhika paryanta
eka manvantarāvatārera dekha lekhāra anta*

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *niśvāsera*—of the exhalations; *nāhika paryanta*—there is no limit; *eka manvantara-avatārera*—of only one feature of the Lord, namely the *manvantara-avatāra*; *dekha*—just see; *lekhāra anta*—it is beyond the power of writing.

TRANSLATION

“There is no limit to the exhalations of Mahā-Viṣṇu. Just see how impossible it is to speak or write of even only the manvantara-avatāra.

TEXT 325

ଆୟଂଭୁବେ ‘ସଜ୍ଜ’, ସ୍ଵାରୋଚିଷେ ‘ବିଭୁ’ ନାମ ।
ଶ୍ରୀନାମେ ‘ସତ୍ୟମେନ’, ତାମେ ‘ହରି’ ଅଭିଧାନ ॥ ୩୨୫ ॥

svāyambhuve ‘yajña’, svārocīṣe ‘vibhu’ nāma
auttame ‘satyasena’, tāmase ‘hari’ abhidhāna

SYNOMYS

svāyambhuve—in the Svāyambhuva-manvantara; yajña—the avatāra named Yajña; svārocīṣe—in the Svārocīṣa-manvantara; vibhu—the avatāra Vibhu; nāma—named; auttame—in the Auttama-manvantara; satyasena—the avatāra named Satyasena; tāmase—in the Tāmasa-manvantara; hari—Hari; abhidhāna—named.

TRANSLATION

“In the Svāyambhuva-manvantara, the avatāra was named Yajña. In the Svārocīṣa-manvantara, he was named Vibhu. In the Auttama-manvantara, he was named Satyasena, and in the Tāmasa-manvantara he was named Hari.

TEXT 326

ରୈଵତେ ‘ବୈକୁଞ୍ଠ’, ଚାକ୍ଷୁମେ ‘ଅଜିତ’, ବୈଵଶ୍ଵତେ ‘ବାମନ’ ।
ସାର୍ବଣ୍ୟ ‘ସାର୍ବଭୋଗ’, ଦକ୍ଷ୍ସାବରଣ୍ୟ ‘ଶ୍ରୀଷତ’ ଗଣନ ॥୩୨୬॥

raivate ‘vaikuṇṭha’, cākṣuṣe ‘ajita’, vaivasvate ‘vāmana’
sāvarṇye ‘sārvabhauma’, dakṣa-sāvarṇye ‘ṛṣabha’ gaṇana

SYNOMYS

raivate—in the Raivata-manvantara; vaikuṇṭha—the avatāra named Vaikuṇṭha; cākṣuṣe—in the Cākṣuṣa-manvantara; ajita—the avatāra named Ajita; vaivasvate—in the Vaivasvata-manvantara; vāmana—the avatāra named Vāmana; sāvarṇye—in the Sāvarṇya-manvantara; sārvabhauma—the avatāra named Sārvabhauma; dakṣa-sāvarṇye—in the Dakṣa-sāvarṇya-manvantara; ṛṣabha—the avatāra Ṣr̥abha; gaṇana—named.

TRANSLATION

“In the Raivata-manvantara, the avatāra was named Vaikuṇṭha, and in the Cākṣuṣa-manvantara, he was named Ajita. In the Vaivasvata-manvantara, he was named Vāmana, and in the Sāvarṇya-manvantara, he was named Sārvabhauma. In the Dakṣa-sāvarṇya-manvantara, he was named Ṣr̥abha.

TEXT 327

ବ୍ରଙ୍ଗସାବରଣ୍ୟ ‘ବିଷ୍ଵକ୍ସେନ’, ‘ଧର୍ମ୍ସେତୁ’ ଧର୍ମସାବରଣ୍ୟ ।
ବ୍ରଙ୍ଗସାବରଣ୍ୟ ‘ଶ୍ରୀଧାମା’, ‘ଯୋଗେଶ୍ୱର’ ଦେବସାବରଣ୍ୟ ॥୩୨୭॥

*brahma-sāvarṇye ‘viṣvaksenā’, ‘dharmasetu’ dharma-sāvarṇye
rudra-sāvarṇye ‘sudhāmā’, ‘yogeśvara’ deva-sāvarṇye*

SYNONYMS

brahma-sāvarṇye—in the Brahma-sāvarṇya-manvantara; viṣvaksena—the avatāra named Viṣvaksena; dharmasetu—the avatāra named Dharmasetu; dharma-sāvarṇye—in the Dharma-sāvarṇya-manvantara; rudra-sāvarṇye—in the Rudra-sāvarṇya-manvantara; sudhāmā—the avatāra named Sudhāmā; yogeśvara—the avatāra named Yogeśvara; deva-sāvarṇye—in the Deva-sāvarṇya-manvantara.

TRANSLATION

“In the Brahma-sāvarṇya-manvantara, the avatāra was named Viṣvaksena, and in the Dharma-sāvarṇya, he was named Dharmasetu. In the Rudra-sāvarṇya he was named Sudhāmā, and in the Deva-sāvarṇya, he was named Yogeśvara.

TEXT 328

**ଇନ୍ଦ୍ରମାବର୍ଣ୍ଣ ବ୍ରହ୍ମଭାନୁ ଅଭିଧାନ ।
ଏହି ଚୌଦ୍ଦ ମନ୍ତ୍ରରେ ଚୌଦ୍ଦ ‘ଆବତାର’ ନାମ ॥ ୩୨୮ ॥**

*indra-sāvarṇye ‘bṛhadbhānu’ abhidhāna
ei caudda manvantare caudda ‘avatāra’ nāma*

SYNONYMS

indra-sāvarṇye—in the Indra-sāvarṇya-manvantara; bṛhadbhānu—the avatāra named Bṛhadbhānu; abhidhāna—named; ei caudda manvantare—in the fourteen manvantaras; caudda—fourteen; avatāra—of the incarnations; nāma—different names.

TRANSLATION

“In the Indra-sāvarṇya-manvantara, the avatāra was named Bṛhadbhānu. These are the names of the fourteen avatāras in the fourteen manvantaras.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya*, gives a list of Manus and their fathers' names: (1) Svāyambhuva Manu, the son of Lord Brahmā; (2) Svārociṣa, the son of Svarociṣi, or Agni, the predominating deity of fire; (3) Uttama, the son of King Priyavrata; (4) Tāmasa, the brother of Uttama;

(5) Raivata, the twin brother of Tāmasa; (6) Cākṣuṣa, the son of the demigod Cakṣu; (7) Vaivasvata, the son of Vivasvān, the sun-god (whose name is also mentioned in *Bhagavad-gītā*, (4.1); (8) Sāvarṇi, a son born to the sun-god and wife named Chāyā; (9) Dakṣa-sāvarṇi, the son of the demigod Varuṇa; (10) Brahma-sāvarṇi, the son of Upaśloka; (11-14) Rudra-sāvarṇi, Dharma-sāvarṇi, Deva-sāvarṇi and Indra-sāvarṇi, the sons of Rudra, Ruci, Satyasahā and Bhūti respectively.

TEXT 329

যুগাবতার এবে শুন, সনাতন ।
সত্য-ত্রেতা-দ্বাপর-কলি-যুগের গণন ॥ ৩২৯ ॥

*yugāvatāra ebe śuna, sanātana
satya-tretā-dvāpara-kali-yugera gaṇana*

SYNONYMS

yuga-avatāra—incarnation of millenniums; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana Gosvāmī; *satya-tretā-dvāparā-kali-yugera*—of the Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga; *gaṇana*—the chronological order.

TRANSLATION

“O Sanātana, now hear from Me about the *yuga-avatāras*, the incarnations for the millenniums. First of all, there are four *yugas*—Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga.

TEXT 330

শুক্ল-রক্ত-ক্রষ্ণ-গীত – ক্রমে চারি বর্ণ ।
চারি বর্ণ ধরি' ক্রষ্ণ করেন যুগধর্ম ॥ ৩৩০ ॥

śukla-rakta-kṛṣṇa-pīta—*krame cāri varṇa cāri varṇa dhari'* *kṛṣṇa karena yuga-dharma*

SYNONYMS

śukla—white; *rakta*—red; *kṛṣṇa*—black; *pīta*—yellow; *krame*—one after another; *cāri varṇa*—four colors; *cāri varṇa dhari'*—accepting these four colors; *kṛṣṇa*—Lord Kṛṣṇa; *karena yuga-dharma*—manifests His pastimes in different millenniums.

TRANSLATION

“In the four yugas—Satya, Tretā, Dvāpara and Kali—the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

TEXT 331

ଆସନ୍ ବର୍ଣ୍ଣଯୋ ହଶ୍ଚ ଗୃହତୋଽହୁୟୁଗଂ ତନୁଃ ।
ଶୁଦ୍ଧୋ ରକ୍ତସ୍ଥୀ ପୀତ ଇନ୍ଦାନୀଂ କୃଷ୍ଣତାଂ ଗତଃ ॥ ୩୧ ॥

āsan varṇāḥ trayo hy asya
gṛhṇato 'nuyugam tanūḥ
śuklo raktas tathā pīta
idāniṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan—there were; varṇāḥ—colors; trayah—three; hi—certainly; asya—of your son; gṛhṇataḥ—accepting; anuyugam—according to the millennium; tanūḥ—body; śuklaḥ—white; raktah—red; tathā—as well as; pītah—yellow; idāniṁ—just now; kṛṣṇatām gataḥ—He has assumed a blackish hue.

TRANSLATION

“This child formerly had three colors according to the prescribed color for different millenniums. Formerly He was white, red and yellow, and now He has assumed a blackish color.”

PURPORT

This verse from Śrīmad-Bhāgavatam (10.8.13) was spoken by Gargamuni when performing the name-giving ceremony for Kṛṣṇa at the house of Nanda Mahārāja. The following two verses are also from Śrīmad-Bhāgavatam (11.5.21,24).

TEXT 332

କୃତେ ଶୁଦ୍ଧତୁର୍ବାହ୍ଜଟିଲେ । ବର୍କଳାସରଃ ।
କୃଷ୍ଣାଜିନୋପବୀତାକ୍ଷାନ୍ ବିଭ୍ରଦ୍ଵୁକମଣ୍ଡଳୁ ॥ ୩୨ ॥

kṛte śuklaś catur-bāhur
jaṭilo valkalāmbaraḥ
kṛṣṇājinopavītākṣān
bibhrad daṇḍa-kamanḍalū

SYNONYMS

kṛte—in the Satya-yuga; śuklaḥ—having a white color and bearing the name Śukla; catuḥ-bāhuḥ—having four arms; jaṭilāḥ—with a bunch of hair; valkala-ambaraḥ—wearing a garment made of tree bark; kṛṣṇa-ajina—black-colored antelope skin; upavita—sacred thread; akṣān—a garland of beads for chanting; bibhrat—carried; dāṇḍa-kamandalū—a rod and waterpot.

TRANSLATION

“In the Satya-yuga, the Lord appeared in a body colored white with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrākṣa beads. He carried a rod and a waterpot, and He was a brahmacārī.”

TEXT 333

ত্রেতায়াং-রক্তবর্ণোহসৈ চতুর্বাহস্ত্রিমেখলঃ ।
হিরণ্যকেশস্ত্রযাত্মা শ্রুক্ষৰবাচুপলক্ষণঃ ॥ ৩৩ ॥

*tretāyāṁ rakta-varṇo 'sau
catur-bāhus trimekhalaḥ
hiranya-keśas trayi-ātmā
sruk-sruv-ādy-upalakṣaṇah*

SYNONYMS

tretāyām—in the Tretā-yuga; rakta-varṇaḥ—of a reddish color; asau—He; catuḥ-bāhuḥ—with four arms; tri-mekhalaḥ—having three circles on the abdomen; hiranya-keśaḥ—hair colored like gold; trayi-ātmā—whose form manifests the Vedas; sruk-sruv-ādi-upalakṣaṇaḥ—decorated with the sacrificial spoon, ladle and so on.

TRANSLATION

“In the Tretā-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.”

TEXT 334

সত্যযুগে ধৰ্ম-ধ্যান করাস্থ ‘শুল্ক’-গৃতি ধরি’ ।
কদম্বকে বর দিলা যেঁহো কৃপা করি’ ॥ ৩৪ ॥

*satya-yuge dharma-dhyāna karāya ‘śukla’-mūrti dhari'
kardamake vara dilā yeñho kṛpā kari'*

SYNOMYS

satya-yuge—in the millennium of Satya-yuga; *dharma-dhyāna*—religious principles and meditation; *karāya*—induces; *śukla*—whitish; *mūrti*—form; *dhari'*—accepting; *kardamake*—to Kardama Muni; *vara dilā*—gave benedictions; *yeñho*—who; *kṛpā kari'*—out of causeless mercy.

TRANSLATION

"As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

PURPORT

Kardama Muni was one of the *prajāpatis*. He married Devahūti, the daughter of Manu, and their son was Kapiladeva. The Supreme Lord was very pleased with Kardama Muni's austerities, and He appeared before Kardama Muni in a whitish body. This happened in the Satya-yuga millennium, when people were accustomed to practicing meditation.

TEXT 335

**কৃষ্ণ-‘ধ্যান’ করে লোক জ্ঞান-অধিকারী ।
ত্রেতার ধর্ম ‘যজ্ঞ’ করাম্ব ‘রক্ত’-বর্ণ ধরি’ ॥ ৩৩৫ ॥**

*kṛṣṇa-‘dhyāna’ kare loka jñāna-adhikārī
tretāra dharma ‘yajña’ karāya ‘rakta’-varṇa dhari’*

SYNOMYS

kṛṣṇa-dhyāna—meditation upon Kṛṣṇa; *kare*—perform; *loka*—the people; *jñāna-adhikārī*—who are advanced in spiritual knowledge; *tretāra*—of the Tretā-yuga; *dharma*—the occupational duty; *yajña*—performance of sacrifices; *karāya*—induces; *rakta-varṇa dhari'*—assuming a reddish color.

TRANSLATION

"In the Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Kṛṣṇa very easily. The people's occupational duty in Tretā-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.

TEXT 336

‘କୁଷପଦାଚନ’ ହ୍ୟ ଦ୍ୱାପରେ ଧର୍ମ ।
 ‘କୁଷ’-ବର୍ଣେ କରାଯା ଲୋକେ କୁଷାଚନ-କର୍ମ ॥ ୩୩୬ ॥

'krṣṇa-padārcana' haya dvāparera dharma
 'kṛṣṇa'-varne karāya loke kṛṣṇārcana-karma

SYNONYMS

kṛṣṇa-pada-arcana—worshiping the lotus feet of Kṛṣṇa; *haya*—is; *dvāparera*—of the Dvāpara millennium; *dharma*—the occupational duty; *kṛṣṇa-varṇe*—in a blackish color; *karāya*—induces; *loke*—to the people; *kṛṣṇa-arcana-karma*—the activities of worshiping Lord Kṛṣṇa.

TRANSLATION

"In Dvāpara-yuga the people's occupational duty was to worship the lotus feet of Kṛṣṇa. Therefore Lord Kṛṣṇa, appearing in a blackish body, personally induced people to worship Him.

TEXT 337

ଦ୍ୱାପରେ ଭଗବାନ୍ ଶ୍ରୀମଃ ପିତବାସା ନିଜାୟୁଧଃ ।
ଶ୍ରୀବେଂସାଦିଭିରକୈଶ୍ଚ ଲକ୍ଷ୍ମୀଗରୁଙ୍କପଲକ୍ଷିତ: ॥ ୩୭ ॥

*dvāpare bhagavān śyāmaḥ
piṭa-vāsā nijāyudhaḥ
śrī-vatsādibhir ankaiś ca
lakṣanair upalaksitah*

SYNONYMS

dvāpare—in the Dvāpara-yuga; *bhagavān*—the Supreme Personality of Godhead; *śyāmaḥ*—blackish; *pīta-vāsāḥ*—having yellow clothes; *nija*—own; *āyudhaḥ*—having weapons; *śrī-vatsa-ādibhiḥ*—such as Śrīvatsa; *aṅkaiḥ*—by bodily markings; *ca*—and; *lakṣanaiḥ*—by external characteristics such as the Kaustubha jewel; *upalaksitah*—characterized.

TRANSLATION

“‘In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrivatsa. That is how His symptoms are described.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.5.27). The śyāma color is not exactly blackish. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura compares it to the color of the *atasī* flower. It is not that Lord Kṛṣṇa Himself appears in a blackish color in all the Dvāpara-yugas. In other Dvāpara-yugas, previous to Lord Kṛṣṇa's appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the *Viṣṇu Purāṇa*, *Hari-varṇī* and *Mahābhārata*.

TEXT 338

নমস্তে বাসুদেবায় নমঃ সহর্ষণায় চ ।
প্রদ্যুম্নায়ানিরুদ্ধায় তুভ্যং ভগবতে নমঃ ॥ ৩৩৮ ।

*namas te vāsudevāya
namah saṅkarṣaṇāya ca
pradyumnaṁyāniruddhāya
tubhyam bhagavate namah*

SYNOMYS

namah—let me offer my respectful obeisances; *te*—unto You; *vāsudevāya*—Lord Vāsudeva; *namah*—respectful obeisances; *saṅkarṣaṇāya ca*—also to Lord Saṅkarṣaṇa; *pradyumna*—to Lord Pradyumna; *aniruddhāya*—unto Aniruddha; *tubhyam*—unto You; *bhagavate*—unto the Supreme Personality of Godhead; *namah*—my respectful obeisances.

TRANSLATION

“I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.”

PURPORT

This is a prayer from Śrimad-Bhāgavatam (11.5.29) spoken by Karabhājana Muni when he was questioned by Mahārāja Nimi, the King of Videha, about the incarnations in specific *yugas* and their method of worship. Karabhājana Muni was one of the nine Yogendras, and he met the King to inform him about future incarnations.

TEXT 339

এই মন্ত্রে দ্বাপরে করে কৃষ্ণচর্ণ ।
‘কৃষ্ণনাম-সংকীর্তন’—কলিযুগের ধর্ম ॥ ৩৩৯ ॥

*ei mantre dvāpare kare kṛṣṇārcana
'kṛṣṇa-nāma-saṅkīrtana'—kali-yugera dharma*

SYNONYMS

ei mantre—by this *mantra*; *dvāpare*—in the age of Dvāpara; *kare*—perform; *kṛṣṇa-arcana*—the worship of Lord Kṛṣṇa; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Lord Kṛṣṇa; *kali-yugera dharma*—the occupational duty in the age of Kali.

TRANSLATION

"By this mantra, the people worship Lord Kṛṣṇa in the Dvāpara-yuga. In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Kṛṣṇa.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇah
kīrtanād eva kṛṣṇasya
mukta-bandhah param vrajet*

In Kali-yuga one worships Lord Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate this movement, Lord Kṛṣṇa personally appeared as Lord Caitanya Mahāprabhu. That is described in the following verse.

TEXT 340

**‘পীত’-বর্ণ ধরি’ তবে কৈলা প্রবর্তন।
প্ৰেমভক্তি দিলা লোকে লঞ্চ ভক্তগণ ॥ ৩৪০ ॥**

*'pīta'-varṇa dhari' tabe kailā pravartana
prema-bhakti dilā loke lañā bhakta-gaṇa*

SYNONYMS

pīta-varṇa dhari'—assuming the color yellow; *tabe*—thereafter; *kailā pravartana*—introduced the *saṅkīrtana* movement; *prema-bhakti dilā*—He distributed love of Kṛṣṇa; *loke*—to the people in general; *lañā bhakta-gaṇa*—accompanied by His devotees.

TRANSLATION

“Accompanied by His personal devotees, Lord Kṛṣṇa, assuming a golden color, introduces the hari-nāma-saṅkirtana, the chanting of the Hare Kṛṣṇa mantra, in the age of Kali. By this process, He delivers love for Kṛṣṇa to the general populace.

TEXT 341

**ধর্ম প্রবর্তন করে ব্রজেন্দ্রনন্দন ।
প্রেমে গায় নাচে লোক করে সঙ্গীতন ॥ ৩৪১ ॥**

*dharma pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkirtana*

SYNOMYMS

dharma pravartana kare—introduces a particular type of religious activity; *vrajendra-nandana*—Kṛṣṇa Himself; *preme*—in love; *gāya*—chants; *nāce*—dances; *loka*—all people; *kare*—perform; *saṅkirtana*—congregational chanting.

TRANSLATION

“Lord Kṛṣṇa, the son of Nanda Mahārāja, personally introduces the occupational duty of the age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

TEXT 342

**কৃষ্ণবর্ণং ত্বিষাহকৃষং সাঙ্গোপাঙ্গাস্ত্রপার্ষদম্ ।
যজেঃ সঙ্গীতন-প্রায়ৈর্ভজন্তি হি সুমেধসঃ ॥ ৩৪২ ॥**

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkirtana-prāyair
yajanti hi sumedhasaḥ*

SYNOMYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-na*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkirtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.32). See also Ādi-lilā, Chapter Three, text 52.

TEXT 343

ଆର ତିନ୍ୟୁଗେ ଧ୍ୟାନାଦିତେ ଯେଇ ଫଳ ହୟ ।
କଲିଯୁଗେ କୃଷ୍ଣନାମେ ସେଇ ଫଳ ପାଯ ॥ ୩୪୩ ॥

*āra tina-yuge dhyānādite yei phala haya
kali-yuge kṛṣṇa-nāme sei phala pāya*

SYNONYMS

āra tina-yuge—in the three other yugas; *dhyānādite*—by processes beginning with meditation; *yei*—whatever; *phala*—result; *haya*—there is; *kali-yuge*—in this age of Kali; *kṛṣṇa-nāme*—by chanting the Hare Kṛṣṇa mahā-mantra; *sei phala pāya*—one gets the same achievement.

TRANSLATION

“In the other three yugas—Satya, Tretā and Dvāpara—people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 344

କଲେର୍ଦ୍ଦୋଷନିଧେ ରାଜସ୍ତି ହେକେ । ମହାନ୍ ଗୁଣଃ ।
କୀର୍ତ୍ତନାଦେବ କୃଷ୍ଣଶ୍ଚ ମୁକ୍ତବନ୍ଧଃ ପରଂ ବ୍ରଜେ ॥ ୩୪୪ ॥

*kaler doṣa-nidhe rājan
asti hi eko mahān guṇah
kīrtanād eva kṛṣṇasya
mukta-bandhah pararūp vrajet*

SYNONYMS

kaleḥ—of the age of Kali; *doṣa-nidhe*—in the ocean of faults; *rājan*—O King; *asti*—there is; *hi*—certainly; *eko*—one; *mahān*—very great; *guṇah*—good

quality; *kīrtanāt*—by chanting; *eva*—certainly; *kṛṣṇasya*—of the holy name of Kṛṣṇa; *mukta-bandhaḥ*—liberated from material bondage; *param*—to the transcendental spiritual kingdom; *vrajet*—one can go.

TRANSLATION

“My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

PURPORT

This is a verse from *Śrimad-Bhāgavatam* (12.3.51).

TEXT 345

কৃতে যদ্ব্যায়তো বিষ্ণুং ত্রেতায়াং যজতো মৈথঃ ।
দ্বাপরে পরিচর্যায়াং কলো তন্ত্রবিকীর্তনাং ॥ ৩৪৫ ॥

kṛte yad dhyāyato viṣṇum
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

SYNONYMS

kṛte—in the Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyāṁ*—in the Tretā-yuga; *yajataḥ*—from worshiping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryāyāṁ*—by worshiping the lotus feet of Kṛṣṇa; *kalau*—in the age of Kali; *tat*—that same result (can be achieved); *hari-kīrtanāt*—simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord’s lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.’

PURPORT

This verse is quoted from *Śrimad-Bhāgavatam* (12.3.52). At the present moment in Kali-yuga there are many false meditators who concoct some imaginary form

and try to meditate upon it. It has become fashionable to meditate, but people know nothing about the object of meditation. That is explained here. *Yad dhyāyato viṣṇum*. One has to meditate upon Lord Viṣṇu or Lord Kṛṣṇa. Without referring to the śāstras, so-called meditators aim at impersonal objects. Lord Kṛṣṇa has condemned them in *Bhagavad-gītā* (12.5):

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkharin
dehavadbhīr avāpyate

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."

Not knowing how to meditate, foolish people simply suffer, and there is no benefit derived from their spiritual activities. The same reference can be found in the following verse from the *Viṣṇu Purāṇa* (6.2.17), *Padma Purāṇa* (*Uttarakhaṇḍa* 72.25) and *Bṛhan-nāradīya Purāṇa* (38.97).

TEXT 346

ধ্যাযন্তে যজন্ত যজ্ঞেন্দ্রিয়াং দ্বাপরেইর্তযন্ত
যদাপোতি তদাপোতি কলো সঙ্কীর্ত্য কেশবম् ॥ ৩৪৬ ॥

dhyāyan kṛte yajan yajñais
tretāyāṁ dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkirtya keśavam

SYNOMYMS

dhyāyan—meditating; *kṛte*—in the Satya-yuga; *yajan*—worshiping; *yajñaiḥ*—by the performance of great sacrifices; *tretāyāṁ*—in the Tretā-yuga; *dvāpare*—in the Dvāpara-yuga; *arcayan*—worshiping the lotus feet; *yat*—whatever; *āpnoti*—is achieved; *tat*—that; *āpnoti*—is obtained; *kalau*—in the age of Kali; *saṅkirtya*—simply by chanting; *keśavam*—the pastimes and qualities of Lord Keśava.

TRANSLATION

“Whatever is achieved by meditation in Satya-yuga, by the performance of *yajña* in Tretā-yuga or by the worship of Kṛṣṇa’s lotus feet in Dvāpara-yuga is also obtained in the age of Kali simply by chanting and glorifying Lord Keśava.”

TEXT 347

কলিং সভাজয়ন্ত্যার্থা গুণজ্ঞাঃ সারভাগিনঃ ।
যত্র সঙ্কীর্তনেনৈব সর্বস্বার্থেইভিলভ্যতে ॥ ৩৪৭ ॥

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

SYNONYMS

kalim—the Kali-yuga; *sabhājayanti*—worship; *āryāḥ*—advanced people; *guṇa-jñāḥ*—appreciating this good quality of Kali-yuga; *sāra-bhāginah*—persons who accept the essence of life; *yatra*—in which age; *saṅkīrtanena*—simply by performing *saṅkīrtana-yajña*, the chanting of the Hare Kṛṣṇa mantra; *eva*—certainly; *sarva-svārthaḥ*—all interests of life; *abhilabhyate*—are achieved.

TRANSLATION

“Those who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahā-mantra, one can advance in spiritual knowledge and attain life’s goal.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (11.5.36) spoken by the great sage Karabhājana Ṛṣi, one of the nine Yogendras. The sage was informing Mahārāja Nimi about the people’s duty to worship the Supreme Personality of Godhead according to different processes in different yugas.

TEXT 348

পূর্ববৎ লিখি যবে গুণাবতারগণ ।
অসংখ্য সংখ্যা তাঁর, না হয় গণন ॥ ৩৪৮ ॥

*pūrvavat likhi yabe guṇāvatāra-gaṇa
asaṅkhyā saṅkhyā tānra, nā haya gaṇana*

SYNONYMS

pūrvava-t—as previously; *likhi*—I write; *yabe*—when; *guṇa-avatāra-gaṇa*—incarnations of the material modes of nature; *asaṅkhyā*—innumerable; *saṅkhyā*—counting; *tānra*—of them; *nā haya gaṇana*—not actually countable.

TRANSLATION

“As stated before when I described the incarnations of the material modes [guṇa-avatāras], one should consider that these incarnations also are unlimited and that no one can count them.

TEXT 349

চারিযুগাবতারে এই ত' গণন ।
শুনি' ভঙ্গি করি' তাঁরে পুছে সনাতন ॥ ৩৪৯ ॥

cāri-yugāvatāre ei ta' gaṇana
śuni' bhaṅgi kari' tānre puche sanātana

SYNOMYS

cāri-yuga-avatāre—of the incarnations in the four different yugas; ei ta' gaṇana—such enumeration; śuni'—hearing; bhaṅgi kari'—giving a hint; tānre—unto Lord Śrī Caitanya Mahāprabhu; puche—enquired; sanātana—Sanātana Gosvāmī.

TRANSLATION

“Thus I have given a description of the incarnations of the four different yugas.” After hearing all this, Sanātana Gosvāmī gave an indirect hint to the Lord.

TEXT 350

রাজমন্ত্রী সনাতন—বুদ্ধে ব্ৰহ্মপতি ।
অভূত কৃপাতে পুছে অসংকোচ-মতি ॥ ৩৫০ ॥

rāja-mantri sanātana—buddhye bṛhaspati
prabhura kṛpāte puche asaṅkoca-mati

SYNOMYS

rāja-mantri sanātana—Sanātana Gosvāmī was formerly an intelligent minister for Nawab Hussain Shah; buddhye—in intelligence; bṛhaspati—exactly like Bṛhaspati, the priest in the heavenly kingdom; prabhura kṛpāte—because of the unlimited mercy of the Lord; puche—enquires; asaṅkoca-mati—without hesitation.

TRANSLATION

Sanātana Gosvāmī had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Bṛhaspati, the chief priest of the heavenly

kingdom. Due to the Lord's unlimited mercy, Sanātana Gosvāmī questioned Him without hesitation.

TEXT 351

**‘অতি ক্ষুজ জীব মুণ্ডি নীচ, নীচাচার ।
কেমনে জানিব কলিতে কোনু অবতার ?’ ৩৫১ ॥**

‘*ati kṣudra jīva muñi nīca, nīcācāra
kemane jāniba kalite kon avatāra?*’

SYNONYMS

ati—very; *kṣudra*—unimportant, insignificant; *jīva*—living entity; *muñi*—I; *nīca*—low; *nīcācāra*—having very abominable behavior; *kemane*—how; *jāniba*—shall I know; *kalite*—in this age; *kon avatāra*—who is the incarnation.

TRANSLATION

Sanātana Gosvāmī said, “I am a very insignificant living entity. I am low and poorly behaved. How can I understand who is the incarnation for this age of Kali?”

PURPORT

This verse is very important in reference to the incarnations of God. At present there are especially many rascals prevalent in India who proclaim themselves incarnations of God or goddesses. Thus they are fooling and bluffing foolish people. On behalf of the general populace, Sanātana Gosvāmī presented himself as a foolish, lowborn, poorly behaved person, although he was a most exalted personality. Inferior people cannot accept the real God, yet they are very eager to accept an imitation God who can simply bluff foolish people. All this is going on in this age of Kali. To guide these foolish people, Śrī Caitanya Mahāprabhu answers the question as follows.

TEXT 352

**প্রভু কহে,—“অন্যাবতার শাস্ত্র-দ্বারে জানি ।
কলিতে অবতার তৈছে শাস্ত্রবাকে মানি ॥ ৩৫২ ॥**

*prabhu kahe, —“anyāvatāra śāstra-dvāre jāni
kalite avatāra taiche śāstra-vākye māni*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *anya-avatāra*—the incarnations in other yugas; *śāstra-dvāre jāni*—one has to accept by reference to the śāstras; *kalite*—in this age of Kali; *avatāra*—incarnation; *taiche*—similarly; *śāstra-vākye māni*—one has to accept according to the description of revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “As in other ages an incarnation is accepted according to the directions of the śāstras, in this age of Kali an incarnation of God should be accepted in that way.”

PURPORT

According to Śrī Caitanya Mahāprabhu, this is the way an incarnation should be accepted. Śrīla Narottama dāsa Ṭhākura says, *sādhu-śāstra-guru-vākyā, cittete kariyā aikya*. One should accept a thing as genuine by studying the words of saintly people, the spiritual master and śāstra. The actual center is śāstra, the revealed scripture. If a spiritual master does not speak according to revealed scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the śāstra, he is not a saintly person. Śāstra is the center for all. Unfortunately, at the present moment, people do not refer to the śāstras; therefore they accept rascals as incarnations, and consequently they have made incarnations into a very cheap thing. Intelligent people who follow Śrī Caitanya Mahāprabhu’s instructions and the instructions of the ācārya, the bona fide spiritual master, will not accept a pretender as an incarnation of God. In Kali-yuga, the only incarnation is Śrī Caitanya Mahāprabhu. Imitation incarnations take advantage of Śrī Caitanya Mahāprabhu. The Lord appeared within the past five hundred years, played as the son of a *brāhmaṇa* from Nadia and introduced the *saṅkirtana* movement. Imitating Śrī Caitanya Mahāprabhu and ignoring the śāstra, rascals present themselves as incarnations and introduce their rascaldom as a religious process. As we have repeatedly said, religion can be given only by the Supreme Personality of Godhead. From the discussions in *Caitanya-caritāmṛta*, we can understand that in different ages the Supreme Lord introduces different systems and different religious duties. In this age of Kali, the only incarnation of Kṛṣṇa is Śrī Caitanya Mahāprabhu, and He introduced the religious duty of Kali-yuga, the chanting of the Hare Kṛṣṇa *māhā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 353

**সর্বজ্ঞ শুনির বাক্য—শাস্ত্র-‘পরমাণ’।
আমা-সবা জীবের হয় শাস্ত্রদ্বারা ‘জ্ঞান’॥ ৩৫৩ ॥**

*sarvajña munira vākyā—śāstra-‘paramāṇa’
āmā-sabā jīvera haya śāstra-dvārā ‘jñāna’*

SYNONYMS

sarva-jña munira vākyā—the words of the omniscient *muni* (*Vyāsadeva*); *śāstra-paramāṇa*—evidence of revealed scriptures; *āmā-sabā*—all of us; *jīvera*—of the conditioned souls; *haya*—there is; *śāstra-dvārā*—through the medium of revealed scriptures; *jñāna*—knowledge.

TRANSLATION

“The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

PURPORT

Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is *śabda-pramāṇa*, evidence from Vedic literature. Śrīla Vyāsadeva is called Mahāmuni. He is also known as *Vedavyāsa* because he has compiled so many *śāstras*. He has divided the *Vedas* into four divisions—*Sāma*, *Rg*, *Yajur* and *Atharva*. He has expanded the *Vedas* into eighteen *Purāṇas* and has summarized Vedic knowledge in the *Vedānta-sūtra*. He also compiled the *Mahābhārata*, which is accepted as the fifth *Veda*. *Bhagavad-gītā* is contained within the *Mahābhārata*. Therefore *Bhagavad-gītā* is also Vedic literature (*smṛti*). Some of the Vedic literatures are called *śrutis*, and some are called *smṛtis*. Śrīla Rūpa Gosvāmī recommends in *Bhakti-rasāmṛta-sindhu* (1.2.101):

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntiki harer bhaktir
utpātāyaiva kalpate*

Unless one refers to *śāstra* (*śruti*, *smṛti* and *purāṇādi*), one's spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many incarnations of God are emerging. This is a very regrettable situation, especially in India.

TEXT 354

অবতার নাহি কহে—‘আমি অবতার’।
মুনি সব জানি’ করে লক্ষণ-বিচার ॥ ৩৫৪ ॥

avatāra nāhi kahe—‘āmi avatāra’
muni saba jāni’ kare lakṣaṇa-vicāra

SYNONYMS

avatāra—the actual incarnation of Godhead; *nāhi*—never; *kahe*—says; *āmi avatāra*—I am an incarnation; *muni*—the great sage Mahāmuni Vyāsadeva; *saba jāni’*—knowing all (past, present and future); *kare lakṣaṇa-vicāra*—describes the symptoms of the *avatāras*.

TRANSLATION

“An actual incarnation of God never says, ‘I am God,’ or ‘I am an incarnation of God.’ The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the *avatāras* in the *śāstras*.

PURPORT

In this verse it is clearly stated that a real incarnation of God never claims to be a real incarnation. According to the symptoms described in the *śāstra*, one can understand who is an *avatāra* and who is not.

TEXT 355

যশ্চাবতারা জ্ঞায়ত্বে শরীরিষশরীরিণঃ ।
তৈর্তন্ত্রে তুল্যাতি শয়ৈবৈত্যদেহসমক্ষেতঃ ॥ ৩৫৫ ॥

yasyāvatārā jñāyante
śarīriṣ asārīriṇah
tair tair atulyātiśayair
viryair dehiṣ asaṅgataih

SYNONYMS

yasya—whose; *avatārāḥ*—incarnations; *jñāyante*—can be known; *śarīriṣu*—among the living entities; *asārīriṇah*—of the Lord, who has no material body; *taiḥ taiḥ*—all those; *atulya*—incomparable; *atiśayaīḥ*—extraordinary; *viryaiḥ*—by prowess; *dehiṣu*—among the living entities; *asaṅgataih*—impossible.

TRANSLATION

“‘The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.10.34).

TEXT 356

‘स्वरूप’-लक्षण, आर ‘तटह-लक्षण’ ।
ऐ द्वृहि लक्षणे ‘वस्तु’ जाने मुनिगण ॥ ३५६ ॥

*'svarūpa'-lakṣaṇa, āra 'taṭastha-lakṣaṇa'
ei dui lakṣaṇe 'vastu' jāne muni-gaṇa*

SYNONYMS

svarūpa-lakṣaṇa—the personal characteristics; *āra*—and; *taṭastha-lakṣaṇa*—the marginal characteristics; *ei dui lakṣaṇe*—by these two symptoms; *vastu*—an object; *jāne*—know; *muni-gaṇa*—the great sages.

TRANSLATION

“By two symptoms—personal characteristics and marginal characteristics—the great sages can understand an object.

TEXT 357

आकृति, प्रकृति, स्वरूप,—स्वरूप-लक्षण ।
कार्यद्वारा ज्ञान,—ऐ श्वेतह-लक्षण ॥ ३५७ ॥

*ākṛti, prakṛti, svarūpa,—svarūpa-lakṣaṇa
kārya-dvārā jñāna,—ei taṭastha-lakṣaṇa*

SYNONYMS

ākṛti—bodily features; *prakṛti*—nature; *svarūpa*—form; *svarūpa-lakṣaṇa*—personal symptoms; *kārya-dvārā*—by activities; *jñāna*—knowledge; *ei*—this; *taṭastha-lakṣaṇa*—the marginal symptom.

TRANSLATION

“Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristic.

TEXT 358

ভাগবতারম্ভে ব্যাস মঙ্গলাচরণে ।
‘পরমেশ্বর’ নিরূপিল এই দুই লক্ষণে ॥ ৩৫৮ ॥

*bhāgavatārambhe vyāsa marīgalācarane
‘parameśvara’ nirūpila ei dui lakṣane*

SYNOMYMS

bhāgavata-ārambhe—in the beginning of the Śrimad-Bhāgavatam; *vyāsa*—the great author Vyāsadeva; *marīgalācarane*—in the auspicious invocation; *parama-iśvara*—the Supreme Personality of Godhead; *nirūpila*—has described; *ei dui lakṣane*—by these two characteristics, namely *svarūpa* (personal) and *taṭastha* (marginal) symptoms.

TRANSLATION

“In the auspicious invocation in the beginning of Śrimad-Bhāgavatam, Śrila Vyāsadeva has described the Supreme Personality of Godhead by these symptoms.

TEXT 359

জন্মাত্মক যতোহস্যাদিতরত্চার্থেভিজ্ঞঃ স্বরাট
তেনে ব্রহ্ম হৃদা য আদিকবয়ে মুহুষ্টি যৎ স্মরয়ঃ ।
তেজোবাণিরম্ভনাং যথা বিনিময়ো যত্র ত্রিসর্গোহমৃষা
ধোঁয়া স্বেন সদা নিরস্তুহকং সত্যং পরং ধীমহি ॥ ৩৫৯ ॥

*janmādy asya yato ‘nvayād itarataś cārtheś abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛḍāṁ yathā vinimayo yatra tri-sargo ‘mṛṣā
dhāmnā svena sadā nirasta-kuhakarṇ satyāṁ parāṁ dhimahi*

SYNOMYMS

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; *abhijnāḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hrdā*—through the heart; *yah*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayah*—great personalities like Lord Brahmā and other demigods or great *brāhmaṇas*; *tejah-vāri-mṛdāṁ*—of fire, water and earth; *yathā*—as; *vinimayah*—the exchange; *yatra*—in whom; *tri-sargah*—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; *dhimahi*—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 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 verse, quoted from *Śrimad-Bhāgavatam* (1.1.1), links the *Śrimad-Bhāgavatam* with the *Vedānta-sūtra* with the words *janmādy asya yataḥ*. It is stated that the Supreme Personality of Godhead, Vāsudeva, is the Absolute Truth beyond the material creation. This has been accepted by all ācāryas. Even Śāṅkarācārya, the most elevated impersonalist, says in the beginning of his commentary on *Bhagavad-gītā*: *nārāyaṇaḥ paro 'vyaktat*. When this material creation is not yet manifested from the *mahat-tattva*, it is called *avyakta*, and when it is demonstrated from that total energy, it is called *vyakta*. Nārāyaṇa, the Supreme Personality of Godhead, is beyond this *vyakta-avyakta*, manifested and unmanifested material nature. This is the chief qualification of the Supreme Personality of Godhead when He assumes a particular incarnation. Kṛṣṇa tells Arjuna that they both took birth many, many times before. Kṛṣṇa remembers everything about His previous appearances, but Arjuna does not remember. Since Kṛṣṇa is beyond the cosmic creation, He is in the exalted position of being able to remember everything in the past. Everything within the cosmic creation has a material body, but Kṛṣṇa, being beyond the material cosmic creation, always has a spiritual body. He im-

parted Vedic knowledge into the heart of Brahmā. Although Brahmā is the most important and exalted personality within this universe, he could not remember what he did in his past life. Kṛṣṇa has to remind him through the heart. When Lord Brahmā was thus inspired, he was able to create the entire universe. Remembering everything about the past and inspiring Lord Brahmā to create are vivid examples of the characteristics called *svarūpa-lakṣaṇa* and *taṭastha-lakṣaṇa*.

TEXT 360

এই শ্লোকে ‘পরং’-শব্দে ‘কৃষ্ণ’-নিরূপণ ।
‘সত্যং’ শব্দে কহে তাঁর স্বরূপ-লক্ষণ ॥ ৩৬০ ॥

*ei śloke ‘parar̥n’-śabde ‘kr̥ṣṇa’-nirūpana
‘satyam’ śabde kahe tāñra svarūpa-lakṣaṇa*

SYNONYMS

ei śloke—in this verse; *param-śabde*—by the word *param*, or supreme; *kr̥ṣṇa*—of Lord Kṛṣṇa; *nirūpana*—there is an indication; *satyam* *śabde*—by the word *satyam*, or Absolute Truth; *kahe*—indicates; *tāñra*—His; *svarūpa-lakṣaṇa*—personal characteristics.

TRANSLATION

“In this invocation from Śrīmad-Bhāgavatam, the word *param* indicates Lord Kṛṣṇa, the Supreme Personality of Godhead, and the word *satyam* indicates His personal characteristics.

TEXT 361

বিশ্঵সৃষ্ট্যাদি কৈল, বেদ ব্রজাকে পড়াইল ।
অর্থাভিজ্ঞতা, স্বরূপশক্ত্য মায়া দূর কৈল ॥ ৩৬১ ॥

*viśva-sṛṣṭi-ādi kaila, veda brahmāke paḍāila
arthābhijñatā, svarūpa-śakte māyā dūra kaila*

SYNONYMS

viśva-sṛṣṭi-ādi—creation, maintenance and dissolution of the cosmic manifestation; *kaila*—performed; *veda*—the Vedic knowledge; *brahmāke*—unto Lord Brahmā; *paḍāila*—instructed; *arthā-abhijñatā*—having full knowledge of past, present and future; *svarūpa-śakte*—by His personal energy; *māyā*—the illusory energy; *dūra kaila*—separated.

TRANSLATION

“In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation, and that He enabled Lord Brahmā to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge directly and indirectly, that He knows past, present and future and that His personal energy is separate from māyā, the illusory energy.

TEXT 362

**ଏହି ସବ କାର୍ଯ୍ୟ—ତାଁର ତାତ୍ତ୍ଵ-ଲକ୍ଷଣ ।
ଅନ୍ୟ ଅବତାର ଏହିରେ ଜାନେ ମୁନିଗଣ ॥ ୩୬୨ ॥**

*ei saba kārya—tāñra taṭastha-lakṣaṇa
anya avatāra aiche jāne muni-gaṇa*

SYNOMYMS

ei saba kārya—all these activities; tāñra—His; taṭastha-lakṣaṇa—marginal characteristics; anya avatāra—another incarnation; aiche—in that same way; jāne—know; muni-gaṇa—the great saintly persons like Vyāsadeva.

TRANSLATION

“All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the indications of the two characteristics known as svarūpa and taṭastha. All the incarnations of Kṛṣṇa should be understood in this way.

TEXT 363

**ଅବତାର-କାଳେ ହୟ ଜଗତେ ଗୋଚର ।
ଏହି ଦୁଇ ଲକ୍ଷଣେ କେହ ଜାନୟେ ଈସ୍ଵର ॥” ୩୬୩ ॥**

*avatāra-kāle haya jagate gocara
ei dui lakṣaṇe keha jānaye iśvara”*

SYNOMYMS

avatāra-kāle—at the time of incarnation; haya—there is; jagate—in the world; gocara—information; ei dui lakṣaṇe—by these two characteristics, namely svarūpa and taṭastha; keha—some persons; jānaye—know; iśvara—the incarnation of the Supreme Lord.

TRANSLATION

“At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the sāstras to understand the incarnation’s chief characteristics, known as svarūpa and taṭastha. In this way the incarnations become known to great saintly persons.”

TEXT 364

সনাতন কহে,—“যাতে ঈশ্বর-লক্ষণ ।
পীতবর্ণ, কার্য—প্রেমদান-সঙ্কীর্তন ॥ ৩৬৪ ॥

*sanātana kahe,— “yāte iśvara-lakṣaṇa
piṭa-varṇa, kārya—prema-dāna-saṅkīrtana*

SYNOMYMS

sanātana kahe—Sanātana said; *yāte*—in whom; *iśvara-lakṣaṇa*—the characteristics of the Lord are found; *piṭa-varṇa*—yellowish color; *kārya*—activities; *prema-dāna*—distributing love of Godhead; *saṅkīrtana*—and chanting congregationally the holy name of the Lord.

TRANSLATION

Sanātana Gosvāmī, “The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord.

TEXT 365

কলিকালে সেই ‘ক্রষ্ণাবতার’ নিশ্চয় ।
সুদৃঢ় করিয়া কহ, যাউক সংশয় ॥” ৩৬৫ ॥

*kali-kāle sei ‘kr̥ṣṇāvatāra’ niścaya
su-dṛḍha kariyā kaha, yāuka saṁśaya”*

SYNOMYMS

kali-kāle—in the age of Kali; *sei*—that personality; *kr̥ṣṇa-avatāra*—the incarnation of Kṛṣṇa; *niścaya*—certainly; *su-dṛḍha* *kariyā*—firmly; *kaha*—kindly inform me; *yāuka saṁśaya*—so that all doubts may go away.

TRANSLATION

“The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away.”

PURPORT

Sanātana Gosvāmī wanted to confirm the fact that Śrī Caitanya Mahāprabhu is the incarnation of Kṛṣṇa for this age. According to śāstra, in Kali-yuga the Lord would assume a golden or yellow color and would distribute love of Kṛṣṇa and the *saṅkirtana* movement. In accordance with śāstra and saintly persons, these characteristics were vividly displayed by Śrī Caitanya Mahāprabhu, and it was therefore clear that Śrī Caitanya Mahāprabhu was an incarnation of Kṛṣṇa. He was confirmed by the śāstras, and His characteristics were accepted by saintly people. Since Śrī Caitanya Mahāprabhu could not escape Sanātana Gosvāmī's argument, He remained silent on this point and thereby indirectly accepted Sanātana's statement. By this we can clearly understand that Śrī Caitanya Mahāprabhu was the direct incarnation of Lord Kṛṣṇa.

TEXT 366

ଅଭ୍ୟ କହେ,—ଚତୁରାଳି ଛାଡ଼, ସନାତନ ।
ଶକ୍ତ୍ୟାବେଶାବତାରେର ଶୁଣ ବିଵରଣ ॥ ୩୬୬ ॥

*prabhu kahe,—caturāli chāda, sanātana
śaktiyāveśāvatārera śuna vivaraṇa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *caturāli*—very intelligent argument; *chāda*—give up; *sanātana*—O Sanātana; *śakti-āveśa-avatārera*—of the especially empowered incarnations; *śuna*—hear; *vivaraṇa*—the description.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “O Sanātana, you must give up your intelligent tricks. Just try to understand the meaning of the śaktiyāveśa-avatāra.

TEXT 367

ଶକ୍ତ୍ୟାବେଶାବତାର କୃଷ୍ଣେର ଅସଂଖ୍ୟ ଗଣନ ।
ଦିଗ୍-ଦରଶନ କରି ମୁଖ୍ୟ ମୁଖ୍ୟ ଜନ ॥ ୩୬୭ ॥

*śaktiyāveśāvatāra kṛṣṇera asaṅkhyā gaṇana
dig-daraśana kari mukhya mukhya jana*

SYNONYMS

śakti-āveśa-avatāra—incarnations especially empowered by the Lord; *kṛṣṇera*—of Lord Kṛṣṇa; *asaṅkhyā*—unlimited and innumerable; *dik-*

daraśana kari—let Me describe some of them; *mukhya mukhya jana*—who are counted as the chief.

TRANSLATION

"There are unlimited śaktiyāveśa-avatāras of Lord Kṛṣṇa. Let Me describe the chief among them.

TEXT 368

শক্ত্যাবেশ দুইরূপ—‘মুখ্য’, ‘গৌণ’ দেখি ।
সাক্ষাত্শক্ত্য ‘অবতার’, আভাসে ‘বিভূতি’ লিখি॥৩৬৮

śaktiyāveśa dui-rūpa—‘mukhya’, ‘gauṇa’ dekhi
sākṣat-śakte ‘avatāra’, ābhāse ‘vibhūti’ likhi

SYNOMYMS

śakti-āveśa—empowered incarnations; *dui-rūpa*—two categories; *mukhya*—primary; *gauṇa*—secondary; *dekhi*—I see; *sākṣat-śakte*—when there is direct power; *avatāra*—they are called incarnations; *ābhāse*—when there is indication; *vibhūti likhi*—they are called *vibhūti*, or possessing special favor.

TRANSLATION

"Empowered incarnations are of two types—primary and secondary. The primary one is directly empowered by the Supreme Personality of Godhead and is called an incarnation. The secondary one is indirectly empowered by the Supreme Personality of Godhead and is called vibhūti.

TEXT 369

‘সনকাদি’, ‘নারদ’, ‘পৃথু’, ‘পরশুরাম’ ।
জীবরূপ ‘ব্রহ্মা’ আবেশাবতার-নাম ॥ ৩৬৯ ॥

‘sanakādi’, ‘nārada’, ‘pr̥thu’, ‘paraśurāma’
jīva-rūpa ‘brahmā’ āveśāvatāra-nāma

SYNOMYMS

sanaka-ādi—the four Kumāras; *nārada*—Nārada; *pr̥thu*—Mahārāja Pṛthu; *paraśurāma*—Paraśurāma; *jīva-rūpa*—as the living entity; *brahmā*—of Lord Brahmā; *āveśa-avatāra-nāma*—all of them are called empowered incarnations.

TRANSLATION

“Some śaktiyāveśa-avatāras are the four Kumāras, Nārada, Mahārāja Pṛthu and Paraśurāma. When a living being is empowered to act as Lord Brahmā, he is also considered a śaktiyāveśa-avatāra.

TEXT 370

ବୈକୁଞ୍ଚେ ‘ଶେ’—ଧରା ଧରଯେ ‘ଅନନ୍ତ’ ।
ଏହି ମୁଖ୍ୟାବେଶାବତାର—ବିଷ୍ଟାରେ ନାହି ଅନ୍ତ ॥ ୩୭୦ ॥

vaikuṇṭhe ‘śeṣa’—dharā dharaye ‘ananta’
ei mukhyāvēśāvatāra—vistāre nāhi anta

SYNOMYMS

vaikuṇṭhe—in the spiritual world; śeṣa—Lord Śeṣa; dharā dharaye—carries innumerable planets; ananta—Ananta; ei—these; mukhyāvēśāvatāra—primary directly empowered incarnations; vistāre—in expanding them; nāhi—not; anta—limit.

TRANSLATION

“Lord Śeṣa in the spiritual world of Vaikuṇṭha and, in the material world, Lord Ananta, who carries innumerable planets on His hood, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

TEXT 371

ସନକାତ୍ମେ ‘ଜ୍ଞାନ’-ଶକ୍ତି, ନାରଦେ ଶକ୍ତି ‘ଭକ୍ତି’ ।
ବ୍ରହ୍ମାୟ ‘ସୃଷ୍ଟି’-ଶକ୍ତି, ଅନନ୍ତେ ‘ଭୂ-ଧାରଣ’-ଶକ୍ତି ॥ ୩୭୧ ॥

sanakādye ‘jñāna’-śakti, nārade śakti ‘bhakti’
brahmāya ‘sr̥ṣṭi’-śakti, anante ‘bhū-dhāraṇa’-śakti

SYNOMYMS .

sanaka-ādye—in the four Kumāras; jñāna-śakti—the power of knowledge; nārade—in Nārada Muni; śakti—the power; bhakti—of devotional service; brahmāya—in Lord Brahmā; sr̥ṣṭi-śakti—the power of creation; anante—in Lord Ananta; bhū-dhāraṇa-śakti—the power to carry the planets.

TRANSLATION

“The power of knowledge was invested in the four Kumāras, and the power of devotional service was invested in Nārada. The power of creation was in-

vested in Lord Brahmā, and the power to carry innumerable planets was invested in Lord Ananta.

TEXT 372

শেষে ‘স্ব-সেবন’-শক্তি, পৃথুতে ‘পালন’।
পরশুরামে ‘দুষ্টনাশক-বীর্যসঞ্চারণ’ ॥ ৩৭২ ॥

śeṣe ‘sva-sevana’-śakti, pṛthute ‘pālana’
paraśurāme ‘duṣṭa-nāśaka-viryā-sañcāraṇa’

SYNONYMS

śeṣe—in Lord Śeṣa; sva-sevana śakti—the power to serve the Lord personally; pṛthute—in King Pṛthu; pālana—the power to rule; paraśurāme—in Paraśurāma; duṣṭa-nāśaka-viryā—the extraordinary power to kill rogues and miscreants; sañcāraṇa—empowering.

TRANSLATION

“The Supreme Personality of Godhead invested the power of personal service to Lord Śeṣa, and He invested the power to rule the earth in King Pṛthu. Lord Paraśurāma received the power to kill rogues and miscreants.

PURPORT

Kṛṣṇa says in *Bhagavad-gītā* (Bg. 4.8): *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*. Sometimes the Lord invests His power to rule in a king like Pṛthu and enables such a king to kill rogues and miscreants. He also invests His power in incarnations like Paraśurāma.

TEXT 373

জ্ঞানশক্ত্যাদিকলয়া যত্রাবিষ্টে জনার্দনঃ ।
ত আবেশা নিগদ্যন্তে জীব। এব মহত্তমঃ ॥ ৩৭৩ ॥

jñāna-śakty-ādi-kalayā
yatrāviṣṭo janārdanah
ta āveśā nigadyante
jīvā eva mahattamāḥ

SYNONYMS

jñāna-śakti-ādi-kalayā—by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the dif-

ferent planets, and killing the rogues and miscreants; *yatra*—wherever; *āviṣṭah*—is entered; *janārdanah*—the Supreme Personality of Godhead, Viṣṇu; *te*—they; *āveśāḥ*—empowered; *nigadyante*—are called; *jivāḥ*—living entities; *eva*—although; *mahat-tamāḥ*—most exalted devotees.

TRANSLATION

“Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called śakti-āveśa-avatāra—that is, an incarnation invested with special power.”

PURPORT

This verse is found in the *Laghu-bhāgavatāmṛta* (1.18).

TEXT 374

‘বিভূতি’ কহিয়ে যৈছে গীতা-একাদশে ।
জগৎ ব্যাপিল কৃষ্ণস্ত্র্যাভাসাৰেশে ॥ ৩৭৪ ॥

‘vibhūti’ kahiye yaiche gītā-ekādaśe
jagat vyāpila kṛṣṇa-śakti-ābhāsa-āveśe

SYNOMYS

vibhūti—specific power; *kahiye*—we say; *yaiche*—just like; *gītā*—of *Bhagavad-gītā*; *ekādaśe*—in the Eleventh Chapter; *jagat*—throughout the whole universe; *vyāpila*—He expanded; *kṛṣṇa-śakti-ābhāsa-āveśe*—by the reflection of His power.

TRANSLATION

“As explained in the Eleventh Chapter of Bhagavad-gītā, Kṛṣṇa has spread Himself all over the universe in many personalities through specific powers, known as *vibhūti*.

PURPORT

The expansion of specific *māyā* powers is explained in *Śrimad-Bhāgavatam* (2.7.39).

TEXT 375

যদ্যদ্বিভূতিমঃ সত্ত্বং শ্রীমদ্বিজিতমেব বা ।
তত্ত্বেবাবগচ্ছ অং গম তেজোহংশসন্ত্বম্ ॥ ৩৭৫ ॥

yad yad vibhūtimat sattvarṁ
 śrīmad ūrjitam eva vā
 tat tad evāvagaccha tvam
 mama tejo 'ṁśa-sambhavam

SYNONYMS

yat *yat*—whatever and wherever; *vibhūtimat*—extraordinarily opulent; *sattvam*—living entity; *śrimat*—full of wealth; *ūrjitam*—full of power; *eva*—certainly; *vā*—or; *tat* *tat*—there; *eva*—certainly; *avagaccha*—should know; *tvam*—you; *mama*—of Me; *tejah*—of power; *arīśa*—of a part; *sambhavam*—exhibition.

TRANSLATION

“‘Know that all beautiful, glorious and mighty creations spring but from a spark of My splendor.

PURPORT

This is a statement made by Kṛṣṇa in *Bhagavad-gītā* (10.41).

TEXT 376

অথবা বহুনেতেন কিঃ জ্ঞাতেন তবাজুর্ণ ।
 বিষ্টভ্যাহমিদং কৃংশ্মেকাংশেন স্থিতে। জগৎ ॥ ৩৭৬ ॥

athavā bahunaitena
 kim jñātena tavārjuna
 viṣṭabhyāham idam kṛtsnam
 ekāṁśena sthito jagat

SYNONYMS

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

TRANSLATION

“‘But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.’

PURPORT

This is also a statement made by Kṛṣṇa in *Bhagavad-gītā* (10.42).

TEXT 377

এইত কহিলুঁ শক্ত্যাবেশ-অবতার ।
বাল্য-পোগঙ্গ-ধর্মের শুনহ বিচার ॥ ৩৭৭ ॥

eita kahiluṇ śakti-āveśa-avatāra
bāly-a-paugāṇḍa-dharmera śunaha vicāra

SYNOMYMS

eita—thus; kahiluṇ—I have explained; śakti-āveśa-avatāra—the incarnations specifically empowered; bāly—a in childhood; paugāṇḍa—in boyhood; dharmera—of the characteristics; śunaha—now hear; vicāra—the consideration.

TRANSLATION

“Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Kṛṣṇa’s childhood, boyhood and youth.

TEXT 378

কিশোরশেখর-ধর্মী ব্রজেন্দ্রনন্দন ।
প্রকটলীলা করিবারে যবে করে মন ॥ ৩৭৮ ॥

kiśora-śekhara-dharmī vrajendra-nandana
prakaṭa-līlā karibāre yabe kare mana

SYNOMYMS

kiśora-śekhara—topmost of youth; dharmī—whose natural position; vrajendra-nandana—the son of Mahārāja Nanda; prakaṭa-līlā—manifested pastimes; karibāre—to perform; yabe—when; kare—makes; mana—mind.

TRANSLATION

“As the son of Mahārāja Nanda, Lord Kṛṣṇa is by nature the paragon of kiśora [youth]. He chooses to exhibit His pastimes at that age.

TEXT 379

আদৌ প্রকট করায় মাতা-পিতা-ভক্তগণে ।
পাছে প্রকট হয় জন্মাদিকলীলাক্রমে ॥ ৩৭৯ ॥

ādau prakaṭa karāya mātā-pitā-bhakta-gaṇe
pāche prakaṭa haya janmādika-līlā-krame

SYNONYMS

ādau—first; *prakaṭa*—manifest; *karāya*—He makes; *mātā-pitā*—His mother and father; *bhakta-gaṇe*—similar devotees; *pāche*—after that; *prakaṭa haya*—becomes manifest; *janma-ādika-lilā-krame*—such pastimes as birth, in order.

TRANSLATION

“Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

TEXT 380

বয়সো বিবিধত্বে[’]পি সর্বভক্তিরসাশ্রয়ঃ ।
ধর্মী কিশোর এবাত্র নিত্যলীলা-বিলাসবান् ॥ ৩৮০ ॥

vayaso vividhatve’pi
sarva-bhakti-rasāśrayaḥ
dharmī kiśora evātra
nitya-lilā-vilāsavān

SYNONYMS

vayasah—of age; *vividhatve*—in varieties; *api*—although; *sarva*—of all kinds; *bhakti-rasa-āśrayaḥ*—the shelter of devotional service; *dharmī*—whose constitutional nature; *kiśorāḥ*—in the age before youth; *eva*—certainly; *atra*—in this; *nitya-lilā*—of eternal pastimes; *vilāsavān*—the supreme enjoyer.

TRANSLATION

“‘The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as kiśora [pre-youth] is best of all.’

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.63).

TEXT 381

পুতনা-বধাদি যত লীলা করে করে ।
সব লীলা নিত্য অকট করে অমুক্তমে ॥ ৩৮১ ॥

*pūtanā-vadhādi yata līlā kṣaṇe kṣaṇe
saba līlā nitya prakaṭa kare anukrame*

SYNONYMS

pūtanā-vadhā-ādi—killing of the demons like Pūtanā; *yata*—all; *līlā*—pastimes; *kṣaṇe kṣaṇe*—one moment after another; *saba līlā*—all these pastimes; *nitya*—eternally; *prakaṭa*—manifesting; *kare*—does; *anukrame*—one after another.

TRANSLATION

“When Lord Kṛṣṇa appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Pūtanā. All these pastimes are eternally being demonstrated one after another.

TEXT 382

অনন্ত ব্রহ্মাণ্ড, তার নাহিক গণন।
কোন লীলা কোন ব্রহ্মাণ্ডে হয় প্রকটন ॥ ৩৮২ ॥

*ananta brahmāṇḍa, tāra nāhika gaṇana
kona līlā kona brahmāṇḍe haya prakaṭana*

SYNONYMS

ananta brahmāṇḍa—innumerable universes; *tāra*—of which; *nāhika gaṇana*—there is no counting; *kona līlā*—some pastimes; *kona brahmāṇḍe*—in some universe; *haya*—there is; *prakaṭana*—manifestation.

TRANSLATION

“The consecutive pastimes of Kṛṣṇa are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another.

TEXT 383

এইগত সব লীলা—যেন গঙ্গাধার।
সে-সে লীলা প্রকট করে ভজেন্দ্রকুমার ॥ ৩৮৩ ॥

*ei-mata saba līlā—yena gaṅgā-dhāra
se-se līlā prakaṭa kare vrajendra-kumāra*

SYNONYMS

ei-mata—in this way; *saba lilā*—all pastimes; *yena*—like; *gaṅgā-dhāra*—the flowing of the water of the Ganges; *se-se*—those; *lilā*—pastimes; *prakaṭa kare*—demonstrates; *vrajendra-kumāra*—the son of Mahārāja Nanda.

TRANSLATION

“Thus the Lord’s pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja.

TEXT 384

**କ୍ରମେ ବାଲ୍ୟ-ପୌଗନ୍ଦ-କୈଶୋରତା-ଆସ୍ତି ।
ରାସ-ଆଦି ଲୀଳା କରେ, କୈଶୋରେ ନିତ୍ୟସ୍ଥିତି ॥୩୮୪॥**

*krame bāly-a-pauganḍa-kaiśoratā-prāpti
rāsa-ādi līlā kare, kaiśore nitya-sthiti*

SYNONYMS

krame—gradually; *bāly*—childhood; *pauganḍa*—boyhood; *kaiśoratā*—youth; *prāpti*—development; *rāsa*—dancing with the *gopis*; *ādi*—and others; *lilā*—pastimes; *kare*—performs; *kaiśore*—in His age of pre-youth; *nitya-sthiti*—eternally existing.

TRANSLATION

“Lord Kṛṣṇa exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rāsa dance and other pastimes.

PURPORT

The comparison made here is very interesting. Kṛṣṇa does not grow like an ordinary human being, even though He exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches the age of pre-youth, *kaiśora*, He does not grow any older. He simply remains in His *kaiśora* age. He is therefore described in *Brahma-saṁhitā* (5.33) as *nava-yauvana*.

*advaitam acyutam anādim ananta-rūpam
ādyarūpam purāna-puruṣarūpam nava-yauvanarūpam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣarūpam tam ahaṁ bhajāmi*

This *nava-yauvana*, or pre-youth, is the eternal transcendental form of Kṛṣṇa. Kṛṣṇa never grows older than *nava-yauvana*.

TEXT 385

‘নিত্যলীলা’ কৃষ্ণের সর্বশান্তে কয় ।
বুঝিতে না পারে লীলা কেমনে ‘নিত্য’ হয় ॥ ৩৮৫ ॥

*‘nitya-lilā’ kṛṣṇera sarva-śāstre kaya
bujhite nā pāre lilā kemane ‘nitya’ haya*

SYNONYMS

nitya-lilā—eternal pastimes; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva-śāstre kaya*—described in every śāstra; *bujhite nā pāre*—not able to understand; *lilā*—pastimes; *kemane*—how; *nitya haya*—are eternal.

TRANSLATION

“Descriptions of Kṛṣṇa’s eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally.”

TEXT 386

দৃষ্টান্ত দিয়া কহি তবে লোক ঘদি জানে ।
কৃষ্ণলীলা—নিত্য, জ্যোতিশ্চক্র-প্রমাণে ॥ ৩৮৬ ॥

*dṛṣṭānta diyā kahi tabe loka yadi jāne
kṛṣṇa-lilā—nitya, jyotiścakra-pramāṇe*

SYNONYMS

dṛṣṭānta diyā—giving an example; *kahi*—let Me say; *tabe*—then; *loka*—people; *yadi*—if; *jāne*—can understand; *kṛṣṇa-lilā*—pastimes of Lord Kṛṣṇa; *nitya*—eternal; *jyotiḥ-cakra*—of the zodiac; *pramāṇe*—by evidence.

TRANSLATION

“Let me give an example by which people may understand Lord Kṛṣṇa’s eternal pastimes. An example can be found in the zodiac.”

TEXT 387

জ্যোতিশ্চক্রে সূর্য যেন ফিরে রাত্রি-দিনে ।
সপ্তদ্঵িপাঞ্চাধি লঙ্ঘি’ ফিরে করে করে ॥ ৩৮৭ ॥

*jyotiścakre sūrya yena phire rātri-dine
sapta-dvīpāmbudhi laṅghī’ phire krame krame*

SYNONYMS

jyotiḥ-cakre—in the zodiac; *sūrya*—of the sun; *yena*—as; *phire*—moves; *rātri-dine*—the day and night; *sapta-dvipa-ambudhi*—the oceans of the islands; *laṅghi'*—crossing; *phire*—rotates; *krame krame*—one after another.

TRANSLATION

“The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

TEXT 388

**রাত্রি-দিনে হয় ষষ্ঠিদশু-পরিমাণ ।
তিনসহস্র ছয়শত ‘পল’ তার মান ॥ ৩৮৮ ॥**

*rātri-dine haya ṣaṣṭi-danḍa-parimāṇa
tina-sahasra chaya-śata ‘pala’ tāra māna*

SYNONYMS

rātri-dine—during the whole day and night; *haya*—there is; *ṣaṣṭi-danḍa*—of sixty *danḍas* (a measure of time); *parimāṇa*—duration; *tina-sahasra*—three thousand; *chaya-śata*—six hundred; *pala*—palas; *tāra*—of that; *māna*—measurement.

TRANSLATION

“According to Vedic astronomical calculations, the rotation of the sun consists of sixty *danḍas*, and it is divided into thirty-six hundred palas.

TEXT 389

**সূর্যোদয় হৈতে ষষ্ঠিপল-ক্রমোদয় ।
সেই এক দণ্ড, অষ্ট দণ্ডে ‘প্রহর’ হয় ॥ ৩৮৯ ॥**

*sūryodaya haite ṣaṣṭi-pala-kramodaya
sei eka danḍa, aṣṭa danḍe ‘prahara’ haya*

SYNONYMS

sūrya-udaya haite—beginning from the sunrise; *ṣaṣṭi-pala*—sixty palas; *krama-udaya*—gradually rising higher and higher; *sei*—that; *eka danḍa*—one *danḍa*; *aṣṭa danḍe*—in eight *danḍas*; *prahara haya*—there is a *prahara*.

TRANSLATION

“The sun rises in steps consisting of sixty palas. Sixty palas equal one daṇḍa, and eight daṇḍas comprise one prahara.

TEXT 390

এক-দুই-তিনি-চারি প্রহরে অন্ত হয় ।
চারি প্রহর রাত্রি গেলে পুনঃ সূর্যোদয় ॥ ৩৯০ ॥

*eka-dui-tina-cāri prahare asta haya
cāri-prahara rātri gele punaḥ sūryodaya*

SYNOMYMS

eka-dui-tina-cāri—one, two, three, four; *prahare*—in *praharas*; *asta haya*—the sun sets in the evening; *cāri-prahara*—generally after four *praharas*; *rātri*—the night; *gele*—when it passes; *punaḥ*—again; *sūryodaya*—the sun rises.

TRANSLATION

“Day and night are divided into eight praharas—four belonging to the day and four belonging to the night. After eight praharas, the sun rises again.

TEXT 391

ଆଇଛେ କୁକୁର ଲୀଳା-ମଣ୍ଡଳ ଚୌଦ୍ଧମସ୍ତରେ ।
ବ୍ରଜାମଣ୍ଡଳ ବ୍ୟାପି’ କ୍ରମେ କ୍ରମେ ଫିରେ ॥ ৩৯১ ॥

*aiche krṣṇera līlā-maṇḍala caudda-manvantare
brahmāṇḍa-maṇḍala vyāpi’ krame krame phire*

SYNOMYMS

aiche—in the same way; *krṣṇera*—of Lord Kṛṣṇa; *līlā-maṇḍala*—groups of different pastimes; *caudda-manvantare*—in the duration of fourteen Manus; *brahmāṇḍa-maṇḍala*—all of the universes; *vyāpi’*—spreading through; *krame krame*—gradually; *phire*—return.

TRANSLATION

“Just like the sun, there is an orbit to Kṛṣṇa’s pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another.

TEXT 392

সায়াশত বৎসর কৃষ্ণের প্রকট-প্রকাশ ।
তাহা যৈছে ত্রজ-পুরে করিলা বিলাস ॥ ৩৯২ ॥

*saoyāśata vatsara kṛṣṇera prakaṭa-prakāśa
tāhā yaiche vraja-pure karilā vilāsa*

SYNONYMS

saoyāśata—125; vatsara—years; kṛṣṇera—of Lord Kṛṣṇa; prakaṭa-prakāśa—manifestation of the appearance; tāhā—that; yaiche—like; vraja-pure—in Vṛndāvana and Dvārakā; karilā vilāsa—enjoys the pastimes.

TRANSLATION

“Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā.

TEXT 393

অলাতচক্রপ্রায় সেই লীলাচক্র ফিরে ।
সব লীলা সব ব্রহ্মাণ্ডে উদয় করে ॥ ৩৯৩ ॥

*alāta-cakra-prāya sei lilā-cakra phire
saba lilā saba brahmāṇde krame udaya kare*

SYNONYMS

alāta-cakra-prāya—exactly like a wheel of fire; sei—that; lilā-cakra—the cycle of Kṛṣṇa's pastimes; phire—turns; saba lilā—all these pastimes; saba brahmāṇde—in all the universes; krame—one after another; udaya kare—become manifest.

TRANSLATION

“The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe.

TEXT 394

জগ্ধ, বাল্য, পৌগণ, কৈশোর প্রকাশ ।
পূতনা-বধাদি করি' মৌষলান্ত বিলাস ॥ ৩৯৪ ॥

*janma, bālyā, pauganḍa, kaiśora prakāśa
pūtanā-vadhādi kari' mauṣalānta vilāsa*

SYNONYMS

janma—birth; *bālyā*—childhood; *pauganḍa*—boyhood; *kaiśora*—pre-youth; *prakāśa*—manifestation; *pūtanā-vadhādi*—killing the demons, beginning from Pūtanā; *kari'*—manifesting; *mauṣalānta*—until the end of the *mauṣala* pastimes; *vilāsa*—pastimes.

TRANSLATION

“Kṛṣṇa’s pastimes—appearance, childhood, boyhood and youth—are all manifest, beginning with the killing of Pūtanā and extending to the end of *mauṣala-līlā*, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

TEXT 395

কোন ব্রহ্মাণ্ডে কোন লীলার হয় অবস্থান।
তাতে লীলা ‘নিত্য’ কহে আগম-পুরাণ ॥ ৩৯৫ ॥

*kona brahmāṇde kona līlāra haya avasthāna
tāte līlā 'nitya' kahe āgama-purāṇa*

SYNONYMS

kona brahmāṇde—in some universe; *kona līlāra*—some pastimes; *haya*—there is; *avasthāna*—the presence; *tāte*—therefore; *līlā*—pastimes; *nitya*—eternal; *kahe*—explains; *āgama-purāṇa*—the Vedas and Purāṇas.

TRANSLATION

“Since all Kṛṣṇa’s pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Purāṇas.

TEXT 396

গোলোক, গোকুল-ধাম—‘বিভু’ কৃষ্ণসম।
ক্রষেচ্ছায় ব্রহ্মাণ্ডগণে তাহার সংক্রম ॥ ৩৯৬ ॥

goloka, gokula-dhāma—‘vibhu’ kṛṣṇa-sama
kṛṣṇecchāya brahmāṇda-gaṇe tāhāra saṅkrama

SYNONYMS

goloka—the planet known as Goloka; *gokula-dhāma*—the spiritual land, the pasturing fields for the *surabhi* cows; *vibhu*—opulent and powerful; *kṛṣṇa-sama*—as much as Kṛṣṇa; *kṛṣṇa-icchāya*—by the supreme will of Kṛṣṇa; *brahmāṇḍa-gaṇe*—in each of the universes; *tāhāra*—of the Goloka and Gokula *dhāmas*; *saṅkrama*—appearance.

TRANSLATION

“The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Kṛṣṇa. By the will of Kṛṣṇa, the original Goloka and Gokula dhāmas are manifest with Him in all the universes.

TEXT 397

অতএব গোলোকস্থানে নিত্য বিহারঃ।
অঙ্গগণে ক্রমে প্রাকট্য তাহার ॥ ৩৭ ॥

ataeva goloka-sthāne nitya vihāra
brahmāṇḍa-gaṇe krame prākāṭya tāhāra

SYNONYMS

ataeva—therefore; *goloka-sthāne*—in the original Goloka Vṛndāvana planet; *nitya vihāra*—eternal pastimes; *brahmāṇḍa-gaṇe*—within the material universes; *krame*—gradually; *prākāṭya*—manifestation; *tāhāra*—of them.

TRANSLATION

“The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifest within the material world, in each and every brahmāṇḍa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura elucidates this complicated explanation of Kṛṣṇa's pastimes. Kṛṣṇa's pastimes are always present in the material world in one of the many universes. These pastimes appear in the universes one after the other, just as the sun moves across the sky and measures the time. Kṛṣṇa's appearance may be manifest in this universe at one moment, and immediately after His birth, this pastime is manifest in the next universe. After His killing of Pūtanā is manifest in this universe, it is next manifest in another universe. Thus all the pastimes of Kṛṣṇa are eternally existing both in the original Goloka Vṛndāvana planet and in the material universes. The 125 years calculated in our solar system to be Kṛṣṇa's lifetime equal one moment for Kṛṣṇa. One moment these pastimes

are manifest in one universe, and the next moment they are manifest in the next universe. There are unlimited universes, and Kṛṣṇa's pastimes are manifest one moment after the other in all of them. This rotation is explained through the example of the sun's moving across the sky. Kṛṣṇa appears and disappears in innumerable universes, just as the sun appears and disappears during the day. Although the sun appears to rise and set, it is continuously shining somewhere on the earth. Although Kṛṣṇa's pastimes seem to appear and disappear, they are continuously existing in one *brahmāṇḍa* (universe) or another. Thus all of Kṛṣṇa's *līlās* are present simultaneously throughout the innumerable universes. By our limited senses we cannot appreciate this; therefore Kṛṣṇa's eternal pastimes are very difficult for us to understand. One should try to understand how they are taking place by understanding the allegory of the sun. Although the Lord is appearing constantly in the material universes, His pastimes are eternally present in the original Goloka Vṛndāvana. Therefore these pastimes are called *nitya-līlā* (eternally present pastimes). Because we cannot see what is going on in other universes, it is a little difficult for us to understand how Kṛṣṇa is eternally manifesting His pastimes. There are fourteen Manus in one day of Brahmā, and this time calculation is also taking place in other universes. Kṛṣṇa's pastimes are manifest before fourteen Manus expire. Although it is a little difficult to understand the eternal pastimes of Kṛṣṇa in this way, we must accept the verdict of Vedic literatures.

There are two types of devotees—the *sādhaka*, who is preparing for perfection, and the *siddha*, who is already perfect. As far as those who are already perfect are concerned, *Bhagavad-gītā* says, *tyaktvā deharin punar janma naiti mām eti so 'rjuna*: "After giving up this material body, such a devotee comes to Me." After leaving the material body, the perfect devotee takes birth in the womb of a *gopī* on a planet where Kṛṣṇa's pastimes are going on. This may be in this universe or another universe. This statement is found in the *Ujjvala-nilamani*, which is commented upon by Viśvanātha Cakravartī Ṭhākura. When a devotee becomes perfect, he is transferred to the universe where Kṛṣṇa's pastimes are taking place. Kṛṣṇa's eternal associates go wherever Kṛṣṇa manifests His pastimes. As stated before, first the father and mother of Kṛṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Kṛṣṇa and His other associates.

TEXT 398

অজে কৃষ্ণ—সর্বেশ্বরপ্রকাশে ‘পূর্ণতম’।
পুরীদ্বয়ে, পরব্যোগে—‘পূর্ণতর’, ‘পূর্ণ’ ॥ ৩৯৮ ॥

vraje kṛṣṇa—sarvaiśvarya-prakāśe ‘pūrṇatama’
puri-dvaye, paravyome—‘pūrṇatara’, ‘pūrṇa’

SYNONYMS

vraje—in Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-aiśvaryo-prakāśe*—manifestation of His full opulence; *pūrṇa-tama*—most complete; *puri-dvaye*—in Dvārakā and Mathurā; *para-vyome*—and in the spiritual world; *pūrṇa-tara*—more complete; *pūrṇa*—complete.

TRANSLATION

“Kṛṣṇa is complete in the spiritual sky [Vaikuṇṭha]. He is more complete in Mathurā and Dvārakā, and He is most complete in Vṛndāvana, Vraja, due to His manifesting all His opulences.

PURPORT

This is confirmed in the following three verses from *Bhakti-rasāmṛta-sindhu* (2.1.221-223).

TEXT 399

হরিঃ পূর্ণতমঃ পূর্ণতরঃ পূর্ণ ইতি ত্রিধা ।
শ্রেষ্ঠমধ্যাদিভিঃ শব্দেন্মাট্টে যঃ পরিপঠ্যতে ॥ ৩৯ ॥

hariḥ pūrṇatamah pūrṇa-
tarah pūrṇa iti tridhā
śreṣṭha-madhyādibhiḥ śabdair
nātye yaḥ paripaṭhyate

SYNONYMS

hariḥ—the Supreme Personality of Godhead; *pūrṇa-tamah*—most complete; *pūrṇa-tarah*—more complete; *pūrṇah*—complete; *iti*—thus; *tri-dhā*—three stages; *śreṣṭha*—best; *madhya-ādibhiḥ*—middle, etc.; *śabdaiḥ*—by the words; *nātye*—in books on dramatics; *yaḥ*—who; *paripaṭhyate*—is proclaimed.

TRANSLATION

“This is stated in the dramatic literatures as “perfect,” “more perfect,” and “most perfect.” Thus Lord Kṛṣṇa manifests Himself in three ways—perfect, more perfect and most perfect.

TEXT 400

প্রকাশিতাখিলগুণঃ স্মৃতঃ পূর্ণতমো বৃদ্ধেঃ ।
অসর্বব্যঙ্গকঃ পূর্ণতরঃ পূর্ণোহলদর্শকঃ ॥ ৪০ ॥

*prakāśitākhila-guṇah
smṛtaḥ pūrṇatamo budhaiḥ
asarva-vyañjakaḥ pūrṇa-
tarah pūrṇo 'lpa-darśakaḥ*

SYNONYMS

prakāśita-akhila-guṇah—having all transcendental qualities manifested; *smṛtaḥ*—is understood; *pūrṇa-tamah*—most perfect; *budhaiḥ*—by learned scholars; *asarva-vyañjakaḥ*—having qualities not fully manifested; *pūrṇa-tarah*—more perfect; *pūrṇaḥ*—perfect; *alpa-darśakaḥ*—still less fully manifested.

TRANSLATION

“‘When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifest, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

TEXT 401

কৃষ্ণ পূর্ণতমতা ব্যক্তাভুদগোকুলান্তরে ।
পূর্ণতা পূর্ণতরতা দ্বারকা-মথুরাদিষু ॥ ৪০১ ॥

*kṛṣṇasya pūrṇatamatā
vyaktābhūd gokulāntare
pūrṇatā pūrṇataratā
dvārakā-mathurādiṣu*

SYNONYMS

kṛṣṇasya—of Lord Kṛṣṇa; *pūrṇa-tamatā*—being most perfect; *vyaktā*—manifested; *abhūt*—became; *gokula-antare*—in the domain of Gokula Vṛndāvana; *pūrṇatā*—completeness; *pūrṇa-taratā*—more completeness; *dvārakā*—in Dvārakā; *mathurā-ādiṣu*—and Mathurā, and so on.

TRANSLATION

“‘The most complete qualities of Kṛṣṇa are manifest within Vṛndāvana, and His complete and more complete qualities are manifest in Dvārakā and Mathurā.’

TEXT 402

এই কৃষ্ণ—অজে ‘পূর্ণতম’ ভগবান्।
আর সব অন্য—‘পূর্ণতর’ ‘পূর্ণ’ নাম ॥ ৪০২ ॥

*ei kṛṣṇa—vraje ‘pūrṇatama’ bhagavān
āra saba svarūpa—‘pūrṇatara’ ‘pūrṇa’ nāma*

SYNONYMS

ei kṛṣṇa—the same Kṛṣṇa; vraje—Vṛndāvana; pūrṇa-tama bhagavān—the most complete manifestation of the Supreme Personality of Godhead; āra—other; saba—all; sva-rūpa—forms; pūrṇa-tara—more complete; pūrṇa—complete; nāma—named.

TRANSLATION

“Lord Kṛṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete.

TEXT 403

সংক্ষেপে কহিলুঁ কৃষ্ণের অন্তর্বিচার।
‘অনন্ত’ কহিতে নারে ইহার বিস্তার ॥ ৪০৩ ॥

*saṅkṣepe kahiluṇ kṛṣṇera svarūpa-vicāra
'ananta' kahite nāre ihāra vistāra*

SYNONYMS

saṅkṣepe—in brief; kahiluṇ—I have described; kṛṣṇera—of Lord Kṛṣṇa; svarūpa-vicāra—consideration of His different forms and features; ananta—Lord Ananta; kahite nāre—not able to describe; ihāra—of this; vistāra—the expanse.

TRANSLATION

“Thus I have briefly described Kṛṣṇa’s manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

TEXT 404

অনন্ত অন্যের নাহিক গণন।
শাখা-চতু-আয়ে করি দিগ দরশন ॥ ৪০৪ ॥

*ananta svarūpa kṛṣṇera nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana*

SYNONYMS

ananta—unlimited; *svarūpa*—forms; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no counting; *śākhā-candra-nyāye*—by the logic of showing the moon through the branches of a tree; *kari*—I do; *dik-daraśana*—only partial showing.

TRANSLATION

“In this way Kṛṣṇa’s transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree.”

TEXT 405

ଇହା ସେଇ ଶୁଣେ, ପଡେ, ସେଇ ଭାଗ୍ୟବାନ୍ ।
କୃଷ୍ଣର ସ୍ଵରୂପତ୍ତେର ହୟ କିଛୁ ଜ୍ଞାନ ॥ ୪୦୫ ॥

*ihā yei śune, pađe, sei bhāgyavān
kṛṣṇera svarūpa-tattvera haya kichu jñāna*

SYNONYMS

ihā—this narration; *yei śune*—anyone who hears; *pađe*—or reads; *sei*—such a person; *bhāgyavān*—is most fortunate; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-tattvera*—of personal bodily features; *haya*—there is; *kichu*—something; *jñāna*—knowledge.

TRANSLATION

Whoever hears or recites these descriptions of the expansions of Kṛṣṇa’s body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Kṛṣṇa’s body.

TEXT 406

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାନ୍ୱତ କହେ କୃଷ୍ଣଦାସ ॥ ୪୦୬ ॥

*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, Twentieth Chapter, describing how Sanātana Gosvāmī met the Lord at Vārāṇasī and received knowledge of the Absolute Truth.

CHAPTER 21

The Opulence and Sweetness of Lord Śrī Kṛṣṇa

Śrila Bhaktivinoda Ṭhākura gives the following summary study of the Twenty-first Chapter. In this chapter Śrī Caitanya Mahāprabhu fully describes Kṛṣnaloka, the spiritual sky, the Causal Ocean and the material world, which consists of innumerable universes. Śrī Caitanya Mahāprabhu then describes Lord Brahmā's interview with Kṛṣṇa at Dvārakā and the Lord's curbing the pride of Brahmā. There is also a description of one of Kṛṣṇa's pastimes with Brahmā. In this chapter the author of Caitanya-caritāmṛta has presented some nice poems about the pastimes of Kṛṣṇa and Kṛṣṇa's superexcellent beauty. Throughout the rest of the chapter, our intimate relationship (*sambandha*) with Kṛṣṇa is described.

TEXT 1

অগত্যেকগতিং নন্দ! ইনার্থাধিকসাধকম্।
শ্রীচৈতন্যং লিখাগ্যন্ত মাধুর্যেশ্বর-শীকরম্॥ ১ ॥

agaty-eka-gatir̄ natvā¹
hinārthādhika-sādhakam
śrī-caitanyam likhāmy asya
mādhuryaiśvarya-śikaram

SYNOMYS

agati-eka-gatim—to the only shelter for the conditioned souls who do not know the goal of life; *natvā*—offering obeisances; *hina-artha*—of the necessities of the conditioned souls, who are poor in spiritual knowledge; *adhika*—increase; *sādhakam*—bringing about; *śrī-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *likhāmi*—I am writing; *asya*—of Him; *mādhurya-aiśvarya*—of the sweetness and opulence; *śikaram*—a small portion.

TRANSLATION

Offering my obeisances unto Śrī Caitanya Mahāprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গোরভক্ষণন্দে ॥ ২ ॥

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

SYNONYMS

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

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu!
All glories to Advaita Ācārya! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

সর্ব স্বরূপের ধাম—পরব্যোম-ধামে ।
পৃথক পৃথক বৈকুণ্ঠ সব, নাহিক গণনে ॥ ৩ ॥

sarva svarūpera dhāma—paravyoma-dhāme
pṛthak pṛthak vaikuṇṭha saba, nāhika gaṇane

SYNONYMS

sarva—all; *svarūpera*—of the personal forms; *dhāma*—abode; *para-vyoma-dhāme*—in the spiritual sky; *pṛthak pṛthak*—separate; *vaikuṇṭha*—Vaikuṇṭha planets; *saba*—all; *nāhika gaṇane*—there is no counting.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikuṇṭha planets.

TEXT 4

শত, সহস্র, অযুত, লক্ষ, কোটি-যোজন ।
এক এক বৈকুণ্ঠের বিষ্টার বর্ণন ॥ ৪ ॥

śata, sahasra, ayuta, lakṣa, koṭi-yojana
eka eka vaikuṇṭha vistāra varṇana

SYNONYMS

śata—a hundred; sahasra—a thousand; ayuta—ten thousand; lakṣa—a hundred thousand; koṭi—ten million; yojana—a distance of eight miles; eka eka—each and every one; vaikuṇṭha—of the spiritual planets; vistāra—the breadth; varṇana—description.

TRANSLATION

“The breadth of each Vaikuṇṭha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand, and by ten million. In other words, each Vaikuṇṭha planet is expanded beyond our ability to measure.

TEXT 5

সব বৈকুণ্ঠ—ব্যাপক, আনন্দ-চিন্ময় ।
পারিষদ-ষষ্ঠেশ্বর-পূর্ণ সব হয় ॥ ৫ ॥

saba vaikuṇṭha—vyāpaka, ānanda-cinmaya
pāriṣada-ṣaṭaiśvarya-pūrṇa saba haya

SYNONYMS

saba—all; vaikuṇṭha—the spiritual planets; vyāpaka—vast; ānanda-cit-maya—made of spiritual bliss; pāriṣada—associates; ṣaṭ-aiśvarya—six kinds of opulence; pūrṇa—in full; saba—all; haya—are.

TRANSLATION

“Each Vaikuṇṭha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. Thus they are all situated.

TEXT 6

অনন্ত বৈকুণ্ঠ এক এক দেশে যার ।
মেই পরব্যোম-ধামের কে করু বিস্তার ॥ ৬ ॥

ananta vaikuṇṭha eka eka deśe yāra
sei paravyoma-dhāmera ke karu vistāra

SYNONYMS

ananta vaikuṇṭha—unlimited Vaikuṇṭha planets; *eka eka*—certain; *deśe*—in a place; *yāra*—of which; *sei*—that; *para-vyoma*—of the spiritual sky; *dhāmera*—of the abode; *ke karu vistāra*—who can understand the breadth.

TRANSLATION

“Since all the Vaikuṇṭha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

TEXT 7

**অনন্ত বৈকুঞ্ঠ-পরব্যোম যার দলশ্রেণী ।
সর্বোপরি কৃষ্ণলোক ‘কর্ণিকার’ গণি ॥ ৭ ॥**

*ananta vaikuṇṭha-paravyoma yāra dala-śreṇi
sarvopari kṛṣṇaloka ‘karṇikāra’ gaṇi*

SYNONYMS

ananta—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *para-vyoma*—the spiritual sky; *yāra*—of which; *dala-śreṇi*—the bunches of outlying petals; *sarva-upari*—in the topmost portion of the spiritual sky; *kṛṣṇa-loka*—the abode of Lord Kṛṣṇa; *karṇikāra gaṇi*—we consider the whorl of the lotus flower.

TRANSLATION

“The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa’s abode. The petals of the spiritual lotus flower consist of many Vaikuṇṭha planets.

TEXT 8

**এইমত ষড়শৰ্থ, স্থান, অবতার ।
ব্ৰহ্মা, শিব অন্ত না পায়—জীব কোন ছার ॥ ৮ ॥**

*ei-mata ṣaḍ-aiśvarya, sthāna, avatāra
brahmā, śiva anta nā pāya — jīva kon chāra*

SYNONYMS

ei-mata—such; *ṣaṭ-aiśvarya*—six opulences; *sthāna*—abode; *avatāra*—incarnations; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *anta nā pāya*—cannot find the limit; *jīva*—a living entity; *kon*—what of; *chāra*—worthless.

TRANSLATION

“Each Vaikuṇṭha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahmā and Lord Śiva cannot estimate the length and breadth of the spiritual sky and the Vaikuṇṭha planets, how can ordinary living entities begin to imagine them?

TEXT 9

কে। বেত্তি ভূমন্ ভগবন্ পরাত্মন্
 যোগেশ্বরোত্তীর্ত্বতঃস্ত্রিলোকাম্ ।
 কু বা কথং বা কতি বা কদেতি
 বিস্তাৰযন্ত্রীড়সি যোগমায়াম্ ॥ ৯ ॥

ko vetti bhūman bhagavan parātman
 yogeśvarot bhavatas trilokyām
 kva vā katham vā kati vā kadeti
 vistārayan krīdasi yoga-māyām

SYNONYMS

kaḥ—who; *vetti*—knows; *bhūman*—O supreme great one; *bhagavan*—O Supreme Personality of Godhead; *para-ātman*—O Supersoul; *yoga-iśvara*—O master of mystic power; *ūtih*—pastimes; *bhavataḥ*—of Your Lordship; *tri-lokyām*—in the three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—thus; *vistārayan*—expanding; *krīdasi*—You play; *yoga-māyām*—spiritual energy.

TRANSLATION

“‘O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.’

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.14.21).

TEXT 10

এইমত কঁক্ষের দিব্য সদ্গুণ অনন্ত ।
 অঙ্গা-শিব-সমকান্দি না পায় যাঁর অন্ত ॥ ১০ ॥

*ei-mata kṛṣṇera divya sad-guṇa ananta
brahmā-śiva-sanakādi nā pāya yāñra anta*

SYNONYMS

ei-mata—in this way; *kṛṣṇera*—of Lord Kṛṣṇa; *divya*—transcendental; *sat-guṇa*—spiritual qualities; *ananta*—unlimited; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *sanaka-ādi*—the four Kumāras and so on; *nā*—not; *pāya*—obtain; *yāñra*—of which; *anta*—the limit.

TRANSLATION

“The spiritual qualities of Kṛṣṇa are also unlimited. Great personalities like Lord Brahmā, Lord Śiva and the four Kumāras cannot estimate the spiritual qualities of the Lord.

TEXT 11

গুণাত্মনত্তেহপি গুণান্বিমাতৃং
হিতাবতীর্ণস্য ক ইশিরেহস্য ।
কালেন যৈর্বা বিমিতাঃ স্মকল্পে-
ভূ-পাংশবঃ খে মিহিকা দ্রুভাসঃ ॥ ১১ ॥

*gunātmanas te 'pi gunān vimātum
hitāvatirṇasya ka iśire 'sya
kālena yair vā vimitāḥ sukalpair
bhū-pāṁśavāḥ khe mihikā dyubhāsaḥ*

SYNONYMS

guṇā-ātmānāḥ—the overseer of the three qualities; *te*—of You; *api*—certainly; *guṇān*—the qualities; *vimātum*—to count; *hita-avatirṇasya*—who have descended for the benefit of all living entities; *ke*—who; *iśire*—were able; *asya*—of the universe; *kālena*—in due course of time; *yaiḥ*—by whom; *vā*—or; *vimitāḥ*—counted; *su-kalpaiḥ*—by great scientists; *bhū-pāṁśavāḥ*—the atoms of the universe; *khe*—in the sky; *mihikāḥ*—particles of snow; *dyu-bhāsaḥ*—the illuminating stars and planets.

TRANSLATION

“In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.”

PURPORT

This verse is quoted from *Śrimad-Bhāgavatam* (10.14.7).

TEXT 12

**ত্রিজ্ঞাদি রহু—সহস্রবদনে ‘অনন্ত’।
নিরন্তর গায় মুখে, না পায় গুণের অন্ত ॥ ১২ ॥**

*brahmādi rahu—sahasra-vadane 'ananta'
nirantara gāya mukhe, nā pāya guṇera anta*

SYNONYMS

brahmā-ādi rahu—leave aside Lord Brahmā and others; sahasra-vadane—in thousands of mouths; ananta—Lord Ananta; nirantara—continuously; gāya—chants; mukhe—in the mouths; nā pāya—does not obtain; guṇera—of qualities of the Lord; anta—the end.

TRANSLATION

“To say nothing of Lord Brahmā, even Lord Ananta, who has thousands of heads, could not reach the end of the Lord’s transcendental qualities, even though He is continuously chanting their praises.

TEXT 13

**নান্তঃ বিদাম্যহমঘী মূনযোহগ্রজাস্তে
মায়াবলস্য পুরুষস্য কুতোহবরাযে।
গায়ন্ গুণান্ দশশতানন আদিদেবঃ
শেষোহধূনাপি সমবস্যতি নাস্য পারম ॥ ১৩ ॥**

*nāntarām vidāmy aham ami munayo 'grajās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram*

SYNONYMS

na antam—no limit; vidāmi—know; aham—I; ami—those; munayaḥ—great saintly persons; agrajāḥ—brothers; te—of you; māyā-balasya—who has multi-energies; puruṣasya—of the Personality of Godhead; kutaḥ—how; avarāḥ—less intelligent; ye—those who; gāyan—chanting; guṇān—the qualities; daśa-śatānanaḥ—who has a thousand hoods; ādi-devaḥ—the Personality of Godhead; śeṣaḥ—Ananta Śeṣa; adhunā api—even until now; samavasyati—reaches; na—not; asya—of the Lord; pāram—limit.

TRANSLATION

“‘If I, Lord Brahmā, and your elder brothers, the great saints and sages, cannot understand the limits of the Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Śeṣa has not yet reached the end of the Lord’s activities.’

PURPORT

This verse, spoken to Nārada Muni, is from Śrīmad-Bhāgavatam (2.7.41).

TEXT 14

সেহো রহু—সর্বজ্ঞ-শিরোমণি শ্রীকৃষ্ণ ।
নিজ-গুণের অন্ত না পাএগা হয়েন সত্ত্বে ॥ ১৪ ॥

seho rahu—sarvajña-śiromani śrī-kṛṣṇa
nija-guṇera anta nā pāñā hayena satrṣṇa

SYNONYMS

seho rahu—let Him (Ananta) alone; sarva-jña—the omniscient; śiromani—the topmost; śrī-kṛṣṇa—Lord Kṛṣṇa; nija-guṇera—of His personal qualities; anta—limit; nā—not; pāñā—getting; hayena—becomes; sa-tṛṣṇa—very inquisitive.

TRANSLATION

“To say nothing of Anantadeva, even Lord Kṛṣṇa Himself cannot find an end to His transcendental qualities. Indeed, He Himself is always eager to know them.

TEXT 15

দ্যুপতয় এব তে ন যথুরস্তমনন্ততয়।
ত্রমপি যদস্ত্রাণুনিচয়া নশু সাবরণাঃ ।
থ ইব রজাংসি বাণ্তি বয়সা সহ যচ্ছ্রুতয়-
স্তু হি ফলস্ত্যতপ্তিরসনেন ভবপ্তিধনাঃ ॥ ১৫

dyu-pataya eva te na yayur antam anantatayā
tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ
kha iva rajār̄ṇī vānti vayasā saha yac chrutayas
tvayi hi phalanty atannirasanena bhavan-nidhanāḥ

SYNONYMS

dyu-patayah—the predominating deities of higher planetary systems (Lord Brahmā and others); *eva*—also; *te*—Your; *na*—not; *yayuh*—could reach; *an-tam*—the limit of transcendental qualities; *anantatayā*—due to being unlimited; *tvam api*—You also; *yat*—since; *antara*—within You; *aṇḍa-nicayāḥ*—the groups of universes; *nanu*—O sir; *sāvaraṇāḥ*—having different coverings; *khe*—in the sky; *iva*—like; *rajāṁsi*—atoms; *vānti*—rotate; *vayasā*—the course of time; *saha*—with; *yat*—what; *śrutayah*—great personalities who understand the *Vedas*; *tvayi*—in You; *hi*—certainly; *phalanti*—end in; *atannirasanena*—by refuting the inferior elements; *bhavat-nidhanāḥ*--whose conclusion is in You.

TRANSLATION

“‘My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahmā, could not find Your limitations. Nor could You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.’

PURPORT

This verse from *Śrimad-Bhāgavatam* (10.87.41) is confirmed in *Bhagavad-gītā*:

*bahūnāṁ janmanāṁ ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ*

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (Bg. 7.19)

After searching for the Absolute Truth throughout the universe, learned scholars and Vedic experts cannot reach the ultimate goal. In this way they come to Krṣṇa.

When there is a discussion about the Absolute Truth, there are always various pros and cons. The purpose of such arguments is to come to the right conclusion. Such an argument is generally known as *neti neti* (“not this, not that”). Until one comes to the right conclusion, the process of thinking, “This is not the Absolute Truth, that is not the Absolute Truth,” will continue. When we come to the right

conclusion, we accept the Supreme Personality of Godhead, Kṛṣṇa, as the ultimate truth.

TEXT 16

সেহ রহ—অঙ্গে যবে কৃষ্ণ অবতার ।
তাঁর চরিত্র বিচারিতে মন না পায় পার ॥ ১৬ ॥

*seha rahu—vraje yabe kṛṣṇa avatāra
tānra caritra vicārite mana nā pāya pāra*

SYNONYMS

seha rahu—leave aside such negative arguments; *vraje*—in Vṛndāvana; *yabe*—when; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *tānra*—His; *caritra*—character; *vicārite*—to deliberate; *mana*—mind; *nā*—not; *pāya*—gets; *pāra*—the limit.

TRANSLATION

“Apart from all argument, logic and negative or positive processes, when Lord Śrī Kṛṣṇa was present as the Supreme Personality of Godhead at Vṛndāvana, one could not find a limit to His potencies by studying His characteristics and activities.

TEXT 17

ଆকৃতাপ্রাকৃত সৃষ্টি কৈলା একক্ষণে ।
অশেষ-বৈকুণ্ঠাজাগু স্বস্঵নাথ-সনে ॥ ১৭ ॥

*prākṛtā-prākṛta sṛṣṭi kailā eka-kṣaṇe
aśeṣa-vaiakuṇṭhājāṅga svasvanātha-sane*

SYNONYMS

prākṛta-aprākṛta—material and spiritual; *sṛṣti*—creation; *kailā*—did; *eka-kṣaṇe*—in one moment; *aśeṣa*—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *ajāṅga*—material planets; *sva-sva-nātha-sane*—with their own predominating deities.

TRANSLATION

“At Vṛndāvana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.

TEXT 18

এমত অস্তুত নাহি শুনিয়ে অস্তুত ।
যাহার শ্রবণে চিত্ত হয় অবধূত ॥ ১৮ ॥

e-mata anyatra nāhi śuniye adbhuta
yāhāra śravaṇe citta haya avadhūta

SYNONYMS

e-mata—like this; anyatra—anywhere else; nāhi—not; śuniye—I hear; adbhuta—wonderful event; yāhāra—of which; śravaṇe—by hearing; citta—consciousness; haya—becomes; avadhūta—agitated and cleansed.

TRANSLATION

"We do not hear of such wonderful things anywhere. Simply by hearing of those incidents, one's consciousness is agitated and cleansed.

PURPORT

When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā's presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikuṇṭhas—all expansions of the Lord's spiritual energy—were manifested. As stated in the *Brahma-saṁhitā*: ānanda-cinmaya-rasa-pratibhāvitābhīḥ. Not only did Kṛṣṇa create all the paraphernalia of His spiritual energy, but He also created unlimited material universes with unlimited Brahmās. All these pastimes, which are described in *Śrimad-Bhāgavatam*, will cleanse one's consciousness. In this way one can actually understand the Absolute Truth. The spiritual planets in the spiritual sky are called Vaikuṇṭhas, and each of them has a predominating Deity (Nārāyaṇa) with a specific name. Similarly, in the material sky there are innumerable universes, and each is dominated by a specific deity, a Brahmā. Kṛṣṇa simultaneously created all these Vaikuṇṭha planets and universes within a moment of Brahmā's return.

The word avadhūta means "rambling, agitating, moving, absorbed, defeated." In some readings of *Caitanya-caritāmṛta*, it is said: yāhāra śravaṇe citta-mala haya dhūta. Instead of the word avadhūta, the words haya dhūta, meaning that the heart or consciousness is cleansed, is used. When the consciousness is cleansed, one can understand what and who Kṛṣṇa is. This is also confirmed in *Bhagavad-gītā* (7.28):

*yeśāṁ tv anta-gatāṁ pāparāṁ
janānāṁ puṇya-karmaṇāṁ
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Unless one is freed from the reaction of sinful activities, one cannot understand Kṛṣṇa or engage in His transcendental loving service.

TEXT 19

"কৃষ্ণবংসৈরসংখ্যাটৈঃ"- শুকদেব-বাণী ।
কৃষ্ণ-সঙ্গে কত গোপ—সংখ্যা নাহি জানি ॥ ১৯ ॥

"kṛṣṇa-vatsair asaṅkhyātaiḥ"—śukadeva-vāṇī
kṛṣṇa-saṅge kata gopa—saṅkhyā nāhi jāni

SYNONYMS

kṛṣṇa-vatsaiḥ asaṅkhyātaiḥ—Kṛṣṇa was accompanied by an unlimited number of calves and cowherd boys; *śukadeva-vāṇī*—the words of Śukadeva Gosvāmī; *kṛṣṇa-saṅge*—with Lord Kṛṣṇa; *kata gopa*—how many cowherd boys; *saṅkhyā*—the count; *nāhi jāni*—we do not know.

TRANSLATION

"According to Śukadeva Gosvāmī, Kṛṣṇa had unlimited cows and cowherd boys with Him. No one could count their actual number."

TEXT 20

এক এক গোপ করে যে বৎস চারণ ।
কোটি, অবুদ্ধ, শঙ্খ, পদ্ম, তাহার গণন ॥ ২০ ॥

*eka eka gopa kare ye vatsa cāraṇa
koṭi, arbuda, śaṅkha, padma, tāhāra gaṇana*

SYNONYMS

eka eka—one after another; *gopa*—cowherd boys; *kare*—do; *ye*—whatever; *vatsa*—calves; *cāraṇa*—grazing; *koṭi*—ten millions; *arbuda*—a hundred million; *śaṅkha*—one trillion; *padma*—ten trillion; *tāhāra gaṇana*—the enumeration of that.

TRANSLATION

“Each of the cowherd boys was tending calves to the extent of a koṭi, arbuda, śāṅkha and padma. That is the way of counting.

PURPORT

According to Vedic mathematical calculations, the following enumeration system is used: units, tens (*daśa*), hundreds (*śata*), thousands (*sahasra*), ten thousands (*ayuta*) and hundred thousands (*lakṣa*). Ten times *lakṣa* is *niyuta*. Ten times *niyuta* is *koṭi*. Ten times *koṭi* is *arbuda*. Ten times *arbuda* is *vṛṇḍa*. Ten times *vṛṇḍa* is *kharva*. Ten times *kharva* is *nikharva*. Ten times *nikharva* is *śāṅkha*. Ten times *śāṅkha* is *padma*, and ten times *padma* is *sāgara*. Ten times *sāgara* is *antya*, and ten times *antya* is *madhya*, and ten times *madhya* is *parārdha*. Each item is ten times greater than the previous one. Thus all the cowherd boys who were companions of Kṛṣṇa had many calves to take care of.

TEXT 21

বেত্র, বেণু, দল, শৃঙ্গ, বস্ত্র, অলংকার ।
গোপগণের যত, তার নাহি লেখা-পার ॥ ২১ ॥

*vetra, veṇu, dala, śṛṅga, vastra, alaṅkāra
gopa-ganera yata, tāra nāhi lekhā-pāra*

SYNONYMS

vetra—canes; *veṇu*—flutes; *dala*—lotus flowers; *śṛṅga*—horns; *vastra*—garments; *alaṅkāra*—ornaments; *gopa-ganera yata*—as many as are possessed by the cowherd boys; *tāra*—of them; *nāhi*—there is not; *lekhā-pāra*—limitation to writing.

TRANSLATION

“All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

TEXT 22

সবে হৈলা চতুর্ভুজ বৈকুণ্ঠের পতি ।
পৃথক পৃথক ব্ৰহ্মাণ্ডের ব্ৰহ্মা করে স্তুতি ॥ ২২ ॥

*sabe hailā caturbhujā vaikuṇṭhera pati
pr̥thak pr̥thak brahmāṇḍera brahmā kare stuti*

SYNONYMS

sabe—all of them; *hailā*—became; *catuh-bhuja*—four-handed; *vaikuṇṭha*—*Deities of the Vaikuṇṭha planets*; *prīthak prīthak*—separately; *brahmāṇḍera*—of the universes; *brahmā*—the predominating deities known as Lord *Brahmā*; *kare stuti*—offer prayers.

TRANSLATION

“The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of Vaikuṇṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lords.

TEXT 23

এক কৃষ্ণদেহ হৈতে সবার প্রকাশে ।
ক্ষণেকে সবাই সেই শরীরে প্রবেশে ॥ ২৩ ॥

eka kṛṣṇa-deha haite sabāra prakāśe
kṣaṇeke sabāi sei śarire praveśe

SYNONYMS

eka—one; *kṛṣṇa-deha*—transcendental body of Kṛṣṇa; *haite*—from; *sabāra*—of everyone; *prakāśe*—the manifestation; *kṣaṇeke*—in a second; *sabāi*—every one of Them; *sei śarire*—in that body of Kṛṣṇa; *praveśe*—enter.

TRANSLATION

“All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

TEXT 24

ইহা দেখি' ব্রহ্মা হৈলা মোহিত, বিস্মিত ।
স্তুতি করি' এই পাছে করিলা নিষ্ঠিত ॥ ২৪ ॥

ihā dekhi' brahmā hailā mohita, vismita
stuti kari' ei pāche karilā niścita

SYNONYMS

ihā dekhi'—seeing this; *brahmā*—Lord *Brahmā*; *hailā*—became; *mohita*—astonished; *vismita*—struck with wonder; *stuti kari'*—offering prayers; *ei*—this; *pāche*—at the end; *karilā*—made; *niścita*—conclusion.

TRANSLATION

“When the Lord Brahmā from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

TEXT 25

“যে কহে—‘কৃষ্ণের বৈভব মুণ্ডি সব জানে’।
সে জানুক,—কায়মনে মুণ্ডি এই মানে। ॥ ২৫ ॥

“ye kahe—‘kṛṣṇera vaibhava muñi saba jāno’
se jānuka,—kāya-mane muñi ei māno’

SYNOMYMS

ye kahe—if anyone says; *kṛṣṇera*—of Lord Kṛṣṇa; *vaibhava*—opulences; *muñi*—I; *saba*—all; *jāno*—know; *se jānuka*—let him know; *kāya-mane*—by my body and mind; *muñi*—myself; *ei*—this; *māno*—accept.

TRANSLATION

“Lord Brahmā said, ‘If someone says that he knows everything about Kṛṣṇa’s opulence, let him think that way. However, as far as I am concerned, with my body and mind I consider it in this way.

TEXT 26

এই যে তোমার অনন্ত বৈভবামৃতসিন্ধু।
মোর বাত্মনোগম্য নহে এক বিন্দু। ॥ ২৬ ॥

*ei ye tomāra ananta vaibhavāmṛta-sindhu
mora vāñ-mano-gamya nahe eka bindu*

SYNOMYMS

ei ye—all this; *tomāra*—Your; *ananta*—unlimited; *vaibhava-amṛta-sindhu*—ocean of the nectar of Your opulence; *mora*—my; *vāñ-manah-gamya*—within the reach of words and mind; *nahe*—not; *eka bindu*—even a drop.

TRANSLATION

“‘My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.

TEXT 27

জানন্ত এব জানন্ত কিং বহুক্ত্যা ন মে প্রভো।
মনসো বপুষো বাচো বৈভবং তব গোচরঃ ॥” ২৭ ॥

*jānanta eva jānantu
kim bahūktyā na me prabho
manaso vāpuṣo vāco
vaibhavam tava gocarāḥ”*

SYNOMYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O Lord; *manasāḥ*—of the mind; *vāpuṣāḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *gocarāḥ*—within the range.

TRANSLATION

“‘There are people who say, “I know everything about Kṛṣṇa.” Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.14.38), spoken by Lord Brahmā after he had stolen Lord Kṛṣṇa’s cows, calves and cowherd boys and Kṛṣṇa had exhibited His transcendental opulence by re-creating all the stolen cows, calves and cowherd boys by His viṣṇu-mūrti expansions. After he had seen this, Brahmā offered the above prayer.

TEXT 28

কৃষ্ণের মহিমা রহু—কেবা তার জ্ঞাতা।
ব্ৰহ্মাবন-স্থানের দেখ আশ্চর্য বিভুতা ॥ ২৮ ॥

kṛṣṇera mahimā rahu—kebā tāra jñātā
vṛndāvana-sthānera dekha āścarya vibhutā

SYNOMYMS

kṛṣṇera—of Lord Kṛṣṇa; *mahimā*—glories; *rahu*—let be; *kebā*—who; *tāra*—of those; *jñātā*—a knower; *vṛndāvana-sthānera*—of the abode of Kṛṣṇa, Vṛndāvana; *dekha*—just see; *āścarya*—wonderful; *vibhutā*—opulences.

TRANSLATION

“Let the glories of Lord Kṛṣṇa be! Who could be aware of all of them? His abode, Vṛndāvana, has many wonderful opulences. Just try to see them all.

TEXT 29

যোলক্রোশ বৃন্দাবন,—শাস্ত্রের প্রকাশে ।
তার একদেশে বৈকুণ্ঠজাগুগণ ভাসে ॥ ২৯ ॥

*ṣola-krośa vṛndāvana,—śāstrera prakāśe
tāra eka-deśe vaikuṇṭha-jāṇḍa-gaṇa bhāse*

SYNOMYS

ṣola-krośa—measuring sixteen krośas (thirty-two miles); *vṛndāvana*—Vṛndāvana-dhāma; *śāstrera prakāśe*—according to the revelation of revealed scripture; *tāra*—of Vṛndāvana; *eka-deśe*—in one corner; *vaikuṇṭha*—all the Vaikuṇṭha planets; *ajāṇḍa-gaṇa*—the innumerable universes; *bhāse*—are situated.

TRANSLATION

“According to the revelations of revealed scripture, Vṛndāvana extends only sixteen krośas [thirty-two miles]. Nonetheless, all the Vaikuṇṭha planets and innumerable universes are located in one corner of this tract.

PURPORT

In Vraja, the land is divided into various vanas, or forests. The forests total twelve, and their extension is estimated to be eighty-four krośas. Of these, the special forest known as Vṛndāvana is located from the present municipal city of Vṛndāvana to the village called Nanda-grāma. This distance is sixteen krośas (thirty-two miles).

TEXT 30

অপার ঐশ্বর্য কৃষ্ণের—নাহিক গণন ।
শাখা-চন্দ্ৰ-জ্যায়ে করি দিগ্দুৱশন ॥ ৩০ ॥

*apāra aiśvarya kṛṣṇera —nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana*

SYNOMYS

apāra—unlimited; *aiśvarya*—opulence; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no estimation; *śākhā-candra-nyāye*—according to the logic of

seeing the moon through the branches of a tree; *kari*—I make; *dik-daraśana*—an indication only.

TRANSLATION

“No one can estimate the opulence of Krṣṇa. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication.”

PURPORT

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called *sākhā-candra-nyāya*. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

TEXT 31

ঐশ্বর্য কহিতে স্ফুরিল ঐশ্বর্য-সাগর।
মনেন্দ্রিয় ভূবিলা, প্রভু হইলা কাপৰ ॥ ৩১ ॥

*aiśvarya kahite sphurila aiśvarya-sāgara
manendriya ḍubilā, prabhu ha-ilā phāñpara*

SYNONYMS

aiśvarya—opulence; *kahite*—to describe; *sphurila*—there manifested; *aiśvarya-sāgara*—an ocean of opulence; *mana-indriya*—the chief sense, namely the mind; *ḍubilā*—immersed; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *phāñpara*—perplexed.

TRANSLATION

While describing the transcendental opulences of Krṣṇa, the ocean of opulence manifested in the mind of Śrī Caitanya Mahāprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

TEXT 32

ভাগবতের এই শ্লোক পড়িলা আপনে।
অর্থ আস্বাদিতে স্মৃথে করেন ব্যাখ্যামে ॥ ৩২ ॥

*bhāgavatera ei śloka paḍilā āpane
artha āsvādite sukhe karena vyākhyāne*

SYNONYMS

bhāgavatera—of *Śrimad-Bhāgavatam*; *ei*—this; *śloka*—verse; *paḍilā*—recited; *āpane*—personally; *artha*—the meaning; *āsvādite*—to taste; *sukhe*—in happiness; *karena vyākhyāne*—describes the meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu personally recited the following verse from Śrimad-Bhāgavatam, and to relish the meaning, He began to explain it Himself.

TEXT 33

স্বয়ম্ভাস্ত্রাধীশঃ স্বারাজ্যলক্ষ্মাপ্তসমন্তকামঃ ।
বলিং হরভিত্তিরলোকপাইলঃ কিরীটকেোটীড়িতপাদপীঠঃ॥৩৩॥

*svayāṁ tv asāmyātiśayas tryadhiśah
svārājya-lakṣmy-āpta-samasta-kāmāḥ
balīṁ haradbhiś cira-loka-pālaiḥ
kiriṭa-kotiṣṭita-pāda-piṭhaḥ*

SYNONYMS

svayam—personally the Supreme Personality of Godhead; *tu*—but; *asāmyātiśayah*—who has no equal nor superior; *tri-adhiśah*—the master of three places, namely Goloka Vṛndāvana, Vaikunṭhaloka and the material world, or the master of Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣirodakaśāyī Viṣṇu, or the master of Brahmā, Viṣṇu and Maheśvara, or the master of the three worlds (the higher, lower and middle planetary systems); *svārājya-lakṣmī*—by His personal spiritual potency; *āpta*—already achieved; *samasta-kāmāḥ*—all desirable objects; *balīṁ*—a presentation or taxation; *haradbhiḥ*—who are offering; *cira-loka-pālaiḥ*—by the predominating deities of different planets; *kiriṭa-koti*—by millions of helmets; *iṣṭita*—being worshiped; *pāda-piṭhaḥ*—whose lotus feet.

TRANSLATION

“The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and the three principal demigods [Brahmā, Viṣṇu and Śiva]. No one is equal to or greater than Him. By His spiritual potency, known as svārājya-lakṣmī, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord.”

PURPORT

This quotation is verse 21 of the Second Chapter, Third Canto of Śrimad-Bhāgavatam.

TEXT 34

পরম ঈশ্বর কৃষ্ণ স্বয়ং ভগবান् ।
তাতে বড়, তাঁর সম কেহ নাহি আন ॥ ৩৪ ॥

*parama iśvara kṛṣṇa svayam bhagavān
tāte bāḍa, tāñra sama keha nāhi āna*

SYNONYMS

parama—supreme; *iśvara*—controller; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the original Personality of Godhead; *tāte*—therefore; *bāḍa*—most exalted; *tāñra*—His; *sama*—equal; *keha*—anyone; *nāhi*—there is not; *āna*—else.

TRANSLATION

“Kṛṣṇa is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

TEXT 35

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচিদানন্দবিগ্রহঃ ।
অনাদিরাদিগোবিন্দঃ সর্বকারণকারণম্ ॥ ৩৫ ॥

*iśvarah paramah kṛṣṇah
sac-cid-ānanda-vigrahah
anādir ādir govindah
sarva-kāraṇa-kāraṇam*

SYNONYMS

iśvarah—the controller; *paramah*—supreme; *kṛṣṇah*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahah*—whose form; *anādir*—without beginning; *ādir*—the origin; *govindah*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

“‘Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.’

PURPORT

This is the first verse of the Fifth Chapter of *Brahma-saṁhitā*.

TEXT 36

ত্রিলোক, বিশুণ, হর,—এই স্বষ্ট্যাদি-ঈশ্বর ।
তিনে আজ্ঞাকারী কৃষ্ণের, কৃষ্ণ—অধীশ্বর ॥ ৩৬ ॥

*brahmā, viṣṇu, hara,—ei sṛṣṭyādi-iśvara
tine ājñākārī kṛṣṇera, kṛṣṇa—adhiśvara*

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *hara*—and Lord Śiva; *ei*—they; *sṛṣṭi-ādi-iśvara*—the masters of material creation, maintenance and dissolution; *tine*—all three of them; *ājñākārī*—order carriers; *kṛṣṇera*—of Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *adhiśvara*—their master.

TRANSLATION

“The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is master of them all.

TEXT 37

সৃজামি তন্নিয়ুক্তোহং হরে। হরতি তবশঃ
বিশ্বং পুরুষরূপেণ পরিপাতি ত্রিশক্তিধৃক ॥ ৭ ॥

*srjāmi tan-niyukto 'ham
haro harati tad-vaśaḥ
viśvam puruṣa-rūpeṇa
paripāti triśakti-dhṛk*

SYNONYMS

srjāmi—create; *taṭ-niyuktaḥ*—engaged by Him; *aham*—I; *harah*—Lord Śiva; *harati*—annihilates; *taṭ-vaśaḥ*—under His control; *viśvam*—the whole universe; *puruṣa-rūpeṇa*—in the form of Lord Viṣṇu; *paripāti*—maintains; *triśakti-dhṛk*—the controller of the three modes of material nature.

TRANSLATION

“Lord Brahmā said, ‘Following the will of the Supreme Personality of Godhead, I create, Lord Śiva destroys, and He Himself in the form of Kṣīrodakaśayī

Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.'

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.6.32).

TEXT 38

এ সামান্য, ত্যধীশ্বরের শুন অর্থ আর।
অগৎকারণ তিনি পুরুষাবতার ॥ ৩৮ ॥

e sāmānya, tryadhiśvarera śuna artha āra
jagat-kāraṇa tina puruṣāvatāra

SYNONYMS

e sāmānya—this is a general description; tri-adhiśvarera—of the master of the three worlds; śuna—please hear; artha—meaning; āra—another; jagat-kāraṇa—the cause of the material creation; tina—three; puruṣa-avatāra—puruṣa incarnations of Viṣṇu.

TRANSLATION

"This is only a general description. Please try to understand another meaning of tryadhiśa. The three puruṣa incarnations of Viṣṇu are the original cause of the material creation.

TEXT 39

মহাবিষ্ণু, পদ্মনাভ, ক্ষীরোদকস্বামী ।
এই তিনি—স্থূল-সূক্ষ্ম-সর্ব-অন্তর্যামী ॥ ৩৯ ॥

mahā-viṣṇu, padmanābha, kṣīrodaka-svāmī
ei tina—*sthūla-sūkṣma-sarva-antaryāmī*

SYNONYMS

mahā-viṣṇu—Mahā-Viṣṇu; *padmanābha*—Padmanābha (Garbhodakaśāyī Viṣṇu); *kṣīra-udaka-svāmī*—Kṣīrodakaśāyī Viṣṇu; *ei tina*—all these three; *sthūla-sūkṣma*—gross and subtle; *sarva*—of all; *antaryāmī*—the Supersoul.

TRANSLATION

"Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are the Supersouls of all subtle and gross existences.

PURPORT

Lord Mahā-Viṣṇu is known as Kāraṇodakaśāyī Viṣṇu, the Supersoul of everything. Garbhodakaśāyī Viṣṇu, from whose lotus navel Brahmā was created, is also called Hiranyagarbha and is the total Supersoul and the subtle Supersoul. Kṣirodakaśāyī Viṣṇu is the universal form and the gross Supersoul.

TEXT 40

এই তিন—সর্বাশ্রয়, জগৎ-ঈশ্বর ।
এহো সব কলা-অংশ, কৃষ্ণ—অধীশ্বর ॥ ৪০ ॥

ei tina—*sarvāśraya, jagat-iśvara*
eho saba kalā-āṁśa, kṛṣṇa—*adhiśvara*

SYNONYMS

ei tina—these three; *sarva-āśraya*—the shelter of the whole material creation; *jagat-iśvara*—supreme controllers of the universe; *eho saba*—all of Them; *kalā-āṁśa*—plenary portions, or portions of the plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *adhiśvara*—the Supreme Personality of Godhead.

TRANSLATION

“Although Mahā-Viṣṇu, Padmanābha and Kṣirodakaśāyī Viṣṇu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Kṛṣṇa. Therefore He is the original Personality of Godhead.

TEXT 41

যষ্যেকনিশ্চমিতকালমথাবলম্ব
জীবন্তি লোমবিলজ্জা জগদগুনাথাঃ ।
বিষ্ণুর্মহান্ ম ইহ ষষ্ঠ কলাবিশেষে।
গোবিন্দগাদিপুরুষৎ তমহং ভজামি ॥ ৪১ ॥

yasyaika-niśvasita-kālam athāvalambya
jivanti loma-vilajā jagad-añḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-višeṣo
govindam ādi-puruṣān tam aharā bhajāmi

SYNONYMS

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jivanti*—live; *loma-vilajāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuh mahān*—the Supreme Lord Mahā-Viṣṇu; *sah*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

“The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.”

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.48). See also *Ādi-lilā* (5.71).

TEXT 42

এই অর্থ - মধ্যম, শুন ‘গৃহ’ অর্থ আর।
তিন আবাস-স্থান কৃষ্ণের শাস্ত্রে খ্যাতি যার ॥ ৪২ ॥

ei artha—*madhyama*; *śuna* ‘*gūḍha*’ *artha* *āra*
tina *āvāsa-sthāna* *kṛṣṇera* *sāstre* *khyāti* *yāra*

SYNONYMS

ei artha—this explanation; *madhyama*—middle; *śuna*—please hear; *gūḍha*—confidential; *artha*—meaning; *āra*—another; *tina*—three; *āvāsa-sthāna*—residential places; *kṛṣṇera*—of Lord Kṛṣṇa; *sāstre*—in the revealed scriptures; *khyāti*—fame; *yāra*—of which.

TRANSLATION

“This is the middle meaning. Now please hear the confidential meaning. Lord Kṛṣṇa has three places of residence, which are well known from revealed scriptures.

PURPORT

Kṛṣṇa has three abodes—His internal abode (Goloka Vṛndāvana), His intermediate abode (the spiritual sky), and His external abode (this material world).

TEXT 43

‘অন্তঃপুর’—গোলোক-শ্রীবন্দাবন ।
যাই। নিত্যস্থিতি মাতাপিতা-বন্ধুগণ ॥ ৪৩ ॥

‘antahpura’—goloka-śrī-vṛndāvana
yāhān nitya-sthiti mātā-pitā-bandhu-gaṇa

SYNONYMS

antah-pura—the internal abode; *goloka-śrī-vṛndāvana*—Goloka Vṛndāvana; *yāhān*—where; *nitya-sthiti*—eternal residence; *mātā-pitā*—mother and father; *bandhu-gaṇa*—and friends.

TRANSLATION

“The internal abode is called Goloka Vṛndāvana. It is there that Lord Kṛṣṇa’s personal friends, associates, father and mother live.

TEXT 44

মধূরৈরুৰ্ধ-মাধুৰ্য-কৃপাদি-ভাণ্ডার ।
যোগমায়া দাসী যাই। রাসাদি লীলা-সার ॥ ৪৪ ॥

madhuraiśvarya-mādhurya-kṛpādi-bhāṇḍāra
yoga-māyā dāsi yāhān rāsādi lilā-sāra

SYNONYMS

madhura-aiśvarya—of sweetness and opulence; *mādhurya*—of conjugal love; *kṛpā-ādi*—and of mercy and so on; *bhāṇḍāra*—storehouse; *yoga-māyā*—the spiritual energy; *dāsi*—maidservant; *yāhān*—where; *rāsā-ādi*—the *rāsa* dance and other pastimes; *lilā-sāra*—the quintessence of all pastimes.

TRANSLATION

“Vṛndāvana is the storehouse of Kṛṣṇa’s mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the *rāsa* dance, the quintessence of all pastimes.

TEXT 45

কঙ্গানিকুরসকে গলে মধূরৈরুৰ্ধবিশেষশালিন ।
অযতি অজরাজননে ন হি চিষ্ঠাকণিকাভ্যন্তি নঃ ॥ ৪৫ ॥

*karuṇā-nikuramba-komale
madhura-iśvarya-višeṣa-śalini
jayati vraja-rāja-nandane
na hi cintā-kaṇikābhuyudeti naḥ*

SYNONYMS

karuṇā-nikuramba-komale—who is very soft because of great mercy; *madhura-iśvarya-višeṣa-śalini*—especially by the opulence of conjugal love; *jayati*—all glories; *vraja-rāja-nandane*—to the son of Mahārāja Nanda; *na*—not; *hi*—certainly; *cintā*—of anxiety; *kaṇika*—even a particle; *abhyudeti*—awakens; *naḥ*—of us.

TRANSLATION

“Vṛndāvana-dhāma is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Mahārāja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.

TEXT 46

তার তলে পরব্যোম—‘বিষ্ণুলোক’-নাম ।
নারায়ণ-আদি অনন্ত স্বরূপের ধার ॥ ৪৬ ॥

*tāra tale paravyoma—‘viṣṇuloka’-nāma
nārāyaṇa-ādi ananta svarūpera dhāma*

SYNONYMS

tāra tale—below Vṛndāvana-dhāma; *para-vyoma*—the spiritual sky; *viṣṇu-loka-nāma*—known as Viṣṇuloka; *nārāyaṇa-ādi*—Nārāyaṇa and others; *ananta*—unlimited; *sva-rūpera*—of personal expansions; *dhāma*—the place.

TRANSLATION

“Below the Vṛndāvana planet is the spiritual sky, which is known as Viṣṇuloka. In Viṣṇuloka there are innumerable Vaikunṭha planets controlled by Nārāyaṇa and other innumerable expansions of Kṛṣṇa.

TEXT 47

‘মধ্যম-আবাস’ কৃষ্ণের—ষষ্ঠেশ্঵র-ভাণ্ডার ।
অনন্ত স্বরূপে যাইু করেন বিহার ॥ ৪৭ ॥

'madhyama-āvāsa' kṛṣṇera—śaḍ-aiśvaryā-bhāṇḍāra
ananta svarūpe yāhān karena vihāra

SYNOMYS

madhyama-āvāsa—the middle residence; *kṛṣṇera*—of Lord Kṛṣṇa; *śaṭ-aiśvaryā-bhāṇḍāra*—the storehouse of six opulences; *ananta sva-rūpe*—in unlimited forms; *yāhān*—where; *karena vihāra*—enjoys His pastimes.

TRANSLATION

"The spiritual sky, which is full in all six opulences, is the interim residence of Lord Kṛṣṇa. It is there that an unlimited number of forms of Kṛṣṇa enjoy Their pastimes.

TEXT 48

অনন্ত বৈকুণ্ঠ যাহান ভাণ্ডার-কোঠরি ।
পারিষদগণে ঘটেশ্বর্যে আছে ভরি' ॥ ৪৮ ॥

ananta vaikuṇṭha yāhān bhāṇḍāra-koṭhara
pāriṣada-gaṇe ṣaḍ-aiśvarye āche bhari'

SYNOMYS

ananta—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *yāhān*—where; *bhāṇḍāra-koṭhara*—like rooms of a treasure-house; *pāriṣada-gaṇe*—eternal associates; *ṣaṭ-aiśvarye*—with the six opulences; *āche*—are; *bhari'*—filling.

TRANSLATION

"Innumerable Vaikuṇṭha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord's eternal associates, who are also enriched with the six opulences."

TEXT 49

গোলোকনাম্নি নিজধাম্নি তলে চ তস্য
দেবী-মহেশ-হরিধামসু তেষু তেষু ।
তে তে প্রভাবনিচয়া বিহিতাশ যেন
গোবিন্দমাদিপূর্কৃষং তগহং ভজামি ॥ ৪৯ ॥

goloka-nāmni nija-dhāmni tale ca tasya
devi-maheśa-hari-dhāmasu teṣu teṣu

*te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi*

SYNONYMS

goloka-nāmni nija-dhāmni—in the planet known as Goloka Vṛndāvana, the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devī*—of the goddess Durgā; *maheśa*—of Lord Śiva; *hari*—of Nārāyaṇa; *dhāmasu*—in the planets; *teṣu teṣu*—in each of them; *te*—those respective; *prabhāva-nicayāḥ*—opulences; *vihitāḥ*—established; *ca*—also; *yena*—by whom; *govindam*—unto that Govinda; *ādi-puruṣam*—the original Supreme Personality of Godhead; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my obeisances.

TRANSLATION

“Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.”

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.43).

TEXT 50

প্রধান-পরমবেয়াম্বোরস্তরে বিরজা নদী।
বেদাঙ্গস্ত্রেজনিতেন্তোষৈঃ প্রস্তাৰিতা শুভা ॥ ৫০ ॥

*pradhāna-parama-vyomnoḥ antare virajā nadi
vedāṅga-sveda-janitais toyaiḥ prasrāvitā śubhā*

SYNONYMS

pradhāna-parama-vyomnoḥ *antare*—between the material world and spiritual world; *virajā nadi*—is a river known as Virajā; *veda-āṅga*—of the transcendental body of the Supreme Personality of Godhead; *sveda-janitaiḥ*—produced from the perspiration; *toyaiḥ*—with water; *prasrāvitā*—flowing; *śubhā*—all-auspicious.

TRANSLATION

“Between the spiritual and material worlds is a body of water known as the River Virajā. This water is generated from the bodily perspiration of the

Supreme Personality of Godhead, who is known as Vedāṅga. Thus the river flows.'

PURPORT

This verse and the following verse are from the *Padma Purāṇa*.

TEXT 51

তস্যাঃ পারে পরব্যোম ত্রিপাদভূতং সনাতনম् ।
অমৃতং শাশ্বতং নিত্যমনন্তং পরমং পদম্ ॥ ৫১ ॥

tasyāḥ pāre paravyoma
tri-pād-bhūtarām sanātanaṁ
amṛtaṁ śāśvataṁ nityaṁ
anantaṁ paramaṁ padam

SYNONYMS

tasyāḥ pāre—on the other bank of the Virajā River; *para-vyoma*—the spiritual sky; *tri-pād-bhūtam*—existing as three fourths of the opulence of the Supreme Lord; *sanātanaṁ*—eternal; *amṛtaṁ*—without deterioration; *śāśvataṁ*—without being subjected to the control of time; *nityaṁ*—constantly existing; *anantaṁ*—unlimited; *paramaṁ*—supreme; *padam*—abode.

TRANSLATION

"'Beyond the River Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

In the spiritual sky there is neither anxiety nor fear. It is eternally existing, and it consists of three fourths of the Lord's energy. The material world is an exhibition of only one fourth of the Lord's energy. Therefore it is called *eka-pāda-vibhūti*.

TEXT 52

তার তলে 'বাহ্যাবাস' বিরজার পার ।
অনন্ত ব্রহ্মাণ্ড যাহাঁ কোঠেরি অপার ॥ ৫২ ॥

*tāra tale 'bāhyāvāsa' virajāra pāra
ananta brahmāṇḍa yāhān koṭheri apāra*

SYNONYMS

tāra *tale*—below the spiritual world; *bāhya-āvāsa*—external abode; *virajāra pāra*—on the other side of the River Virajā; *ananta brahmāṇḍa*—unlimited number of universes; *yāhāṅ*—where; *koṭhara*—apartments; *apāra*—unlimited.

TRANSLATION

“On the other side of the River Virajā is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

TEXT 53

**‘দেবীধাম’ নাম তার, জীব শার বাসী ।
জগলক্ষ্মী রাখি’ রহে শাহী মায়া দাসী ॥ ৫৩ ॥**

*‘devi-dhāma’ nāma tāra, jīva yāra vāśi
jagal-lakṣmi rākhi’ rahe yāhāṅ māyā dāsi*

SYNONYMS

devi-dhāma—the place of the external energy; *nāma*—named; *tāra*—its; *jīva*—the conditioned living entities; *yāra*—of which; *vāśi*—the inhabitants; *jagat-lakṣmi*—the material energy; *rākhi*—keeping them; *rahe*—exists; *yāhāṅ*—wherein; *māyā*—the external energy; *dāsi*—maidservant.

TRANSLATION

“The abode of the external energy is called Devī-dhāma, and its inhabitants are conditioned souls. It is there that the material energy, Durgā, resides with many opulent maidservants.

PURPORT

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devī-dhāma, the external energy, where the goddess Durgā carries out the orders of the Supreme Lord as His maidservant. The material energy is called *jagat-lakṣmi* because she protects the bewildered conditioned souls. The goddess Durgā is therefore known as the mother, and Lord Śiva, her husband, is known as the father. Lord Śiva and goddess Durgā are therefore known as the material father and mother. Goddess Durgā is so named because this material world is like a big fort where the conditioned soul is placed under her care. For material facilities, the conditioned soul tries to please the goddess Durgā, and mother Durgā supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy. Consequently they are continuously making plans to live here peacefully and happily. Such is the material world.

TEXT 54

এই তিনি ধামের হয় কৃষ্ণ অধীশ্বর ।
গোলোক-পরব্যোম — প্রকৃতির পর ॥ ৫৪ ॥

*ei tina dhāmera haya kṛṣṇa adhiśvara
goloka-paravyoma—prakṛtira para*

SYNONYMS

ei tina dhāmera—of these three *dhāmas*, or residential places, namely Goloka Vṛndāvana-dhāma, Vaikuṇṭha-dhāma (Hari-dhāma) and Devī-dhāma (the material world); *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *adhiśvara*—the supreme master; *goloka-paravyoma*—the spiritual planet Goloka and the spiritual sky; *prakṛtira para*—beyond this material energy.

TRANSLATION

“Kṛṣṇa is the supreme proprietor of all *dhāmas*, including Goloka-dhāma, Vaikuṇṭha-dhāma and Devī-dhāma. The paravyoma and Goloka-dhāma are beyond Devī-dhāma, this material world.

PURPORT

When a living entity is liberated from Devī-dhāma but does not know of the opulence of Hari-dhāma, he is placed in Maheśa-dhāma, which is between the other two *dhāmas*. The liberated soul does not get an opportunity to serve the Supreme Personality of Godhead there; therefore although this Maheśa-dhāma is Lord Śiva’s *dhāma* and above the Devī-dhāma, it is not the spiritual world. The spiritual world begins with Hari-dhāma, or Vaikuṇṭhaloka.

TEXT 55

চিচ্ছক্ষিভিষ্টুতি-ধাম—ত্রিপাদ-অিশ্঵র্য-নাম ।
মায়িক বিষ্টুতি—একপাদ অভিধান ॥ ৫৫ ॥

cit-śakti-vibhūti-dhāma—*tripād-aiśvaryā-nāma*
māyika vibhūti—*eka-pāda abhidhāna*

SYNONYMS

cit-śakti—of the spiritual energy; *vibhūti-dhāma*—opulent abode; *tri-pād*—three fourths; *aiśvaryā*—opulence; *nāma*—named; *māyika vibhūti*—material opulence; *eka-pāda*—one fourth; *abhidhāna*—known.

TRANSLATION

"The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

PURPORT

Hari-dhāma (*paravyoma*) and Goloka Vṛndāvana are beyond the material cosmic manifestation. They are celebrated as three fourths of the Lord's energy. The material world, conducted by the Supreme Lord's external energy, is called Devī-dhāma and is a manifestation of one fourth of His energy.

TEXT 56

ত্রিপাদবিভূতের্ধাগভূঁৎ ত্রিপাদভূতং হি তৎ পদম্।
বিভূতিমায়িকী সর্বা প্রোক্তা পাদাঞ্চিক। যতঃ ॥ ৫৬ ॥

*tripād-vibhūter dhāmatvāt
tripād-bhūtam hi tat padam
vibhūtir māyikī sarvā
proktā pādātmikā yataḥ*

SYNOMYMS

tri-pād-vibhūteḥ—of the three fourths of the energy; *dhāmatvāt*—because of being the abode; *tri-pād-bhūtam*—consisting of three fourths of the energy; *hi*—certainly; *tat padam*—that abode; *vibhūtiḥ*—the energy or potency; *māyikī*—material; *sarvā*—all; *proktā*—said; *pāda-ātmikā*—only one fourth; *yataḥ*—therefore.

TRANSLATION

"Because it consists of three fourths of the Lord's energy, the spiritual world is called *tripād-bhūta*. Being a manifestation of one fourth of the Lord's energy, the material world is called *eka-pāda*.'

PURPORT

This verse is found in *Laghu-bhāgavatāmṛta* (1.5.286).

TEXT 57

ত্রিপাদবিভূতি কুঁফের—বাক্য-অগোচর ।
একপাদ বিভূতির শুনহ বিষ্টার ॥ ৫৭ ॥

*tripāda-vibhūti kṛṣṇera—vākyā-agocara
eka-pāda vibhūtira śunaha vistāra*

SYNONYMS

tri-pāda-vibhūti kṛṣṇera—three fourths of the energy of Lord Kṛṣṇa; *vākyā-agocara*—beyond words; *eka-pāda vibhūtira*—of one fourth of the energy; *śunaha*—please hear; *vistāra*—breadth.

TRANSLATION

“The three-fourths part of Lord Kṛṣṇa’s energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

TEXT 58

অনন্ত ব্ৰহ্মাণ্ডেৰ যত ব্ৰহ্মা-রূপগণ ।
চিৱলোকপাল-শব্দে তাহাৰ গণন ॥ ৫৮ ॥

*ananta brahmāñđera yata brahmā-rudra-gaṇa
cira-loka-pāla-śabde tāhāra gaṇana*

SYNONYMS

ananta—unlimited; *brahmāñđera*—of the universes; *yata*—all; *brahmā*—Lord Brahmās; *rudra-gaṇa*—and Lord Śivas; *cira-loka-pāla*—permanent governors of the worlds; *śabde*—by the word; *tāhāra*—of them; *gaṇana*—counting.

TRANSLATION

“Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahmā and Lord Śiva, who are known as permanent governors. Therefore there is also no counting of them.

PURPORT

Lord Brahmā and Lord Śiva are called *cira-loka-pāla*, permanent governors. This means that they govern the affairs of the universe from the beginning of the creation to the end. In the next creation, the same living entities may not be present, but because Brahmā and Śiva are existing from the beginning to the end, they are called *cira-loka-pāla*, permanent governors. *Loka-pāla* means “predominating deities.” There are eight predominating deities of the prominent heavenly planets, and they are Indra, Agni, Yama, Varuṇa, Nirṛti, Vāyu, Kuvera and Śiva.

TEXT 59

একদিন দ্বারকাতে কৃষ্ণ দেখিবারে ।
ত্রিশা আইলা,— দ্বারপাল জানাইল কৃষ্ণেরে ॥ ৫৯ ॥

*eka-dina dvārakātē kṛṣṇa dekhibāre
brahmā āilā,—dvāra-pāla jānāila kṛṣṇere*

SYNOMYS

eka-dina—one day; *dvārakātē*—in Dvārakā; *kṛṣṇa dekhibāre*—to see Kṛṣṇa; *brahmā āilā*—Lord Brahmā came; *dvāra-pāla*—the doorman; *jānāila*—informed; *kṛṣṇere*—Lord Kṛṣṇa.

TRANSLATION

“Once, when Kṛṣṇa was ruling Dvārakā, Lord Brahmā came to see Him, and the doorman immediately informed Lord Kṛṣṇa of Brahmā’s arrival.

TEXT 60

কৃষ্ণ কহেন—‘কোন্ত ত্রিশা, কি নাম তাহার ?’
দ্বারী আসি’ ত্রিশারে পুছে আর বার ॥ ৬০ ॥

kṛṣṇa kahena—‘kon brahmā, ki nāma tāhāra?’
dvārī āsi’ brahmāre puchē āra bāra

SYNOMYS

kṛṣṇa kahena—Kṛṣṇa said; *kon brahmā*—which Brahmā; *ki nāma tāhāra*—what is his name; *dvārī āsi’*—the doorman, coming back; *brahmāre*—to Lord Brahmā; *puchē*—inquires; *āra bāra*—again.

TRANSLATION

“When Kṛṣṇa was so informed, He immediately asked the doorman, ‘Which Brahmā? What is his name?’ The doorman therefore returned and questioned Lord Brahmā.

PURPORT

From this verse we can understand that Brahmā is the name of the post and that the person occupying the post has a particular name also. From *Bhagavad-gītā: imarṇ vivasvate yogam*. Vivasvān is the name of the present predominating deity of the sun. He is generally called Sūrya, the sun-god, but he also has his own

particular name. The governor of the state is generally called *rāja-pāla*, but he also has his own individual name. Since there are hundreds and thousands of Brahmās with different names, Kṛṣṇa wanted to know which of them had come to see Him.

TEXT 61

বিশ্মিত হঞ্চা ব্ৰহ্মা দ্বাৰাকে কহিলା ।
‘কহ গিয়া সনক-পিতা চতুর্মুখ আইলା’ ॥ ৬১ ॥

*vismita hañā brahmā dvārike kahilā
'kaha guyā sanaka-pitā caturmukha āilā'*

SYNOMYS

vismita hañā—becoming surprised; *brahmā*—Lord Brahmā; *dvārike*—unto the doorman; *kahilā*—replied; *kaha*—inform; *guyā*—going; *sanaka-pitā*—the father of the four Kumāras; *catuḥ-mukha*—four-headed; *āilā*—has come.

TRANSLATION

“When the doorman asked, ‘Which Brahmā?’ Lord Brahmā was surprised. He told the doorman, ‘Please go inform Lord Kṛṣṇa that I am the four-headed Brahmā who is the father of the four Kumāras.’

TEXT 62

কৃষ্ণে জানাএনা দ্বাৰী ব্ৰহ্মারে লঞ্চা গেলା ।
কৃষ্ণের চৰণে ব্ৰহ্মা দণ্ডবৎ কৈলା ॥ ৬২ ॥

*kṛṣṇe jānāñā dvārī brahmāre lañā gelā
kṛṣṇera caraṇe brahmā daṇḍavat kailā*

SYNOMYS

kṛṣṇe jānāñā—informing Lord Kṛṣṇa; *dvārī*—the doorman; *brahmāre*—Lord Brahmā; *lañā*—taking; *gelā*—went; *kṛṣṇera caraṇe*—at the lotus feet of Kṛṣṇa; *brahmā*—Lord Brahmā; *daṇḍavat* *kailā*—offered obeisances.

TRANSLATION

“The doorman then informed Lord Kṛṣṇa of Lord Brahmā’s description, and Lord Kṛṣṇa gave him permission to enter. The doorman escorted Lord Brahmā in, and as soon as Brahmā saw Lord Kṛṣṇa, he offered obeisances at His lotus feet.

TEXT 63

কৃষ্ণ মান্য-পূজা করি' তাঁরে প্রশ্ন কৈল ।
 ‘কি লাগি’ তোমার ইইঁ আগমন হৈল ?’ ৬৩ ॥

*kṛṣṇa mānya-pūjā kari' tānre praśna kaila
 'ki lāgi' tomāra ihānā āgamana haila?'*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *mānya-pūjā*—respect and worship; *kari'*—showing; *tānre*—to him; *praśna kaila*—put a question; *ki lāgi'*—for what reason; *tomāra*—your; *ihānā*—here; *āgamana haila*—there was arrival.

TRANSLATION

“After being worshiped by Lord Brahmā, Lord Kṛṣṇa also honored him with suitable words. Then Lord Kṛṣṇa asked him, ‘Why have you come here?’”

TEXT 64

ত্রুক্ষা কহে,—‘তাহা পাছে করিব নিবেদন ।
 এক সংশয় মনে হয়, করহ ছেদন ॥ ৬৪ ॥

*brahmā kahe,—'tāhā pāche kariba nivedana
 eka sarṁśaya mane haya, karaha chedana*

SYNONYMS

brahmā kahe—Lord Brahmā said; *tāhā*—that; *pāche*—later; *kariba nivedana*—I shall submit unto You; *eka*—one; *sarṁśaya*—doubt; *mane*—in the mind; *haya*—there is; *karaha chedana*—kindly dissipate it.

TRANSLATION

“Being questioned, Lord Brahmā immediately replied, ‘I shall later tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate.”

TEXT 65

‘কোন্ ত্রুক্ষা ?’ পুছিলে তুমি কোন্ অভিপ্রায়ে ?
 আমা বই জগতে আৱ কোন্ ত্রুক্ষা হয়ে ?’ ৬৫ ॥

*'kon brahmā?' puchile tumi kon abhiprāye?
āmā ba-i jagate āra kon brahmā haye?'*

SYNONYMS

kon brahmā—which Brahmā; *puchile tumi*—You inquired; *kon abhiprāye*—by what intention; *āmā ba-i*—except me; *jagate*—within this universe; *āra*—other; *kon*—which; *brahmā*—Lord Brahmā; *haye*—is there.

TRANSLATION

"'Why did you inquire which Brahmā had come to see You? What is the purpose of such an inquiry? Is there any other Brahmā besides me within this universe?'

TEXT 66

**শুনি' হাসি' ক্রষ্ণ তবে করিলেন ধ্যানে ।
অসংখ্য ব্রহ্মার গণ আইলা ততক্ষণে ॥ ৬৬ ॥**

*śuni' hāsi' kṛṣṇa tabe karilena dhyāne
asaṅkhya brahmāra gaṇa āīlā tata-kṣaṇe*

SYNONYMS

śuni'—hearing; *hāsi'*—smilingly; *kṛṣṇa*—Lord Kṛṣṇa; *tabe*—then; *karilena*—did; *dhyāne*—meditation; *asaṅkhya*—unlimited; *brahmāra*—of Lord Brahmās; *gaṇa*—the group; *āīlā*—arrived; *tata-kṣaṇe*—at that time.

TRANSLATION

"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

TEXT 67

**দশ-বিশ-শত-সহস্র-অযুত-লক্ষ-বদন ।
কোট্যবুদ্ধ মুখ কারো, না যায় গণন ॥ ৬৭ ॥**

*daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana
koṭy-arbuda mukha kāro, nā yāya gaṇana*

SYNONYMS

daśa—ten; *biśa*—twenty; *śata*—hundred; *sahasra*—thousand; *ayuta*—ten thousand; *lakṣa*—a hundred thousand; *vadana*—faces; *koṭi*—ten million; *ar-*

buda—a hundred million; *mukha*—faces; *kāro*—of some of them; *nā yāya gaṇana*—not possible to count.

TRANSLATION

“These Brahmās had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

TEXT 68

ରୁଦ୍ରଗଣ ଆଇଲା ଲକ୍ଷ କୋଟି-ବଦନ ।
ଇନ୍ଦ୍ରଗଣ ଆଇଲା ଲକ୍ଷ କୋଟି-ନୟନ ॥ ୬୮ ॥

*rudra-gaṇa āilā lakṣa koṭi-vadana
indra-gaṇa āilā lakṣa koṭi-nayana*

SYNONYMS

rudra-gaṇa—the Śivas; *āilā*—arrived; *lakṣa koṭi-vadana*—possessing a hundred thousand and ten million faces; *indra-gaṇa*—the Indras; *āilā*—arrived; *lakṣa*—a hundred thousand; *koṭi*—ten million; *nayana*—eyes.

TRANSLATION

“There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

PURPORT

It is said that Indra, the King of heaven, is very lusty. Once he tactfully had sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed the lusty Indra with a curse that put vaginas all over his body. Being very ashamed, Indra fell down at the lotus feet of the great sage and begged his pardon. Being compassionate, the sage turned the vaginas into eyes; therefore Indra possesses hundreds and thousands of eyes all over his body. Just as Lord Brahmā and Lord Śiva have many faces, the King of heaven, Indra, has many eyes.

TEXT 69

ଦେଖି' ଚତୁର୍ମୁଖ ବ୍ରଦ୍ଧା କାପର ହଇଲା ।
ହଞ୍ଜଗଣ-ମଧ୍ୟ ଯେନ ଶଶକ ରହିଲା ॥ ୬୯ ॥

*dekhi' caturmukha brahmā phāṇpara ha-ilā
hasti-gaṇa-madhye yena śāśaka rahilā*

SYNOMYS

dekhi'—seeing; *catuḥ-mukha brahmā*—the four-faced Lord Brahmā of this universe; *phāṇpara ha-ilā*—became bewildered; *hasti-gaṇa-madhye*—in the midst of many elephants; *yena*—like; *śāśaka*—a rabbit; *rahilā*—remained.

TRANSLATION

“When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants.

TEXT 70

**ଆସି’ ସବ ତ୍ରଙ୍ଗା କୁଷ-ପାଦପିଠ-ଆଗେ ।
ଦଣ୍ଡବନ୍ଦ କରିତେ ମୁକୁଟ ପାଦପିଠେ ଲାଗେ ॥ ୭୦ ॥**

*āsi' saba brahmā kṛṣṇa-pāda-piṭha-āge
danḍavat karite mukuta pāda-piṭhe lāge*

SYNOMYS

āsi'—coming; *saba brahmā*—all the Brahmās; *kṛṣṇa-pāda-piṭha-āge*—before the lotus feet of Kṛṣṇa; *danḍavat*; *karite*—offering their obeisances; *mukuta*—helmets; *pāda-piṭhe*—at the lotus feet; *lāge*—touched.

TRANSLATION

“All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

TEXT 71

**କୃଷ୍ଣେର ଅଚିନ୍ୟ-ଶକ୍ତି ଲଖିତେ କେହ ନାରେ ।
ଯତ ତ୍ରଙ୍ଗା, ତତ ମୂର୍ତ୍ତି ଏକହେ ଶରୀରେ ॥ ୭୧ ॥**

*kṛṣṇera acintya-śakti lakhite keha nāre
yata brahmā, tata mūrti eka-i śarīre*

SYNOMYS

kṛṣṇera—of Lord Kṛṣṇa; *acintya-śakti*—inconceivable potencies; *lakhite*—to observe; *keha*—anyone; *nāre*—not able; *yata brahmā*—all Brahmās; *tata mūrti*—so many forms; *eka-i śarīre*—in the same body.

TRANSLATION

“No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa.

TEXT 72

पादपीट-मूकुटाग्र-संघट्टे उठे ध्वनि ।
पादपीटे स्तुति करे मूकुट हेन आनि’ ॥ ७२ ॥

*pāda-piṭa-mukuṭāgra-saṅghaṭte uṭhe dhvani
pāda-piṭhe stuti kare mukuṭa hena jāni'*

SYNONYMS

pāda-piṭa—at Kṛṣṇa’s lotus feet; *mukuṭa-agra*—of the tops of the helmets; *saṅghaṭte*—in the crowding together; *uṭhe dhvani*—there arose a sound; *pāda-piṭhe stuti*—offering prayers unto the lotus feet; *kare*—do; *mukuṭa*—the helmets; *hena jāni’*—appearing as such.

TRANSLATION

“When all the helmets struck together at Kṛṣṇa’s lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Kṛṣṇa’s lotus feet.

TEXT 73

যোড়-হাতে ব্রহ্মা-রুদ্রাদি করয়ে স্তবন ।
“বড় কৃপা করিলা প্রভু, দেখাইলা চরণ ॥ ৭৩ ॥

*yoda-hāte brahmā-rudrādi karaye stavana
“baḍa kṛpā karilā prabhu, dekhāilā caraṇa*

SYNONYMS

yoda-hāte—with folded hands; *brahmā*—the Lord Brahmās; *rudra-ādi*—the Lord Śivas and others; *karaye stavana*—offered their prayers; *baḍa kṛpā*—great mercy; *karilā*—You have shown; *prabhu*—O Lord; *dekhāilā caraṇa*—You have shown Your lotus feet.

TRANSLATION

“With folded hands, all the Brahmās and Śivas began to offer prayers unto Lord Kṛṣṇa, saying, ‘O Lord, You have shown me a great favor. I have been able to see Your lotus feet.’

TEXT 74

ভাগ্য, মোরে বোলাইলা ‘দাস’ অঙ্গীকরি’।
কোন্ত আজ্ঞা হয়, তাহা করি শিরে ধরি’ ॥” ৭৪ ॥

*bhāgya, more bolālā ‘dāsa’ aṅgikari’
kon ājñā haya, tāhā kari śire dhari’ ”*

SYNONYMS

bhāgya—great fortune; *more*—me; *bolālā*—You have called; *dāsa*—as a servant; *aṅgikari’*—accepting; *kon ājñā haya*—what is Your order; *tāhā*—that; *kari*—let me accept; *śire dhari’*—holding it on my head.

TRANSLATION

“All of them then said, ‘It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.’

TEXT 75

কৃষ্ণ কহে,— তোমা-সবা দেখিতে চিন্ত হৈল ।
তাহা লাগি’ এক ঠাণ্ডি সবা বোলাইল ॥ ৭৫ ॥

*kṛṣṇa kahe,—tomā-sabā dekhite citta haila
tāhā lāgi’ eka ṭhāñi sabā bolāila*

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa said; *tomā-sabā*—all of you; *dekhite*—to see; *citta haila*—there was a desire; *tāhā lāgi’*—for that reason; *eka ṭhāñi*—in one place; *sabā*—all of you; *bolāila*—I called for.

TRANSLATION

“Lord Kṛṣṇa replied, ‘Since I wanted to see all of you together, I have called all of you here.’

TEXT 76

সুখী হও সবে, কিছু নাহি দৈত্য-ভয় ?
তারা কহে,—‘তোমার প্রসাদে সর্বত্রই জয় ॥ ৭৬ ॥

*sukhi hao sabe, kichu nāhi daitya-bhaya?
tārā kahe,—‘tomāra prasāde sarvatra-i jaya*

SYNONYMS

sukhi hao—be happy; sabe—all of you; kichu—some; nāhi—there is not; daitya-bhaya—fear of the demons; tārā kahe—all of them replied; tomāra prasāde—by Your mercy; sarvatra-i—everywhere; jaya—victorious.

TRANSLATION

“All of you should be happy. Is there any fear from the demons? They replied, ‘By Your mercy, we are victorious everywhere.

TEXT 77

**সম্পত্তি পৃথিবীতে যেবা হৈয়াছিল ভার ।
অবতীর্ণ হওঁগা ভাঙা করিলা সংহার ॥’ ৭৭ ॥**

*samprati pṛthivīte yebā haiyāchila bhāra
avatirṇa hañā tāhā karilā sāṁhāra’*

SYNONYMS

samprati—presently; pṛthivīte—upon the earth; yebā—whatever; haiyāchila—there was; bhāra—burden; avatirṇa hañā—descending; tāhā—that; karilā sāṁhāra—You have taken away.

TRANSLATION

“Whatever burden was upon the earth You have taken away by descending on that planet.”

TEXT 78

**দ্বারকাদি—বিভু, তার এই ত প্রমাণ ।
'আমারই ব্রহ্মাণ্ডে কৃষ' সবার হৈল জ্ঞান ॥ ৭৮ ॥**

*dvārakādi—vibhu, tāra ei ta pramāṇa
'āmāra-i brahmāṇḍe kṛṣṇa' sabāra haila jñāna*

SYNONYMS

dvārakā-ādi—Dvārakā-dhāma and other abodes; vibhu—transcendental abode; tāra ei ta pramāṇa—this is the evidence of that; āmāra-i brahmāṇḍe—in my brahmāṇḍa; kṛṣṇa—Kṛṣṇa is now present; sabāra—of all of them; haila jñāna—there was this knowledge.

TRANSLATION

“This is the proof of Dvārakā’s opulence: all the Brahmās thought, ‘Kṛṣṇa is now staying in my jurisdiction.’

TEXT 79

কৃষ্ণ-সহ দ্বারকা-বৈভব অনুভব হৈল ।
একত্র মিলনে কেহ কাহো না দেখিল ॥ ৭৯ ॥

*kṛṣṇa-saha dvārakā-vaibhava anubhava haila
ekatra milane keha kāho nā dekhila*

SYNOMYS

kṛṣṇa-saha—with Kṛṣṇa; *dvārakā-vaibhava*—the opulence of Dvārakā; *anubhava* *haila*—there was perception; *ekatra* *milane*—although they came together; *keha*—someone; *kāho*—anyone else; *nā dekhila*—did not see.

TRANSLATION

“Thus the opulence of Dvārakā was perceived by each and every one of them. Although they were all assembled together, no one could see anyone but himself.

PURPORT

The four-headed Brahmā perceived the opulence of Dvārakā-dhāma where Kṛṣṇa was staying, and although there were Brahmās present having ten to ten million heads, and also many Lord Śivas were also assembled, only the four-headed Brahmā of this universe could see all of them. By the inconceivable potency of Kṛṣṇa, the others could not see one another. Althouth all the Brahmās and Śivas were assembled together, due to Kṛṣṇa’s energy, they could not meet or talk among themselves individually.

TEXT 80

তবে কৃষ্ণ সর্ব-ব্রহ্মাগণে বিদ্যায় দিলা ।
দণ্ডবৎ হঞ্জা সবে নিজ ঘরে গোলা ॥ ৮০ ॥

*tabe kṛṣṇa sarva-brahmā-gaṇe vidāya dilā
daṇḍavat hañā sabe nija ghare gelā*

SYNONYMS

tabe—thereafter; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-brahmā-gaṇe*—unto all the Brahmās; *vidāya dilā*—bade farewell; *dañḍavat hañā*—offering obeisances; *sabe*—all of them; *nija ghare gelā*—returned to their respective homes.

TRANSLATION

“Lord Kṛṣṇa then bade farewell to all the Brahmās there, and after offering their obeisances, they all returned to their respective homes.

TEXT 81

**দেখি' চতুর্মুখ ব্ৰহ্মাৰ হৈল চমৎকার ।
কৃষ্ণেৰ চৰণে আসি' কৈলা নমস্কাৰ ॥ ৮১ ॥**

*dekhi' caturmukha brahmāra haila camatkāra
krṣṇera caraṇe āsi' kailā namaskāra*

SYNONYMS

dekhi'—seeing; *catuḥ-mukha brahmāra*—of the four-headed Brahmā of this universe; *haila*—there was; *camatkāra*—astonishment; *kṛṣṇera caraṇe āsi'*—coming to the lotus feet of Lord Kṛṣṇa; *kailā namaskāra*—offered his respects.

TRANSLATION

“After observing all these opulences, the four-headed Brahmā of this universe was astonished. He again came before the lotus feet of Kṛṣṇa and offered Him obeisances.

TEXT 82

**ব্ৰহ্মা বলে,—পূৰ্বে আমি যে নিশ্চয় কৱিলুঁ ।
তাৰ উদাহৰণ আমি আজি ত' দেখিলুঁ ॥ ৮২ ॥**

*brahmā bale,—pūrve āmi ye niścaya kariluṅ
tāra udāharana āmi āji ta' dekhiluṅ*

SYNONYMS

brahmā bale—Brahmā said; *pūrve*—formerly; *āmi*—I; *ye*—whatever; *niścaya kariluṅ*—decided; *tāra*—of that; *udāharana*—the example; *āmi*—I; *āji*—today; *ta'*—certainly; *dekhiluṅ*—have seen.

TRANSLATION

“Brahmā then said, ‘Whatever I formerly decided about my knowledge, I have just now had personally verified.’

TEXT 83

জানন্ত এব জানন্তি কিং বহুক্ত্যা ন মে প্রভো ।
মনসো বপুষো বাচো বৈভবঃ তব গোচরঃ ॥ ৮৩ ॥

*jānanta eva jānantu
kim bahu-uktyā na me prabho
manaso vapuṣo vāco
vaibhavam tava gocarah*

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O my Lord; *manasah*—of the mind; *vapuṣah*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *gocarah*—within the range.

TRANSLATION

“There are people who say, “I know everything about Kṛṣṇa.” Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as your opulences are concerned, they are all beyond the reach of my mind, body and words.’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.14.38), spoken by Lord Brahmā.

TEXT 84

কৃষ্ণ কহে, “এই ব্রহ্মাণ্ড পঞ্চাশৎ কোটি যোজন ।
অতি ক্ষুজ, তাতে তোমার চারি বদন ॥ ৮৪ ॥

*kṛṣṇa kahe, “ei brahmāṇḍa pañcāśat koṭi yojana
ati kṣudra, tāte tomāra cāri vadana*

SYNONYMS

kṛṣṇa kahe—Kṛṣṇa said; ei brahmāṇḍa—this universe; pañcāśat koṭi yojana—four billion miles; ati kṣudra—very small; tāte—therefore; tomāra—your; cāri vadana—four faces.

TRANSLATION

“Kṛṣṇa said, ‘Your particular universe extends four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one of the greatest astrologers of his time, gives information from *Siddhānta-siromāṇi* that this universe measures 18,712,069,200,000,000 x 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.

TEXT 85

কোন ব্রহ্মাণ্ড শতকোটি, কোন লক্ষকোটি ।
কোন নিযুতকোটি, কোন কোটি-কোটি ॥ ৮৫ ॥

*kona brahmāṇḍa śata-koṭi, kona lakṣa-koṭi
kona niyuta-koṭi, kona koṭi-koṭi*

SYNONYMS

kona brahmāṇḍa—some universes; śata-koṭi—one billion yojanas; kona—some; lakṣa-koṭi—one trillion yojanas; kona—some; niyuta-koṭi—ten trillion; kona—some; koṭi-koṭi—one hundred trillion.

TRANSLATION

“Some of the universes are one billion yojanas, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area.

PURPORT

A yojana equals eight miles.

TEXT 86

ব্রহ্মাণ্ডমূর্কপ ব্রহ্মার শরীর-বদন ।
এইরূপে পালি আঘি ব্রহ্মাণ্ডের গণ ॥ ৮৬ ॥

*brahmāṇḍānurūpa brahmāra śarira-vadana
ei-rūpe pāli āmi brahmāṇḍera gaṇa*

SYNONYMS

brahmāṇḍa-anurūpa—according to the size of a universe; *brahmāra*—of Lord Brahmā; *śarira-vadana*—heads on the body; *ei-rūpe*—in this way; *pāli āmi*—I maintain; *brahmāṇḍera gaṇa*—all the innumerable groups of universes.

TRANSLATION

“‘According to the size of the universe, there are so many heads on the body of Brahmā. In this way I maintain innumerable universes [brahmāṇḍas].

TEXT 87

‘একপাদ বিভূতি’ ইহার নাহি পরিমাণ।
‘ত্রিপাদ বিভূতি’র কেবা করে পরিমাণ ॥” ৮৭ ॥

*‘eka-pāda vibhūti’ ihāra nāhi parimāṇa
‘tripāda vibhūti’ra kebā kare parimāṇa’*

SYNONYMS

eka-pāda vibhūti—a one-fourth manifestation of My opulence; *ihāra*—of this; *nāhi*—there is not; *parimāṇa*—measurement; *tri-pāda vibhūtira*—of the spiritual world, having three fourths of My energy; *kebā*—who; *kare*—can do; *parimāṇa*—measurement.

TRANSLATION

“‘No one can measure the length and breadth of one fourth of My energy. Who can measure the three fourths that is manifested in the spiritual world?’

TEXT 88

তন্ত্রঃ পারে পরব্যোম ত্রিপাদভূতং সনাতনম্।
অমৃতং শাশ্঵তং নিত্যমনন্তং পরমং পদম্ ॥ ৮৮ ॥

*tasyāḥ pāre paravyoma
tripād-bhūtarām sanātanam
amṛtarām śāśvatarām nityam
anantarām paramarām padam*

SYNONYMS

tasyāḥ pāre—on the other bank of the Virajā River; *para-vyoma*—the spiritual sky; *tri-pād-bhūtam*—existing as three fourths of the opulence of the Supreme Lord; *sanātanam*—eternal; *amṛtam*—without deterioration; *śāsvatam*—without being subjected to the control of time; *nityam*—constantly existing; *anantam*—unlimited; *paramam*—supreme; *padam*—abode.

TRANSLATION

“‘Beyond the River Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord’s opulences. It is known as paravyoma, the spiritual sky.’

PURPORT

This is a verse from the *Padma Purāṇa*, recited here by Lord Kṛṣṇa.

TEXT 89

**তবে কৃষ্ণ ব্রহ্মারে দিলেন বিদায় ।
কৃষ্ণের বিভূতি-স্বরূপ জানান না যায় ৮৯ ॥**

tabe kṛṣṇa brahmāre dilenā vidāya
kṛṣṇera vibhūti-svarūpa jānāna nā yāya

SYNONYMS

tabe—thereafter; *kṛṣṇa*—Lord Kṛṣṇa; *brahmāre*—unto the Lord Brahmā of this universe; *dilenā vidāya*—bade farewell; *kṛṣṇera*—of Lord Kṛṣṇa; *vibhūti-svarūpa*—spiritual verification of opulence; *jānāna nā yāya*—is not possible to understand.

TRANSLATION

“In this way Lord Kṛṣṇa bade farewell to the four-headed Brahmā of this universe. We may thus understand that no one can calculate the extent of Kṛṣṇa’s energies.

TEXT 90

**‘ত্র্যাধিশ্঵র’-শব্দের অর্থ ‘গৃদ্ধ’ আর হয় ।
‘ত্রি’-শব্দে কৃষ্ণের তিন লোক কয় ॥ ৯০ ॥**

‘tryadhiśvara’-śabdera artha ‘gūḍha’ āra haya
‘tri’-śabde kṛṣṇera tina loka kaya

SYNONYMS

tri-adhiśvara—tryadhiśvara; *śabdera*—of the word; *artha*—a meaning; *gūḍha*—confidential; *āra*—another; *haya*—there is; *tri-śabde*—by the word “three”; *kṛṣṇera*—of Kṛṣṇa; *tina loka kaya*—the three places or properties of Lord Kṛṣṇa.

TRANSLATION

“There is a very deep meaning in the word tryadhiśvara, which indicates that Kṛṣṇa possesses three different lokas, or natures.

PURPORT

The word *tryadhiśvara* means “proprietor of the three worlds.” There are three worlds of which Kṛṣṇa is the supreme proprietor. This is explained in *Bhagavad-gītā*:

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suḥṛdarāṁ sarva-bhūtānāṁ
jñātvā māṁ sāntim iṣchati*

“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.” (Bg. 5.29)

The word *sarva-loka* means “all three worlds,” and the word *maheśvara* means “the supreme proprietor.” Kṛṣṇa is the proprietor of both material and spiritual worlds. The spiritual world is divided into two portions—Goloka Vṛndāvana and the Vaikuṇṭhas. The material world is a combination of universes unlimited in number.

TEXT 91

গোলোকাখ্য গোকুল, মথুরা, দ্বারাবতী ।
এই তিনি লোকে কৃষ্ণের সহজে নিত্যস্থিতি ॥ ৯১ ॥

*golokākhyā gokula, mathurā, dvāravatī
ei tina loke kṛṣṇera sahaje nitya-sthiti*

SYNONYMS

goloka-ākhyā—called Goloka; *gokula*—Gokula; *mathurā*—Mathurā; *dvāravatī*—Dvārakā; *ei tina loke*—all three of these places; *kṛṣṇera*—of Lord Kṛṣṇa; *sahaje*—naturally; *nitya-sthiti*—eternal residence.

TRANSLATION

“The three lokas are Gokula (Goloka), Mathurā and Dvārakā. Kṛṣṇa lives eternally in these three places.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that in the Goloka planet there are three divisions: Gokula, Mathurā and Dvārakā. In His incarnation as Caurasundara, Lord Śrī Caitanya Mahāprabhu, the Lord conducts His pastimes in three areas: Navadvīpa, Jagannātha Puri (and South India) and Vraja-maṇḍala (the area of Vṛndāvana-dhāma).

TEXT 92

অন্তরঙ্গ-পূর্ণেশ্বরপূর্ণ তিনি ধার্ম।
তিনের অধীশ্বর—কৃষ্ণ স্বয়ং ভগবান् ॥ ৯২ ॥

antaraṅga-pūrṇaiśvarya-pūrṇa tina dhāma—
tinera adhiśvara—kṛṣṇa svayam bhagavān

SYNOMYS

antaraṅga—internal; *pūrṇa*-*aiśvarya*-*pūrṇa*—full of all opulences; *tina dhāma*—three abodes; *tinera adhiśvara*—the Lord of all three; *kṛṣṇa*—Lord Kṛṣṇa; *svayam bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

“These three places are full of internal potencies, and Kṛṣṇa, the Supreme Personality of Godhead, is their sole proprietor.

TEXTS 93-94

পূর্ব-উক্ত ব্রহ্মাণ্ডের যত দিক্পাল।
অনন্ত বৈকুণ্ঠাবরণ, চিরলোকপাল ॥ ৯৩ ॥
তাঁ-সবার মুকুট কৃষ্ণপাদপীঠ-আগে।
দণ্ডবৎকালে তার মণি পীঠে লাগে ॥ ৯৪ ॥

*pūrva-ukta brahmāṇḍera yata dik-pāla
ananta vaikuṇṭhāvaraṇa, cira-loka-pāla*

*tāñ-sabāra mukuṭa kṛṣṇa-pāda-piṭha-āge
daṇḍavat-kāle tāra maṇi piṭhe lāge*

SYNONYMS

pūrva-ukta—as mentioned above; *brahmāñdera*—of all the universes; *yata*—all; *dik-pāla*—the governors of the directions; *ananta vaikuṇṭha-āvaraṇa*—the expansions surrounding the innumerable Vaikuṇṭhas; *cira-loka-pāla*—permanent governors of the universe; *tāṅ-sabāra*—of all of them; *mukuṭa*—helmets; *kṛṣṇa-pāda-pīṭha-āge*—in front of the lotus feet of Kṛṣṇa; *dāṇḍavat-kāle*—at the time of offering obeisances; *tāra*—of them; *maṇi*—the jewels; *pīṭhe*—on the throne; *lāge*—touch.

TRANSLATION

“As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikuṇṭha planets touched the throne and the lotus feet of the Lord when they all offered obeisances.

TEXT 95

ମণି-ପୀଠେ ଢେକାଠେକି, ଉଠେ ବନ୍ଧାନି ।
ପୀଠେର ସ୍ତୁତି କରେ ମୁକୁଟ—ହେନ ଅନୁମାନି ॥ ୯୫ ॥

*maṇi-pīṭhe thekāṭheki, uṭhe jhanjhani
pīṭhera stuti kare mukuṭa—hena anumāni*

SYNONYMS

maṇi-pīṭhe—between the gems and the lotus feet or the throne; *ṭhekāṭheki*—collision; *uṭhe*—arises; *jhanjhani*—a jingling sound; *pīṭhera*—to the lotus feet or the throne; *stuti*—prayers; *kare*—offer; *mukuṭa*—all the helmets; *hena*—thus; *anumāni*—we can imagine.

TRANSLATION

“When the gems on the helmets of all the predominating deities collide before the throne and the Lord’s lotus feet, there is a jingling sound, which seems like prayers offered by the helmets at Kṛṣṇa’s lotus feet.

TEXT 96

ନିଜ-ଚିଛକ୍ତେ କୃଷ୍ଣ ନିତ୍ୟ ବିରାଜମାନ ।
ଚିଛକ୍ତି-ସଂପତ୍ତିର ‘ସଦୈଶ୍ଵର’ ନାମ ॥ ୯୬ ॥

*nija-cic-chakte kṛṣṇa nitya virājamāna
cic-chakti-sampattira ‘śad-aiśvaryā’ nāma*

SYNONYMS

nija—His own; *cit-śakte*—in spiritual potency; *kṛṣṇa*—Lord Kṛṣṇa; *nitya*—eternally; *virājamāna*—existing; *cit-śakti*—of the spiritual potency; *sampattira*—of the opulence; *ṣaṭ-aiśvarya*—the six opulences; *nāma*—named.

TRANSLATION

“Kṛṣṇa is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called ṣaḍ-aiśvarya, indicating six kinds of opulence.

TEXT 97

সেই স্বারাজ্যলক্ষ্মী করে নিত্য পূর্ণ কাম।
অতএব বেদে কহে ‘স্বয়ং ভগবান्’ ॥ ৯৭ ॥

*sei svārājya-lakṣmi kare nitya pūrṇa kāma
ataeva vede kahe ‘svayam bhagavān’*

SYNONYMS

sei svārājya-lakṣmi—that personal opulence; *kare*—does; *nitya*—eternally; *pūrṇa*—fulfilling; *kāma*—all desires; *ataeva*—therefore; *vede*—in the Vedas; *kahe*—it is said; *svayam bhagavān*—Kṛṣṇa is the Supreme Personality of Godhead.

TRANSLATION

“Because He possesses the spiritual potencies which fulfill all His desires, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is the Vedic version.

TEXT 98

কৃষ্ণের ঐশ্বর্য—অপার অমৃতের সিঙ্গু।
অবগাহিতে নারি, তার ছুইলঁ এক বিঙ্গু ॥ ৯৮ ॥

*kṛṣṇera aiśvarya—apāra amṛtera sindhu
avagāhite nāri, tāra chuilāṅ eka bindu*

SYNONYMS

kṛṣṇera aiśvarya—the opulence of Kṛṣṇa; *apāra*—unlimited; *amṛtera sindhu*—an ocean of nectar; *avagāhite*—to bathe; *nāri*—I am unable; *tāra*—of that; *chuilāṅ*—I touched; *eka bindu*—only one drop.

TRANSLATION

“The unlimited potencies of Kṛṣṇa are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it.”

TEXT 99

ঐশ্বর্য কহিতে প্রভুর কৃষ্ণস্ফূর্তি হৈল ।
মাধুর্যে মজিল মন, এক শ্লোক পড়িল ॥ ৯৯ ॥

aiśvarya kahite prabhura kṛṣṇa-sphūrti haila
mādhurye majila mana, eka śloka paḍila

SYNONYMS

aiśvarya kahite—while describing the opulence; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇa-sphūrti*—awakening of love of Kṛṣṇa; *haila*—there was; *mādhurye*—in the sweetness of conjugal love; *majila mana*—the mind became immersed; *eka*—one; *śloka*—verse; *paḍila*—recited.

TRANSLATION

When Śrī Caitanya Mahāprabhu described the opulences and spiritual potencies of Kṛṣṇa in this way, there was an awakening of love of Kṛṣṇa within Him. His mind was immersed in the sweetness of conjugal love, and He quoted the following verse from Śrimad-Bhāgavatam.

TEXT 100

যত্ত্বর্ত্যনীলৌপঘিকং স্বযোগমায়াবলং দর্শযত। গৃহীতম্।
বিষ্মাপনং স্বস্য চ সৌভগদ্ধেঃ পৰং পদং ভূষণভূষণান্গম ॥ ১০০ ॥

yan martya-lilaupayikarān svayoga-
māyā-balarān darśyatā gṛhitam
vismāpanān svasya ca saubhagardheḥ
parān padarān bhūṣaṇa-bhūṣaṇāṅgam

SYNONYMS

yat—that which; *martya-lilā*—pastimes in the material world; *aupayikam*—just suitable for; *sva*—His own; *yoga-māyā*—of the spiritual potency; *balam*—the strength; *darśyatā*—showing; *gṛhitam*—accepted; *vismāpanam*—even producing wonder; *svasya*—for Himself; *ca*—also; *saubhaga-ṛdheḥ*—of abundant good fortune; *param*—supreme; *padam*—abode; *bhūṣaṇa*—of ornaments; *bhūṣaṇa-aṅgam*—the limbs of which were the ornaments.

TRANSLATION

"'To exhibit the strength of His own spiritual potency, Lord Kṛṣṇa manifested a suitable form just for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body.'

PURPORT

This verse from Śrīmad-Bhāgavatam (3.2.12) is stated in a conversation between Vidura and Uddhava. Uddhava thus begins his description of the pastimes of Śrī Kṛṣṇa in His form exhibited by yogamāyā.

TEXT 101

kṛṣṇera yateka khelā, sarvottama nara-lilā,
 nara-vapu tāhāra svarūpa
 gopa-veśa, veṇu-kara, nava-kisora, naṭa-vara,
 nara-lilāra haya anurūpa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *yateka*—all; *khelā*—pastimes; *sarva-uttama*—the most attractive of all; *nara-lilā*—the pastimes as a human being; *nara-vapu*—a body just like that of a human being; *tāhāra*—of that; *sva-rūpa*—the real form; *gopaveśa*—the dress of a cowherd boy; *veṇu-kara*—with a flute in the hands; *nava-kīṣora*—newly youthful; *nāṭa-vara*—an expert dancer; *nara-lilāra*—for exhibiting the pastimes as a human being; *haya*—is; *anurūpa*—suitable.

TRANSLATION

"Lord Krṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

TEXT 102

কৃষ্ণের মধুর রূপ, শুন, সনাতন।
 যে রূপের এক কণ, দুবায় সব ত্রিভুবন,
 সর্ব প্রাণী করে আকর্ষণ ॥ ১০২ ॥ অঁ ॥

*kṛṣṇera madhura rūpa, śuna, sanātana
 ye rūpera eka kaṇa, ḍubāya saba tribhuvana,
 sarva prāṇī kare ākarṣaṇa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *madhura*—sweet; *rūpa*—form; *śuna*—please hear; *sanātana*—O My dear Sanātana; *ye rūpera*—of which form; *eka kaṇa*—even a fraction; *ḍubāya*—floods; *saba*—all; *tri-bhuvana*—the three worlds; *sarva prāṇī*—all living entities; *kare*—does; *ākarṣaṇa*—attracting.

TRANSLATION

"My dear Sanātana, the sweet, attractive transcendental form of Kṛṣṇa is so nice. Just try to understand it. Even a fractional understanding of Kṛṣṇa's beauty can merge all three worlds in the ocean of love. He attracts all the living entities within the three worlds.

TEXT 103

যোগমায়া চিচ্ছক্তি, বিশুদ্ধসত্ত্ব-পরিণতি,
 তার শক্তি লোকে দেখাইতে।
 এই রূপ-রতন, ভক্তগণের গৃহ্ণন,
 অকট কৈলা নিত্যলীলা হৈতে ॥ ১০৩ ॥

*yogamāyā cic-chakti, viśuddha-sattva-pariṇati,
 tāra śakti loke dekhāite
 ei rūpa-ratana, bhakta-gaṇera gūḍha-dhana,
 prakaṭa kailā nitya-lilā haite*

SYNONYMS

yoga-māyā—internal energy; *cic-śakti*—spiritual potency; *viśuddha-sattva*—of transcendental pure goodness; *pariṇati*—a transformation; *tāra śakti*—the potency of such energy; *loke dekhāite*—to exhibit within the material world; *ei rūpa-ratana*—this beautiful, transcendental, jewelike form; *bhakta-gaṇera gūḍha-dhana*—the most confidential treasure of the devotees; *prakaṭa*—exhibition; *kailā*—made; *nitya-lilā haite*—from the eternal pastimes of the Lord.

ratana—this beautiful, transcendental, jewellike form; *bhakta-gaṇera gūḍha-dhana*—the most confidential treasure of the devotees; *prakaṭa*—exhibition; *kailā*—made; *nitya-līlā haite*—from the eternal pastimes of the Lord.

TRANSLATION

“The transcendental form of Kṛṣṇa is shown to the world by Lord Kṛṣṇa’s internal spiritual energy, which is a transformation of pure goodness. This jewellike form is the most confidential treasure of the devotees. This form is manifest from Kṛṣṇa’s eternal pastimes.

TEXT 104

ରୂପ ଦେଖି’ ଆପନାର, କୃଷ୍ଣର ହୈଲ ଚମତ୍କାର,
ଆସ୍ଵାଦିତେ ମନେ ଉଠେ କାମ ।
‘ଅସୋଭାଗ୍ୟ’ ଯାଇର ନାମ, ସୌନ୍ଦର୍ୟାଦି-ଗୁଣଗ୍ରାମ,
ଏଇରୂପ ନିତ୍ୟ ତାର ଧାମ ॥ ୧୦୪ ॥

*rūpa dekhi’ āpanāra, kṛṣṇera haila camatkāra,
āsvādite mane uṭhe kāma
'svasaubhāgya' yāñra nāma, saundarya-ādi-guṇa-grāma,
ei-rūpa nitya tāra dhāma*

SYNONYMS

rūpa dekhi'—by seeing the form; *āpanāra*—His own; *kṛṣṇera*—of Lord Kṛṣṇa; *haila*—there was; *camatkāra*—wonder; *āsvādite*—to taste; *mane*—in the mind; *uṭhe*—arises; *kāma*—a desire; *sva-saubhāgya*—one's own good fortune; *yāñra*—of which; *nāma*—the name; *saundarya-ādi-guṇa-grāma*—the transcendental qualities, headed by beauty; *ei rūpa*—this form; *nitya*—eternal; *tāra*—of them; *dhāma*—the abode.

TRANSLATION

“The wonder of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Thus Kṛṣṇa becomes very eager to taste that wonder. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

PURPORT

Kṛṣṇa has many pastimes, of which His pastimes in Goloka Vṛndāvana (the *gokula-līlā*) are supreme. He also has pastimes in the *Vaikuṇṭhas*, the spiritual

world, as Vāsudeva, Sañkarṣaṇa, Pradyumna and Aniruddha. In His pastimes in the spiritual sky, He lies down in the Causal Ocean as Kāraṇārṇavaśāyi, the *puruṣa-avatāra*. His incarnations as a fish, tortoise and so on are called His causal incarnations. He incarnates in the modes of nature as Lord Brahmā, Lord Śiva and Lord Viṣṇu. He also incarnates as empowered living entities like Pṛthu and Vyāsa. The Supersoul is His localized incarnation, and His all-pervasive aspect is the impersonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this planet—wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer—are pastimes and features that are never subjected to material laws and ineptitudes. The wonderful beauty of Kṛṣṇa is presented in the supreme planet, Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devī-dhāma). A mere drop of Kṛṣṇa's sweetness can drown these three worlds—Goloka Vṛndāvana, Hari-dhāma (Vaikunṭhaloka), and Devī-dhāma (the material world). Everywhere, Kṛṣṇa's beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of yogamāyā are absent in the spiritual sky and the Vaikunṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana, and she works to manifest the activities of Kṛṣṇa when He descends to the material universe to please His innumerable devotees within the material world. Thus a replica of the Goloka Vṛndāvana planet and the pastimes there are manifest on this planet on a specific tract of land—Bhauma Vṛndāvana, the Vṛndāvana-dhāma on this planet.

TEXT 105

bhūṣaṇera bhūṣaṇa aṅga, tāheṇi lalita tribhāṅga,
 tāhāra upara bhrūḍhanu-nartana
 terache neitrānta bāṇa, tāra dṛḍha sandhāna,
 vindhe rāḍhā-gopī-gana-mana

SYNONYMS

bhūṣaṇera—of the ornament; *bhūṣaṇa*—the ornament; *aṅga*—the limbs of the body; *tāheṇi*—that feature; *lalita*—delicate; *tri-bhaṅga*—bent in three places;

tāhāra upara—above that; *bhrū-dhanu-nartana*—dancing of the eyebrows; *terache*—crooked; *netra-anta*—the end of the eye; *bāṇa*—arrow; *tāra*—of that arrow; *dṛḍha*—strong; *sandhāna*—fixing; *vindhe*—pierces; *rādhā*—of Śīmatī Rādhārānī; *gopī-gana*—of the gopīs also; *mana*—the minds.

TRANSLATION

"Ornaments caress that body, but the transcendental body of Kṛṣṇa is so beautiful that it beautifies the ornaments He wears. Therefore Kṛṣṇa's body is said to be the ornament of ornaments. Despite the wonderful beauty of Kṛṣṇa, there is His three-curved style of standing, which beautifies that form. Above all these beautiful features, Kṛṣṇa's eyes dance and move obliquely, acting like arrows to pierce the minds of Śrīmatī Rādhārāṇī and the gopis. When the arrow succeeds in hitting its target, their minds become agitated.

TEXT 106

ବ୍ରଜାଣ୍ଗୋପରି ପରବ୍ୟୋମ, ତାହା ଯେ ଅକ୍ରମଗଣ,
 ତୁ-ସବାର ବଲେ ହରେ ମନ ।
 ପତିତଭାଣିରୋମଣି, ଫାଁରେ କହେ ବେଦବାଣୀ,
 ଆକର୍ଷୟେ ଦେଇ ଲଜ୍ଜୀଗଣ ॥ ୧୦୬ ॥

*brahmāñḍopari paravyoma, tāhāñ ye svarūpa-gaṇa,
tāñ-sabāra bale hare mana
pati-vratā-śiromaṇi, yāñre kahe veda-vāñi,
ākarsaye sei lakṣmī-gana*

SYNONYMS

brahmāṇḍa-upari—above all the universes; *para-vyoma*—the spiritual sky; *tāhāṁ*—there; *ye*—all those; *svarūpa-gaṇa*—transcendental personal expansions; *tāṁ-sabāra*—of all of Them; *bale*—by force; *hare mana*—it enchantsthe minds; *pati-vratā*—of those who are chaste and devoted to the husband; *śiromāni*—top-most; *yāṁre*—unto whom; *kahe*—describe; *veda-vāṇī*—hymns of the Vedas; *ākarsaye*—it attracts; *sei*—those; *lakṣmī-gana*—all the goddesses of fortune.

TRANSLATION

"The beauty of Kṛṣṇa's body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Nārāyaṇas, who are expansions of Kṛṣṇa's personality. The minds of the Nārāyaṇas are thus attracted by the beauty of Kṛṣṇa's body. In addition, the goddesses of fortune [Lakṣmīs]—

who are wives of the Nārāyaṇas and are the women described in the Vedas as most chaste—are also attracted by the wonderful beauty of Kṛṣṇa.

TEXT 107

cađi' gopī-manorathe, manmathera mana mathe,
 nāma dhare 'madana-mohana'
 jini' pañcaśara-darpa, svayarī nava-kandarpa,
 rāsa kare lañā gopī-gana

SYNONYMS

cadī'—riding; *gopi-manah-rathe*—on the chariot of the minds of the gopis; *manmathera*—of Cupid; *mana*—the mind; *mathe*—churns; *nāma*—the name; *dhare*—accepts; *madana-mohana*—Madana-mohana, the deluder of Cupid; *jini'*—conquering; *pañca-śara*—of Cupid, the master of the five arrows of the senses; *darpa*—the pride; *svayam*—personally; *nava*—new; *kandarpa*—Cupid; *rāsa*—rāsa dance; *kare*—performs; *lañā*—with; *gopi-gaṇa*—the gopis.

TRANSLATION

"Favoring them, Krṣṇa rides on the chariot of the minds of the gopīs, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Krṣṇa is the owner of these five arrows, and with His Cupid-like beauty, He conquers the minds of the gopīs, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Krṣṇa attracts their minds and engages in the rāsa dance.

TEXT 108

*nija-sama sakhā-saṅge, go-gaṇa-cāraṇa raṅge,
vṛndāvane svacchanda vihāra
yāñra venu-dhvani śuni' sthāvara-jaṅgama prāṇi,
pulaka, kampa, aśru vahe dhāra*

SYNOMYS

nija-sama—equal to Himself; *sakhā-saṅge*—with the friends; *go-gaṇa*—an unlimited number of cows; *cāraṇa*—tending; *raṅge*—such pastimes; *vṛndāvane*—in Vṛndāvana; *svacchanda*—spontaneous; *vihāra*—blissful enjoyment; *yāñra*—of whom; *venu-dhvani śuni'*—hearing the vibration of the flute; *sthāvara-jaṅgama prāṇi*—all living entities, moving and not moving; *pulaka*—jubilation; *kampa*—trembling; *aśru*—tears; *vahe*—flow; *dhāra*—streams.

TRANSLATION

"When Lord Kṛṣṇa wanders in the forest of Vṛndāvana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord's blissful enjoyments. When He plays on His flute, all living entities—including trees, plants, animals and human beings—tremble and are saturated with jubilation. Tears flow constantly from their eyes.

TEXT 109

ମୁକ୍ତାହାର—ବକପ୍ଣୀତି, **ଇନ୍ଦ୍ରଧନୁ-ପିଞ୍ଚ ତତି,**
ପୀତାମ୍ବର—ବିଜୁରୀ-ସନ୍ଧାର ।
କୃଷ୍ଣ ନବ-ଜଳଧର, **ଜଗତ-ଶସ୍ତ୍ର-ଉପର,**
ବରିଷୟେ ଲୌଲାମୃତ-ଧାର ॥ ୧୦୯ ॥

muktā-hāra—*baka-pāṇti*, *indra-dhanu-piñcha tati*,
pītāmbara—*vijuri-sañcāra*
kṛṣṇa nava-jaladhara, *jagat-śasya-upara*,
variṣaye *lilāmṛta-dhāra*

SYNOMYS

muktā-hāra—a necklace of pearls; *baka-pāṇti*—like a row of white ducks; *indra-dhanu*—like a rainbow; *piñcha*—a peacock feather; *tati*—there; *pītāmbara*—yellow garments; *vijuri-sañcāra*—like the appearance of lightning in the sky; *kṛṣṇa*—Lord Kṛṣṇa; *nava*—new; *jala-dhara*—cloud carrying water; *jagat*—the universe; *śasya*—like crops of grains; *upara*—upon; *variṣaye*—rains; *lilā-amṛta*—the pastimes of Lord Kṛṣṇa; *dhāra*—like a shower.

TRANSLATION

"Kṛṣṇa wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Kṛṣṇa appears like a newly risen cloud, and the gopis appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopis are receiving beams of life from Kṛṣṇa, exactly as grains receive life from the rains.

TEXT 110

মাধুর্য ভগবত্তা-সার,
 অজে কৈল পরচার,
 তাহা শুক—ব্যাসের নন্দন।
 স্থানে স্থানে ভাগবতে,
 বর্ণিয়াছে জানাইতে,
 তাহা শুনি' মাতে ভক্তগণ ॥ ১১০ ॥

mādhurya bhagavattā-sāra, vraje kaila paracāra,
 tāhā śuka—vyāsera nandana
 sthāne sthāne bhāgavate, varṇiyāche jānāite,
 tāhā śuni' māte bhakta-gaṇa

SYNOMYMS

mādhurya—sweetness; *bhagavattā-sāra*—the quintessence of the Supreme Personality of Godhead; *vraje*—in Vṛndāvana; *kaila*—did; *paracāra*—propagation; *tāhā*—that; *śuka*—Śukadeva Gosvāmī; *vyāsera nandana*—the son of Vyāsadeva; *sthāne sthāne*—in different places; *bhāgavate*—in Śrīmad-Bhāgavatam; *varṇiyāche*—has described; *jānāite*—in order to explain; *tāhā śuni'*—hearing those statements; *māte*—become maddened; *bhakta-gaṇa*—all the devotees.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is full in all six opulences, including His attractive beauty, which engages Him in conjugal love with the gopis. Such sweetness is the quintessence of His qualities. Śukadeva Gosvāmī, the son of Vyāsadeva, has described these pastimes of Kṛṣṇa throughout Śrīmad-Bhāgavatam. Hearing the descriptions, the devotees become mad with love of God."

TEXT 111

কহিতে কৃষ্ণের রসে, শ্লোক পড়ে প্রেমাবেশে,
 প্রেমে সন্তুষ্ট-হাত ধরি'।

গোপী-ভাগ্য, কৃষ্ণ গুণ,
যে করিল বর্ণন,
ভাবাবেশে মথুরা-নাগরী ॥ ১১১ ॥

*kahite kṛṣṇera rase, śloka pade premāvēśe,
preme sanātana-hāta dhari'
gopī-bhāgya, kṛṣṇa guṇa, ye karila varṇana,
bhāvāvēśe mathurā-nāgarī*

SYNONYMS

kahite—to describe; *kṛṣṇera*—of Lord Kṛṣṇa; *rase*—the different types of mellow; *śloka*—a verse; *pade*—recites; *prema-āvēśe*—absorbed in ecstatic love; *preme*—in such love; *sanātana-hāta dhari'*—catching the hand of Sanātana Gosvāmī; *gopī-bhāgya*—the fortune of the gopis; *kṛṣṇa guṇa*—the transcendental qualities of Kṛṣṇa; *ye*—which; *karila varṇana*—described; *bhāva-āvēśe*—in ecstatic love; *mathurā-nāgarī*—the women of the city of Mathurā.

TRANSLATION

Just as the women of Mathurā ecstatically described the fortune of the gopis of Vṛndāvana and the transcendental qualities of Kṛṣṇa, Śrī Caitanya Mahāprabhu described the different mellow of Kṛṣṇa and became overwhelmed with ecstatic love. Grasping the hand of Sanātana Gosvāmī, He recited the following verse.

TEXT 112

গোপ্যস্তপঃ কিমচরন্ যদমুঘ রূপৎ^১
লাবণ্যসারমসমোর্ধ্বনন্দসিদ্ধমৃ।
দৃগ্ভিঃ পিবস্ত্যহুসবাভিনবং দুরাপ-
মেকান্তধাম যশসঃ শ্রিয় ঐশ্বরস্য ॥ ১১২ ॥

*gopyas tapah kim acaran yad amuṣya rūpariṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dr̥gbhiḥ pibanty anusavābhinavāṁ durāpam
ekānta-dhāma yaśasāḥ śriya aiśvarasya*

SYNONYMS

gopyaḥ—the gopis; *tapah*—austerities; *kim*—what; *acaran*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpam*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed;

ananya-siddham—not perfected by any other ornament (self-perfect); *drghih*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasah*—of fame; *śriyah*—of beauty; *aiśvarasya*—of opulence.

TRANSLATION

“ ‘What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.’

PURPORT

This verse from *Śrimad-Bhāgavatam* (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa in the wrestling arena.

TEXT 113

তারঞ্জিয়ান্ত - পারাবার, **তরঙ্গ—লাবণ্যসার,**

তাতে সে আবর্ত ভাবোন্মায় ।

বংশীধরনি—চক্রবাত, **নারীর মন—তৃণপাত,**

ତାହା ଡୁବାୟ, ନା ହୟ ଉଦ୍‌ଗମ ॥ ୧୧୩ ॥

SYNONYMS

tāruṇya-amṛta—eternal youth; *pārāvāra*—like a great ocean; *taraṅga*—waves; *lāvanya-sāra*—the essence of bodily beauty; *tāte*—in that ocean; *se*—that; *āvarta*—like a whirlpool; *bhāva-udgama*—awakening of different ecstatic emotions; *varṇśī-dhvani*—the vibration of the flute; *cakravāta*—a whirlwind; *nārīra*—of the women; *mana*—the minds; *tr̥ṇa-pāta*—leaves of grass; *tāhā*—that; *dubāya*—plunge down; *nā haya udgama*—never to come up again.

TRANSLATION

"The bodily beauty of Śrī Kṛṣṇa is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Kṛṣṇa's flute is like a whirlwind, and the flickering minds of the

gopīs are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Krṣṇa.

TEXT 114

সথি হে, কোন্ তপ কৈল গোপীগণ ।
 কৃষ্ণরূপ-সুমাধুরী, পিবি' পিবি' নেত্র ভরি',
 শ্লাঘ্য করে জন্ম-তনু-মন ॥ ১১৪ ॥ ঞ্চ ॥

sakhi he, kon tapa kaila gopi-gaṇa
 krṣṇa-rūpa-sumādhuri, pibi' pibi' netra bhari',
 ślāghya kare janma-tanu-mana

SYNONYMS

sakhi he—My dear friend; *kon*—what; *tapa*—austerity; *kaila*—have executed; *gopi-gaṇa*—all the gopīs; *krṣṇa-rūpa*—of the beauty of Lord Krṣṇa; *su-mādhuri*—the essence of all sweetness; *pibi'* *pibi'*—drinking and drinking; *netra bhari'*—filling the eyes; *ślāghya kare*—they glorify; *janma-tanu-mana*—their births, bodies and minds.

TRANSLATION

"O my dear friend, what severe austerities have the gopīs performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

TEXT 115

যে মাধুরীর উর্ধ্ব' আন, নাহি যার সমান,
 পরব্যোমে স্বরূপের গণে ।
 যেঁহো সব-অবতারী, পরব্যোম-অধিকারী,
 এ মাধুর্য নাহি নারায়ণে ॥ ১১৫ ॥

ye mādhurīra ūrdhva āna, nāhi yāra samāna,
 paravyome svarūpera gane
 yeñho saba-avatāri, paravyoma-adhikāri,
 e mādhurya nāhi nārāyaṇe

SYNONYMS

ye mādhurīra—that sweetness; *ūrdhva*—higher; *āna*—another; *nāhi*—there is not; *yāra samāna*—equal to which; *para-vyome*—the spiritual sky; *sva-rūpera*

gaṇe—among the expansions of Kṛṣṇa's personality; yeñho—who; saba-avatārī—the source of all the incarnations; para-vyoma-adhikārī—the predominating Deity of the Vaikuṇṭha planets; e mādhurya—this ecstatic sweetness; nāhi—is not; nārāyaṇe—even in Lord Nārāyaṇa.

TRANSLATION

"The sweetness of Kṛṣṇa's beauty enjoyed by the gopīs is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuṇṭha planets, the Nārāyaṇas, do not possess such sweetness. Indeed, none of the incarnations of Kṛṣṇa up to Nārāyaṇa possess such transcendental beauty."

TEXT 116

তাতে সাক্ষী সেই রমা, নারায়ণের প্রিয়তমা,
 পতিভ্রতাগণের উপাস্তা ।
 তিঁহো যে মাধুর্যলোভে, ছাড়ি' সব কামভোগে,
 অত করি' করিলা তপস্তা ॥ ১১৬ ॥

*tāte sākṣī sei ramā, nārāyaṇera priyatamā,
 pativrata-ganera upāsyā
 tiñho ye mādhurya-lobhe, chāḍi' saba kāma-bhoge,
 vrata kari' karilā tapasyā*

SYNOMYMS

tāte—in this regard; sākṣī—the evidence; sei ramā—that goddess of fortune; nārāyaṇera priya-tamā—the most dear consort of Nārāyaṇa; pati-vratā-ganera—of all chaste women; upāsyā—worshipable; tiñho—she; ye—that; mādhurya-lobhe—being attracted by the same sweetness; chāḍi'—giving up; saba—all; kāma-bhoge—to enjoy with Kṛṣṇa; vrata kari'—taking a vow; karilā tapasyā—executed austerities.

TRANSLATION

"Even the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshiped by all chaste women, is captivated by the unparalleled sweetness of Kṛṣṇa. She even gave up everything in her desire to enjoy Kṛṣṇa, and taking a great vow, she underwent severe austerities."

TEXT 117

সেই ত' মাধুর্য-সার,
তিংহো—মাধুর্যাদি-গুণখনি ।
আর সব প্রকাশে,
যাইৰা যত প্রকাশে কাৰ্য জানি ॥ ১১৭ ॥

*sei ta' mādhurya-sāra, anya-siddhi nāhi tāra,
tiṅho—mādhuryādi-guṇa-khani
āra saba prakāśe, tāṅra datta guṇa bhāse,
yāhān yata prakāśe kārya jāni*

SYNOMYMS

sei ta' mādhurya-sāra—that is the quintessence of sweetness; *anya-siddhi*—perfection due to anything else; *nāhi*—there is not; *tāra*—of that; *tiṅho*—Lord Kṛṣṇa; *mādhurya-ādi-guṇa-khani*—the mine of transcendental mellows, headed by sweetness; *āra saba*—all other; *prakāśe*—in manifestations; *tāṅra*—His; *datta*—given; *guṇa*—transcendental qualities; *bhāse*—are exhibited; *yāhān*—where; *yata*—as much as; *prakāśe*—in that manifestation; *kārya*—to be done; *jāni*—I understand.

TRANSLATION

"The quintessence of Kṛṣṇa's sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

TEXT 118

গোপীভাব-দুরপণ,
তার আগে ক্রফের মাধুর্য ।
দেঁহে করে হৃড়াছড়ি,
নব নব দেঁহার প্রাচুর্য ॥ ১১৮ ॥

*gopī-bhāva-darapaṇa, nava nava kṣaṇe kṣaṇa,
tāra āge kṛṣṇera mādhurya
doñhe kare huḍāhuḍi, bāde, mukha nāhi mudi,
nava nava doñhāra prācurya*

SYNONYMS

gopī-bhāva-darapaṇa—the *gopīs'* ecstasy is like a mirror; *nava nava kṣaṇe* *kṣaṇa*—newer and newer at every moment; *tāra āge*—in front of that; *kṛṣṇera mādhurya*—the sweetness of Kṛṣṇa's beauty; *doñhe*—both; *kare*—do; *huḍāhuḍi*—struggling together; *bāde*—increases; *mukha nāhi muḍi*—never turning away the faces; *nava nava*—newer and newer; *doñhāra*—of both of them; *prācurya*—abundance.

TRANSLATION

“Both the gopīs and Kṛṣṇa are complete. The gopīs' ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Kṛṣṇa's bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.”

TEXT 119

কর্ম, তপ, যোগ, জ্ঞান, বিধি-ভক্তি, জপ, ধ্যান,
 ইহা হৈতে মাধুর্য দুর্লভ ।
 কেবল যে রাগমার্গে, ভজে কৃষ্ণে অনুরাগে,
 তারে কৃষ্ণমাধুর্য সুলভ ॥ ১১৯ ॥

karma, tapa, yoga, jñāna, vidhi-bhakti, japa, dhyāna,
ihā haite mādhurya durlabha
kevala ye rāga-mārge, bhaje kṛṣṇe anurāge,
tāre kṛṣṇa-mādhurya sulabha

SYNONYMS

karma—fruitive activities; *tapa*—austerities; *yoga*—the practice of mystic yoga; *jñāna*—speculative cultivation of knowledge; *vidhi-bhakti*—regulative principles in devotional service; *japa*—chanting; *dhyāna*—meditation; *ihā haite*—from these things; *mādhurya*—the sweetness of Kṛṣṇa; *durlabha*—very difficult to perceive; *kevala*—only; *ye*—one; *rāga-mārge*—by the path of spontaneous ecstatic love; *bhaje*—worships; *kṛṣṇe*—Lord Kṛṣṇa; *anurāge*—with transcendental feeling; *tāre*—unto him; *kṛṣṇa-mādhurya*—the sweetness of Kṛṣṇa's; *sulabha*—very easily appreciated.

TRANSLATION

“The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by fruitive activity, yogic austerities,

speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

TEXT 120

সেইরূপ ব্রজাশ্রয়,
দিব্যগুণগতি-রত্নালয়।
আনের বৈভব-সন্তা,
কৃষ্ণদন্ত গতি-সন্তা,
কৃষ্ণ—সর্ব-অংশী, সর্বাশ্রয় ॥ ১২০॥

sei-rūpa vrajasraya, aiśvarya-mādhuryamaya,
divya-guṇa-gaṇa-ratnālaya
ānera vaibhava-sattā, krṣṇa-datta bhagavattā,
krṣṇa—sarva-arṁśi, sarvāśraya

SYNONYMS

sei-rūpa—that supernatural beauty; *vraja-āśraya*—whose abode is in Vṛndāvana; *aiśvarya-mādhurya-maya*—full of opulence and the sweetness of love; *divya-guṇa-gaṇa*—of transcendental qualities; *ratna-ālaya*—the source of all the gems; *ānera*—of others; *vaibhava-sattā*—the presence of opulences; *krṣṇa-datta*—all bestowed by Kṛṣṇa; *bhagavattā*—qualities of the Supreme Personality of Godhead; *krṣṇa*—Lord Kṛṣṇa; *sarva-arṁśi*—the original source of all of them; *sarva-āśraya*—the shelter of all of them.

TRANSLATION

“Such ecstatic transactions between Kṛṣṇa and the gopis are only possible in Vṛndāvana, which is full of the opulences of transcendental love. The form of Kṛṣṇa is the original source of all transcendental qualities. It is like a mine of gems. The opulences belonging to all the personal expansions of Kṛṣṇa are to be understood to be bestowed by Kṛṣṇa; therefore Kṛṣṇa is the original source and shelter of everyone.”

TEXT 121

ତ୍ରୀ, ଲଜ୍ଜା, ଦୟା, କୌର୍ତ୍ତି,
ଏହି ସବ କୃଷ୍ଣେ ପ୍ରତିଷ୍ଠିତ ।
ସୁଶୀଳ, ଶୁଦ୍ଧ, ବଦାଶ୍ର,
କୃଷ୍ଣ କରେ ଜଗତେନ ହିତ ॥ ୧୨୧ ॥

śrī, lajjā, dayā, kīrti, dhairyā, vaisāradī mati,
 ei saba krṣṇe pratiṣṭhita
 suśīla, mṛdu, vadānya, krṣṇa-sama nāhi anya,
 krṣṇa kare jagatera hita

SYNONYMS

śrī—beauty; *lajjā*—humility; *dayā*—mercy; *kīrti*—merit; *dhairyā*—patience; *vaiśaradi*—very expert; *mati*—intelligence; *ei saba*—all these; *kṛṣṇe*—in Lord Kṛṣṇa; *pratiṣṭhita*—situated; *su-śīla*—well behaved; *mṛdu*—mild; *vadānya*—magnanimous; *kṛṣṇa-sama*—like Kṛṣṇa; *nāhi*—there is no one; *anya*—else; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *jagatera*—of the world; *hita*—welfare.

TRANSLATION

"Beauty, humility, mercy, merit, patience and expert intelligence are all manifest in Kṛṣṇa. But besides these, Kṛṣṇa has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Nārāyaṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura mentions that the qualities of beauty, humility, mercy, merit, patience and expert intelligence are brilliant qualities, and when they are exhibited in the person of Nārāyaṇa, one should know that they are bestowed upon Nārāyaṇa by Kṛṣṇa. Good behavior, mildness and magnanimity are found only in Kṛṣṇa. Only Kṛṣṇa performs welfare activities for the whole world.

TEXT 122

କୁମଦ ଦେଖି ନାନା ଜନ, କୈଳ ନିବିଷ୍ୟେ ନିଷନ,
ଆଜେ ବିଧି ନିଜେ ଗୋପୀଗଣ ।
ସେଇ ସବ ଶ୍ଲୋକ ପଡ଼ି, ମହାପ୍ରଭୁ ଅର୍ଥ କରି,
ଶୁଦ୍ଧ ମାଧ୍ୟମ କରେ ଆସ୍ତାଦନ ॥ ୧୨୨ ॥

kṛṣṇa dekhi' nānā jana, kaila nimiśe nindana,
 vraje vidhi ninde gopī-gaṇa
 sei saba śloka paḍi', mahāprabhu artha kari',
 sukhe mādhurya kare āsvādana

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *dekhi'*—seeing; *nānā jana*—various persons; *kaila*—did; *nimise*—due to the blinking of the eyes; *nindana*—blaming; *vraje*—in

Vṛndāvana; *vidhi*—Lord Brahmā; *ninde*—blame; *gopi-gaṇa*—all the gopis; *sei saba*—all those; *śloka*—verses; *paḍi'*—reciting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *artha kari'*—explaining the meaning; *sukhe*—in happiness; *mādhurya*—transcendental sweetness; *kare*—does; *āsvādana*—tasting.

TRANSLATION

"After seeing Kṛṣṇa, various people criticize the blinking of their eyes. In Vṛndāvana, especially, all the gopis criticize Lord Brahmā because of this defect in the eyes." Then Śrī Caitanya Mahāprabhu recited some verses from Śrīmad-Bhāgavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

TEXT 123

যস্থাননং মকরকুণ্ডলচারুকর্ণ-
ভাজৎকপোলমুভগং সবিলাসহাসম্ ।
নিত্যোৎসবং ন তত্পুদৃশিভিঃ পিবন্ত্যো।
নার্যো নরাচ মুদিতাঃ কুপিতাঃ নিমেশ ॥ ১২৩ ॥

yasyānananāṁ makara-kundala-cāru-karṇa-
bhrājat-kapola-subhagāṁ savilāsa-hāsam
nityotsavāṁ na tatpūr dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kūpitā nimeś ca

SYNONYMS

yasya—of Kṛṣṇa; *ānanam*—face; *makara-kundala*—by earrings resembling sharks; *cāru*—beautified; *karṇa*—the ears; *bhrājat*—shining; *kapola*—cheeks; *subhagam*—delicate; *sa-vilāsa-hāsam*—smiling with an enjoying spirit; *nitya-utsavam*—in which there are eternal festivities of joy; *na*—not; *tatpūḥ*—satisfied; *dṛśibhiḥ*—by the eyes; *pibantyoḥ*—drinking; *nāryāḥ*—all the women; *narāḥ*—the men; *ca*—and; *muditāḥ*—very pleased; *kūpitāḥ*—very angry; *nimeś*—at the creator of the blinking of the eyes; *ca*—also.

TRANSLATION

"All men and women were accustomed to enjoying the beauty of the shining face of Lord Kṛṣṇa, as well as His sharklike earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahmā]."

PURPORT

This is a verse from Śrimad-Bhāgavatam (9.24.65).

TEXT 124

অটতি যন্তবানহি কাননং কৃটিযুগায়তে স্বামপশ্চতাম্।
কৃটিলকুস্তলং শ্রীমুখং তে জড় উদীক্ষতাং পদ্মকুন্দলশাম্॥১২৪॥

*ataḥ yad bhavān ahni kānanam
trutiḥ yugāyate tvām apaśyatām
kuṭīla-kuntalam śrī-mukharī ca te
jaḍā udikṣatām pakṣma-kṛd dṛśām*

SYNONYMS

ataḥ—goes; *yat*—when; *bhavān*—Your Lordship; *ahni*—in the day; *kānanam*—to the forest; *trutiḥ*—half a second; *yugāyate*—appears like a yuga; *tvām*—You; *apaśyatām*—of those not seeing; *kuṭīla-kuntalam*—adorned with curled hair; *śrī-mukham*—beautiful face; *ca*—and; *te*—Your; *jaḍāḥ*—stupid; *udikṣatām*—looking at; *pakṣma-kṛt*—the maker of eyelashes; *dṛśām*—of the eyes.

TRANSLATION

“‘O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful, curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool.’”

PURPORT

This verse is spoken by the gopis in Śrimad-Bhāgavatam (10.31.15).

TEXT 125

কামগায়াত্রী-মন্ত্ররূপ,
সার্ধ-চবিশ অক্ষর তার হয়।
মে অক্ষর ‘চন্দ’ হয়,
ত্রিজগৎ কৈলা কামময় ॥ ১২৫ ॥

*kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara ‘candra’ haya, kṛṣṇe kari’ udaya,
trijagat kailā kāmamaya*

SYNONYMS

kāma-gāyatrī-mantra-rūpa—the hymn known as *kāma-gāyatri*; *haya*—is; *kṛṣṇera svarūpa*—identical with *Kṛṣṇa*; *sārdha-cabbiśa*—twenty-four and a half; *akṣara*—syllables; *tāra*—of that; *haya*—are; *se akṣara*—these syllables; *candra haya*—are like the moon; *kṛṣṇe*—Lord *Kṛṣṇa*; *kari' udaya*—awakening; *tri-jagat*—the three worlds; *kailā*—made; *kāma-maya*—full of desire.

TRANSLATION

"Krṣṇa, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the kāma-gāyatrī, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Krṣṇa. Thus all three worlds are filled with desire.

TEXT 126

সখি হে, কৃষ্ণথ—বিজরাজ-রাজ।
কৃষ্ণপু-সিংহাসনে, বজ' রাজ্য-শাসনে,
করে সঙ্গে চল্লেন সগাজ ॥ ১২৬ ॥ খণ্ড ॥

*sakhi he, kṛṣṇa-mukha—dvija-rāja-rāja
kṛṣṇa-vapu-sīṁhāsane, vasi' rājya-śāsane,
kare saṅge candrera samāja*

SYNONYMS

sakhi he—O dear friend; *kṛṣṇa-mukha*—the face of Lord Kṛṣṇa; *dvija-rājārāja*—the king of moons; *kṛṣṇa-vapu*—of the transcendental body of Kṛṣṇa; *sirīhāsane*—on the throne; *vasi'*—sitting; *rājya-śāsane*—ruling of the kingdom; *kare*—does; *saṅge*—in the company of; *candrera samāja*—the society of moons.

TRANSLATION

"The face of Kṛṣṇa is the king of all moons, and the body of Kṛṣṇa is the throne. Thus the king governs a society of moons.

PURPORT

The entire face is called the king of moons. The mouth is another moon, the left cheek is a moon, and the right cheek is a moon. The spots of sandalwood pulp on Kṛṣṇa's face are also considered different moons, and His fingernails and toenails are also different moons. His forehead is considered a half moon, His face is considered the king of moons, and His body is considered the throne. All the other *candras* (moons) are considered to be subordinate moons.

TEXT 127

dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
 sei dui pūrṇa-candra jāni
 lalāṭe aṣṭamī-indu, tāhāṭe candana-bindu,
 sei eka pūrṇa-candra māṇi

SYNONYMS

dui—two; *ganda*—cheeks; *su-cikkaṇa*—very shiny; *jini'*—conquering; *māṇi-su-darpaṇa*—glowing gems; *sei dui*—those two; *pūrṇa-candra*—full moons; *jāni*—I consider; *lalāṭe*—on the forehead; *aṣṭamī-indu*—eighth-day moon (half moon); *tāhāṭe*—on that; *candana-bindu*—the drop of sandalwood pulp; *sei*—that; *eka*—one; *pūrṇa-candra*—full moon; *māṇi*—I consider.

TRANSLATION

"Kṛṣṇa has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and His spots of sandal-wood are considered full moons.

TEXT 128

କରନ୍ଧ-ଚାନ୍ଦେଇ ହାଟ,
ବଂଶୀ-ଉପର କରେ ମାଟ,
ତାର ଶୀତ ମୁରଲୀର ତାନ ।
ପଦନ୍ଧ-ଚଞ୍ଚଳଗଣ,
ଡଲେ କରେ ଲଞ୍ଜମ,
ତୁମୁରେଇ ଧରି ସାର ଗାନ ॥ ୧୨୮ ॥

SYNONYMS

kara-nakha—of the nails on the hands; *cāndera*—of the full moons; *hāṭa*—the bazaar; *varṇśi*—the flute; *upara*—on; *kare*—do; *nāṭa*—dancing; *tāra*—of them;

gīta—the song; *muralīra tāna*—the melody of the flute; *pada-nakha*—of the nails on the toes; *candra-gaṇa*—the different full moons; *tale*—on the ground; *kare*—do; *nartana*—dancing; *nūpurera*—of the ankle bells; *dhvani*—the sound; *yāra*—whose; *gāṇa*—musical song.

TRANSLATION

"His fingernails are many full moons, and they dance on the flute on His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells.

TEXT 129

ନାଚେ ମକର-କୁଣ୍ଡଳ,
ବିଲାସୀ ରାଜା ସତତ ନାଚାୟ ।
ଅ—ଧନୁ, ନେତ୍ର—ବାଣ,
ନାରୀମନ-ଲକ୍ଷ୍ୟ ବିନ୍ଦେ ତାୟ ॥ ୧୨୯ ॥

nāce makara-kuṇḍala, *netra*—*lilā-kamala,*
vilāsi rājā satata nācāya
bhrū—*dhanu*, *netra*—*bāṇa*, *dhanur-guṇa*—*dui kāṇa*,
nāri-mana-lakṣya vindhe tāya

SYNONYMS

nāce—dance; *makara-kuṇḍala*—the earrings shaped like sharks; *netra*—the eyes; *lilā*—for play; *kamala*—like lotus flowers; *vilāsi*—the enjoyer; *rājā*—the king; *satata nācāya*—always causes to dance; *bhrū*—two eyebrows; *dhanu*—just like bows; *netra*—the eyes; *bāṇa*—just like arrows; *dhanur-guṇa*—the string of the bow; *dui kāṇa*—the two ears; *nāri-mana*—the minds of the gopīs; *lakṣya*—the target; *vindhe*—pierces; *tāya*—there.

TRANSLATION

"Kṛṣṇa's face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance. His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the gopīs.

TEXT 130

ଏହି ଚାମ୍ପେର ବଡ଼ ଶାଟ,
ପ୍ରସାରି' ଚାମ୍ପେର ହାଟ,
ବିନିମୂଳେ ବିଲାୟ ନିଜାହୃତ ।

কাহোঁ শ্বিত-জ্যোৎস্নামৃতে, কাহারে অধরামৃতে,
সব লোক করে আপ্যায়িত ॥ ১৩০ ॥

*ei cāndera bāda nāṭa, pasāri' cāndera hāṭa,
 vinimūle vilāya nijāmṛta
kāhoṇ smita-jyotsnāmṛte, kāñhāre adharāmṛte,
 saba loka kare āpyāyita*

SYNONYMS

ei cāndera—of this moon of the face; *bāda*—big; *nāṭa*—dancing; *pasāri'*—expanding; *cāndera hāṭa*—the marketplace of full moons; *vinimūle*—without a price; *vilāya*—distributes; *nija-amṛta*—its personal nectar; *kāhoṇ*—to some; *smita-jyotsnā-amṛte*—by the nectar of the sweetly smiling moonrays; *kāñhāre*—to someone; *adhara-amṛte*—by the nectar of the lips; *saba loka*—all people; *kare āpyāyita*—pleases.

TRANSLATION

"The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Kṛṣṇa's face is distributed to everyone. Some purchase the moonrays of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone.

TEXT 131

বিপুলায়তারুণ,
মন্ত্রী যার এ দ্বই নয়ন।
লাবণ্যকেলি-সদন,
সুখময় গোবিন্দ-বদন ॥ ১৩১ ॥

*vipulāyatāruṇa, madana-mada-ghūrṇana,
 mantri yāra e dui nayana
lāvanya-keli-sadana, jana-netra-rasāyana,
 sukhamaya govinda-vadana*

SYNONYMS

vipula-āyata—broad and spread; *aruṇa*—reddish; *madana-mada*—the pride of Cupid; *ghūrṇana*—bewildering; *mantri*—ministers; *yāra*—whose; *e*—these; *dui*—two; *nayana*—eyes; *lāvanya-keli*—of pastimes of beauty; *sadana*—home; *jana-netra-rasa-āyana*—very pleasing to the eyes of everyone; *sukha-maya*—full of happiness; *govinda-vadana*—the face of Lord Kṛṣṇa.

TRANSLATION

"Krṣṇa has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone's eyes.

TEXT 132

yāñra puñya-puñja-phale, se-mukha-darśana mile,
dui āñkhi ki karibe pāne?
dviguṇa bāde tṛṣṇā-lobha, pite nāre—manah-kṣobha,
duhkhe kare vidhira nindane

SYNONYMS

yāñra—whose; *puñya-puñja-phale*—by the result of many pious activities; *semukha*—of that face; *darśana*—seeing; *mile*—if one gets to do; *dui āñkhi*—two eyes; *ki*—how; *karibe*—will do; *pāne*—drinking; *dvi-guña*—twice; *bāde*—increases; *tṛṣṇā-lobha*—greed and thirst; *pite*—to drink; *nāre*—not able; *manā-kṣobha*—agitation of the mind; *duḥkhe*—in great distress; *kare*—does; *vidhira*—of the creator; *nindane*—criticizing.

TRANSLATION

"If by devotional service one gets the results of pious activities and sees Lord Kṛṣṇa's face, he can relish the Lord with his eyes. His greed and thirst then increase twofold by seeing the nectarean face of Kṛṣṇa. Due to one's inability to sufficiently drink that nectar, one becomes very unhappy and criticizes the creator for not having given more than two eyes.

TEXT 133

ମା ଦିଲେକ ଲକ୍ଷ-କୋଟି, ସବେ ଦିଲା ଆଁଖି ଦୁଟି,
ତାତେ ଦିଲା ନିଯିଷ-ଆଚ୍ଛାଦନ ।
ବିଧି—ଜଡ ତପୋଧନ, ରସଶୁଦ୍ଧ ତାର ମନ,
ନାହିଁ ଜାନେ ଯୋଗ୍ୟ ସ୍ଵଜନ ॥ ୨୩୭ ॥

nā dileka lakṣa-koti, sabē dilā āṅkhi duṭi,
 tāte dilā nimiṣa-ācchādana
 vidhi—jaḍa tapodhana, rasa-sūnya tāra mana,
 nāhi jāne yogya srjana

SYNONYMS

nā dileka—did not award; *lakṣa-koṭi*—thousands and millions; *sabe*—only; *dilā*—gave; *āṅkhi duti*—two eyes; *tāte*—in them; *dilā*—gave; *nimiṣā-āc-chādana*—covering of the eyelids; *vidhi*—creator; *jaḍa*—dull; *tapah-dhana*—assets of austerities; *rasa-sūnya*—without juice; *tāra*—his; *mana*—mind; *nāhi jāne*—does not know; *yogya*—suitable; *srjana*—creating.

TRANSLATION

"When the onlooker of Kṛṣṇa's face becomes dissatisfied in this way, he thinks, 'Why didn't the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Kṛṣṇa's face.' Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. 'The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.

TEXT 134

যে দেখিবে কৃষ্ণানন,
বিধি হঞ্জা হেন অবিচার।
মোর যদি বোল ধরে,
তবে জানি যোগ্য স্থষ্টি তার ॥ ১৩৪ ॥

ye dekhibe kṛṣṇānana, tāra kare dvi-nayana,
 vidhi hañā hena avicāra
 mora yadi bola dhare, koṭi āñkhi tāra kare,
 tabe jāni yogya sr̄ṣṭi tāra

SYNONYMS

ye—anyone who; *dekhibe*—will see; *kṛṣṇa-ānana*—the face of Kṛṣṇa; *tāra*—of him; *kare*—make; *dvi-nayana*—two eyes; *vidhi*—an authority in creation; *hañā*—being; *hena*—such; *avicāra*—lack of consideration; *mora*—my; *yadi*—if; *bola*—instruction; *dhare*—accepts; *koṭi āṅkhi*—millions of eyes; *tāra*—of him; *kare*—would create; *tabe jāni*—then I would understand; *yogya*—suitable; *sṛṣti*—creation; *tāra*—his.

TRANSLATION

"The creator says, "Let those who will see Kṛṣṇa's beautiful face have two eyes." Just see the lack of consideration exhibited by this person posing as a creator. If the creator took my advice, he would give millions of eyes to the person who intends to see Śrī Kṛṣṇa's face. If the creator will accept this advice, then I would say that he is competent in his work.'

TEXT 135

SYNONYMS

kṛṣṇa-āṅga—of the transcendental body of Kṛṣṇa; *mādhurya*—of sweetness; *sindhu*—the ocean; *su-madhura*—very sweet; *mukha*—face; *indu*—like the full moon; *ati-madhu*—extraordinarily sweet; *smita*—smiling; *su-kirāne*—beam of moonlight; *e-tine*—these three; *lāgila mana*—attracted the mind; *lobhe*—with more and more greed; *kare āsvādana*—relished; *śloka paṭe*—recites a verse; *sva-hasta-cālāne*—moving His own hand.

TRANSLATION

"The transcendental form of Lord Śrī Kṛṣṇa is compared to an ocean. A particularly extraordinary vision is the moon above that ocean, and another vision is His smile, which is sweeter than sweet and is like shining beams of moonlight." While speaking of these things with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu began to remember one thing after another. Moving His hands in ecstasy, He recited a verse.

TEXT 136

ମଧୁରଂ ମଧୁରଂ ବପୁରଞ୍ଜ ବିଭୋଗଧୁରଂ ମଧୁରଂ ବଦନଂ ମଧୁରମ୍ ।
ମଧୁଙ୍କି ମୃତ୍ସିତମେତହେ ମଧୁରଂ ମଧୁରଂ ମଧୁରଂ ମଧୁରମ୍ ॥୧୩୬॥

*madhurāṁ madhurāṁ vapurasya vibhor
 madhurāṁ madhurāṁ vadanaṁ madhuram
 madhu-gandhi mṛdu-smitam etad aho
 madhurāṁ madhurāṁ madhurāṁ madhuram*

SYNONYMS

madhuram—sweet; *madhuram*—sweet; *vapuḥ*—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; *etad*—this; *aho*—O; *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 *Kṛṣṇa-karṇāmṛta* by Bilvamaṅgala Ṭhākura.

TEXT 137

সনাতন, কৃষ্ণমাধুর্য—অঘতের সিন্দু ।
 মোর মন—সন্নিপাতি, সব পিতে করে মতি,
 দুর্দেব-বৈষ্ণ না দেয় এক বিন্দু ॥ ১৩৭ ॥ অঞ্চ ॥

*sanātana, kṛṣṇa-mādhurya—amṛterā sindhu
 mora mana—sannipāti, saba pite kare mati,
 durdaiva-vaidya nā deya eka bindu*

SYNONYMS

sanātana—O My dear Sanātana; *kṛṣṇa-mādhurya*—the sweetness of Lord Kṛṣṇa; *amṛterā sindhu*—an ocean of ambrosia; *mora mana*—my mind; *sannipāti*—a disease of convulsions; *saba*—all; *pite*—to drink; *kare*—does; *mati*—desire; *dardaiva-vaidya*—a physician who suppresses; *nā*—not; *deya*—gives; *eka*—one; *bindu*—drop.

TRANSLATION

“My dear Sanātana, the sweetness of Kṛṣṇa’s personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases

and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

PURPORT

When there is a combination of *kapha*, *pitta* and *vāyu*, the three bodily elements, there occurs *sannipāti*, or a convulsive disease. "This disease is caused by the personal features of Lord Kṛṣṇa. The three elements are the beauty of Kṛṣṇa's body, the beauty of His face, and the beauty of His smile. Stricken by these three beauties, My mind goes into convulsions. It wishes to drink the ocean of Kṛṣṇa's beauty, but because I am undergoing convulsions, My physician, who is Śrī Kṛṣṇa Himself, does not even allow Me to take a drop of water from that ocean." Śrī Caitanya Mahāprabhu was ecstatic in this way because He was presenting Himself in the mood of the *gopis*. The *gopis* wanted to drink the ocean of sweetness arising from the bodily features of Kṛṣṇa, but Kṛṣṇa did not allow them to come near. Consequently their desire to meet Kṛṣṇa increased, and being unable to drink the ambrosia of Kṛṣṇa's bodily features, they became very unhappy.

TEXT 138

কৃষ্ণাঙ্গ—লাবণ্যপূর,
তাতে যেই মুখ সুধাকর।
মধুর হৈতে সুমধুর,
তাহা হাইতে সুমধুর॥ ১৩৮॥

kṛṣṇāṅga—*lavaṇya-pūra*, *madhura haite sumadhura*,
tāte yei mukha sudhākara
madhura haite sumadhura, *tāhā ha-ite sumadhura*,
tāra yei smita jyotsnā-bhara

SYNONYMS

kṛṣṇa-aṅga—the bodily features of Kṛṣṇa; *lavaṇya-pūra*—the city of attractive beauty; *madhura*—sweetness; *haite*—than; *su-madhura*—still more sweet; *tāte*—in that body; *yei*—that; *mukha*—face; *sudhākara*—like the moon; *madhura haite su-madhura*—sweeter than sweetness; *tāhā ha-ite*—than that; *su-madhura*—still more sweet; *tāra*—of which; *yei*—that; *smita*—smiling; *jyotsnā-bhara*—like the moonshine.

TRANSLATION

"Kṛṣṇa's body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still, and the gentle smile on that moonlike face is like rays of moonshine."

PURPORT

The smile on Kṛṣṇa's face is just like the smiling of the moon, which generates greater and greater happiness for the *gopīs*.

TEXT 139

মধুর হৈতে সুমধুর,
তাহা হৈতে সুমধুর,
তাহা হৈতে অতি সুমধুর।
আপনার এক কণে,
ব্যাপে সব ত্রিভুবনে,
দশদিক ব্যাপে যার পূর ॥ ১৩৯ ॥

*madhura haite sumadhura, tāhā haite sumadhura,
tāhā haite ati sumadhura
āpanāra eka kaṇe, vyāpe saba tribhuvane,
daśa-dik vyāpe yāra pūra*

SYNOMYS

madhura haite su-madhura—sweeter than sweet; *tāhā haite*—than that; *su-madhura*—still sweeter; *tāhā haite*—than that; *ati su-madhura*—still much more sweet; *āpanāra*—of Himself; *eka kaṇe*—by one particle; *vyāpe*—spreads; *saba*—all; *tri-bhuvane*—throughout the three worlds; *daśa-dik*—ten directions; *vyāpe*—spreads; *yāra*—whose; *pūra*—the city of Kṛṣṇa's beauty.

TRANSLATION

"The beauty of Kṛṣṇa's smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds—Goloka Vṛndāvana, the spiritual sky of the Vaikunṭhas, and Devi-dhāma, the material world. Thus Kṛṣṇa's shining beauty spreads in all ten directions.

TEXT 140

শ্মিত-কিরণ-সুকপূরে,
পৈশে অধর-মধুরে,
সেই গন্ধ মাতায় ত্রিভুবনে।
বংশীচিদ্র আকাশে,
তার গুণ শব্দে পৈশে,
ধ্বনিরূপে পাঞ্চা পরিণামে ॥ ১৪০ ॥

*smita-kiraṇa-sukarpūre, paiše adhara-madhure,
sei madhu mātāya tribhuvane
varṇī-chidra ākāše, tāra guṇa śabde paisē,
dhvani-rūpe pāñā pariṇāme*

SYNONYMS

smita-kiraṇa—the shining of Kṛṣṇa's smile; *su-karpūre*—compared to camphor; *paiśe*—enters; *adhara-madhure*—within the sweetness of the lips; *sei madhu*—that ambrosia; *mātāya*—maddens; *tri-bhuvane*—the three worlds; *varinī-chidra*—of the holes in the flute; *ākāśe*—in the space; *tāra guṇa*—the quality of that sweetness; *śabde*—in sound vibration; *paiśe*—enters; *dhvani-rūpe*—the form of sound vibration; *pāñña*—obtaining; *parināme*—by transformation.

TRANSLATION

"His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of the lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

TEXT 141

সে ধৰনি চৌদিকে ধায়, অঙ্গ ভেদি' বৈকুণ্ঠে ধায়,
 বলে প্ৰেশে জগতেৱ কাণে ।
 সবা মাতোয়াল কৰি', বলাওকাৰে আনে ধৰি';
 বিশেষডঃ যুবতীৰ গণে ॥ ১৪১ ॥

se dhvani caudike dhāya, anda bhedi' vaikuṇṭhe yāya,
 bale paīše jagatera kāne
 sabā mātroyāla kari', balātkāre āne dhari',
 viśeṣataḥ yuvatīra gane

SYNONYMS

se dhvani—that vibration; *cau-dike*—in the four directions; *dhāya*—runs; *aṇḍa bhedi*—piercing the coverings of the universe; *vaikuṇṭhe yāya*—goes to the spiritual sky; *bale*—by force; *paiśe*—enters; *jagatera*—of the three worlds; *kāṇe*—in the ears; *sabā*—everyone; *mātroyāla kari'*—making drunk; *balātkāre*—by force; *āne*—brings; *dhari'*—catching; *viṣeṣataḥ*—specifically; *yuvatīra gaṇe*—all the young damsels of Vrajabhūmi.

TRANSLATION

"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present.

TEXT 142

dhvani—*baḍa uddhata*, *pativrataṛā bhāṅge vrata*,
 pati-kola haite ṭāni’ āne
vaikunṭha *lakṣmi-gane*, *yei kare ākarṣaṇe*,
 tāra āge kebā gopi-gane

SYNONYMS

dhvani—vibration; *bāda*—very much; *uddhata*—aggressive; *pati-vratāra*—of chaste wives; *bhāṅge*—breaks; *vrata*—the vow; *pati*—of the husband; *kola*—the lap; *haite*—from; *tāni'*—taking; *āne*—brings; *vaikuṇṭha*—of the Vaikuṇṭha planets; *lakṣmī-gaṇe*—all the goddesses of fortune; *yei*—that which; *kare ākara-*
ṣane—attracts; *tāra*—of that; *äge*—in front; *kebā*—what to speak of; *gopi-*
gaṇe—the gopis of Vrndāvana.

TRANSLATION

"The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuntha planets, to say nothing of the poor damsels of Vrndāvana.

TEXT 143

ବୌବି ଖ୍ସାୟ ପତି-ଆଗେ, ଶୁଦ୍ଧଦ୰୍ଥ କରାୟ ତ୍ୟାଗେ,
ବଲେ ଧରି' ଆନେ କୃଷ୍ଣଙ୍କାନେ ।
ଲୋକଧର୍ମ, ଲଜ୍ଜା, ଶ୍ୱୟ, ସବ ଜ୍ଞାନ ଲୁଣ୍ଡ ହୟ,
ଏହିଛେ ନାଚାୟ ସବ ନାବୀଗଣେ ॥ ୧୫୩ ॥

*nīvi khasāya pati-āge, gṛha-dharma karāya tyāge,
bale dhari' āne krṣṇa-sthāne
loka-dharma, lajjā, bhaya, saba jñāna lupta haya,
aiche nācāya saba nārī-gane*

SYNONYMS

nīvi—the knots of the underwear; *khaśāya*—loosens; *pati-āge*—even in front of the husbands; *grha-dharma*—household duties; *karāya tyāge*—causes to give up; *bale*—by force; *dhari'*—catching; *āne*—brings; *Kṛṣṇa-sthāne*—before Lord Kṛṣṇa; *loka-dharma*—social etiquette; *lajjā*—shame; *bhaya*—fear; *saba*—all; *jñāna*—such knowledge; *lupta haya*—becomes hidden; *aiche*—in that way; *nācāya*—causes to dance; *saba*—all; *nārī-gaṇe*—the women.

TRANSLATION

“The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopis are forced to abandon their household duties and come before Lord Kṛṣṇa. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

TEXT 144

কাণের ভিতর বাসা করে, আপনে তাঁহা সদা স্ফুরে,
অন্ত শব্দ না দেয় প্রবেশিতে।
আম কথা না শুমে কাণ, আন বলিতে বোলয় আন,
এই কৃষ্ণের বংশীর চরিতে ॥ ১৪৮ ॥

kāñera bhitara vāsā kare, āpane tāñhā sadā sphure,
 anya śabda nā deya praveśite
āna kathā nā śune kāñā, āna balite bolaya āna,
 ei kṛṣṇera varṁśīra carite

SYNONYMS

kāñera—the hole of the ear; *bhitara*—within; *vāsā kare*—makes a residence; *āpane*—personally; *tāñhā*—there; *sadā*—always; *sphure*—is prominent; *anya*—other; *śabda*—sounds; *nā*—not; *deya*—allows; *praveśite*—to enter; *āna kathā*—other talks; *nā*—not; *śune*—hears; *kāñā*—the ear; *āna*—something else; *balite*—to speak; *bolaya*—speaks; *āna*—another thing; *ei kṛṣṇera*—of Lord Kṛṣṇa; *varṁśīra*—of the flute; *carite*—characteristics.

TRANSLATION

“The vibration of His flute is just like a bird that creates a nest within the ears of the gopis and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopis cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa’s flute.”

PURPORT

The vibration of Kṛṣṇa's flute is always prominent in the ears of the gopīs. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Kṛṣṇa's flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Kṛṣṇa's flute forgets to talk or hear of any other subject. This vibration of Kṛṣṇa's flute is represented by the Hare Kṛṣṇa *mahā-mantra*. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa's blissful characteristics and paraphernalia.

TEXT 145

পুনঃ কহে বাহুজ্ঞানে, আন কহিতে কহিলুঁ আনে,
 কৃষ্ণ-কৃপা তোমার উপরে ।
 মোর চিন্ত-ভয় করি', নিজেশ্বর্য-মাধুরী,
 মোর মুখে শুনায় তোমারে ॥ ১৪৫ ॥

punaḥ kahe bāhya-jñāne, āna kahite kahiluṇ āne,
 kṛṣṇa-kṛpā tomāra upare
 mora citta-bhrama kari', nijaiśvarya-mādhuri,
 mora mukhe śunāya tomāre

SYNONYMS

punaḥ—again; *kahe*—He says; *bāhya-jñāne*—in external consciousness; *āna*—something else; *kahite*—to speak; *kahiluṇ*—I have spoken; *āne*—another thing; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *tomāra*—you; *upare*—upon; *mora*—My; *citta-bhrama*—mental concoction; *kari'*—making; *nija-aiśvarya*—His personal opulence; *mādhuri*—sweetness; *mora mukhe*—through My mouth; *śunāya*—causes to hear; *tomāre*—you.

TRANSLATION

Resuming His external consciousness, Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "I have not spoken of what I intended. Lord Kṛṣṇa is very merciful to you because by bewildering My mind, He has exposed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

PURPORT

Śrī Caitanya Mahāprabhu admitted that He was speaking like a madman, which He should not have done for the understanding of those who are externally situated. Statements about Kṛṣṇa's body, His characteristics and His flute would appear like a madman's statements to a mundane person. It was actually a fact that Kṛṣṇa wanted to expose Himself to Sanātana Gosvāmī due to His specific mercy upon him. Somehow or other, Kṛṣṇa explained Himself and His flute to Sanātana Gosvāmī through the mouth of Śrī Caitanya Mahāprabhu, who appeared as though mad. Śrī Caitanya Mahāprabhu admitted that He wanted to tell Sanātana Gosvāmī something else, but somehow or other, in a transcendental ecstasy, He spoke of a different subject matter.

TEXT 146

ଆମি ତ' ବାଉଳ, ଆନ କହିତେ ଆନ କହି ।
କୃଷ୍ଣର ମାଧୁରୀମୁତ୍ତୋତେ ସାଇଁ ବହି' ॥ ୧୪୬ ॥

*āmi ta' bāula, āna kahite āna kahi
kṛṣṇera mādhuryāmṛta-srote yāi vahi'*

SYNONYMS

āmi ta' bāula—I am a madman; *āna kahite*—to speak something; *āna kahi*—I speak on something else; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya-amṛta*—of the nectar of the sweetness; *srote*—in the waves of; *yāi*—I go; *vahi'*—being carried away.

TRANSLATION

“Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord Kṛṣṇa's transcendental sweetness.”

TEXT 147

ତବେ ମହାପ୍ରଭୁ କ୍ଷଣେକ ମୌନ କରି' ରହେ ।
ମନେ ଏକ କରି' ପୁନଃ ସନାତନେ କହେ ॥ ୧୪୭ ॥

*tabe mahāprabhu kṣaṇeka mauna kari' rahe
mane eka kari' punaḥ sanātane kahe*

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣaṇeka*—for a moment; *mauna*—silence; *kari'*—making; *rahe*—remained; *mane*—within His

mind; *eka kari'*—adjusting things; *punah*—again; *sanātane*—unto Sanātana Gosvāmī; *kahe*—instructs.

TRANSLATION

Śrī Caitanya Mahāprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanātana Gosvāmī.

TEXT 148

কৃষ্ণের মাধুরী আর মহাপ্রভুর মুখে ।
ইহা যেই শুনে, সেই ভাসে প্রেমসুখে ॥ ১৪৮ ॥

*kṛṣṇera mādhuri āra mahāprabhura mukhe
ihā yei śune, sei bhāse prema-sukhe*

SYNOMYS

kṛṣṇera—of Lord Kṛṣṇa; *mādhuri*—the sweetness; *āra*—and; *mahāprabhura mukhe*—in the mouth of Śrī Caitanya Mahāprabhu; *ihā*—this statement; *yei*—anyone who; *śune*—hears; *sei*—that person; *bhāse*—floats; *prema-sukhe*—in the transcendental bliss of love of Godhead.

TRANSLATION

I now summarize these teachings of Śrī Caitanya Mahāprabhu. If anyone gets an opportunity to hear about the sweetness of Kṛṣṇa in this chapter of Śrī Caitanya-caritāmṛta, he will certainly be eligible to float in the transcendently blissful ocean of love of God.

TEXT 149

ত্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৪৯ ॥

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

SYNOMYS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghusūdana 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-first Chapter, describing the blissful characteristics of Kṛṣṇa.

CHAPTER 22

The Process of Devotional Service

In this Twenty-second Chapter, Śrī Caitanya Mahāprabhu describes the process of devotional service. In the beginning He describes the truth about the living entity and the superexcellence of devotional service. He then describes the uselessness of mental speculation and mystic yoga. In all circumstances the living entity is recommended to accept the path of devotional service as personally explained by Śrī Caitanya Mahāprabhu. The speculative method of the so-called *jñānīs* is considered a waste of time, and that is proved in this chapter. An intelligent person should abandon the processes of *karma-kāṇḍa*, *jñāna-kāṇḍa* and mystic yoga. One should give up all these useless processes and take seriously to the path of Kṛṣṇa consciousness. In this way one's life will be successful. If one takes to Kṛṣṇa consciousness fully, even though he may sometimes be agitated due to having previously practiced mental speculation and yogic mysticism, he will be saved by Lord Kṛṣṇa Himself. The fact is that devotional service is bestowed by the blessings of a pure devotee (*sa mahātmā sudurlabhaḥ*). A pure devotee is the supreme transcendentalist, and one has to receive his mercy for one's dormant Kṛṣṇa consciousness to be awakened. One has to associate with pure devotees. If one has firm faith in the words of a great soul, pure devotional service will awaken.

In this chapter Śrī Caitanya Mahāprabhu has differentiated between a pure devotee and others. He also describes the characteristics of a pure devotee. A devotee's most formidable enemy is association with women in an enjoying spirit. Association with nondevotees is also condemned because it is also a formidable enemy on the path of devotional service. One has to fully surrender unto the lotus feet of Kṛṣṇa and give up attraction for women and nondevotees.

The six symptoms of fully surrendered souls are also described in this chapter. Devotional service has been divided into two categories—regulative devotional service and spontaneous love. There are sixty-four items listed in regulative devotional service, and out of these sixty-four the last five are considered very important. By practicing even one of the nine processes of devotional service, one can become successful. Speculative knowledge and mystic yoga can never help one in devotional service. Pious activity, nonviolence, sense control and regulation are not separate from devotional service in its pure form. If one engages in devotional service, all good qualities follow. One does not have to cultivate them separately. Spontaneous devotional service arises when one follows a pure devotee who is awakened to spontaneous love of God. Śrī Caitanya Mahāprabhu has described

the symptoms of devotees who are already situated in spontaneous love of God. He has also described the devotees who are trying to follow in the footsteps of the pure devotees.

TEXT 1

বন্দে শ্রীকৃষ্ণচেতনাদেবং তৎ করুণার্গবম् ।
কলাবপ্যত্তিগৃহেযং ভক্তির্থেন প্রকাশিতা ॥ ১ ॥

*vande śrī-kṛṣṇa-caitanya-
devarṁ tam̄ karuṇārṇavam
kalāv apy ati-gūḍheyam
bhaktir yena prakāśitā*

SYNOMYMS

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *tam*—unto Him; *karuṇā-arṇavam*—who is an ocean of mercy; *kalau*—in this age of Kali; *api*—even; *ati*—very; *gūḍhā*—confidential; *iyam*—this; *bhaktih*—devotional service; *yena*—by whom; *prakāśitā*—manifested.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu. He is an ocean of transcendental mercy, and although the subject matter of bhaktiyoga is very confidential, He has nonetheless manifested it so nicely, even in this age of Kali, the age of quarrel.

TEXT 2

অয় অয় শ্রীকৃষ্ণচেতন্ত নিত্যানন্দ ।
অয়াদ্বৈতচন্দ্র অয় গোরভক্তব্যন্দ ॥ ২ ॥

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

SYNOMYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya nityānanda*—to Śrī Kṛṣṇa Caitanya Mahāprabhu and Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu!
All glories to Advaitacandra! All glories to all the devotees of Śrī Caitanya
Mahāprabhu!

TEXT 3

ଏହିତ କହିଲୁଣ୍ୟ ସମ୍ବନ୍ଧ-ତତ୍ତ୍ଵର ବିଚାର ।
ବେଦଶାସ୍ତ୍ରେ ଉପଦେଶେ, କୃଷ୍ଣ—ଏକ ସାର ॥ ୩ ॥

eita kahiluṇ sambandha-tattvera vicāra
veda-śāstre upadeśe, kṛṣṇa—eka sāra

SYNONYMS

eita—thus; *kahiluṇ*—I have described; *sambandha-tattvera* *vicāra*—consideration of one's relationship with Kṛṣṇa; *veda-śāstre*—all Vedic literature; *upadeśe*—instructs; *kṛṣṇa*—Lord Kṛṣṇa; *eka sāra*—the only essential point.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I have described one's relation with Kṛṣṇa in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the center of all activities.

TEXT 4

ଏବେ କହି, ଶୁନ, ଅଭିଧେୟ-ଲକ୍ଷଣ ।
ସାହା ହେତେ ପାଇ—କୃଷ୍ଣ, କୃଷ୍ଣପ୍ରେମଧନ ॥ ୪ ॥

ebe kahi, śuna, abhidheya-lakṣaṇa
yāhā haite pāi—kṛṣṇa, kṛṣṇa-prema-dhana

SYNONYMS

ebe—now; *kahi*—I shall explain; *śuna*—please hear; *abhidheya-lakṣaṇa*—one's prime business (devotional service); *yāhā haite*—from which; *pāi*—one can get; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-prema-dhana*—and the wealth of transcendental love for Him.

TRANSLATION

“Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Kṛṣṇa and His loving transcendental service.

TEXT 5

কৃষ্ণভক্তি—অভিধেয়, সর্বশাস্ত্রে কয়।
অতএব মুনিগণ করিয়াছে নিশ্চয় ॥ ৫ ॥

kṛṣṇa-bhakti—*abhidheya*, *sarva-śāstre kaya*
ataeva muni-gaṇa kariyāche niścaya

SYNONYMS

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; *abhidheya*—the real activity of life; *sarva-śāstre*—all Vedic literatures; *kaya*—say; *ataeva*—therefore; *muni-gaṇa*—all saintly persons; *kariyāche*—have made; *niścaya*—ascertainment.

TRANSLATION

“A human being’s activities should be centered only about devotional service to Lord Kṛṣṇa. That is the verdict of all Vedic literatures, and all saintly people have ascertained this.

TEXT 6

ঝুঁতির্মাতা পৃষ্ঠা দিশতি ভবদ্বারাধনবিধিং
যথা মাতুর্বাণী স্মৃতিরপি তথা বক্তি ভগিনী।
পুরাণাত্মা যে বা সহজনিবহাত্মে তদমৃগা
অতঃ সত্যঃ জ্ঞাতঃ মুরহ্র ভবানেব শরণম् ॥ ৬ ॥

*śrutir mātā pr̄ṣṭā diśati bhavat-ārādhana-vidhir
yathā mātūr vāṇī smṛtiḥ api tathā vakti bhaginī
purāṇādyā ye vā sahaja-nivahāḥ te tad-anugā
ataḥ satyarāṁ jñātarāṁ murahara bhavān eva śaraṇam*

SYNONYMS

śrutih—Vedic knowledge; *mātā*—like a mother who is affectionate to her children; *pr̄ṣṭā*—when questioned; *diśati*—she directs; *bhavat*—of You; *ārādhana*—worship; *vidhim*—the process; *yathā*—just as; *mātuh vāṇī*—the instructions of the mother; *smṛtiḥ*—*smṛti-śāstras*, which explain the Vedic literatures; *api*—also; *tathā*—similarly; *vakti*—express; *bhaginī*—like a sister; *purāṇa-ādyāḥ*—headed by the *Purāṇas*; *ye*—which; *vā*—or; *sahaja-nivahāḥ*—like brothers; *te*—all of them; *tat*—of the mother; *anugāḥ*—followers; *ataḥ*—therefore; *satyam*—the truth; *jñātarām*—known; *mura-hara*—O killer of the demon Mura; *bhavān*—Your Lordship; *eva*—only; *śaraṇam*—the shelter.

TRANSLATION

“‘When the mother Vedas [śruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the śruti-śāstras, the smṛti-śāstras, give the same instructions, just like sisters. The Purāṇas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.’

PURPORT

This quotation from the Vedic literature was spoken by great sages.

TEXT 7

অদ্বয়জ্ঞান-তত্ত্ব কৃষ্ণ—স্বয়ং ভগবান्।
‘স্বরূপ-শক্তি’রূপে তাঁর হয় অবস্থান ॥ ৭ ॥

*advaya-jñāna-tattva kṛṣṇa—svayam bhagavān
'svarūpa-śakti' rūpe tāṅra haya avasthāna*

SYNOMYMS

advaya-jñāna—of nondual knowledge; *tattva*—the principle; *kṛṣṇa*—Lord Kṛṣṇa; *svayam bhagavān*—Himself the Supreme Personality of Godhead; *svarūpa*—personal expansions; *śakti*—of potencies; *rūpe*—in the form; *tāṅra*—His; *haya*—there is; *avasthāna*—existence.

TRANSLATION

“Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

PURPORT

The Lord has many potencies, and He is nondifferent from all these potencies. Because the potencies and the potent cannot be separated, they are identical. Kṛṣṇa is described as the source of all potencies, and He is also identified with the external potency, the material energy. Kṛṣṇa also has internal potencies, or spiritual potencies, which are always engaged in His personal service. His internal potency is different from His external potency. Kṛṣṇa's internal potency and Kṛṣṇa Himself, who is the potent, are always identical.

TEXT 8

স্বাংশ-বিভিন্নাংশ-রূপে হঞ্চা বিস্তার ।
অনন্ত বৈকুণ্ঠ-ত্রঙ্গাণে করেন বিহার ॥ ৮ ॥

*svāṁśa-vibhinnāṁśa-rūpe hañā vistāra
ananta vaikuṇṭha-brahmāṇḍe karena vihāra*

SYNOMYMS

sva-arṁśa—of personal expansions; *vibhinnāṁśa*—of separated expansions; *rūpe*—in the forms; *hañā*—becoming; *vistāra*—expanded; *ananta*—unlimited; *vaikuṇṭha*—in the spiritual planets known as Vaikuṇṭhas; *brahmāṇḍe*—in the material universes; *karena vihāra*—performs His pastimes.

TRANSLATION

“Krṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā.

TEXT 9

স্বাংশ-বিস্তার—চতুর্বুর্যুহ, অবতারগণ ।
বিভিন্নাংশ জীব—তাঁর শক্তিতে গণন ॥ ৯ ॥

svāṁśa-vistāra—catur-vyūha, *avatāra-gaṇa*
vibhinnāṁśa jīva—*tāñra śaktite gaṇana*

SYNOMYMS

sva-arṁśa-vistāra—the expansion of His personal forms; *catuh-vyūha*—His quadruple form; *avatāra-gana*—the incarnations; *vibhinnāṁśa*—His separated forms; *jīva*—the living entities; *tāñra*—His; *śaktite*—in the category of potency; *gaṇana*—calculating.

TRANSLATION

“Expansions of His personal self—like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva—descend as incarnations from Vaikuṇṭha to this material world. The separated expansions are living entities. Although they are expansions of Krṣṇa, they are counted among His different potencies.

PURPORT

The personal expansions are known as *viṣṇu-tattva*, and the separated expansions are known as *jīva-tattva*. Although the *jīvas* (living entities) are part and parcel of the Supreme Personality of Godhead, they are still counted among His multi-potencies. This is fully described in *Bhagavad-gītā*:

apareyam itas tv anyāṁ
 prakṛtiṁ viddhi me parām
 jīva-bhūtāṁ mahā-bāho
 yayedāṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Although the living entities are Kṛṣṇa's parts and parcels, they are *prakṛti*, not *puruṣa*. Sometimes *prakṛti* (a living entity) attempts to imitate the activities of the *puruṣa*. Due to a poor fund of knowledge, living entities conditioned in this material world claim to be God. They are thus illusioned. A living entity cannot be on the level of a *viṣṇu-tattva*, or the Personality of Godhead, at any stage; therefore it is ludicrous for a living entity to claim to be God. Advanced spiritualists would never accept such a thing. Such claims are made to cheat ordinary, foolish people. The Kṛṣṇa consciousness movement declares war against such bogus incarnations. The bogus propaganda put out by people claiming to be God has killed God consciousness all over the world. Members of the Kṛṣṇa consciousness movement must be very alert to defy these rascals who are presently misleading the whole world. One such rascal, known as Paṇḍraka, appeared before Lord Kṛṣṇa, and the Lord immediately killed him. Of course, those who are Kṛṣṇa's servants cannot kill such imitation gods, but they should try their best to defeat them through the evidence of *sāstra*, authentic knowledge received through the disciplic succession.

TEXT 10

সেই বিভিন্নাংশ জীব—দ্বই ত' প্রকার ।
 এক—‘নিত্যমুক্ত’, এক—‘নিত্য-সংসার’ ॥ ১০ ॥

sei vibhinnārīśa jīva—dui ta' prakāra
 eka—‘nitya-mukta’, eka—‘nitya-saṁsāra’

SYNOMYS

sei vibhinna-arīśa—that separated part and parcel of Kṛṣṇa; *jīva*—the living entity; *dui ta' prakāra*—two categories; *eka*—one; *nitya-mukta*—eternally liberated; *eka*—one; *nitya-saṁsāra*—perpetually conditioned.

TRANSLATION

“The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

TEXT 11

‘नित्यमुक्त’—नित्य कृष्णरागे उम्मुख ।
 ‘कृष्ण-पारिषद’ नाम, भुज्ञे सेवा-सुख ॥ ११ ॥

*‘nitya-mukta’—nitya kṛṣṇa-caraṇe unmukha
 ‘kṛṣṇa-pāriṣada’ nāma, bhuñje sevā-sukha*

SYNONYMS

nitya-mukta—eternally liberated; *nitya*—always; *kṛṣṇa-caraṇe*—the lotus feet of Lord Kṛṣṇa; *unmukha*—turned toward; *kṛṣṇa-pāriṣada*—associates of Lord Kṛṣṇa; *nāma*—known as; *bhuñje*—enjoy; *sevā-sukha*—the happiness of service.

TRANSLATION

“Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa.

TEXT 12

‘नित्यबन्ध’—कृष्ण हैते नित्य-बहिर्मुख ।
 ‘नित्यसंसार’, भुज्ञे नरकादि दुःख ॥ १२ ॥

*‘nitya-bandha’—kṛṣṇa haite nitya-bahirmukha
 ‘nitya-saṁsāra’, bhuñje naraka-ādi duḥkha*

SYNONYMS

nitya-bandha—perpetually conditioned; *kṛṣṇa haite*—from Kṛṣṇa; *nitya*—eternally; *bahih-mukha*—averse; *nitya-saṁsāra*—perpetually conditioned in the material world; *bhuñje*—enjoy; *naraka-ādi duḥkha*—the tribulations of hellish conditions of life.

TRANSLATION

“Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

TEXT 13

সেই দোষে মায়া-পিশাচী দণ্ড করে তারে ।
আধ্যাত্মিকাদি তাপত্রয় তারে জারি' মারে ॥ ১৩ ॥

*sei doṣe māyā-piśācī danda kare tāre
ādhyātmikādi tāpa-traya tāre jāri' māre*

SYNOMYMS

sei doṣe—because of this fault; *māyā-piśācī*—the witch known as the external energy; *danda kare*—gives punishment; *tāre*—unto him; *ādhyātmika-ādi*—beginning with those pertaining to the body and mind; *tāpa-traya*—the threefold miseries; *tāre*—him; *jāri'*—burning; *māre*—gives pain.

TRANSLATION

"Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries—miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

TEXTS 14-15

কাম-ক্রোধের দাস হঞ্চি তার লাঠি খায় ।
অগ্রিমতে অগ্রিমতে যদি সাধু-বৈষ্ণ পায় ॥ ১৪ ॥
তার উপদেশ-মন্ত্রে পিশাচী পলায় ।
কৃষ্ণভক্তি পায়, তবে কৃষ্ণ-নিকট ঘায় ॥ ১৫ ॥

*kāma-krodhera dāsa hañā tāra lāthi khāya
bhramite bhramite yadi sādhu-vaidya pāya*

*tāñra upadeśa-mantri piśācī palāya
kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikāta yāya*

SYNOMYMS

kāma—of lusty desires; *krodhera*—and of anger; *dāsa*—the servant; *hañā*—becoming; *tāra*—by them; *lāthi khāya*—is kicked; *bhramite* *bhramite*—wandering and wandering; *yadi*—if; *sādhu*—a devotee; *vaidya*—physician; *pāya*—he gets; *tāñra*—his; *upadeśa-mantri*—by instruction and hymns; *piśācī*—the witch (the external energy); *palāya*—flees; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *pāya*—obtains; *tabe*—in this way; *kṛṣṇa-nikāta yāya*—he goes to Kṛṣṇa.

TRANSLATION

"In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

PURPORT

An explanation of verses 8 through 15 is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. The Lord is spread throughout the creation in His quadruple expansions and incarnations. Kṛṣṇa is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord's energies. The living entities are divided into two categories—the eternally liberated and eternally conditioned. Those who are ever-liberated never come in contact with māyā, the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in *Bhagavad-gītā*:

*daivi hy eṣā guṇamayī
mama māyā duratyayā*

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." (Bg. 7.14)

The *nitya-baddhas* are always conditioned by the external energy, and the *nitya-muktas* never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Kṛṣṇa, and they are known as *kṛṣṇa-pāriṣada*, associates of the Lord. Their only business is enjoying Lord Kṛṣṇa's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Kṛṣṇa's company without stoppage. The ever-liberated person who works on Kṛṣṇa's behalf enjoys Lord Kṛṣṇa's company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is subjected to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies—a gross material body and a subtle

body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (*ādhyātmika*, *ādhībhautika* and *ādhidaivika*), miseries arising from the body and mind, other living entities, and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by *māyā*, and this is his disease. If by chance he meets a saintly person who works on Kṛṣṇa's behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 16

कामादीनां कति न कतिधा पालिता दुर्निदेशाः-
स्तेषां जाता मयि न करुणा न अपा नोपशास्त्रिः ।
उत्सृज्य तानथ यद्गते साम्प्रतः लक्ष्यन्ति-
आमायातः शरणमभयं मां नियुज्ञु आदास्ते ॥ १६ ॥

*kāmā-ādīnāṁ kati na katidhā pālitā durnidesāś
teṣāṁ jātā mayi na karuṇā na trapā upaśāntih
utsṛjyaitān atha yadu-pate sāmpratarā labdha-buddhis
tvāṁ āyataḥ śaraṇam abhayarā mām niyuṅkṣvātma-dāsyे*

SYNONYMS

kāma-ādīnām—of my masters such as lust, anger, greed, illusion and envy; *kati*—how many; *na*—not; *katidhā*—in how many ways; *pālitāḥ*—obeyed; *durnidesāḥ*—undesirable orders; *teṣām*—of them; *jātā*—generated; *mayi*—unto me; *na*—not; *karuṇā*—mercy; *na*—not; *trapā*—shame; *na*—not; *upaśāntih*—desire to cease; *utsṛjya*—giving up; *etān*—all these; *atha*—herewith; *yadu-pate*—O best of the Yadu dynasty; *sāmpratam*—now; *labdha-buddhiḥ*—having awakened intelligence; *tvām*—You; *āyataḥ*—approached; *śaraṇam*—who are the shelter; *abhayam*—fearless; *mām*—me; *niyuṅkṣva*—please engage; *ātma-dāsyē*—in Your personal service.

TRANSLATION

“‘O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.’

PURPORT

This verse is also quoted in *Bhakti-rasāmṛta-sindhu* (3.2.35). When we chant the Hare Kṛṣṇa *mahā-mantra* we are saying, "Hare! O energy of the Lord! O my Lord Kṛṣṇa!" In this way we are simply addressing the Lord and His spiritual potency represented as Rādhā-Kṛṣṇa, Sītā-Rāma, or Lakṣmī-Nārāyaṇa. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord's lotus feet, he tries to engage in the Lord's service. This is the real constitutional position of the living entity.

TEXT 17

কৃষ্ণভক্তি হয় অভিধেয়-প্রধান ।
ভক্তিমুখ-নিরীক্ষক কর্ম-যোগ-জ্ঞান ॥ ১৭ ॥

*kṛṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-nirikṣaka karma-yoga-jñāna*

SYNONYMS

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; *haya*—is; *abhidheya-pradhāna*—the chief function of the living entity; *bhakti-mukha*—of the face of devotional service; *nirikṣaka*—observers; *karma-yoga-jñāna*—fruitive activities, mystic yoga and speculative knowledge.

TRANSLATION

"Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul—*karma*, *jñāna*, *yoga* and *bhakti*—but all are dependent on *bhakti*.

TEXT 18

এই সব সাধনের অতি তুচ্ছ বল ।
কৃষ্ণভক্তি বিনা তাহা দিতে নারে ফল ॥ ১৮ ॥

*ei saba sādhanera ati tuccha bala
kṛṣṇa-bhakti vinā tāhā dite nāre phala*

SYNONYMS

ei saba—all these; *sādhanera*—of methods of spiritual activities; *ati*—very; *tuccha*—insignificant; *bala*—strength; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *vinā*—without; *tāhā*—all these; *dite*—to deliver; *nāre*—are not able; *phala*—the desired result.

TRANSLATION

“But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results.

PURPORT

In Vedic scriptures, stress is sometimes given to fruitive activity, speculative knowledge and the mystic yoga system. Although people are inclined to practice these processes, they cannot attain the desired results without being touched by *kṛṣṇa-bhakti*, devotional service. In other words, the real desired result is to invoke dormant love for Kṛṣṇa. Śrīmad-Bhāgavatam (1.2.6) states:

sa vai puruṣāṇī paro dharma
 yato bhaktir adhokṣaje
 ahaituky apratihatā
 yayātmā suprasidati

Karma, jñāna and yoga cannot actually awaken love of Godhead. One has to take to the Lord's devotional service, and the more one is inclined to devotional service, the more he loses interest in other so-called achievements. Dhruva Mahārāja went to practice mystic yoga to see the Lord personally face to face, but when he developed an interest in devotional service, he saw that he was not being benefited by karma, jñāna and yoga.

TEXT 19

ନୈଷକର୍ମ୍ୟମପ୍ୟଚ୍ୟତଭୀବ-ବର୍ଜିତଂ
 ନ ଶୋଭତେ ଜ୍ଞାନମଳ୍ଲି ନିରାଜନମ୍ ।
 ଦୁଃଖଃ ପୁନଃ ଶଖମଭ୍ରମୀଖରେ
 ନ ଚାପିତଂ କର୍ମ ସମପ୍ୟକାରଣମ୍ ॥ ୧୯ ॥

*naiṣkarmyam apy acyuta-bhāva-varjitān
 na śobhate jñānam alarām nirañjanam
 kutah punah śāśvad abhadram iśvare
 na cārpitām karma yad apy akāraṇam*

SYNOMYMS

naiṣkarmyam—which does not produce enjoyment of the resultant action; *api*—although; *acyuta-bhāva*—of devotional service to the Supreme Personality of Godhead; *varjitām*—devoid; *na*—not; *śobhate*—looks beautiful; *jñānam*—speculative knowledge; *alarām*—exceedingly; *nirañjanam*—which is without

material contamination; *kutah*—how much less; *punah*—again; *śāsvat*—always (at the time of practicing and at the time of achieving the goal); *abhadram*—inauspicious; *iśvare*—to the Supreme Personality of Godhead; *na*—not; *ca*—also; *arpitam*—dedicated; *karma*—activities; *yat*—which; *api*—although; *akāraṇam*—causeless.

TRANSLATION

“‘When pure knowledge is beyond all material affinity but is not dedicated to the Supreme Personality of Godhead [Kṛṣṇa], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities—which are naturally painful from the beginning and transient by nature—if they are not utilized for the devotional service of the Lord? How can they be very attractive?’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (1.5.12). Even after writing many Vedic literatures, Vyāsadeva felt very morose. Therefore his spiritual master, Nāradadeva, told him that he could be happy by writing about the activities of the Supreme Personality of Godhead. Up to that time, Śrīla Vyāsadeva had written the *karma-kāṇḍa* and *jñāna-kāṇḍa* sections of the *Vedas*, but he had not written about *upāsanā-kāṇḍa*, or *bhakti*. Thus his spiritual master, Nārada, chastised him and advised him to write about the activities of the Supreme Personality of Godhead. Therefore Vyāsadeva began writing *Śrimad-Bhāgavatam*.

TEXT 20

তপশ্চিমো দানপরা যশশ্চিনো
মনস্ত্বিনে। মন্ত্রবিদঃ শুমঙ্গলাঃ।
ক্ষেমঃ ন বিন্দস্তি বিনা। যদপর্ণঃ
তচ্যে শুভদ্রশ্ববন্মে নমো নমঃ ॥ ২০ ॥

*tapasvino dāna-parā yaśasvino
manasvino mantra-vidāḥ sumāṅgalāḥ
kṣemārṇ na vindanti vinā yad-arpaṇārṇ
tasmai subhadra-śravase namo namah*

SYNOMYMS

tapasvināḥ—those engaged in severe austerities and penances; *dāna-parāḥ*—those engaged in giving his possessions as charity; *yaśasvināḥ*—those famous in society; *manasvināḥ*—experts in mental speculation or meditation; *mantra-*

vidah—experts in reciting the Vedic hymns; *su-marīgalāḥ*—very auspicious; *kṣemam*—real, eternal auspiciousness; *na*—never; *vindanti*—obtain; *vinā*—without; *yat-arpāṇam*—dedicating unto whom (the Supreme Personality of Godhead); *tasmai*—unto that Supreme Personality of Godhead; *su-bhadra śravase*—whose glory is very auspicious; *namah namah*—I offer my repeated respectful obeisances.

TRANSLATION

“Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras, are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious.”

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (2.4.17).

TEXT 21

কেবল জ্ঞান ‘মুক্তি’ দিতে নারে ভক্তি বিনে।
কৃষ্ণানুর্ধ্বে সেই মুক্তি হয় বিনা জ্ঞানে ॥ ২১ ॥

kevala jñāna ‘mukti’ dite nāre bhakti vine
kr̥ṣṇonmukhe sei mukti haya vinā jñāne

SYNOMYMS

kevala—only; *jñāna*—speculative knowledge; *mukti*—liberation; *dite*—to deliver; *nāre*—is not able; *bhakti vine*—without devotional service; *kr̥ṣṇa-un-mukhe*—if one is attached to the service of Lord Kr̥ṣṇa; *sei mukti*—that liberation; *haya*—appears; *vinā*—without; *jñāne*—knowledge.

TRANSLATION

“Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord’s devotional service.

PURPORT

One cannot attain liberation simply by speculative knowledge. Even though one may be able to distinguish between Brahman and matter, one's liberation will be hampered if one is misled into thinking that the living entity is as good as the Supreme Personality of Godhead. Indeed, one falls down again onto the material platform because considering oneself the Supreme Person, the Supreme Absolute Truth, is offensive. When such a person comes in contact with a pure devotee, he can actually become liberated from material bondage and engage in the Lord's service. A prayer by Bilvamaṅgala Ṭhākura is relevant here:

*bhaktis tvayi sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kīśora-mūrtih
muktiḥ svayam mukulitāñjaliḥ sevate 'smān
dharmārtha-kāma-gatayah samaya-pratikṣāḥ*

"O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor."

TEXT 22

শ্রেয়ঃস্তিং ভক্তিমুদৃষ্ট তে বিভো
ক্লিশ্চন্তি যে কেবলবোধলক্ষ্যে ।
তেষামসৌ ক্লেশল এব শিষ্যতে
নাশ্চদ্ যথা স্থূলতূষাবধাতিনাম ॥ ২২ ॥

*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 souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One’s labor becomes fruitless.’

PURPORT

This is a verse from *Śrimad-Bhāgavatam* (10.14.4).

TEXT 23

দৈবৌ হেৱা শুণময়ী মম মায়া দুরত্যয়া ।
মামেৰ ষে অপন্তস্তে মায়ামেতাং তৱস্তি তে ॥ ২৩ ॥

*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*—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 24

‘কৃষ্ণ-নিভূদাস’—জৌব তাহা ভূলি’ গেল ।
এই দোষে আয়া তার গলায় বাঞ্চিল ॥ ২৪ ॥

'krṣṇa-nitya-dāsa'—jiva tāhā bhuli' gela
ei doṣe māyā tāra galāya bāndhila

SYNONYMS

krṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; *jiva*—the living entity; *tāhā*—that; *bhuli'*—forgetting; *gela*—went; *ei doṣe*—for this fault; *māyā*—the material energy; *tāra*—his; *galāya*—on the neck; *bāndhila*—has bound.

TRANSLATION

"The living entity is bound around the neck by the chain of māyā because he has forgotten that he is eternally a servant of Kṛṣṇa."

TEXT 25

তাতে কৃষ্ণ ভজে, করে গুরুর সেবন ।
মায়াজাল ছুটে, পায় কৃষ্ণের চরণ ॥ ২৫ ॥

*tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa*

SYNONYMS

tāte—therefore; *kṛṣṇa bhaje*—if one worships Lord Kṛṣṇa; *kare*—performs; *gurura sevana*—service to his spiritual master; *māyā-jāla chuṭe*—gets free from the binding net of *māyā*; *pāya*—gets; *kṛṣṇera caraṇa*—shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet."

PURPORT

It is a fact that every living entity is eternally a servant of Kṛṣṇa. This is forgotten due to the influence of *māyā*, which induces one to believe in material happiness. Being illusioned by *māyā*, one thinks that material happiness is the only desirable object. This material consciousness is like a chain around the neck of the conditioned soul. As long as he is bound to that conception, he cannot get out of *māyā*'s clutches. However, if by Kṛṣṇa's mercy he gets in touch with a bona fide spiritual master, abides by his order and serves him, engaging other conditioned souls in the Lord's service, he then attains liberation and Lord Śrī Kṛṣṇa's shelter.

TEXT 26

চারি বর্ণান্তরী যদি কৃষ্ণ নাহি ভজে ।
স্বকর্ম করিতে সে রৌরবে পড়ি' মজে ॥ ২৬ ॥

*cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje*

SYNONYMS

cāri varṇa-āśramī—followers of the four social and spiritual orders of life; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi*—not; *bhaje*—serve; *sva-karma karite*—performing his duty in life; *se*—that person; *raurave*—in a hellish condition; *paḍi'*—falling down; *maje*—becomes immersed.

TRANSLATION

"The followers of the varṇāśrama institution accept the regulative principles of the four social orders [brāhmaṇa, kṣatriya, vaiśya and śūdra] and four spiritual orders [brahmacarya, gṛhastha, vānaprastha and sannyāsa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Kṛṣṇa, he falls into the hellish condition of material life.

PURPORT

One may be a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, or one may perfectly follow the spiritual principles of *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*, but ultimately one falls down into a hellish condition unless one becomes a devotee. Without developing one's dormant Kṛṣṇa consciousness, one cannot be factually elevated. The regulative principles of *varṇāśrama-dharma* in themselves are insufficient for attainment of the highest perfection. That is confirmed in the following two quotations from *Śrimad-Bhāgavatam* (11.5.2-3).

TEXT 27

মুখবাহুপাদেভঃ পুরুষস্ত্রাঞ্চৈঃ সহ ।
চতুরে জঙ্গিতে বর্ণ গুণের্বিপ্রাদযঃ পৃথক ॥ ২৭ ॥

*mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jaṅgiire varṇā
guṇair viprādayaḥ pṛthak*

SYNONYMS

mukha—the mouth; *bāhu*—the arms; *ūru*—the waist; *pādebhyah*—from the legs; *puruṣasya*—of the Supreme Person; *āśramaiḥ*—the different spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—appeared; *varṇāḥ*—social orders; *gunaiḥ*—with particular qualifications; *vipra-ādayaḥ*—*brāhmaṇas* and so on; *prīthak*—separately.

TRANSLATION

“From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

TEXT 28

য এষাং পুরুষং সাক্ষাদাত্মপ্রভবমীশ্বরম্ ।
ন ভজন্ত্যবজানন্তি স্থানাদ্বষ্টাঃ পতন্ত্যধঃ ॥ ২৮ ॥

ya eṣāṁ puruṣāṁ sākṣād-
ātma-prabhavam iśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhāḥ

SYNONYMS

ye—anyone 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*—not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhāḥ*—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.”

TEXT 29

তানী জীবমুক্তদশা পাইনু করি' মানে ।
বস্তুতঃ বুদ্ধি 'শুন্দ' নহে কৃষ্ণভক্তি বিনে ॥ ২৯ ॥

*jñānī jīvan-mukta-daśā pāinu kari' māne
vastutah buddhi 'śuddha' nahe kṛṣṇa-bhakti vine*

SYNONYMS

jñānī—the speculative philosophers; *jīvan-mukta-daśā*—the stage of liberation even while in this body; *pāinu*—I have gotten; *kari'*—taking; *māne*—considers; *vastutah*—factually; *buddhi*—intelligence; *śuddha*—purified; *nahe*—not; *kṛṣṇa-bhakti vine*—without devotional service to Kṛṣṇa.

TRANSLATION

"There are many philosophical speculators [jñānis] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. However, their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

TEXT 30

যেহন্তেহবিন্দাক্ষ বিমুক্তমানিন-
স্থ্যান্তভাবাদবিশুদ্ধবৃদ্ধঃ ।
আরুহ্য কৃচ্ছ্রেণ পরং পদং ততঃ
পতন্ত্যধোহনাদৃতযুগ্মদজ্যঃ ॥ ৩০ ॥

*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; *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 do not render devotional service to You must be 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 verse is quoted from Śrīmad-Bhāgavatam (10.2.32).

TEXT 31

কৃষ্ণ—সূর্যসম ; মায়া হয় অক্ষকার ।
ষাঠী কৃষ্ণ, তাঁই নাহি মায়ার অধিকার ॥ ৩১ ॥

kṛṣṇa—*sūrya-sama*; *māyā haya andhakāra*
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra

SYNONYMS

kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; *sūrya-sama*—like the sun planet; *māyā*—the illusory energy; *haya*—is; *andhakāra*—darkness; *yāhān kṛṣṇa*—wherever there is Kṛṣṇa; *tāhān*—there; *nāhi*—not; *māyāra*—of *māyā*, or the darkness of illusion; *adhikāra*—the jurisdiction.

TRANSLATION

"Kṛṣṇa is compared to sunshine, and *māyā* is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish."

PURPORT

In Śrīmad-Bhāgavatam (2.9.34) it is stated:

*rte 'rthāṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyārā
yathābhāso yathā tamah*

Wherever there is light, there cannot be darkness. When a living entity becomes Kṛṣṇa conscious, he is immediately relieved of all material lusty desires. Lusty desires and greed are associated with *rajas* and *tamas*, darkness and passion. When one becomes Kṛṣṇa conscious, the modes of darkness and passion immediately vanish, and the remaining mode, *sattva-guṇa* (goodness), remains. When one is situated in the mode of goodness, he can make spiritual advancement and understand things clearly. This position is not possible for everyone.

When a person is Kṛṣṇa conscious, he continuously hears about Kṛṣṇa, thinks about Him, worships Him and serves Him as a devotee. If he remains in Kṛṣṇa consciousness in this way, the darkness of *māyā* certainly will not be able to touch him.

TEXT 32

বিলজ্জমানয়া যস্তু মৌকাপথেহমুয়া ।
বিমোহিতা বিকখন্তে মগাহমিতি দুর্ধিষ্ঠঃ ॥ ৩২ ॥

vilajjamānayā yasya
 sthātum iksā-pathe 'muyā
 vimohitā vikatthante
 mamāham iti durdhiyah

SYNONYMS

vilajjamānayā—being ashamed; *yasya*—of whom; *sthātum*—to remain; *iksā-pathē*—in the line of sight; *amuyā*—by that (*māyā*); *vimohitāḥ*—bewildered; *vikatthante*—boast; *mama*—my; *aham*—I; *iti*—thus; *durdhiyah*—having poor intelligence.

TRANSLATION

“‘The external illusory energy of Kṛṣṇa, known as *māyā*, is always ashamed to stand in front of Kṛṣṇa, just as darkness is ashamed to remain before the sunshine. However, that *māyā* bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that they are its enjoyers.’

PURPORT

The entire world is bewildered because people are thinking, “This is my land,” “America is mine,” “India is mine.” Not knowing the real value of life, people think that the material body and the land where it is produced are all in all. This is the basic principle behind nationalism, socialism and communism. Such thinking, which simply bewilders the living being, is nothing but rascalism. It is due to the darkness of *māyā*, but as soon as one becomes Kṛṣṇa conscious, he is immediately relieved from such misconceptions. This verse is quoted from *Śrīmad-Bhāgavatam* (2.5.13). There is also another appropriate verse in *Śrīmad-Bhāgavatam* (2.7.47):

śāśvat praśāntam abhayaṁ pratibodha-mātrarāṁ
 śuddharāṁ samarāṁ sad-asataḥ paramātmā-tattvam
 śabdo na yatra puru-kārakavān kriyārthaḥ

*māyā paraity abhimukhe ca vilajjamānā
tad vai padam bhagavataḥ paramasya purṇo
brahmaeti yad vidur ajasra-sukham viśokam*

"What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances, fearless, completely conscious as opposed to matter, uncontaminated and without distinctions. He is the principal, primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."

This verse was spoken by Lord Brahmā when he was questioned by the great sage Nārada. Nārada was surprised to see the creator of the universe meditating, for he was doubting whether there was someone greater than Lord Brahmā. While answering the great sage Nārada, Lord Brahmā described the position of māyā and the bewildered living entities. This verse was spoken in that connection.

TEXT 33

'কৃষ্ণ, তোমার হও' যদি বলে একবার ।
আয়াবন্ধ হৈতে কৃষ্ণ তারে করে পার ॥ ৩৩ ॥

*'krīṣṇa, tomāra haṇa' yadi bale eka-bāra
māyā-bandha haite krīṣṇa tāre kare pāra*

SYNONYMS

kṛīṣṇa—O my Lord Kṛīṣṇa; *tomāra haṇa*—I am Yours; *yadi*—if; *bale*—someone says; *eka-bāra*—once; *māyā-bandha* *haite*—from the bondage of conditional life; *kṛīṣṇa*—Lord Kṛīṣṇa; *tāre*—him; *kare pāra*—releases.

TRANSLATION

"One is immediately freed from the clutches of māyā if he seriously and sincerely says, 'My dear Lord Kṛīṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'

TEXT 34

সকুদেব প্রপন্নো যন্তবাসীতি চ যাচতে ।
অভযং সর্বদা তচ্যে দদাম্যেতদ্বতঃ মম ॥ ৩৪ ॥

*sakṛd eva prapanno yas
tavāsmīti ca yācate*

*abhayāṁ sarvadā tasmai
dadāmy etad vrataṁ mama*

SYNONYMS

sakṛt—once only; *eva*—certainly; *prapannaḥ*—surrendered; *yah*—anyone who; *tava*—Yours; *asmī*—I am; *iti*—thus; *ca*—also; *yācate*—prays; *abhayam*—fearlessness; *sarvadā*—always; *tasmai*—unto him; *dadāmi*—I give; *etat*—this; *vrataṁ*—vow; *mama*—My.

TRANSLATION

“It is My vow that if one only once seriously surrenders unto Me, saying, ‘My dear Lord, from this day I am Yours,’ and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.”

PURPORT

This is a quotation from the Rāmāyaṇa.

TEXT 35

**ভুক্তি-মুক্তি-সিদ্ধিকামী ‘সুবুদ্ধি’ যদি হয় ।
গাঢ়-ভক্তিযোগে তবে কৃষ্ণের ভজয় ॥ ৩৫ ॥**

*bhukti-mukti-siddhi-kāmī ‘subuddhi’ yadi haya
gādha-bhakti-yoge tabe kṛṣṇere bhajaya*

SYNONYMS

bhukti—of material enjoyment; *mukti*—of impersonal liberation; *siddhi*—of achieving mystic power; *kāmī*—desirous; *su-buddhi*—actually intelligent; *yadi*—if; *haya*—he is; *gādha*—deep; *bhakti-yoge*—by devotional service; *tabe*—then; *kṛṣṇere bhajaya*—worships Lord Kṛṣṇa.

TRANSLATION

“Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa.

TEXT 36

**অকামঃ সর্বকামো বা মোক্ষকাম উদ্বারধীঃ ।
তীর্ত্রেণ ভক্তিযোগেন যজ্ঞেত পূর্ণঃ পৰম ॥ ৩৬ ॥**

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param*

SYNONYMS

akāmaḥ—a pure devotee with no desire for material enjoyment; *sarva-kāmaḥ*—one who has no end to his desires for material enjoyment; *vā*—or; *mokṣa-kāmaḥ*—one who desires to merge into the existence of Brahman; *udāra-dhiḥ*—being very intelligent; *tīvreṇa*—firm; *bhakti-yogena*—by devotional service; *yajeta*—should worship; *puruṣam*—the person; *param*—supreme.

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 verse from Śrimad-Bhāgavatam (2.3.10).

TEXT 37

অন্যাকামী যদি করে কৃষ্ণের ভজন ।
মা মাগিতেহ কৃষ্ণ তারে দেন স্ব-চরণ ॥ ৩৭ ॥

*anya-kāmī yadi kare kṛṣṇera bhajana
nā māgiteha kṛṣṇa tāre dena sva-carāṇa*

SYNONYMS

anya-kāmī—one who desires many other things; *yadi*—if; *kare*—he performs; *kṛṣṇera bhajana*—devotional service to Lord Kṛṣṇa; *nā māgiteha*—although not asking; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—to him; *dena*—gives; *sva-carāṇa*—the shelter of His lotus feet.

TRANSLATION

“If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord’s transcendental loving service, they will immediately attain shelter at Kṛṣṇa’s lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful.”

TEXT 38

କୃଷ୍ଣ କହେ,— ‘ଆମା ଭଜେ, ମାଗେ ବିଷୟ-ସୁଖ ।
ଅମୃତ ଛାଡ଼ି’ ବିଷ ମାଗେ,- ଏହି ବଡ଼ ମୂର୍ଖ ॥ ୩୮ ॥

*kṛṣṇa kahe,—'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge,—ei baḍa mūrkha*

SYNONYMS

kṛṣṇa kahe—Kṛṣṇa says; *āmā bhaje*—he worships Me; *māge*—but requests; *viṣaya-sukha*—material happiness; *amṛta chāḍi*—giving up the nectar; *viṣa māge*—he begs for poison; *ei baḍa mūrkha*—he is a great fool.

TRANSLATION

“Kṛṣṇa says, ‘If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.

TEXT 39

ଆମି—ବିଜ୍ଞ, ଏହି ମୂର୍ଖେ ‘ବିଷୟ’ କେନେ ଦିବ ?
ସ୍ଵ-ଚରଣାମୃତ ଦିଯା ‘ବିଷୟ’ ଭୁଲାଇବ ॥ ୩୯ ॥

*āmi —vijñā, ei mūrkhe 'viṣaya' kene diba?
sva-caranāmṛta diyā 'viṣaya' bhulāiba*

SYNONYMS

āmi—I; *vijñā*—all-intelligent; *ei mūrkhe*—unto this foolish person; *viṣaya*—material enjoyment; *kene diba*—why should I give; *sva-caranā-amṛta*—the nectar of shelter at My lotus feet; *diyā*—giving; *viṣaya*—the idea of material enjoyment; *bhulāiba*—I shall make him forget.

TRANSLATION

“‘Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.’

PURPORT

Those who are interested in material enjoyment are known as *bhukti*. One who is interested in merging into the effulgence of Brahman or perfecting the mystic yoga system is not a devotee at all. Devotees do not have such desires. However,

if a *karmī*, *jñāni* or *yogi* somehow contacts a devotee and renders devotional service, Kṛṣṇa immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Kṛṣṇa. If a person wants material profit from devotional service, Kṛṣṇa condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Kṛṣṇa, being all-intelligent, engages him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Kṛṣṇa, our only desire should be to satisfy Kṛṣṇa. That is pure Kṛṣṇa consciousness. Surrender does not mean that we demand something from the Lord but that we completely depend on His mercy.

TEXT 40

সত্যং দিশত্যর্থিতমথিতো নৃগাং
নৈবার্থদো যৎ পুনর্যিতা যতঃ ।
স্বযং বিধত্তে ভজতামনিছতা-
মিছাপিধানং নিজপাদপল্লবম् ॥ ৪০ ॥

*satyam diśaty arhitam arthito nṛṇāṁ
naivārthado yat punar arhitā yataḥ
svayam vidhatte bhajatām anicchatām
icchā-pidhānam nija-pāda-pallavam*

SYNONYMS

satyam—it is true; *diśati*—He awards; *arhitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-dah*—giving desired things; *yat*—which; *punah*—again; *arhitā*—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 *Śrīmad-Bhāgavatam* (5.19.26).

TEXT 41

**কাম লাগি' কৃষ্ণে ভজে, পায় কৃষ্ণ-রসে ।
কাম ছাড়ি' 'দাস' হৈতে হয় অভিলাষে ॥ ৪১ ॥**

*kāma lāgi' kṛṣṇe bhaje, pāya kṛṣṇa-rase
kāma chāḍi' 'dāsa' haite haya abhilāṣe*

SYNOMYMS

kāma lāgi'—for fulfillment of one's material desires; *kṛṣṇe bhaje*—one engages in the transcendental service of Lord Kṛṣṇa; *pāya*—he gets; *kṛṣṇa-rase*—a taste of the lotus feet of Lord Kṛṣṇa; *kāma chāḍi'*—giving up all desires for material enjoyment; *dāsa haite*—to be an eternal servant of the Lord; *haya*—there is; *abhilāṣe*—aspiration.

TRANSLATION

"When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.

TEXT 42

**স্থানাভিলাষী তপসি স্থিতোহহং
হাঃ প্রাপ্তবান্ দেবমনীন্দ্রগুহ্যামঃ।
কাচং বিচিন্মপি দি঵্যরত্নং
স্বার্থিন কৃতার্থোহন্তি বরং ন যাচে ॥ ৪২ ॥**

*sthāna-abhilāṣī tapasi sthito 'harī
tvāṁ prāptavān deva-muni-indra-guhyam
kācarāṇi vicinvann api divya-ratnāṇi
svāmin kṛtārtha 'smi varām na yāce*

SYNOMYMS

sthāna-abhilāṣī—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitah*—situated; *aham*—I; *tvām*—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 43

সংসার ভ্রমিতে কোন ভাগ্যে কেহ তরে ।
নদীর প্রবাহে যেন কাষ্ঠ জাগে ভীরে ॥ ৪৩ ॥

*sarṣāra bhramite kona bhāgye keha tare
nadīra pravāhe yena kāṣṭha lāge tīre*

SYNONYMS

sarṣāra bhramite—wandering throughout the universe; *kona bhāgye*—by some good fortune; *keha tare*—someone crosses the ocean of nescience; *nadīra pravāhe*—in the flow of the river; *yena*—just as; *kāṣṭha*—wood; *lāge*—sticks; *tīre*—on the bank.

TRANSLATION

“There are unlimited conditioned souls who are bereft of Lord Kṛṣṇa’s service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.”

TEXT 44

গৈবং মগাধমস্তাপি শাদেবাচ্যতন্ত্রন্ম ।
হিমুরাণঃ কালনষ্টা কুচিন্দ্রতি কশ্চন ॥ ৪৪ ॥

*maivariñ mamādhamasyāpi
syād evācyuta-darśanam
hriyamāṇah kāla-nadyā
kvacit tarati kaścana*

SYNOMYS

mā—not; evam—thus; mama—of me; adhamasya—who is the most fallen; api—although; syāt—there may be; eva—certainly; acyuta-darśanam—seeing of the Supreme Personality of Godhead; hriyamāṇah—being carried; kāla-nadyā—by the stream of time; kvacit—sometimes; tarati—crosses over; kaścana—some-one.

TRANSLATION

““Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead.” This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.38.5).

TEXT 45

কোন ভাগ্যে কারো সংসার ক্ষয়ান্তু হয়।
সাধুসঙ্গে তবে কৃষ্ণে রতি উপজয় ॥ ৪৫ ॥

*kona bhāgye kāro sarīṣāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya*

SYNOMYS

kona bhāgye—by fortune; kāro—of someone; sarīṣāra—conditioned life; kṣaya-unmukha—on the point of destruction; haya—is; sādhu-saṅge—by association with devotees; tabe—then; kṛṣṇe—to Lord Kṛṣṇa; rati—attraction; upajaya—awakens.

TRANSLATION

“By good fortune, one becomes eligible to cross the ocean of nescience, and when one’s term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one’s attraction to Kṛṣṇa is awakened.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains this point. Is this *bhāgya* (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories—pious activities that awaken one's dormant Kṛṣṇa consciousness are called *bhakti-unmukhi sukṛti*. Pious activities that bestow material opulence are called *bhogonmukhi*, and pious activities that enable the living entity to merge into the existence of the Supreme are called *mokṣonmukhi*. These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Kṛṣṇa conscious. The good fortune of *bhakti-unmukhi* is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one's dormant Kṛṣṇa consciousness is awakened.

TEXT 46

ভবাপবর্গে ভুমতো যদা ভবে-
জনস্ত তর্হচূত সৎসমাগমঃ ।
সৎসঙ্গে যহি তদৈব সদ্গতে।
পরাবরেশে ভয়ি জাগ্রত্তে রতিঃ ॥ ৪৬ ॥

*bhavāpavargaḥ bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratih*

SYNOMYS

bhava-apavargaḥ—liberation from the nescience of material existence; *bhramataḥ*—wandering; *yadā*—when; *bhavet*—should be; *janasya*—of a person; *tarhi*—at that time; *acyuta*—O Supreme Personality of Godhead; *sat-samāgamaḥ*—association with devotees; *sat-saṅgamaḥ*—association with devotees; *yarhi*—when; *tadā*—at that time; *eva*—only; *sat-gatau*—the highest goal of life; *parāvareśe*—the Lord of the universe; *tvayi*—to You; *jāyate*—appears; *ratih*—attraction.

TRANSLATION

“‘O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.51.53).

TEXT 47

**কৃষ্ণ ষদি কৃপা করে কোন ভাগ্যবানে ।
গুরু-অন্তর্যামি-রূপে শিখায় আপনে ॥ ৪৭ ॥**

*kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *kṛpā kare*—shows His mercy; *kona bhāgyavāne*—to some fortunate person; *guru*—of the spiritual master; *antaryāmi*—of the Supersoul; *rūpe*—in the form; *śikhāya*—teaches; *āpane*—personally.

TRANSLATION

“Kṛṣṇa is situated in everyone’s heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

TEXT 48

**নৈবোপযস্ত্যপচিতিং কবয়স্তবেশ
অঙ্কাযুষাপি কৃতমৃদ্ধমুদঃ স্মরন্তঃ ।
যোহস্তর্দ্বিত্তুতামশুভঃ বিদুৰ-
শ্বাচার্যচেত্যবপুষা স্বগতিং ব্যন্তি ॥ ৪৮ ॥**

*naivopayanti apacitīm kavayas taveśā
brahmāyusāpi kṛtam ṛddha-mudah smarantah
yo 'ntar bahis tanu-bhṛtām aśubharṇ vidhunvann
ācārya-caitya-vapuṣā sva-gatīm vyanakti*

SYNONYMS

na eva—not at all; upayanti—are able to express; apacitim—their gratitude; kavayah—learned devotees; tava—Your; iśa—O Lord; brahma-āyusā—with a lifetime equal to Lord Brahmā’s; api—in spite of; kṛtam—magnanimous work; ṛddha—increased; mudah—joy; smarantah—remembering; yaḥ—who; antaḥ—within; bahiḥ—outside; tanu-bhṛtām—of those who are embodied; aśubham—

misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caitanya*—of the Supersoul; *vapusā*—by the forms; *sva*—own; *gatim*—path; *vyanakti*—shows.

TRANSLATION

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

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.29.6). It was spoken by Uddhava after he had been instructed in yoga by Śrī Kṛṣṇa.

TEXT 49

সাধুসঙ্গে কৃষ্ণভক্তে শ্রদ্ধা বদি হয়।
ভক্তিফল ‘প্রেম’ হয়, সংসার যায় ক্ষয়॥ ৪৯॥

*sādhu-saṅge kṛṣṇa-bhakte śraddhā yadi haya
bhakti-phala ‘prema’ haya, saṁsāra yāya kṣaya*

SYNOMYMS

sādhu-saṅge—by the association of devotees; *kṛṣṇa-bhakte*—in discharging devotional service to Kṛṣṇa; *śraddhā*—faith; *yadi*—if; *haya*—there is; *bhakti-phala*—the result of devotional service to Kṛṣṇa; *prema*—love of Godhead; *haya*—awakens; *saṁsāra*—the conditioned life in material existence; *yāya* *kṣaya*—becomes vanquished.

TRANSLATION

“By associating with a devotee, one awakens his faith in devotional service to Kṛṣṇa. Because of devotional service, one’s dormant love for Kṛṣṇa awakens, and thus one’s material, conditional existence comes to an end.

TEXT 50

যদৃচ্ছয়া মৎকথাদেৱী জাতশ্রদ্ধস্ত যঃ পুমান्।
ন নিবিশ্বে নাতিসত্ত্বে ভক্তিযোগোহন্ত সিদ্ধিঃ॥ ৫০॥

*yadṛcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān*

*na nirviṇṇo nātisakto
bhakti-yogo 'sya siddhidah*

SYNONYMS

yadrcchayā—by some good fortune; *mat-kathā-ādau*—in talk about Me; *jāta-śraddhah*—has awakened his attraction; *tu*—but; *yah pumān*—a person who; *na nirviṇṇah*—not falsely detached; *na atisaktah*—not attached to material existence; *bhakti-yogah*—the process of devotional service; *asya*—for such a person; *siddhi-dah*—bestowing perfection.

TRANSLATION

“Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gītā, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.”

PURPORT

This verse from Śrīmad-Bhāgavatam (11.20.8) was spoken by Kṛṣṇa at the time of His departure from this material world. It was spoken to Uddhava.

TEXT 51

মহৎ-কৃপা বিনা কোন কর্মে ‘ভক্তি’ নয় ।
কৃষ্ণভক্তি দুরে রহ, সংসার নহে ক্ষয় ॥ ৫১ ॥

*mahat-kṛpā vinā kona karme ‘bhakti’ naya
kr̄ṣṇa-bhakti dūre rahu, sar̄sāra nahe kṣaya*

SYNONYMS

mahat-kṛpā—the mercy of great devotees; *vinā*—without; *kona karme*—by some other activity; *bhakti naya*—there is not devotional service; *kr̄ṣṇa-bhakti*—love of Kṛṣṇa or devotional service to Kṛṣṇa; *dūre rahu*—leaving aside; *saṁsāra*—the bondage of material existence; *nahe*—there is not; *kṣaya*—destruction.

TRANSLATION

“Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of kr̄ṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.

PURPORT

Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity, not by giving charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee's mercy, one cannot even escape the bondage of material existence. The word *mahat* in this verse means "a pure devotee." As confirmed in *Bhagavad-gītā*:

*mahātmānas tu māṁ pārtha
daivīn prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādīm avyayam*

"O son of Pṛthī, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

One also has to associate with such a *mahātmā* who has accepted Kṛṣṇa as the supreme source of the entire creation. Without being a *mahātmā*, one cannot understand Kṛṣṇa's absolute position. A *mahātmā* is rare and transcendental, and he is a pure devotee of Lord Kṛṣṇa. Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa's pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee *mahātmā* and treat him as the most exalted well-wisher of all human society. We should take shelter of such a *mahātmā* and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of life. When one is thus relieved, he can engage in the Lord's transcendental loving service through the mercy of the *mahātmā*.

TEXT 52

ରହୁଗାନୈତତ୍ପମ୍ବା ନ ସାଂକ୍ଷି
ନ ଚେଜ୍ୟାୟା ନିର୍ବନ୍ଦୀଦୃଶ୍ୟାଦ୍ଵା ।
ନ ଛନ୍ଦମ୍ବା ନୈବ ଜଳାଗ୍ନିସୂର୍ଯ୍ୟ-
ଦିନା ମହଂପାଦରଜେ ଅଭିଷେକମ୍ ॥ ୫୨ ॥

*rahūgaṇaitat tapasā na yāti
na cejayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam*

SYNONYMS

rahūgaṇa—O King Rahūgaṇa; *etat*—this; *tapasā*—by severe austerities and penances; *na yāti*—one does not obtain; *na*—neither; *ca*—also; *ijyayā*—by gorgeous worship; *nirvapanāt*—by renounced order of life; *grīhāt*—by sacrifices while living in the home; *vā*—or; *na chandasā*—nor by scholarly study of the Vedas; *na*—nor; *eva*—certainly; *jala-agni-sūryaiḥ*—by those who worship water, fire or scorching sunshine; *vinā*—without; *mahat-pāda-rajaḥ*—of the dust of the lotus feet of a *mahātmā*; *abhiṣekam*—the sprinkling.

TRANSLATION

“ ‘O King Rahūgaṇa, without taking upon one’s head the dust from the lotus feet of a pure devotee [a *mahājana* or *mahātmā*], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the sannyāsa or *grīhastha* order, nor by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.’

PURPORT

This verse appears in *Śrimad-Bhāgavatam* (5.12.12). Jaḍa Bharata herein tells King Rahūgaṇa how he attained the *paramahaṁsa* stage. Mahārāja Rahūgaṇa, the King of Sindhu-sauvīra, had asked Jaḍa Bharata how he had attained the *paramahaṁsa* stage. The King had called him to carry his palanquin, but when the King heard from *paramahaṁsa* Jaḍa Bharata about the supreme philosophy, he expressed surprise and asked Jaḍa Bharata how he had attained such great liberation. At that time Jaḍa Bharata informed the King how to become detached from material attraction.

TEXT 53

নৈষাং মতিস্তাৰদুক্রমাজ্যুং
 স্পৃশত্যনৰ্থাপগমো যদৰ্থঃ ।
 মহীয়সাং পাদরজে হভিষেকং
 নিষিক্ষণানাং ন বৃণীত যাবৎ ॥ ৫৩ ॥

*naiśān matis tāvad urukramāṅghriṁ
 sprśaty anarthāpagamo yad-arthaḥ
 mahīyasāṁ pāda-rajo-‘bhiṣekarīṁ
 niṣkiñcanānāṁ na vṛṇīta yāvat*

SYNONYMS

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; spṛśati—touches; anartha—of unwanted things; apagamah—vanquishing; yat—of which; arthaḥ—result; 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 *Śrīmad-Bhāgavatam* (7.5.32). When the great sage Nārada was giving instructions to Mahārāja Yudhiṣṭhīra, he narrated the activities of Prahlāda Mahārāja. This verse was spoken by Prahlāda Mahārāja to his father, Hiranyakāśipu, the king of demons. Prahlāda Mahārāja informed his father of the nine basic processes of *bhakti-yoga*. Whoever takes to these processes is to be considered a highly learned scholar. Hiranyakāśipu, however, did not like his son to talk about devotional service; therefore he immediately called his teacher, Ṣaṅḍāmarka. The teacher explained that he did not teach devotional service to Prahlāda but that the boy was naturally inclined that way. At that time Hiranyakāśipu became very angry and asked Prahlāda why he had become a Vaiṣṇava. In answer to this question, Prahlāda Mahārāja recited this verse to the effect that one cannot become the Lord's devotee without receiving the mercy and blessings of another devotee.

TEXT 54

**‘সাধুসঙ্গ’, ‘সাধুসঙ্গ’—সর্বশাস্ত্রে কয়।
লবমাত্র সাধুসঙ্গে সর্বসিদ্ধি হয় ॥ ৫৮ ॥**

‘sādhu-saṅga’, ‘sādhu-saṅga’—sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

SYNONYMS

sādhu-saṅga sādhu-saṅga—association with pure devotees; sarva-śāstre—all the revealed scriptures; kaya—say; lava-mātra—even for a moment; sādhu-saṅge—by association with a devotee; sarva-siddhi—all success; haya—there is.

TRANSLATION

“The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.

PURPORT

According to astronomical calculations, *lava* is one eleventh of one second.

TEXT 55

তুলযাম লবেনাপি ন স্বর্গং নাপুনভবম্ ।
ভগবৎসঙ্গসঙ্গ মর্ত্যানাং কিমুতাশিঃঃ ॥ ৫৫ ॥

*tulayāma lavenāpi
na svargam nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kimutāśiḥ*

SYNONYMS

tulayāma—we make equal; *lavena*—with one instant; *api*—even; *na*—not; *svargam*—heavenly planets; *na*—nor; *apunah-bhavam*—merging into the existence of the Supreme; *bhagavat-saṅgi-saṅgasya*—of the association of devotees who are always associated with the Supreme Personality of Godhead; *martyānām*—of persons destined to die; *kim uta*—what; *āśiṣah*—the blessings.

TRANSLATION

“‘The value of a moment’s association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimiṣāraṇya, headed by Śaunaka Ṛṣi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.

TEXT 56

কৃষ্ণ কৃপালু অঙ্গুনেরে লক্ষ্য করিয়া ।
জগত্তেরে রাখিয়াছেন উপদেশ দিয়া ॥ ৫৬ ॥

*kṛṣṇa kṛpālu arjunere lakṣya kariyā
jagatere rākhiyāchena upadeśa diyā*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpālu*—merciful; *arjunere*—Arjuna; *lakṣya kariyā*—aiming at; *jagatere*—the whole world; *rākhiyāchena*—has protected; *upadeśa diyā*—giving instructions.

TRANSLATION

“Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

TEXTS 57-58

সর্বগুহ্যতমং ভূয়ঃ শৃণু মে পরমং বচঃ ।
ইষ্টোহসি ত্মে দৃঢ়মিতি ততো বক্ষ্যামি তে হিতম্ ॥ ৫৭ ॥
মন্মনা ভব মস্তজ্ঞো মদ্যাজী মাং নমস্কৃ ।
যামেবেষ্যসি সত্যং তে প্রতিজানে প্রিয়োহসি মে ॥ ৫৮ ॥

*sarva-guhyatamam bhūyah
śṛṇu me paramam vacah
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam*

*man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
māṁ evaiṣyasi satyam te
pratijāne priyo 'si me*

SYNONYMS

sarva-guhya-tamam—most confidential of all; *bhūyah*—again; *śṛṇu*—hear; *me*—My; *paramam vacah*—supreme instruction; *iṣṭah*—beloved; *asi*—you are; *me*—My; *dṛḍham iti*—very firmly; *tataḥ*—therefore; *vakṣyāmi*—I shall speak; *te*—to you; *hitam*—words of benediction; *mat-manāḥ*—whose mind is always on Me; *bhava*—become; *mat-bhaktah*—My devotee; *mat-yājī*—My worshiper; *māṁ*—unto Me; *namaskuru*—offer obeisances; *māṁ eva*—to Me only; *eṣyasi*—you will come; *satyam*—truly; *te*—to you; *pratijāne*—I promise; *priyah asi*—you are dear; *me*—My.

TRANSLATION

“‘Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer obeisances unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.’”

PURPORT

This is a quotation from *Bhagavad-gitā* (18.64-65).

TEXT 59

পূর্ব আজ্ঞা,—বেদ-ধর্ম, কর্ম, যোগ, জ্ঞান।
সব সাধি’ শেষে এই আজ্ঞা—বলবান् ॥ ৫৯ ॥

*pūrva ājñā,—veda-dharma, karma, yoga, jñāna
saba sādhī’ śeṣe ei ājñā—balavān*

SYNOMYS

pūrva ājñā—previous orders; *veda-dharma*—performance of Vedic ritualistic ceremonies; *karma*—fruitive activities; *yoga*—mystic yoga practice; *jñāna*—speculative knowledge; *saba sādhī’*—executing all these processes; *śeṣe*—at the end; *ei ājñā*—this order; *balavān*—powerful.

TRANSLATION

“Although Kṛṣṇa has previously explained the proficiency of executing Vedic rituals, performing fruitive activity as enjoined in the Vedas, practicing yoga and cultivating jñāna, these last instructions are most powerful and stand above all the others.

TEXT 60

এই আজ্ঞাবলে ভক্তের ‘শ্রদ্ধা’ যদি হয়।
সর্বকর্ম ত্যাগ করি’ সে কৃষ্ণ ভজয় ॥ ৬০ ॥

*ei ājñā-bale bhaktera ‘śraddhā’ yadi haya
sarva-karma tyāga kari’ se kṛṣṇa bhajaya*

SYNOMYS

ei ājñā-bale—on the strength of this supreme order of the Supreme Personality of Godhead; *bhaktera*—of the devotees; *śraddhā*—faith; *yadi*—if; *haya*—there

is; *sarva-karma*—all other activities, material and spiritual; *tyāga kari'*—leaving aside; *se—he*; *kṛṣṇa bhajaya*—serves Lord Kṛṣṇa.

TRANSLATION

“If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

TEXT 61

তাৰ কৰ্মাণি কুৰ্বীত ন নিৰ্বিদ্ধেত যাবতা।
মৎকথা শ্রবণাদো ব। অক্ষয়া যাবন্ন জায়তে ॥ ৬১ ॥

tāvat karmāṇi kurvita
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

SYNOMYS

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvita*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇā-ādau*—in the matter of *śravaṇam*, *kirtanam*, and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

TRANSLATION

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇāṁ kīrtanāṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (11.20.9).

TEXT 62

‘অক্ষয়া’-শব্দে—বিশ্বাস কহে সুদৃঢ় নিশ্চয়।
কৃষ্ণে ভক্তি কৈলে সর্বকর্ম কৃত হয় ॥ ৬২ ॥

‘śraddhā’-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

SYNOMYS

śraddhā-śabde—by the word *śraddhā*; *viśvāsa*—faith; *kahe*—is said; *sudṛḍha*—firm; *niścaya*—certain; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhakti*—devotional ser-

vice; *kaile*—by executing; *sarva-karma*—all activities; *kṛta*—completed; *haya*—are.

TRANSLATION

"By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā."

PURPORT

Firm faith and confidence are called śraddhā. When one engages in the Lord's devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (*karma*) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord's service.

TEXT 63

যথা তরোমূৰ্তি নিষেচনেন
ত্রিপ্যাস্তি তৎস্কন্ধভুজোপশাখাঃ ।
প্রাণেৰপহাৰাচ যথেন্দ্ৰিয়াণাঃ
তথৈব সর্বার্হণমচুয়তেজ্যা ॥ ৬৩ ॥

yathā taror mūla-niṣecanena
tr̥pyanti tat-skandha-bhujopasākhāḥ
tr̥pyanti tat-skandha-bhujopasākahāḥ
prāṇopahārāc ca yathendriyāñārā
tathaiva sarvārhaṇam acyutejyā

SYNOMYMS

yathā—as; *taroḥ*—of a tree; *mūla*—on the root; *niṣecanena*—by pouring water; *tr̥pyanti*—are satisfied; *tat*—of the tree; *skandha*—trunk; *bhuja*—branches; *upaśākhāḥ*—sub-branches; *prāṇa*—to the living force; *upahārāt*—from offering food; *ca*—also; *yathā*—as; *indriyāñām*—of all the senses; *tathā*—similarly; *eva*—indeed; *sarva*—of all; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—worship.

TRANSLATION

“‘By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshiping Kṛṣṇa and rendering Him service, one automatically satisfies all the demigods.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (4.31.14).

TEXT 64

শ্রদ্ধাবান् জন হয় ভক্তি-অধিকারী ।
‘উত্তম’, ‘মধ্যম’, ‘কনিষ্ঠ’—শ্রদ্ধা-অনুসারী ॥ ৬৪ ॥

śraddhāvān jana haya bhakti-adhikāri
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusāri

SYNONYMS

śraddhāvān jana—a person with faith; haya—is; bhakti-adhikāri—eligible for discharging transcendental loving service to the Lord; uttama—first class; madhyama—intermediate; kaniṣṭha—the lowest class; śraddhā-anusāri—according to the proportion of faith.

TRANSLATION

“A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

PURPORT

The word śraddhāvān (faithful) means understanding Kṛṣṇa to be the *summum bonum*, the eternal truth and absolute transcendence. If one has full faith in Kṛṣṇa and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one's faith, one is a topmost, intermediate or inferior devotee.

TEXT 65

শাশ্঵ত্যুক্তে স্মৃনিপূণ, দৃঢ়শ্রদ্ধা যাঁর ।
‘উত্তম-অধিকারী’ সেই তারয়ে সংসার ॥ ৬৫ ॥

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāñra
 'uttama-adhikāri' sei tāraye saṁsāra

SYNONYMS

śāstra-yuktye—in argument and logic; *su-nipuṇa*—very expert; *dṛḍha-śraddhā*—firm faith and confidence in Kṛṣṇa; *yāñra*—whose; *uttama-adhikāri*—the topmost devotee; *sei*—he; *tāraye* *saṁsāra*—can deliver the whole world.

TRANSLATION

"One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world."

TEXT 66

শাস্ত্রে যুক্তোঁ চ নিপুণঃ সর্বথা দৃঢ়নিশ্চয়ঃ ।
 প্রৌঢ়ভাবে অধিকারী যঃ স ভক্তাৰ্বতমে। মতঃ ॥ ৬৬ ॥

śāstre yuktau ca nipuṇah
 sarvathā dṛḍha-niścayah
 prauḍha-śraddho 'dhikāri yaḥ
 sa bhaktāv uttamo mataḥ

SYNONYMS

śāstre—in the revealed scriptures; *yuktau*—in logic; *ca*—also; *nipuṇah*—expert; *sarvathā*—in all respects; *dṛḍha-niścayah*—who is firmly convinced; *prauḍha*—deep; *śraddhah*—who has faith; *adhikāri*—eligible; *yaḥ*—who; *sah*—he; *bhaktau*—in devotional service; *uttamah*—highest; *mataḥ*—is considered.

TRANSLATION

"One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service."

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.17) by Śrīla Rūpa Gosvāmī.

TEXT 67

শাস্ত্র-যুক্তি নাহি জানে দৃঢ়, অজ্ঞাবান्।
 'অধ্যম-অধিকারী' সেই মহা-ভাগ্যবান् ॥ ৬৭ ॥

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
 ‘madhyama-adhikāri’ sei mahā-bhāgyavān

SYNONYMS

śāstra-yukti—logical arguments on the basis of revealed scripture; *nāhi*—not; *jāne*—knows; *dṛḍha*—firmly; *śraddhāvān*—faithful; *madhyama-adhikāri*—second-class devotee; *sei*—he; *mahā-bhāgyavān*—very fortunate.

TRANSLATION

“One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

TEXT 68

যঃ শাস্ত্রাদিষ্টনিপুণঃ অদ্বাবান् স তু মধ্যমঃ ॥ ৬৮ ॥

yah śāstrādiṣṭanipuṇah
śraddhāvān sa tu madhyamah

SYNONYMS

yah—anyone who; *śāstra-ādiṣṭu*—in the revealed scriptures; *anipuṇah*—not very expert; *śraddhāvān*—full of faith; *sah*—he; *tu*—certainly; *madhyamah*—second-class or middle-class devotee.

TRANSLATION

“‘He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.’

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.18).

TEXT 69

বাহার কোমল শ্রেষ্ঠা, সে ‘কনিষ্ঠ’ জন।
 ক্রমে ক্রমে তেঁহো ভক্ত হইবে ‘উত্তম’ ॥ ৬৯ ॥

*yāhāra komala śraddhā, se ‘kaniṣṭha’ jana
 krame krame teñho bhakta ha-ibe ‘uttama’*

SYNONYMS

yāhāra—whose; *komala śraddhā*—soft faith; *se*—such a person; *kaniṣṭha jana*—a neophyte devotee; *krame krame*—by a gradual progression; *teñho*—he; *bhakta*—devotee; *ha-ibe*—will become; *uttama*—first class.

TRANSLATION

“One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee.

TEXT 70

যো ভবেৎ কোমলশ্রদ্ধঃ স কনিষ্ঠে। নিগাদ্যতে ॥ ৭০ ॥

*yo bhavet komala-śraddhah
sa kaniṣṭho nigadyate*

SYNONYMS

yah—anyone who; *bhavet*—may be; *komala*—soft; *śraddhah*—having faith; *sah*—such a person; *kaniṣṭhaḥ*—neophyte devotee; *nigadyate*—is said to be.

TRANSLATION

“‘One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.’

PURPORT

This verse also appears in the *Bhakti-rasāmṛta-sindhu* (1.2.19).

TEXT 71

রতি-প্রেম-তারতম্যে ভক্ত—তরা-তম ।
একাদশ শঙ্কে তার করিয়াছে লক্ষণ ॥ ৭১ ॥

rati-prema-tāratamye bhakta—*tara-tama*
ekādaśa skandhe tāra kariyāche lakṣaṇa

SYNONYMS

rati—of attachment; *prema*—and love; *tāratamye*—by comparison; *bhakta*—devotee; *tara-tama*—superior and superlative; *ekādaśa skandhe*—in the Eleventh Canto of *Śrimad-Bhāgavatam*; *tāra*—of him; *kariyāche*—has made; *lakṣaṇa*—symptoms.

TRANSLATION

“A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Śrimad-Bhāgavatam, the following symptoms have been ascertained.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has stated that if one has developed faith in Kṛṣṇa consciousness, he is to be considered an eligible candidate for further advancement in Kṛṣṇa consciousness. Those who have faith are divided into three categories—*uttama*, *madhyama* and *kaniṣṭha* (first-class, second-class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the śāstras. He is firmly convinced of the science of Kṛṣṇa consciousness. The *madhyama-adhikāri*, or second-class devotee, has firm conviction in Kṛṣṇa consciousness, but he cannot support his conviction by citing śāstric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Kṛṣṇa or Kṛṣṇa consciousness is very good, but he may not know the basis of pure Kṛṣṇa consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for *karma*, *jñāna* or *yoga*. When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the śāstras, he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative, in terms of their love and attachment for Kṛṣṇa.

It should be understood that a *madhyama-adhikāri*, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the śāstras and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with non-devotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikāri*, a first-class devotee.

TEXT 72

সর্বভূতেষ্য যঃ পশ্চেষ্টগবত্তাবমাঞ্জনঃ ।

ভূতানি ভগবত্যাঞ্জনেষ ভাগবতোত্তমঃ ॥ ১২ ॥

*sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanah
bhūtāni bhagavaty ātmāny
eṣa bhāgavatottamaḥ*

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, and combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the ability 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; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—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 *Śrimad-Bhāgavatam* (11.2.45).

TEXT 73

ঈশ্বরে তদধীনেষ্য বালিশেষ্য দ্বিষৎস্থ চ ।
প্রেম-মৈত্রী-ক্রপোপেক্ষা যঃ করোতি স মধ্যমঃ ॥ ১৩ ॥

*iśvare tad-adhīneṣu
bālišeṣu dviṣatsu ca
prema-maitri-kṛpopekṣā
yaḥ karoti sa madhyamah*

SYNONYMS

iśvare—unto the Supreme Personality of Godhead; *tad-adhīneṣu*—to persons who have taken fully to Kṛṣṇa consciousness; *bālišeṣu*—unto the neophytes or the ignorant; *dviṣatsu*—to persons envious of Kṛṣṇa and the devotees of Kṛṣṇa; *prema*—love; *maitri*—friendship; *kṛpā*—mercy; *upekṣā*—negligence; *yaḥ*—anyone who; *karoti*—does; *sah*—he; *madhyamah*—a second-class devotee.

TRANSLATION

“‘An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

TEXT 74

অচায়ামেব হরযে পূজাঃ যঃ শ্রদ্ধযেহতে ।
ন তত্ক্ষেষ্য চান্যেশু স ভক্তঃ প্রাকৃতঃ স্মৃতঃ ॥ ৭৪ ॥

*arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktāḥ prākṛtaḥ smṛtaḥ*

SYNOMYMS

arcāyām—in the temple worship; *eva*—certainly; *haraye*—for the pleasure of the Supreme Personality of Godhead; *pūjām*—worship; *yaḥ*—anyone who; *śraddhayā*—with faith and love; *iha*—executes; *na*—not; *tat-bhakteṣu*—to the devotees of the Lord; *ca anyeṣu*—and to others; *sah*—he; *bhaktāḥ*—a devotee; *prākṛtaḥ*—materialistic; *smṛtaḥ*—is considered.

TRANSLATION

“‘A *prākṛta*, or materialistic devotee does not purposefully study the *śāstra* and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a *bhakta-prāya* [neophyte devotee], or *bhaktābhāsa*, for he is a little enlightened by *Vaiṣṇava* philosophy.’

PURPORT

This verse is from *Śrimad-Bhāgavatam* (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord's devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa's devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

TEXT 75

**সর্ব মহা-গুণগণ বৈষ্ণব-শরীরে ।
কৃষ্ণভক্তে কৃষ্ণের গুণ সকলি সঞ্চারে ॥ ৭৫ ॥**

*sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre
kr̥ṣṇa-bhakte kr̥ṣṇera guṇa sakali sañcāre*

SYNONYMS

sarva—all; mahā—great; guṇa-gaṇa—transcendental qualities; vaiṣṇava-śarīre—in the bodies of Vaiṣṇavas; kr̥ṣṇa-bhakte—in the devotees of Lord Kṛṣṇa; kr̥ṣṇera—of Lord Kṛṣṇa; guṇa—the qualities; sakali—all; sañcāre—appear.

TRANSLATION

“A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee.

TEXT 76

**যশ্যান্তি ভজিত্তর্গবত্যকিঞ্চনা ।
সৈর্বপ্রণৈষণ্টত্ব সমাসতে শুরাঃ ।
হরাবভক্তশু কৃতো মহদ্গুণা ।
মনোরথেনাসতি ধাবতে বহিঃ ॥ ৭৬ ॥**

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ*

SYNONYMS

yasya—of whom; asti—there is; *bhaktih*—devotional service; *bhagavati*—unto the Supreme Personality of Godhead; *akiñcanā*—without material desires; *sarvaiḥ*—all; *gunaiḥ*—with good qualities; *tatra*—there; *samāsate*—live; *surāḥ*—the demigods; *harau*—unto the Lord; *abhaktasya*—of the nondevotee; *kutah*—where; *mahat-guṇāḥ*—the high qualities; *manah-rathena*—by mental concoction; *asati*—to temporary material happiness; *dhāvataḥ*—running; *bahiḥ*—externally.

TRANSLATION

“In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.”

PURPORT

This was spoken by Bhadraśravā and his followers, who were offering prayers to Nṛsiṁhadeva (*Śrīmad-Bhāgavatam* 5.18.12).

TEXT 77

সেই সব গুণ হয় বৈষ্ণব-লক্ষণ ।
সব কহা না যায়, করি দিগ্দরশন ॥ ৭৭ ॥

*sei saba guṇa haya vaiṣṇava-lakṣaṇa
saba kahā nā yāya, kari dik-daraśana*

SYNONYMS

sei saba guṇa—all those transcendental qualities; *haya*—are; *vaiṣṇava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *saba*—all; *kahā nā yāya*—cannot be explained; *kari*—I shall do; *dik-daraśana*—a general review.

TRANSLATION

“All these transcendental qualities are the characteristics of pure Vaiṣṇavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

TEXTS 78-80

কৃপালু, অকৃতজ্ঞেষ, সত্যসার সম ।
নিদোষ, বদ্ধাশ্চ, শূচি, অকিঞ্চন ॥ ৭৮ ॥

সর্বোপকারক, শান্ত, কৃষ্ণেকশরণ ।
 অকাগ, অনীহ, স্থির, বিজিত-মড়-গুণ ॥ ৭৯ ॥
 শিতভূক, অপ্রবন্ধ, মানদ, অবানী ।
 গন্ত্বীর, করুণ, মেত্র, কবি, দক্ষ, মৌনী ॥ ৮০ ॥

*kṛpālu, akṛta-droha, satya-sāra sama
 nidoṣa, vadānya, mrdu, śuci, akiñcana*

*sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
 akāma, aniha, sthira, vijita-ṣaḍ-guṇa*

*mita-bhuk, apramatta, mānada, amānī
 gambhīra, karuṇa, maitra, kavi, dakṣa, maunī*

SYNONYMS

kṛpālu—merciful; *akṛta-droha*—not defiant; *satya-sāra*—thoroughly true; *sama*—equal; *nidoṣa*—faultless; *vadānya*—magnanimous; *mrdu*—mild; *śuci*—clean; *akiñcana*—without material possessions; *sarva-upakāraka*—working for the welfare of everyone; *śānta*—peaceful; *kṛṣṇa-eka-śaraṇa*—exclusively surrendered to Kṛṣṇa; *akāma*—desireless; *aniha*—indifferent to material acquisitions; *sthira*—fixed; *vijita-ṣaṭ-guṇa*—completely controlling the six bad qualities (lust, anger, greed, etc.); *mita-bhuk*—eating only as much as required; *apravamatta*—without inebriation; *mānada*—respectful; *amānī*—without false prestige; *gambhīra*—grave; *karuṇa*—compassionate; *maitra*—a friend; *kavi*—a poet; *dakṣa*—expert; *maunī*—silent.

TRANSLATION

“Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

TEXT 81

তিতিক্ষবঃ কোক্ষণিকাঃ সুহৃদঃ সর্বদেহিনাম্ ।
 অজ্ঞাতশ্চত্রবঃ শান্তাঃ সাধবঃ সাধুভূষণাঃ ॥ ৮১ ॥

*titikṣavaḥ kāruṇikāḥ
suḥṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*

SYNOMYS

titikṣavaḥ—very forebearing; *kāruṇikāḥ*—merciful; *suḥṛdaḥ*—who are well-wishers; *sarva-dehinām*—to all living entities; *ajāta-śatravaḥ*—without enemies; *śāntāḥ*—peaceful; *sādhavaḥ*—following the injunctions of the śāstra; *sādhu-bhūṣaṇāḥ*—who are decorated with good character.

TRANSLATION

“ ‘Devotees are always tolerant, forebearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (3.25.21). When the sages, headed by Śaunaka, inquired about Kapiladeva, the incarnation of Godhead, Suta Gosvāmī, who was the topmost devotee of the Lord, quoted talks about self-realization between Maitreya, a friend of Vyāsadeva, and Vidura. It was then that the topic of Lord Kapila came up and His discussions with His mother, wherein He stated that attachment to material things is the cause of conditional life. When a person becomes attached to transcendental things, he is on the path of liberation.

TEXT 82

মহৎসেবাঃ দ্বারমাহুর্বিমুক্তে-
ত্তমোদ্বারং যোষিতাঃ সঙ্গিসঙ্গমঃ।
মহান্তস্তে সমচিত্তাঃ প্রশান্তঃ।
বিমগ্নবঃ স্মৃহনঃ সাধবো যে ॥ ৮২ ॥

*mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suḥṛdaḥ sādhavo ye*

SYNOMYS

mahat-sevām—the service of the pure devotee spiritual master; *dvāram*—door; *āhuh*—they said; *vimukteḥ*—of liberation; *tamaḥ-dvāram*—the door to

darkness; *yositām*—of women and money; *saṅgi-saṅgam*—association with those who enjoy the association; *mahāntāḥ*—great souls; *te*—they; *sama-cit-tāḥ*—equally disposed to all; *praśāntāḥ*—very peaceful; *vimanyavāḥ*—without anger; *suhṛdāḥ*—well-wishers of everyone; *sādhavāḥ*—who are endowed with all good qualities, or who do not look for faults in others; *ye*—those who.

TRANSLATION

“It is the verdict of all śāstras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities.”

PURPORT

This verse is from *Śrimad-Bhāgavatam* (5.5.2).

TEXT 83

*kṛṣṇa-bhakti-janma-mūla haya ‘sādhu-saṅga’
kṛṣṇa-prema janme, teñho punaḥ mukhya aṅga*

SYNOMYS

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; *janma-mūla*—the root cause; *haya*—is; *sādhu-saṅga*—association with advanced devotees; *kṛṣṇa-prema*—love of Kṛṣṇa; *janme*—awakens; *teñho*—that same association with devotees; *punaḥ*—again; *mukhya aṅga*—the chief principle.

TRANSLATION

“The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one’s dormant love for Kṛṣṇa awakens, association with devotees is still most essential.”

TEXT 84

ভবান্পর্গো ভগতো যদা ভবে-
জনস্য তথ্যুত সৎসমাগমঃ ।

সৎসঙ্গমো যাহি তদৈব সন্দাতো
পরাবরেশে আয়ি জাগতে রতিঃ ॥ ৮৪ ॥

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamah
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratih*

SYNOMYS

bhava-apavargah—liberation from the nescience of material existence; *bhramataḥ*—wandering; *yadā*—when; *bhavet*—should be; *janasya*—of a person; *tarhi*—at that time; *acyuta*—O Supreme Personality of Godhead; *sat-samāgamah*—association with devotees; *sat-saṅgamaḥ*—association with the devotees; *yarhi*—when; *tadā*—at that time; *eva*—only; *sat-gatau*—the highest goal of life; *parāvareśe*—the Lord of the universe; *tvayi*—to You; *jāyate*—appears; *ratih*—attraction.

TRANSLATION

“‘O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.51.53).

TEXT 85

অত আত্যন্তিকং ক্ষেমং পৃচ্ছামো ভবতোহনঘাঃ ।
সৎসারেহশ্চিন্ত ক্ষণার্ধোহপি সৎসঙ্গঃ মেবধিন্ত্বাম্ ॥ ৮৫ ॥

*ata ātyantikam kṣemam
prcchāmo bhavato 'naghāḥ
sarīnsāre 'smiñ kṣaṇārdho 'pi
sat-saṅgah sevadhir nṛṇām*

SYNOMYS

ataḥ—therefore (due to the rareness of seeing pure devotees of the Lord); *ātyantikam*—supreme; *kṣemam*—auspiciousness; *prcchāmaḥ*—we are asking;

bhavataḥ—you; *anaghāḥ*—O sinless ones; *sarīṣāre*—in the material world; *asmin*—this; *ksaṇa-ardhāḥ*—lasting half a moment; *api*—even; *sat-saṅgah*—association with devotees; *sevadhiḥ*—a treasure; *nṛṇām*—for human society.

TRANSLATION

“‘O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.30).

TEXT 86

সতাং প্রসঙ্গান্ম বীর্যসমিদে।
ভবন্তি হৃকর্ণরসাহনাঃ কথাঃ।
তজ্জ্ঞাসর্ণাধপবর্গবর্জনি
শ্রদ্ধা রতিভক্তিরহৃক্রমিশ্যতি ॥ ৮৬ ॥

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

SYNOMYMS

satāṁ—of the devotees; *prasaṅgāt*—by the intimate association; *mama*—of Me; *vīrya-samvidah*—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, and gradually one attains firm faith that in due course develops into attraction and devotion.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.25). For an explanation see Ādi-līlā (1.60).

TEXT 87

অসৎসন্ধত্যাগ,—এই বৈষ্ণব-আচার।
‘স্ত्रীসঙ্গী’—এক অসাধু, কৃষ্ণাভক্ত’ আর ॥ ৮৭ ॥

asat-saṅga-tyāga,—ei vaisṇava-ācāra
'strī-saṅgī'—eka asādhu, 'kṛṣṇābhakta' āra

SYNONYMS

asat-saṅga-tyāga—rejection of the association of nondevotees; ei—this; vaisṇava-ācāra—the behavior of a Vaiṣṇava; strī-saṅgī—who associates with women for sense gratification; eka—one; asādhu—unsaintly person; kṛṣṇābhakta—one who is not a devotee of Lord Kṛṣṇa; āra—another.

TRANSLATION

"A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.

TEXTS 88-90

সত্যং শোচং দম্ভা মৌনং বৃদ্ধিহীঁঁ: শ্রীর্থঃঃ ক্ষমা ।
শমো দমো ভগশেতি যৎসঙ্গাদ্যাতি সংক্ষয়ম् ॥ ৮৮ ॥
তেষ্মান্তেম্য মুচেয়ু খণ্ডিতাঙ্গসাধুম্ ।
সঙ্গং ন কুর্যাচ্ছাচ্যো যোষিংজীড়ামৃগেয়ু চ ॥ ৮৯ ॥
ন তথান্ত ভবেন্মোহে বক্ষচাঁচ প্রসঙ্গতঃ ।
যোষিংসঙ্গাদ্যথা পুংসো যথা তৎসঙ্গিসঙ্গতঃ ॥ ৯০ ॥

satyam śaucarāṁ dayā maunarn
buddhir hriḥ śrīr yaśah kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

teşv aśānteşu müdheşu
khañđitātməş asādhuşu
saṅgarāṁ na kuryāc chocyeşu
yoşit-kriđā-mṛgeşu ca

*na tathāsyā bhaven moho
bandhaś cānya-prasāṅgataḥ
yoṣit-saṅgād yathā purīṣo
yathā tat-saṅgi-saṅgataḥ*

SYNOMYS

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—mercy; *maunam*—silence; *buddhiḥ*—intelligence; *hṛiḥ*—modesty; *Śrīḥ*—beauty; *yaśaḥ*—fame; *kṣamā*—forgiveness; *śamah*—controlling the mind; *damah*—controlling the senses; *bhagaḥ*—opulence; *ca*—and; *iti*—thus; *yat*—of whom; *saṅgāt*—by the association; *yāti*—goes to; *saṅkṣayam*—complete destruction; *teṣu*—among them; *aśanteṣu*—who are restless; *mūḍheṣu*—among the fools; *khaṇḍita-ātmasu*—whose self-realization is spoiled; *asādhuṣu*—not saintly; *saṅgam*—association; *na*—not; *kuryāt*—should do; *śocyeṣu*—who are full of lamentation; *yoṣit*—of women; *krīḍā-mrgeṣu*—who are like toy animals; *ca*—also; *na*—not; *tathā*—so much; *asya*—of him; *bhavet*—there may be; *mohaḥ*—illusion; *bandhaḥ*—binding; *ca*—and; *anya*—other types; *prasāṅgataḥ*—from association; *yoṣit-saṅgāt*—by association with women; *yathā*—as; *puriṣaḥ*—of the man; *yathā*—as well as; *tat-saṅgi-saṅgataḥ*—by association with persons attached to women.

TRANSLATION

“‘By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too attached to women.’

PURPORT

These verses, quoted from *Śrīmad-Bhāgavatam* (3.31.33-35), were spoken by Kapiladeva, an incarnation of the Supreme Personality of Godhead, to His mother. Herein Kapiladeva discusses pious and impious activities and the symptoms of those who are devoid of devotional service to Kṛṣṇa. Generally people do not know about the miserable conditions within the womb of a mother in any species of life. Due to bad association, one gradually falls into lower species. Association with women is greatly stressed in this regard. When one becomes attached to women or to those who are attached to women, one falls down into the lower species.

*puruṣaḥ prakṛti-stho hi
bhūnkte prakṛti-jān gunān
kāraṇam guṇa-saṅgo 'sya
sad-asad-yoni-janmasu*

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (*Bhagavad-gītā* 13.22)

According to Vedic civilization, one's association with women should be very much restricted. In spiritual life there are four āśramas—*brahma-carya, gṛha-stha, vānaprastha* and *sannyāsa*. The *brahma-cārī, vānaprastha* and *sannyāsi* are completely forbidden to associate with women. Only *gṛha-thas* are allowed to associate with women under certain very restricted conditions—that is, one associates with women to propagate nice children. Other reasons for association are condemned.

TEXT 91

বৰৎ হৃতবহুজ্ঞালা-পঞ্জরান্তর্দ্বিষ্ঠিতিঃ ।
ন শৌরিরিচিন্তাবিমুখ-জনসংবাসৈবশসম् ॥ ৯১ ॥

*varam huta-vaha-jvālā-
pañjarāntar-vyavasthitih
na śauri-cintā-vimukha-
jana-saṁvāsa-vaiśasam*

SYNONYMS

varam—better; *huta-vaha*—of fire; *jvālā*—in the flames; *pañjara-antah*—inside a cage; *vyavasthitih*—abiding; *na*—not; *śauri-cintā*—of Kṛṣṇa consciousness, or thought of Kṛṣṇa; *vimukha*—bereft; *jana*—of persons; *saṁvāsa*—of the association; *vaiśasam*—the calamity.

TRANSLATION

"It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship."

PURPORT

This is a quotation from the *Kātyāyana-saṁhitā*.

TEXT 92

ମା ଦ୍ରାକ୍ଷିଃ କ୍ଷୀଣପୁଣ୍ୟାନ୍ କ୍ରଚଦପି
ଭଗବନ୍ତଭକ୍ତିହିନାନ୍ ମନୁଷ୍ୟାନ୍ ॥ ୧୨ ॥

*mā drākṣiḥ kṣīṇa-puṇyān kvacid api
bhagavat-bhakti-hinān manusyān*

SYNONYMS

mā—do not; *drākṣiḥ*—see; *kṣīṇa-puṇyān*—who are bereft of all piety; *kvacit api*—at any time; *bhagavat-bhakti-hinān*—who are bereft of Kṛṣṇa consciousness and devotional service; *manusyān*—persons.

TRANSLATION

“One should not even see those who are bereft of devotional service in Kṛṣṇa consciousness and who are therefore devoid of pious activities.

TEXT 93

ଏତ ସବ ଛାଡ଼ି' ଆର ବର୍ଣ୍ଣାଶ୍ରମ-ଧର୍ମ ।
ଅକିଞ୍ଚନ ହଣ୍ଠ ଲୟ କୃଷ୍ଣୋକ-ଶରଣ ॥ ୧୩ ॥

*eta saba chāḍi' āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa*

SYNONYMS

eta saba—all these; *chāḍi'*—giving up; *āra*—and; *varṇa-āśrama-dharma*—the regulative principle of four *varṇas* and four *āśramas*; *akiñcana*—without any attachment for anything material; *hañā*—becoming; *laya*—he takes; *kṛṣṇa-eka-śaraṇa*—exclusive shelter at the lotus feet of the Lord.

TRANSLATION

“Without hesitation, one should take the exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment.

TEXT 94

ସର୍ବଧର୍ମାନ୍ ପରିତ୍ୟଜ୍ୟ ମାଯେକଂ ଶରଣଂ ତ୍ରଜ ।
ଅହ ତାଂ ସର୍ବପାପେତ୍ୟା ମୋକ୍ଷଯିଷ୍ୟାମି ମା ଶୁଚଃ ॥ ୧୪ ॥

*sarva-dharmān parityajya
mām ekarī śaraṇam vrāja
aham tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucāḥ*

SYNONYMS

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām* ekam—unto Me only; *śaraṇam*—as shelter; *vrāja*—go; *aham*—I; *tvāṁ*—unto you; *sarva-pāpebhyah*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—don't; *śucāḥ*—worry.

TRANSLATION

“After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life's sinful reactions. Do not worry.”

PURPORT

This is a quotation from *Bhagavad-gītā* (18.66) spoken by Lord Kṛṣṇa. For an explanation, refer to *Madhya-līlā* (8.63).

TEXT 95

ভক্তবৎসল, কৃতজ্ঞ, সমর্থ, বদান্য ।
হেন ক্রষ্ণ ছাড়ি' পণ্ডিত মাহি ভজে অন্ত ॥ ১৫ ॥

*bhakta-vatsala, kṛtajña, samartha, vadānya
hena kṛṣṇa chāḍi' pandita nāhi bhaje anya*

SYNONYMS

bhakta-vatsala—very kind to the devotees; *kṛta-jña*—grateful; *samartha*—full of all abilities; *vadānya*—magnanimous; *hena*—such; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍi'*—giving up; *pandita*—a learned man; *nāhi*—does not; *bhaje*—worship; *anya*—anyone else.

TRANSLATION

“Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else.”

PURPORT

An intelligent person gives up the company of those who are attached to women and bereft of Kṛṣṇa consciousness. One should be free from all kinds of

material attachment and should take full shelter under the lotus feet of Kṛṣṇa. Kṛṣṇa is very kind to His devotees. He is always grateful, and He never forgets the service of a devotee. He is also completely opulent and all-powerful. Why, then, should one take shelter of a demigod and leave Lord Kṛṣṇa's shelter? If one worships a demigod and leaves Kṛṣṇa, he must be considered the lowest fool.

TEXT 96

কঃ পণ্ডিতস্তদপরং শারণং সমীয়া-
ত্কৃতপ্রিয়ান্তর্গিরঃ সুহৃদঃ কৃতজ্ঞাঃ ।
সর্বানু দদাতি সুহৃদেো ভজতোহভিকামা-
নাঞ্চানমপ্যপচয়াপচয়ৌ ন যন্তু ॥ ৯৬ ॥

*kah pañditas tvad-aparari śaraṇari samiyād
bhakta-priyād ṛta-girah suhṛdaḥ kṛtajñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya*

SYNONYMS

kah—what; *pañditaḥ*—learned man; *tvat-aparam*—other than Your Lordship; *śaraṇam*—shelter; *samiyāt*—would take; *bhakta-priyāt*—who are affectionate to Your devotees; *ṛta-girah*—who are truthful to the devotees; *suhṛdaḥ*—who are the friend of the devotees; *kṛtajñāt*—who are grateful to the devotees; *sarvān*—all; *dadāti*—gives; *suhṛdaḥ*—to Your well-wishers; *bhajataḥ*—who worship You by devotional service; *abhibikāmān*—desires; *ātmānam*—Yourself; *api*—even; *upacaya*—increase; *apacayau*—and diminution; *na*—not; *yasya*—of whom.

TRANSLATION

“ ‘My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity.’ ”

PURPORT

This is a verse from *Śrimad-Bhāgavatam* (10.48.26).

TEXT 97

বিজ্ঞ-ভজের হয় যদি কৃষ্ণগুণ-ভান ।
অন্ত ভ্যজি' ভজে, ভাতে উদ্ধব—প্রমাণ ॥ ৯৭ ॥

vijñā-janera haya yadi kṛṣṇa-guṇa-jñāna
anya tyajī, bhaje, tāte uddhava—pramāṇa

SYNONYMS

vijñā-janera—of an experienced person; haya—there is; yadi—if; kṛṣṇa-guṇa-jñāna—knowledge of Kṛṣṇa's transcendental qualities; anya—others; tyajī—giving up; bhaje—he engages in devotional service; tāte—in that connection; uddhava—Uddhava; pramāṇa—the evidence.

TRANSLATION

"Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.

TEXT 98

অহো বক্তী যঃ স্তনকালকূটঃ
জিঘাংসয়াপ্যদপ্যসাধী।
লেভে গতিঃ ধাত্রঃ চিতাঃ ততোহন্তঃ
কং বা দয়ালুঃ শরণং অর্জেম ॥ ২৮ ॥

aho bakī yarī stana-kāla-kūṭarī
jīghāṁsayāpāyayad apy asādhvī¹
lebhe gatim dhātry-ucitārī tato 'nyarī
karī vā dayālum śaraṇarī vrajema

SYNONYMS

aho—how wonderful; *bakī*—Pūtanā, the sister of Bakāsura; *yam*—whom; *stana*—on the two breasts; *kāla-kūṭam*—the deadly poison; *jīghāṁsayā*—with a desire to kill; *apāyayat*—forced to drink; *api*—although; *asādhvī*—dangerously inimical to Kṛṣṇa; *lebhe*—achieved; *gatim*—the destination; *dhātri*—for a nurse; *ucitām*—suitable; *tataḥ*—than Him; *anyam*—other; *kam*—to whom; *vā*—or; *dayālum*—the most merciful; *śaraṇam*—shelter; *vrajema*—shall take.

TRANSLATION

"'Oh, how wonderful it is! Pūtanā, the sister of Bakāsura, wanted to kill Kṛṣṇa by smearing deadly poison on her breasts and having Kṛṣṇa take it. Nonetheless, Lord Kṛṣṇa accepted her as His mother, and thus she attained the destination befitting Kṛṣṇa's mother. Of whom should I take shelter but Kṛṣṇa, who is most merciful?'

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (3.2.23).

TEXT 99

ଶରୀରାଗତେର, ଅକିଞ୍ଚନେର – ଏକଇ ଲଙ୍ଘଣ ।
ତାର ମଧ୍ୟେ ପ୍ରବେଶ୍ୟେ ‘ଆତ୍ମସମର୍ପଣ’ ॥ ୧୯ ॥

*śaraṇāgatera, akiñcanera—eka-i lakṣaṇa
tāra madhye praveśaye ‘ātma-samarpaṇa’*

SYNOMYS

śaraṇāgatera—of a person who has fully taken shelter of Kṛṣṇa; *akiñcanera*—of a person who is free of all material desires; *eka-i lakṣaṇa*—the symptoms are one and the same; *tāra madhye*—of them all; *praveśaye*—enters; *ātma-samarpaṇa*—full surrender.

TRANSLATION

“There are two kinds of devotees—those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa’s lotus feet are qualified with another transcendental quality—ātma-samarpaṇa, full surrender without reservation.

TEXT 100

ଆନୁକୂଳ୍ୟଶ୍ଚ ମନ୍ଦିରଃ ପ୍ରାତିକୂଳ୍ୟମ୍ଯ ବର୍ଜନମ୍ ।
ରଙ୍ଗିନ୍ୟତୀତି ବିଶାମୋ ଗୋପ୍ତ୍ଵେ ବରଗଂ ତଥ । ।
ଆତ୍ମନିକ୍ଷେପ-କାର୍ପଣ୍ୟ ସତ୍ୱିବିଧା ଶରୀରାଗତିଃ ॥ ୧୦୦ ॥

*ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatiti viśvāso
goptṛtve varāṇarī tathā
ātma-nikṣepa-kārpanye
śad-vidhā śaraṇāgatiḥ*

SYNOMYS

ānukūlyasya—of anything that assists devotional service to the Lord; *saṅkalpaḥ*—acceptance; *prātikūlyasya*—of anything that hinders devotional ser-

vice; *varjanam*—complete rejection; *rakṣiṣyati*—He will protect; *iti*—thus; *viśvāsaḥ*—strong conviction; *goptṛtve*—in being the guardian, like the father or husband, master or maintainer; *varaṇam*—acceptance; *tathā*—as well as; *ātmā-nikṣepa*—full self-surrender; *kārpanye*—humility; *ṣat-vidhā*—sixfold; *śaraṇa-āgatiḥ*—process of surrender.

TRANSLATION

“The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one’s guardian or master, full self-surrender and humility.

PURPORT

One who is fully surrendered is qualified with the six following characteristics. (1) The devotee has to accept everything that is favorable for the rendering of transcendental loving service to the Lord. (2) He must reject everything unfavorable to the Lord’s service. This is also called renunciation. (3) A devotee must be firmly convinced that Kṛṣṇa will give him protection. No one else can actually give one protection, and being firmly convinced of this is called faith. This kind of faith is different from the faith of an impersonalist who wants to merge into the Brahman effulgence in order to benefit by cessation of repeated birth and death. A devotee wants to remain always in the Lord’s service. In this way, Kṛṣṇa is merciful to His devotee and gives him all protection from the dangers found on the path of devotional service. (4) The devotee should accept Kṛṣṇa as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Kṛṣṇa, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Kṛṣṇa. (5) Self-surrender means remembering that one’s activities and desires are not independent. The devotee is completely dependent on Kṛṣṇa, and he acts and thinks as Kṛṣṇa desires. (6) The devotee is meek and humble. As stated in *Bhagavad-gītā*:

sarvasya cāharin hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam 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 am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

Situated in everyone's heart, Kṛṣṇa deals differently according to the living entity's position. The living entity's position is to be under the protection of the illusory energy or under Kṛṣṇa's personal protection. When a living entity is fully surrendered, he is under the direct protection of Kṛṣṇa, and Kṛṣṇa gives him all intelligence by which he can advance in spiritual realization. The nondevotee, however, being under the protection of the illusory energy, increasingly forgets his relationship with Kṛṣṇa. Sometimes it is asked how Kṛṣṇa causes one to forget. Kṛṣṇa causes His devotee to forget material activities, and through the agency of māyā, Kṛṣṇa causes the nondevotee to forget his devotional service to the Lord. This is called *apohana*.

TEXT 101

তবাশ্মীতি বদন্ বাচা তথৈব মনসা বিদন् ।
তৎস্থানমাঞ্চিতস্তুঃ মোদতে শরণাগতঃ ॥ ১০ ॥

tavāśmiti vadān vācā
tathaiva manasā vidān
tat-sthānam āśritas tanvā
modate śaraṇāgataḥ

SYNONYMS

tava—His; *asmi*—I am; *iti*—thus; *vadān*—saying; *vācā*—by words; *tathā*—so; *eva*—certainly; *manasā*—with the mind; *vidān*—knowing; *tat-sthānam*—His place; *āśritaḥ*—taken shelter of; *tanvā*—by the body; *modate*—he enjoys; *śaraṇa-āgataḥ*—fully surrendered.

TRANSLATION

“One whose body is fully surrendered takes shelter at the holy place where Kṛṣṇa had His pastimes, and he prays to the Lord, “My Lord, I am Yours.” Understanding this with his mind, he enjoys spiritual bliss.

PURPORT

These last two verses appear in the *Hari-bhakti-vilāsa* (11.417, 418).

TEXT 102

শরণ লঞ্চ করে হৃক্ষে আত্মসমর্পণ ।
কৃষ্ণ তারে করে তৎকালে আত্মসম ॥ ১০২ ॥

śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa
kṛṣṇa tāre kare tat-kāle ātma-sama

SYNONYMS

śarana lañā—taking shelter; kare—does; krṣṇe—unto Kṛṣṇa; ātma-samarpaṇa—fully surrendering; krṣṇa—Lord Kṛṣṇa; tāre—him; kare—makes; tat-kāle—immediately; ātma-sama—one of His confidential associates.

TRANSLATION

“When a devotee thus fully surrenders unto Kṛṣṇa’s lotus feet, Kṛṣṇa accepts him as one of His confidential associates.

TEXT 103

মর্ত্যে। যদ। ত্বক্ষমস্তুকর্ম।
নিবেদিতাশ্চ। বিচক্ষিতে। মে।
তদামৃতত্ত্বং প্রতিপন্থমানো।
মহাঅভূষ্যায় চ কল্পতে বৈ ॥ ১০৩ ॥

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikirṣito me
tadāmṛtatvatvāṁ pratipadyamāno
mayātmā-bhūyāya ca kalpate vai*

SYNONYMS

martyah—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—given up; *samasta*—all; *karmā*—fruitive activities; *nivedita-ātmā*—a fully surrendered soul; *vicikirṣitah*—desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratipadyamānah*—attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

TRANSLATION

“The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.29.34). Kṛṣṇa was advising His most confidential servant, Uddhava, about *sambandha*, *abhidheya* and *prayojana*. These concern one’s relationship with the Supreme Personality of Godhead and

the activities of that relationship, as well as the perfection of life. The Lord also described the characteristics of confidential devotees.

TEXT 104

এবে সাধনভক্তি-সংকলণ শুন, সনাতন ।
যাহা হৈতে পাই কৃষ্ণপ্রেম-মহাধন ॥ ১০৪ ॥

*ebe sādhana-bhakti-lakṣaṇa śuna, sanātana
yāhā haite pāi kṛṣṇa-prema-mahā-dhana*

SYNONYMS

ebe—now; *sādhana-bhakti*—regulative principles for executing devotional service; *lakṣaṇa*—the symptoms; *śuna*—please hear; *sanātana*—My dear Sanātana; *yāhā haite*—from which; *pāi*—one can get; *kṛṣṇa-prema-mahā-dhana*—the most valuable treasure of love for Kṛṣṇa.

TRANSLATION

“My dear Sanātana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.

TEXT 105

কৃতিমাধ্যা ভবেৎ সাধ্যভাবা সা সাধনাভিধা ।
নিত্যসিদ্ধম্য ভৌবস্য প্রাকট্যং হৃদি নাধ্যতা ॥ ১০৫ ॥

*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākātyayān hṛdi sādhyatā*

SYNONYMS

kṛti-sādhyā—which is to be executed by the senses; *bhavet*—should be; *sādhyā-bhāvā*—by which love of Godhead is acquired; *sā*—that; *sādhanābhidhā*—called *sādhana-bhakti*, or devotional service in practice; *nitya-siddhasya*—which is eternally present; *bhāvasya*—of love of Godhead; *prākātyayam*—the awakening; *hṛdi*—in the heart; *sādhyatā*—potentiality.

TRANSLATION

“‘When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called sādhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.’”

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with śravaṇa kīrtana, hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa mantra chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa mantra thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one’s mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (*ceto-darpaṇa-mārjanam*). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

TEXT 106

ଶ୍ରୀବଗାଦି-କ୍ରିୟା—ତାର ‘ସ୍ଵରୂପ’-ଲକ୍ଷଣ ।
‘ତାତ୍ପର୍ଯ୍ୟ’-ଲକ୍ଷଣ ଉପଜୀଯ ପ୍ରେମଧନ ॥ ୧୦୬ ॥

śravaṇādi-kriyā—tāra ‘svarūpa’-lakṣaṇa
‘taṭastha’-lakṣaṇe upajāya prema-dhana

SYNONYMS

śravaṇa-ādi-kriyā—the process of hearing, chanting and so forth; tāra—of that; svarūpa-lakṣaṇa—symptoms of the nature; taṭastha-lakṣaṇe—marginal symptoms; upajāya—awakens; prema-dhana—love of Godhead.

TRANSLATION

“The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.

TEXT 107

ନିତ୍ୟସିଦ୍ଧ କୃଷ୍ଣପ୍ରେମ ‘ସାଧ୍ୟ’ କବୁ ନୟ ।
ଆବାନ୍ଦି-ସୁଦ୍ଧାଚିତ୍ତେ କରଯେ ଉଦୟ ॥ ୧୦୭ ॥

*nitya-siddha kṛṣṇa-prema 'sādhyā' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

SYNONYMS

nitya-siddha—eternally proved; *kṛṣṇa-prema*—love of Kṛṣṇa; *sādhyā*—to be gained; *kabhu*—at any time; *naya*—not; *śravaṇā-ādi*—by hearing, etc.; *śuddha*—purified; *citte*—in the heart; *karaye udaya*—awakens.

TRANSLATION

“Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

TEXT 108

ଏହି ତ ସାଧନଭକ୍ତି—ଦୁଇ ତ’ ପ୍ରକାର ।
ଏକ ‘ବୈଧୀ ଭକ୍ତି’, ‘ରାଗାନୁଗା-ଭକ୍ତି’ ଆର ॥ ୧୦୮ ॥

ei ta sādhana-bhakti—*dui ta' prakāra*
eka 'vaidhi bhakti', *'rāgānugā-bhakti'* *āra*

SYNONYMS

ei ta—this; *sādhana-bhakti*—process of devotional service; *dui ta'* *prakāra*—two kinds; *eka*—one; *vaidhi bhakti*—the regulative devotional service; *rāgānugā-bhakti*—spontaneous devotional service; *āra*—and.

TRANSLATION

“There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

TEXT 109

ରାଗହୀନ ଜନ ଭଜେ ଶାନ୍ତେର ଆଜ୍ଞାୟ ।
'ବୈଧୀ ଭକ୍ତି' ବଲି' ତାରେ ସର୍ବଶାନ୍ତେ ଗାୟ ॥ ୧୦୯ ॥

*rāga-hīna jana bhaje śāstrera ājñāya
 'vaidhī bhakti' bali' tāre sarva-śāstre gāya*

SYNONYMS

rāga-hīna—who are without spontaneous attachment to Kṛṣṇa; *jana*—persons; *bhaje*—execute devotional service; *śāstrera ājñāya*—according to the principles and regulations described in the revealed scriptures; *vaidhī bhakti*—regulative devotional service; *bali'*—calling; *tāre*—that; *sarva-śāstre*—all revealed scriptures; *gāya*—sing.

TRANSLATION

"Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhī bhakti."

PURPORT

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. *Ahaituki, apratihatā*. Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between *vaidhi bhakti* and spontaneous *bhakti*. Dormant love for Kṛṣṇa exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (*nitya-siddha kṛṣṇa-prema*).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending *marigala-ārati* and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called *vaidhi bhakti*.

TEXT 110

তপ্তির সর্বাঞ্জা ভগবান् হরিরীশ্বরঃ ।
শ্রোতৃব্যঃ কীর্তিত্বয়েচ প্রত্বয়েচ্ছতাভয়ম্ ॥ ১১০ ॥

*tasmād bhārata sarvātmā
bhagavān harir iśvaraḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam*

SYNONYMS

tasmāt—therefore; *bhārata*—O descendant of Bharata; *sarva-ātmā*—the all-pervasive Lord, who is situated in everyone's heart; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Hari, who takes away all the miserable conditions of material existence; *iśvaraḥ*—the supreme controller; *śrotavyaḥ*—to be heard about (from bona fide sources); *kīrtitavyaḥ*—to be glorified (as one has heard); *ca*—also; *smartavyaḥ*—to be remembered; *ca*—and; *icchatā*—by a person desiring; *abhyam*—freedom from the fearful condition of material existence.

TRANSLATION

“‘O descendant of Bharata! O Mahārāja Parīkṣit! The Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā, who is the supreme controller and who always removes the miseries of living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.5). It is one's duty to understand the Supreme Personality of Godhead through the hearing process. This is called *śrotavyaḥ*. If one has heard properly about the Supreme Personality of Godhead, his duty is to glorify the Lord and preach His glories. This is called *kīrtitavyaḥ*. When one hears about the Lord and glorifies Him, it is natural to think of Him. This

is called *smartavyaḥ*. All this must be carried out if one actually wants to be immune from fear.

TEXT 111

মুখবাহুরূপাদেভাঃ পুরুষস্যাশ্রমৈঃ সহ ।
চতুরে জজ্ঞিতে বর্ণা গুণের্বিপ্রাদয়ঃ পৃথক ॥ ১১১ ॥

*mukha-bāhūru-pādebhyah
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ prthak*

SYNONYMS

mukha—the mouth; *bāhu*—the arms; *ūru*—the waist; *pādebhyah*—from the legs; *puruṣasya*—of the supreme person; *āśramaiḥ*—the different spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—appeared; *varṇāḥ*—social orders; *guṇaiḥ*—with particular qualifications; *vipra-ādayaḥ*—brāhmaṇas, etc.; *prthak*—separately.

TRANSLATION

“From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

PURPORT

This verse and the next are quotations from *Śrimad-Bhāgavatam* (11.5.2-3).

TEXT 112

য এষাং পুরুষং সাক্ষাদাত্ম-প্রভবীশ্বরম् ।
ন ভজন্ত্যবজ্ঞানস্তি স্থানাদ্ব্রাণাঃ পতন্ত্যধঃ ॥ ১১২ ॥

*ya eṣāṁ puruṣarṇ sākṣād
ātma-prabhavam iśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ*

SYNONYMS

ye—those who; *eśām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣat*—directly; *ātma-prabhavam*—the source of everyone; *iśvaram*—the supreme controller; *na*—not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—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.”

TEXT 113

শ্রীর্থব্যঃ সততং বিশুবিশ্বার্থব্যো ন জাতুচিৎ ।
সর্বে বিধিনিষেধাঃ স্মরেতযোরেব কিঞ্চরাঃ ॥ ১১৩ ॥

*smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiñkarāḥ*

SYNONYMS

smartavyaḥ—to be remembered; *satataṁ*—always; *viṣṇuh*—Lord Viṣṇu; *vismartavyaḥ*—to be forgotten; *na*—not; *jātucit*—at any time; *sarve*—all; *vidhi-niṣedhāḥ*—rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; *syuḥ*—should be; *etayoḥ*—of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); *eva*—certainly; *kiñkarāḥ*—the servants.

TRANSLATION

“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 śāstras should be the servants of these two principles.”

PURPORT

This verse is a quotation from the *Padma Purāṇa*. There are many regulative principles in the śāstras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should al-

ways remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa *mantra*. Therefore one must strictly chant the Hare Kṛṣṇa *mahā-mantra* twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential.

One may sell books or enlist life members or render some other service, but these duties are not ordinary duties. These duties serve as an impetus for remembering Kṛṣṇa. When one goes with a *sāṅkirtana* party or sells books, he naturally remembers that he is going to sell Kṛṣṇa's books. In this way, he is remembering Kṛṣṇa. When one goes to enlist a life member, he talks about Kṛṣṇa and thereby remembers Him. *Smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit*. The conclusion is that one must act in such a way that he will always remember Kṛṣṇa, and one must refrain from doing things that make him forget Kṛṣṇa. These two principles form the basic background of Kṛṣṇa consciousness.

TEXT 114

বিবিধাঙ্গ সাধনভক্তির বহুত বিস্তার ।
সংক্ষেপে কহিয়ে কিছু সাধনাঙ্গ-সার ॥ ১১৪ ॥

vividhāṅga sādhana-bhaktira bahuta vistāra
saṅkṣepe kahiye kichu sādhanāṅga-sāra

SYNONYMS

vividha-aṅga—varieties of limbs (regulative principles); *sādhana-bhaktira*—of regulative devotional service; *bahuta*—many; *vistāra*—expansions; *saṅkṣepe*—in brief; *kahiye*—I shall speak; *kichu*—something; *sādhanā-aṅga-sāra*—the essential parts of the practice of devotional service.

TRANSLATION

"I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.

TEXT 115

গুরুপাদান্ত্রয়, দীক্ষা, গুরুর সেবন ।
সর্জমশিক্ষা-পৃচ্ছা, সাধুমার্গানুগমন ॥ ১১৫ ॥

*guru-pādāśraya, dīkṣā, gurura sevana
sat-dharma-śikṣā, pr̄cchā, sādhu-mārgānugamana*

SYNONYMS

guru-pāda-āśraya—shelter at the feet of a bona fide spiritual master; *dīkṣā*—initiation by the spiritual master; *gurura sevana*—service to the spiritual master; *sat-dharma-śikṣā*—instruction in the transcendental process of devotional service; *pr̄cchā*—and inquiry; *sādhu-mārga*—the path of transcendental devotional service; *anugamana*—following strictly.

TRANSLATION

“On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) Accept initiation from him. (3) Serve him. (4) Receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) Follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

TEXT 116

কৃষ্ণপ্রীত্যে ভোগত্যাগ, কৃষ্ণতীর্থে বাস ।
যাবন্নির্বাহ-প্রতিগ্রহ, একাদশ্যুপবাস ॥ ১১৬ ॥

*kṛṣṇa-prītye bhoga-tyāga, kṛṣṇa-tīrthe vāsa
yāvan-nirvāha-pratigraha, ekādaśy-upavāsa*

SYNONYMS

kṛṣṇa-prītye—for satisfaction of Kṛṣṇa; *bhoga-tyāga*—acceptance and rejection of something; *kṛṣṇa-tīrthe vāsa*—residence in a place where Kṛṣṇa is situated; *yāvat-nirvāha*—as much as required to keep the body and soul together; *pratigraha*—acceptance of gifts; *ekādaśi-upavāsa*—observance of fasting on the Ekādaśi day.

TRANSLATION

“The next steps are as follows: (6) One should be prepared to give up everything for Kṛṣṇa’s satisfaction, and one should also accept everything for Kṛṣṇa’s satisfaction. (7) One must live in a place where Kṛṣṇa is present—a city like Vṛndāvana or Mathurā or a Kṛṣṇa temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on Ekādaśi day.

TEXT 117

ধাত্রঃস্থগোবিপ্র-বৈশ্বন-পূজন ।
সেবা-নামাপরাধাদি দুরে বিসর্জন ॥ ১১৭ ॥

*dhātri-asvatttha-go-vipra-vaiṣṇava-pūjana
sevā-nāmāparādhādi dūre visarjana*

SYNONYMS

dhātri—a type of tree; *asvattha*—the banyan trees; *go*—the cows; *vipra*—the *brāhmaṇas*; *vaiṣṇava*—the devotees of Lord Viṣṇu; *pūjana*—worshiping; *sevā*—in devotional service; *nāma*—in chanting of the holy name; *aparādhā-ādi*—the offenses; *dūre*—far away; *visarjana*—giving up.

TRANSLATION

“One should worship *dhātri* trees, banyan trees, cows, *brāhmaṇas* and devotees of Lord Viṣṇu. One should avoid offenses against devotional service and the holy name.

PURPORT

There are ten items in the beginning of devotional service, up to the point of worshiping the *dhātri* tree, banyan tree, cow, *brāhmaṇa* and devotee of Lord Viṣṇu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

TEXT 118

অবৈশ্বন-সম-ত্যাগ, বহুশিষ্য না করিব ।
বহুগ্রন্থ-কলাভ্যাস-ব্যাখ্যান বর্জিব ॥ ১১৮ ॥

*avaiṣṇava-saṅga-tyāga, bahu-śiṣya nā kariba
bahu-grantha-kalābhyaṣa-vyākhyāna varjiba*

SYNONYMS

avaiṣṇava—of one who is not a devotee of the Lord; *saṅga*—the association; *tyāga*—giving up; *bahu-śiṣya*—an unlimited number of disciples; *nā kariba*—should not accept; *bahu-grantha*—of many different types of scriptures; *kalā-abhyāsa*—studying a portion; *vyākhyāna*—and explanation; *varjiba*—we should give up.

TRANSLATION

"The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

PURPORT

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Śrīla Jīva Gosvāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple's sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples. Thus if he is not powerful, he has to suffer the consequences, for one is forbidden to accept many disciples.

One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Kṛṣṇa consciousness movement we have therefore limited our study of Vedic literatures to *Bhagavad-gitā*, *Śrimad-Bhāgavatam*, *Caitanya-caritāmṛta* and *Bhakti-rasāmṛta-sindhu*. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy.

TEXT 119

হানি-লাভে সম, শোকাদির বশ না হইব ।
অন্যদেব, অন্যশাস্ত্র নিষ্কা না করিব ॥ ১১৯ ॥

*hāni-lābhe sama, śoka-ādira vaśa nā ha-iba
anya-deva, anya-śāstra nindā nā kariba*

SYNONYMS

hāni—in loss; *lābhe*—in gain; *sama*—equal; *śoka-ādira*—of lamentation and so on; *vaśa*—under the control; *nā ha-iba*—we should not be; *anya-deva*—other demigods; *anya-śāstra*—other scriptures; *nindā*—criticizing; *nā kariba*—we should not do.

TRANSLATION

"Fifteen: The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not

worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

TEXT 120

বিষ্ণুবৈষ্ণব-নিন্দা, গ্রাম্যবার্তা না শুনিব।
আগিমাত্রে মনোবাকেয় উদ্বেগ না দিব ॥ ১২০ ॥

*viṣṇu-vaiṣṇava-nindā, grāmya-vārtā nā śuniba
prāṇi-mātre manovākye udvega nā diba*

SYNONYMS

viṣṇu-vaiṣṇava-nindā—blaspheming of Lord Viṣṇu and His devotees; *grāmya-vārtā*—ordinary talks; *nā śuniba*—we should not hear; *prāṇi-mātre*—to any living entity however insignificant; *manah-vākye*—by mind or by words; *udvega*—anxiety; *nā diba*—we should not give.

TRANSLATION

“Eighteen: The devotee should not hear Lord Viṣṇu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

PURPORT

The first ten items are dos and the second ten items are don’ts. Thus the first ten items give direct action, and the second ten items give indirect action.

TEXT 121

শ্রবণ, কীর্তন, শ্মরণ, পূজন, বন্দন
পরিচর্যা, দাস্য, সখ্য, আত্মনিবেদন ॥ ১২১ ॥

*śravaṇa, kīrtana, smaraṇa, pūjana, vandana
paricaryā, dāsyā, sakhyā, ātma-nivedana*

SYNONYMS

śravana—hearing; *kīrtana*—chanting; *smaraṇa*—remembering; *pūjana*—worshiping; *vandana*—praying; *paricaryā*—serving; *dāsyā*—accepting servitorship; *sakhyā*—friendship; *ātma-nivedana*—surrendering fully.

TRANSLATION

"After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

TEXT 122

**অগ্রে নৃত্য, গীত, বিজ্ঞাপ্তি, দণ্ডবন্নতি ।
অভ্যুত্থান, অনুক্রজ্যা, তীর্থগৃহে গতি ॥ ১২২ ॥**

*agre nr̥tya, gīta, vijñapti, dañḍavan-nati
abhyūtthāna, anuvrajyā, tīrtha-grhe gati*

SYNOMYMS

agre nr̥tya—dancing before the Deity; *gīta*—songs; *vijñapti*—opening the mind; *dañḍavat-nati*—offering obeisances; *abhyūtthāna*—stand up; *anuvrajyā*—following; *tīrtha-grhe gati*—going to temples and places of pilgrimage.

TRANSLATION

"One should also (10) dance before the Deity, (11) sing before the Deity, (12) open one's mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

TEXT 123

**পরিক্রমা, স্তবপাঠ, জপ, সঙ্কীর্তন ।
ধূপ-মাল্য-গঞ্জ-গহাপ্রসাদ-ভোজন ॥ ১২৩ ॥**

*parikramā, stava-pāṭha, japa, saṅkīrtana
dhūpa-mālāya-gandha-mahāprasāda-bhojana*

SYNOMYMS

parikramā—circumambulation; *stava-pāṭha*—recitation of different prayers; *japa*—chanting softly; *saṅkīrtana*—chanting congregationally; *dhūpa*—incense; *mālāya*—flower garlands; *gandha*—scents; *mahā-prasāda*—remnants of food offered to Viṣṇu; *bhojana*—eating or enjoying.

TRANSLATION

“One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

TEXT 124

ଆରାତ୍ରିକ-ମହୋତସବ-ଶ୍ରୀମୂର୍ତ୍ତି-ଦର୍ଶନ ।
ନିଜପ୍ରିୟ-ଦାନ, ଧ୍ୟାନ, ତଦୌୟ-ସେବନ ॥ ୧୨୪ ॥

ārātrika-mahotsava-śrimūrti-darśana
nija-priya-dāna, dhyāna, tadiya-sevana

SYNOMYMS

ārātrika—ārati; mahotsava—festivals; śrimūrti-darśana—seeing the Deity; nija-priya-dāna—to present to the Lord something very dear to oneself; dhyāna—meditation; tadiya-sevana—rendering service to those related to the Lord.

TRANSLATION

“One should (23) attend ārati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate, and (27) serve those related to the Lord.

TEXT 125

‘ତଦୌୟ’—ତୁଳସୀ, ବୈଷ୍ଣବ, ମଥୁରା, ଭାଗବତ ।
ଏହି ଚାରିର ସେବା ହୟ କୃଷ୍ଣର ଅଭିମତ ॥ ୧୨୫ ॥

‘tadiya’—tulasī, vaiṣṇava, mathurā, bhāgavata
ei cārira sevā haya kṛṣṇera abhimata

SYNOMYMS

tadiya—related to the Lord; tulasi—tulasi leaves; vaiṣṇava—devotees; mathurā—the birthplace of Kṛṣṇa; bhāgavata—Śrimad-Bhāgavatam; ei cārira—of these four; sevā—the service; haya—is; kṛṣṇera abhimata—the desire of Kṛṣṇa.

TRANSLATION

“Tadiya means the tulasi leaves, the devotees of Kṛṣṇa, the birthplace of Kṛṣṇa, Mathurā, and the Vedic literature Śrimad-Bhāgavatam. Kṛṣṇa is very eager to see His devotee serve tulasi, Vaiṣṇavas, Mathurā and Bhāgavatam.

PURPORT

After item twenty-six (meditation), the twenty-seventh is to serve *tulasī*, the twenty-eighth is to serve the Vaiṣṇava, the twenty-ninth is to live in Mathurā, the birthplace of Lord Kṛṣṇa, and the thirtieth is to read *Śrīmad-Bhāgavatam* regularly.

TEXT 126

কৃষ্ণার্থে অখিল-চেষ্টা, তৎক্রপাবলোকন ।
জন্ম-দিনাদি-মহোৎসব লঞ্চণ ভক্তগণ ॥ ১২৬ ॥

*kṛṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana
janma-dinādi-mahotsava lañā bhakta-gaṇa*

SYNONYMS

kṛṣṇa-arthe—for the sake of Kṛṣṇa; *akhila-ceṣṭā*—all activity; *tat-kṛpāavalokana*—looking for His mercy; *janma-dina-ādi*—the appearance day and so on; *mahotsava*—festivals; *lañā bhakta-gaṇa*—with devotees.

TRANSLATION

“Thirty-one: One should perform all endeavors for Kṛṣṇa. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees, ceremonies like Lord Kṛṣṇa’s birthday or Rāmacandra’s birthday.

TEXT 127

সর্বথা শরণাপত্তি, কার্তিকাদি-ব্রত ।
‘চতুঃষষ্ঠি অঙ্গ’ এই পরম-মহৱ ॥ ১২৭ ॥

*sarvathā śaraṇāpatti, kārtikādi-vrata
'catuh-ṣaṣṭi aṅga' ei parama-mahattva*

SYNONYMS

sarvathā—in all respects; *śaraṇā-āpatti*—surrender; *kārtika-ādi-vrata*—to observe special vows in the month of Kārttika; *catuh-ṣaṣṭi aṅga*—sixty-four parts; *ei*—this; *parama-mahattva*—very important items.

TRANSLATION

“Thirty-four: One should surrender to Kṛṣṇa in all respects. (35) One should observe particular vows like kārtika-vrata. These are some of the sixty-four important items of devotional service.

TEXT 128

সাধুসঙ্গ, নামকীর্তন, ভাগবতশ্রবণ ।
মথুরাবাস, শ্রীমূর্তির শ্রদ্ধায় সেবন ॥ ১২৮ ॥

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

SYNONYMS

sādhu-saṅga—association with devotees; nāma-kīrtana—chanting the holy name; bhāgavata-śravaṇa—hearing Śrimad-Bhāgavatam; mathurā-vāsa—living at Mathurā; śrī-mūrtira śraddhāya sevana—worshiping the Deity with faith and veneration.

TRANSLATION

“One should associate with devotees, chant the holy name of the Lord, hear Śrimad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration.

TEXT 129

সকলসাধন-শ্রেষ্ঠ এই পঞ্চ অঙ্গ ।
কৃষ্ণপ্রেম জন্মায় এই পাঁচের অঙ্গ সঙ্গ ॥ ১২৯ ॥

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāñcera alpa saṅga

SYNONYMS

sakala-sādhana—of all items for executing devotional service; śreṣṭha—the best; ei pañca aṅga—these five limbs; kṛṣṇa-prema—love of Kṛṣṇa; janmāya—awakens; ei—these; pāñcera—of the five; alpa saṅga—slight association with or performance.

TRANSLATION

“These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura points out that there are thirty-five items up to the point of observing special vows in the month of Kārttika. To these thirty-five

items, another four are added—namely marking *tilaka* on different parts of the body, writing the names of the Lord all over the body, accepting the Deity's garland and accepting *caraṇāṁṛta*. These four items are understood to be included by Kavirāja Gosvāmī within *arcana*, worship of the Deity. Although these items are not mentioned here, they are to be added to the previous thirty-five items. Thus the total number becomes thirty-nine. To these thirty-nine should be added five others: association with devotees, chanting the Hare Kṛṣṇa *mahā-mantra*, reading *Śrīmad-Bhāgavatam* regularly, residing in Mathurā, the birthplace of Kṛṣṇa, and worshiping the Deity with great respect and veneration. The thirty-nine items plus these five come to a total of forty-four. If we add the previous twenty items to these forty-four, the total number becomes sixty-four. The five items mentioned above repeat previously mentioned items. In the *Bhakti-rasāṁṛta-sindhu*, Śrīla Rūpa Gosvāmī states:

aṅgānāṁ pañcakasyāsy
pūrva-vilikhitasya ca
nikhila-śraiṣṭhya-bodhāya
punar apy atra śarīsanam

"The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service."

The sixty-four items of devotional service include all the activities of the body, mind and senses. Thus the sixty-four items engage one in devotional service in all respects.

TEXT 130

ଅନ୍ତା ବିଶେଷତଃ ପ୍ରିତିଃ ଶ୍ରୀମୁର୍ତ୍ତେରଜ୍ୟୋମେବନେ ॥ ୧୩୦ ॥

śraddhā viśeṣataḥ pritiḥ
śrī-mūrter aṅghri-sevane

SYNONYMS

śraddhā—faith; viśeṣataḥ—particularly; pritiḥ—love; śrī-mūrteḥ—of the Deity form of the Lord; aṅghri-sevane—in service of the lotus feet.

TRANSLATION

“One should have full faith and love in worshiping the lotus feet of the Deity.

PURPORT

This verse and the following two verses are found in *Bhakti-rasāmṛta-sindhu* (1.2.90-92).

TEXT 131

ଶ୍ରୀମତ୍ତାଗବତାର୍ଥାନାମାସାଦୋ ରାସିକୈଃ: ମହ ।
ସଜ୍ଞାତୌରୀଶ୍ୟେ ଶ୍ରିଙ୍କରେ ସାଧେଁ ସନ୍ଦଃ ସତୋ ବରେ ॥ ୧୦୧ ॥

śrīmad-bhāgavatārthānām
āsvādo rasikaiḥ saha
sajātiyāśaye snigdhe
sādhau saṅgaḥ svato vare

SYNONYMS

śrīmad-bhāgavata—of the *Śrīmad-Bhāgavatam*; *arthānām*—of the meanings; *āsvādaḥ*—enjoying the taste; *rasikaiḥ saha*—with the devotees; *sa-jātiya*—similar; *āśaye*—endowed with a desire; *snigdhe*—advanced in devotional affection; *sādhau*—with a devotee; *saṅgaḥ*—association; *svataḥ*—for one's self; *vare*—better.

TRANSLATION

“One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord.

PURPORT

The words *sajātiyāśaye snigdhe sādhau saṅgaḥ svato vare* are very important items. One should not associate with professional *Bhāgavatam* reciters. A professional *Bhāgavatam* reciter is one who is not in the disciplic succession or one who has no taste for *bhakti-yoga*. Simply on the strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading *Śrīmad-Bhāgavatam*. One should also avoid those who are averse to Lord Viṣṇu and His devotees, those who are Māyāvādīs, those who offend the chanting of the *Hare Kṛṣṇa* mantra, those who simply dress as Vaiṣṇavas or so-called *gosvāmīs*, and those who make a business by selling Vedic mantras and reciting *Śrīmad-Bhāgavatam* to maintain their families. One should not try to understand *Śrīmad-Bhāgavatam* from such materialistic people. According to the Vedic injunctions: *yasya deve parā bhaktih*. The *Śrīmad-*

Bhāgavatam can only be recited by one who has unflinching faith in the lotus feet of Kṛṣṇa and His devotee, the spiritual master. One should try to understand *Śrimad-Bhāgavatam* from the spiritual master. The Vedic injunction states: *bhaktiyā bhāgavatarin grāhyarī na buddhyā na ca ṭikayā*. One has to understand *Śrimad-Bhāgavatam* through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of Vedic literature—śruti and smṛti. Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of *Śrimad-Bhāgavatam* and *Śrimad Bhagavad-gītā*.

TEXT 132

নামসংকীর্তনঃ শ্রীমদ্বুরামঙ্গলে স্থিতিঃ ॥ ১৩২ ॥

nāma-saṅkirtanāḥ śrīman-
mathurā-maṇḍale sthitih

SYNOMYS

nāma-saṅkirtanam—chanting the Hare Kṛṣṇa *mahā-mantra*; *śrīman-mathurā-maṇḍale*—in Mathurā, where Kṛṣṇa specifically performs His pastimes; *sthitiḥ*—residence.

TRANSLATION

“‘One should congregationally chant the holy name of the Lord and reside in Vṛndāvana.’

PURPORT

Navadvīpa-dhāma, Jagannātha Purī-dhāma and Vṛndāvana-dhāma are considered to be identical. If one goes to Mathurā-maṇḍala-bhūmi for sense gratification or to make a livelihood, he commits an offense and is condemned. Whoever does so must be penalized in the next life by becoming a hog or a monkey in Vṛndāvana-dhāma. After taking on such a body, the offender is liberated in the next life. Śīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that residing in Vṛndāvana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species.

TEXT 133

চুক্তহাস্তুতবৌধৈহিশ্চন् শ্রদ্ধা দূরেইষ্ট পঞ্চকে ।
যত্ত্ব স্বল্লোহিপি সমৰক্ষঃ সদ্বিদ্যাঃ ভাবজননে ॥ ১৩৩ ॥

*durūhādbhuta-viryे 'smi
śraddhā dūre 'stu pañcake
yatra svalpo 'pi sambandhāḥ
sad-dhiyāṁ 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; *sambandhāḥ*—connection; *sat-dhiyāṁ*—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 134

‘এক’ অঙ্গ সাধে, কেহ সাধে ‘বহু’ অঙ্গ।
‘নিষ্ঠা’ হৈলে উপজয় প্রেমের তরঙ্গ ॥ ১৩৪ ॥

*'eka' aṅga sādhe, keha sādhe 'bahu' aṅga
'niṣṭhā' haile upajaya premera tarāṅga*

SYNOMYS

eka—one; *aṅga*—portion; *sādhe*—executes; *keha*—someone; *sādhe*—executes; *bahu*—many; *aṅga*—portions; *niṣṭhā*—firm faith; *haile*—if there is; *upajaya*—awaken; *premera*—of love of Godhead; *tarāṅga*—the waves.

TRANSLATION

“When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

PURPORT

The processes of devotional service are *śravaṇam kīrtanam viṣṇoh smaraṇam pāda-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam*.

TEXT 135

‘এক’ অঙ্গে সিদ্ধি পাইল বহু ভক্তগণ ।
অম্বরীষাদি ভক্তের ‘বহু’ অঙ্গ-সাধন ॥ ১৩৫ ॥

*'eka' aṅge siddhi pāila bahu bhakta-gaṇa
ambariṣādi bhaktera 'bahu' aṅga-sādhana*

SYNOMYS

eka aṅge—by one portion; siddhi—perfection; pāila—achieved; bahu—many; bhakta-gaṇa—devotees; ambariṣā-ādi—King Ambariṣa Mahārāja and others; bhaktera—of devotees; bahu aṅga-sādhana—execution of many processes of devotional service.

TRANSLATION

“There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success. Devotees like Mahārāja Ambariṣa execute all nine items and they also get ultimate success.

TEXT 136

ঙ্গাবিঘোঃ শ্রবণে পরীশি দভবৈছ্যামনিঃ কীর্তনে
প্রহলাদঃ শ্রবণে তদ্বজ্যুভজনে লক্ষ্মীঃ পৃথুঃ পূজনে ।
অকুরাঙ্গভিবন্দনে কপিপতিদাম্যৈথ সথেহজুৰঃ
সর্বস্বাঞ্চনিবেদনে বলিরভূৎ কৃষ্ণাপ্তুরেষাং পরা ॥ ১৩৬ ॥

*śrī-viṣṇoḥ śravaṇe parikṣid abhavad vaiyāsakih kīrtane
prahlādaḥ smarane tad-aṅghri-bhajane lakṣmīḥ pr̥thuḥ pūjane
akrūras tv abhivandane kapi-patiḥ dāsyे 'tha sakhye 'rjunah
sarvasvātma-nivedane balir abhūt kṛṣṇāptiḥ eṣāṁ parā*

SYNOMYS

śrī-viṣṇoḥ—of Lord Śrī Viṣṇu; śravaṇe—in hearing; parikṣit—King Parīkṣit, known also as Viṣṇurāṭa, or one who is protected by Lord Viṣṇu; abhavat—was; vaiyāsakih—Śukadeva Gosvāmī; kīrtane—in reciting Śrimad-Bhāgavatam; prahlādaḥ—Mahārāja Prahlāda; smaraṇe—in remembering; tat-aṅghri—of Lord Viṣṇu's lotus feet; bhajane—in serving; lakṣmīḥ—the goddess of fortune; pr̥thuḥ—Mahārāja Pṛthu; pūjane—in worshiping the Deity of the Lord; akrūraḥ—Akrūra; tu—but; abhivandane—in offering prayers; kapi-patiḥ—Hanumānji, or Vajrāṅgajī; dāsyē—in servitude to Lord Rāmacandra; atha—moreover; sakhye—in friendship; arjunah—Arjuna; sarvasvātma-nivedane—in fully dedicating

oneself; *baliḥ*—Mahārāja Bali; *abhūt*—was; *kṛṣṇa-āptih*—the achievement of the lotus feet of Lord Kṛṣṇa; *eṣām*—of all of them; *parā*—transcendental.

TRANSLATION

“Mahārāja Parīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa’s lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Prthu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa’s friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.”

PURPORT

This verse appears in the *Padyāvalī* (53) and the *Bhakti-rasāmṛta-sindhu* (1.2.265).

TEXTS 137-139

স বৈ মনঃ কৃষ্ণপদারবিন্দয়ো-
বিচার্ষি বৈকৃষ্ণণ্যাত্মবর্ণনে ।
কর্তৃ হরেশ্বলিরমার্জনাদিধু
ঞ্চিকারাচুত-সৎকথোদয়ে ॥ ১৩৭ ॥
মুকুন্দলিঙ্গলয়দর্শনে দৃশ্যো
তদ্বৃত্যগাত্রস্পরশেহসঙ্গমম् ।
ঞ্চাগঞ্চ তৎপাদসরোজসৌরভে
শ্রীমতুলস্যা রসনাং তদর্পিতে ॥ ১৩৮ ॥
পাদো হরেঃ ক্ষেত্রপদাত্মসর্পণে
শিরো হৃষীকেশ-পদাভিবন্দনে ।
কামঞ্চ দাসেয় ন তু কামকাম্যরা
যথোন্মসঃশ্লোকজনাশ্রয়া রতিঃ ॥ ১৩৯ ॥

*sa vai manah kṛṣṇa-padāravindayor
vacārṣi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutirī cakārācyuta-sat-kathodaye*

*mukunda-liṅgālaya-darśane dṛśau
 tad-bhṛtya-gātra-sparaśe 'ṅga-saṅgamam
 ghrāṇari ca tat-pāda-saroja-saurabhe
 śrimat-tulasyā rasanām tad-arpite*

*pādau hareḥ kṣetra-padānusarpaṇe
 śiro hṛṣikeśa-padābhivandane
 kāmarū ca dāsye na tu kāma-kāmyayā
 yathottamaḥ-sloka-janāśrayā ratīḥ*

SYNOMYMS

sah—he (Mahārāja Ambarīṣa); *vai*—certainly; *manah*—the mind; *kṛṣṇa-pada-aravindayoḥ*—on the two lotus feet of Kṛṣṇa; *vacāṁsi*—words; *vaikuṇṭha-guṇa-anuvarṇane*—in describing the transcendental character of Kṛṣṇa; *karau*—the two hands; *hareḥ*—of Lord Kṛṣṇa or Viṣṇu; *mandira-mārjana-ādiṣu*—in cleansing the temple of Hari and similar other duties; *śrutim*—the ears; *cakāra*—engaged; *acyuta*—of the Lord; *sat-kathā-udaye*—in the arising of transcendental topics; *mukunda-liṅga*—of the Deities of the Lord; *ālaya*—temples; *darśane*—in visiting; *dṛśau*—the two eyes; *tat-bhṛtya*—of the servants of the Lord; *gātra*—the bodies; *sparaśe*—in touching; *āṅga-saṅgamam*—bodily contact such as embracing or touching the lotus feet; *ghrāṇam*—the sensation of smell; *ca*—and; *tat-pāda-saroja*—of the Lord's lotus feet; *saurabhe*—in the fragrance; *śrimat*—most auspicious; *tulasyāḥ*—of tulasi leaves; *rasanām*—the tongue; *tat-arpite*—in food offered to the Lord; *pādau*—the two feet; *hareḥ*—of the Lord; *kṣetra*—the place of pilgrimage; *pada-anusarpaṇe*—in walking to; *śirāḥ*—the head; *hṛṣikeśa*—of the Lord of the senses, the Personality of Godhead; *pada-abhivandane*—in offering prayers at the lotus feet; *kāmam*—all desires; *dāsye*—in serving the Lord; *na*—not; *tu*—but; *kāma-kāmyayā*—with a desire for sense gratification; *yathā*—as much as; *uttamaḥ-sloka*—of the Lord, who is worshiped by selected poems; *jana*—in the devotee; *āśrayā*—having shelter; *ratīḥ*—attachment.

TRANSLATION

“ ‘Mahārāja Ambarīṣa always engaged his mind at the lotus feet of Kṛṣṇa, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord's temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Kṛṣṇa in the temple, his body in touching the lotus feet of Vaiṣṇavas and embracing them, his nostrils in smelling the aroma of the tulasi leaves offered to Kṛṣṇa's lotus feet, his tongue in tasting food offered to Kṛṣṇa, his legs in going to places of pilgrimage like Vṛndāvana and Mathurā or to the Lord's temple, and his head in touching the lotus feet of the Lord and offering Him

prayers. Thus Mahārāja Ambariṣa desired only to serve the Lord faithfully. In this way he engaged his senses in the transcendental loving service of the Lord. As a result, he awakened his dormant loving propensity for the Lord's service.'

PURPORT

This is a quotation from Śrimad-Bhāgavatam (9.4.18-20).

TEXT 140

কাম ত্যজি' কৃষ্ণ ভজে শাস্ত্র-আজ্ঞা মানি'
দেব-র্ষি-পিত্রাদিকের কভু নহে অণী ॥ ১৪০ ॥

kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'
deva-rṣi-pitrādikera kabhu nahe ḥṇī

SYNOMYMS

kāma—material desires; tyaji'—giving up; kṛṣṇa—Lord Kṛṣṇa; bhaje—worships; śāstra-ājñā—the direction of the revealed scripture; māni'—accepting; deva—demigods; rṣi—great sages; pitṛ-ādikera—of the forefathers and so on; kabhu—at any time; nahe—not; ḥṇī—a debtor.

TRANSLATION

"If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

PURPORT

After birth, every man is indebted in so many ways. He is indebted to the demigods for their supplying necessities like air, light and water. When one takes advantage of Vedic literatures, one becomes indebted to great sages like Vyāsadeva, Nārada, Devala and Asita. When one takes birth in a particular family, he becomes indebted to his forefathers. We are even indebted to common living entities like cows, from whom we take milk. Because we accept service from so many animals, we become indebted. However, if one is completely engaged in the Lord's devotional service, he is absolved of all debts. This is confirmed in the following verse, quoted from Śrimad-Bhāgavatam (11.5.41).

TEXT 141

দেব-র্ষি-ভূতান্তরণাঃ পিতৃগাঃ
ন কিঙ্করে। নায়মৃণী চ রাজনৃ।

সর্বাত্মনা যঃ শৱণং শৱণ্যঃ
গতে। মুন্দনং পরিহ্রত্য কর্তম্ ॥ ১৪১ ॥

*devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam r̥ṇī ca rājan
sarvātmanā yaḥ śaraṇām śaraṇyām
gato mukundarām pariḥṛtya kartam*

SYNONYMS

deva—of the demigods; *r̥si*—of the sages; *bhūta*—of ordinary living entities; *āpta*—of friends and relatives; *nṛṇām*—of ordinary men; *pitṛṇām*—of the forefathers; *na*—not; *kiṅkaraḥ*—the servant; *na*—nor; *ayam*—this one; *r̥ṇī*—debtor; *ca*—also; *rājan*—O King; *sarva-ātmanā*—with his whole being; *yaḥ*—a person who; *śaraṇām*—shelter; *śaraṇyām*—the Supreme Personality of Godhead, who affords shelter to all; *gataḥ*—approached; *mukundam*—Mukunda; *pariḥṛtya*—giving up; *kartam*—duties.

TRANSLATION

“‘One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one’s forefathers who have passed away.’

PURPORT

It is said:

*adhyāpanāṁ brahma-yajñāḥ
pitṛ-yajñas tu tarpaṇam
homo daivo balir bhauto
nṛ-yajño 'tithi-pūjanam*

“By performing oblations with ghee, the demigods are satisfied. By studying the *Vedas*, *brahma-yajña* is performed, and by this the great sages are satisfied. Offering libations of water before one’s forefathers is called *pitṛ-yajña*. By offering tribute, *bhūta-yajña* is performed. By properly receiving guests, *nṛ-yajña* is performed.” There are five *yajñas* and five kinds of indebtedness—indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of *yajñas*, but when one takes to *saṅkirtana-yajña* (the chanting of the Hare Kṛṣṇa *mantra*) one doesn’t have to perform any other *yajña*. In *Śrīmad-Bhāgavatam*, Nārada Muni made a statement about the

systematic performance of *bhāgavata-dharma* in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Karabhājana Ṛṣi explained the four incarnations of the four yugas, and at the end, in this verse (text 141), he explained the position of Kṛṣṇa's pure devotee and how he is absolved of all debts.

TEXT 142

বিধি-ধর্ম ছাড়ি' ভজে কৃষ্ণের চরণ ।
নিষিদ্ধ পাপাচারে তার কভু নহে মন ॥ ১৪২ ॥

*vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa
niṣiddha pāpa-ācāre tāra kabhu nahe mana*

SYNONYMS

vidhi-dharma chāḍi'—giving up all regulative principles of the *varṇa* and *āśrama* institution; *bhaje*—worships; *kṛṣṇera caraṇa*—the lotus feet of Lord Kṛṣṇa; *niṣid-dha*—forbidden; *pāpa-ācāre*—in sinful activities; *tāra*—his; *kabhu*—at any time; *nahe*—not; *mana*—the mind.

TRANSLATION

“Although the pure devotee does not follow all the regulative principles of varṇāśrama, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

PURPORT

The *varṇāśrama* institution is planned in such a way that one will not commit sinful activities. Material existence continues due to sinful activity. When one acts sinfully in this life, he gets a suitable body for the next life. When one again acts sinfully, he takes on another material body. In this way one is continuously under the influence of material nature.

*puruṣaḥ prakṛti-stho hi
bhūrkte prakṛti-jān guṇān
kāraṇarīn guṇa-saṅgo 'sya
sad-asad-yoni-janmasu*

“The living entity in material nature thus follows the ways of life, enjoying the three modes of material nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” (Bg. 13.22)

Due to our association with the modes of material nature, we get different types of bodies—good and bad. One cannot be liberated from the cycle of birth

and death, known as transmigration of the soul, unless one is completely freed from all sinful activities. The best process, therefore, is to take to Kṛṣṇa consciousness. One cannot take to Kṛṣṇa consciousness without being freed from all sinful activities. Naturally one who is very serious about Kṛṣṇa consciousness is freed from all sinful activity. Consequently a devotee is never inclined to commit sins. If one is pressured by the law or obligations to give up sinful activity, one cannot do so. However, if one takes to Kṛṣṇa consciousness, he can very easily give up all sinful activity. This is confirmed herein.

TEXT 143

অজ্ঞানে বা হয় যদি ‘পাপ’ উপস্থিতি ।
কৃষ্ণ তাঁরে শুক্ষ করে, না করায় প্রায়শিচ্ছত ॥ ১৪৩ ॥

*ajñāne vā haya yadi 'pāpa' upasthita
kṛṣṇa tānre śuddha kare, nā karāya prāyaścitta*

SYNONYMS

ajñāne—by ignorance; *vā*—or; *haya*—there are; *yadi*—if; *pāpa*—sinful activities; *upasthita*—present; *kṛṣṇa*—Lord Kṛṣṇa; *tānre*—him (the devotee); *śuddha kare*—purifies; *nā karāya*—does not cause; *prāyaścitta*—atonement.

TRANSLATION

“If, however, a devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement.

PURPORT

Kṛṣṇa purifies from within as *caitya-guru*, the spiritual master within the heart. This is described in the following verse from *Śrimad-Bhāgavatam* (11.5.42).

TEXT 144

স্঵পাদমূলং ভজতঃ প্রিয়স্ত
ত্যক্তাগভাবত হরিঃ পরেশঃ ।
বিকর্ম যচ্চোৎপত্তিতং কথক্ষিঃ
ধূনোতি সর্বং দ্বন্দ্ব সম্মিষ্টঃ ॥ ১৪৪ ॥

*svapāda-mūlāṁ bhajataḥ priyasya
tyaktāgabhāvataḥ hariḥ pareśaḥ*

vikarma *yac* *cotpaitarāñ kathañcit*
dhunoti sarvarāñ hrdi sannivisṭah

SYNONYMS

sva-pāda-mūlam—the lotus feet of Kṛṣṇa, the shelter of the devotees; *bhajatāḥ*—who is engaged in worshiping; *priyasya*—who is very dear to Kṛṣṇa; *tyakta*—given up; *anya*—for others; *bhāvasya*—of one whose disposition or inclination; *hariḥ*—the Supreme Personality of Godhead; *para-iśāḥ*—the Supreme Lord; *vikarma*—sinful activities; *yat*—whatever; *ca*—and; *utpatitam*—occurred; *kathañcit*—somehow; *dhunoti*—removes; *sarvam*—everything; *hrdi*—in the heart; *sannivisṭah*—entered.

TRANSLATION

“One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone’s heart, removes his sins without difficulty.”

TEXT 145

জ্ঞান-বৈরাগ্যাদি- ভক্তির কভু নহে ‘অঙ্গ’ ।
 অহিংসা-যম-নিয়মাদি বুলে কৃষ্ণভক্ত-সঙ্গ ॥ ১৪৫ ॥

jñāna-vairāgyādi—*bhaktira kabhu nahe ‘aṅga’*
ahimśā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga

SYNONYMS

jñāna—the path of knowledge; *vairāgya-ādi*—the path of renunciation and so on; *bhaktira*—of devotional service; *kabhu*—at any time; *nahe*—not; *aṅga*—a part; *ahimśā*—nonviolence; *yama*—controlling the senses and the mind; *niyama-ādi*—restrictions and so on; *bule*—roam; *kṛṣṇa-bhakta-saṅga*—in the association of a devotee of Lord Kṛṣṇa.

TRANSLATION

“The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Kṛṣṇa.”

PURPORT

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for

advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic yoga and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic yoga. All these are automatically present when one renders the Lord transcendental loving service.

TEXT 146

তমাগ্নতক্ষিমুক্তসা যোগিনো বৈ মদাদ্যনঃ ।
ন জ্ঞানং ন চ বৈরাগ্যং প্রায়ঃ শ্ৰেষ্ঠো ভবেদিহ ॥ ১৪৬ ॥

*tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
na jñānarñ na ca vairāgyarñ
prāyah śreyo bhaved iha*

SYNONYMS

tasmāt—therefore; *mat-bhakti*—in My devotional service; *yuktasya*—of one who is engaged; *yoginah*—the first-class *yogī* or mystic; *vai*—certainly; *mat-ātmanah*—whose mind is always engaged in Me; *na*—not; *jñānam*—speculative knowledge; *na*—not; *ca*—also; *vairāgyam*—dry renunciation; *prāyah*—for the most part; *śreyah*—beneficial; *bhavet*—would be; *iha*—in this world.

TRANSLATION

“For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.”

PURPORT

The path of devotional service is always independent of other activity. The path of speculative knowledge or mystic yoga may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (*Śrimad-Bhāgavatam* 11.20.31) was spoken by Lord Kṛṣṇa when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Kṛṣṇa. Śrī Uddhava asked the Lord about the two kinds of instructions given in the *Vedas*. One instruction is called *pravṛtti-mārga*,

and the other is called *nivṛtti-mārga*. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual understanding. Sometimes one does not know whether to practice speculative knowledge or mystic yoga for advancement in spiritual knowledge. Kṛṣṇa explains to Uddhava that the mechanical process of speculative knowledge and yoga is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

TEXT 147

এতে ন হস্তুতা ব্যাধ তবাহিংসাদয়ো গুণঃ ।
হরিভক্তৈ প্রবৃত্ত যে ন তে স্যঃ পরতাপিনঃ ॥ ১৪৭ ॥

ete na hy adbhuṭā vyādha
tavāhiṁsādayaḥ guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpiṇaḥ

SYNONYMS

ete—all these; na—not; hi—certainly; adbhuṭāḥ—wonderful; vyādha—O hunter; tava—your; ahimṣā-ādayaḥ—nonviolence and others; guṇāḥ—qualities; hari-bhaktau—in devotional service; pravṛttāḥ—engaged; ye—those who; na—not; te—they; syuḥ—are; paratāpiṇaḥ—envious of other living entities.

TRANSLATION

“‘O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who are 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 148

বৈধীভক্তি-সাধনের কহিলুঁ বিবরণ ।
রাগামুগা-ভক্তির লক্ষণ শুন, সনাতন ॥ ১৪৮ ॥

vaidhi-bhakti-sādhanera kahiluṇ vivaraṇa
rāgāmugā-bhaktira lakṣaṇa śuna, sanātana

SYNOMYS

vaidhī-bhakti—of devotional service according to the regulative principles; *sādhanera*—of the execution; *kahiluṇ*—I have made; *vivaraṇa*—description; *rāgānugā-bhaktira*—of spontaneous devotional service; *lakṣaṇa*—the symptoms; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

“My dear Sanātana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

TEXT 149

**ରାଗାତ୍ମିକା-ଭକ୍ତି—‘ମୁଖ୍ୟ’ ବ୍ରଜବାସି-ଜନେ ।
ତାର ଅନୁଗତ ଭକ୍ତିର ‘ରାଗାନୁଗା’-ନାମେ ॥ ୧୪୯ ॥**

rāgātmikā-bhakti—‘mukhyā’ *vraja-vāsi-jane*
tāra anugata bhaktira ‘rāgānugā’-nāme

SYNOMYS

rāgātmikā-bhakti—spontaneous devotional service; *mukhyā*—preeminent; *vraja-vāsi-jane*—in the inhabitants of Vraja, or *Vṛndāvana*; *tāra*—that; *anugata*—following; *bhaktira*—of devotional service; *rāgānugā-nāme*—named *rāgānugā* or following after spontaneous devotional service.

TRANSLATION

“The original inhabitants of *Vṛndāvana* are attached to Krṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called *rāgātmikā* *bhakti*. When a devotee follows in the footsteps of the devotees of *Vṛndāvana*, his devotional service is called *rāgānugā* *bhakti*.

PURPORT

In his *Bhakti-sandarbha*, Jīva Gosvāmī states:

tad evāṁ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣeṇa svābhāvika-rāgasya
vaiśiṣṭye sati tat-tad-rāga-prayuktā śravaṇa-kirtana-smaraṇa-pāda-sevana-van-
danātma-nivedana-prāyā bhaktis teṣāṁ rāgātmikā bhaktir ity ucyate . . . tatas
tadiyāṁ rāgarām rucyānugacchantī sā rāgānugā.

When a pure devotee follows the footsteps of a devotee in *Vṛndāvana*, he develops *rāgānugā* *bhakti*.

TEXT 150

ଇଷ୍ଟେ ଶାରମିକୀ ରାଗଃ ପରମାବିଷ୍ଟତା ଭବେ ।
ତନ୍ମୟ ସା ଭବେଷ୍ଟତିଃ ସାତ ରାଗାଞ୍ଚିକୋଦିତା ॥ ୧୫୦ ॥

*işte svārasikī rāgaḥ
paramāviṣṭatā bhavet
tanmayī yā bhaved bhaktih
sātra rāgātmikoditā*

SYNONYMS

işte—unto the desired object of life; *svārasikī*—appropriate for one's own original aptitude of love; *rāgaḥ*—attachment; *parama-āviṣṭatā*—absorption in the service of the Lord; *bhavet*—is; *tat-mayī*—consisting of that transcendental attachment; *yā*—which; *bhaved*—is; *bhaktih*—devotional service; *sā*—that; *atra*—here; *rāgātmikā-uditā*—called *rāgātmikā*, or spontaneous devotional service.

TRANSLATION

“When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called *rāgātmikā*, or spontaneous devotional service.”

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.272).

TEXT 151

ଇଷ୍ଟେ ‘ଗାଢ଼-ତୃଷ୍ଣା’—ରାଗେର ସ୍ଵରୂପ-ଲକ୍ଷଣ ।
ଇଷ୍ଟେ ‘ଆବିଷ୍ଟତା’—ଏହି ତଟଙ୍କ-ଲକ୍ଷଣ ॥ ୧୫୧ ॥

işte ‘gāḍha-tṛṣṇā’—*rāgera svarūpa-lakṣaṇa*
işte ‘āviṣṭatā’—*ei taṭastha-lakṣaṇa*

SYNONYMS

işte—in the desired object, the Supreme Personality of Godhead; *gāḍha-tṛṣṇā*—deep attachment; *rāgera*—of spontaneous love; *svarūpa-lakṣaṇa*—the primary symptom; *işte*—unto the Supreme; *āviṣṭatā*—absorption; *ei*—this; *taṭastha-lakṣaṇa*—the marginal symptom.

TRANSLATION

“The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

TEXT 152

**ରାଗମୟୌ-ଭକ୍ତିର ହୟ ‘ରାଗାଞ୍ଜିକା’ ନାମ ।
ତାହା ଶୁଣି’ ଲୁଦ୍ଧ ହୟ କୋନ ଭାଗ୍ୟବାନ् ॥ ୧୫୨ ॥**

*rāgamayī-bhaktira haya ‘rāgātmikā’ nāma
tāhā śuni’ lubdha haya kona bhāgyavān*

SYNOMYS

rāga-mayī—consisting of attachment; *bhaktira*—of devotional service; *haya*—is; *rāgātmikā*—spontaneous love; *nāma*—the name; *tāhā śuni'*—hearing this; *lubdha*—covetous; *haya*—becomes; *kona bhāgyavān*—some fortunate person.

TRANSLATION

“Thus devotional service which consists of rāga [deep attachment] is called rāgātmikā, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

TEXT 153

**ଲୋଭେ ବ୍ରଜବୀସୀର ଭାବେ କରେ ଅନୁଗତି ।
ଶାସ୍ତ୍ର୍ୟସ୍ତି ନାହି ମାନେ—ରାଗାନୁଗାର ପ୍ରକୃତି ॥ ୧୧୩ ॥**

*lobhe vraja-vāsīra bhāvē kare anugati
śāstra-yukti nāhi māne—rāgānugāra prakṛti*

SYNOMYS

lobhe—in such covetousness; *vraja-vāsīra bhāvē*—in the moods of the inhabitants of Vṛndāvana, Vraja; *kare anugati*—follows; *śāstra-yukti*—injunctions or reasonings of the śāstras; *nāhi māne*—does not abide by; *rāgānugāra*—of spontaneous love; *prakṛti*—the nature.

TRANSLATION

“If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of śāstra. That is the way of spontaneous love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of Vṛndāvana—namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the gopīs, and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called *svarūpa-upalabdhi*. This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and spiritual master. By continuously rendering service through the process of *vaidhī bhakti*, one's natural inclination is gradually awakened. That is called spontaneous attraction, or *rāgānugā bhakti*.

An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by śāstric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the *sahajiyās*, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the *sahajiyās* imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six Gosvāmīs—Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa—one cannot be a bona fide spontaneous lover of Kṛṣṇa. In this connection, Śrīla Narottama dāsa Ṭhākura says: *rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se Yugala piriti*. The *sahajiyās'* understanding of the love affairs between Rādhā and Kṛṣṇa is not bona fide because they do not follow the principles laid down by the six Gosvāmīs. Their illicit connection and their imitation of the dress of Rūpa Gosvāmī as well as their avoidance of the prescribed methods of revealed scriptures will lead them to the lowest regions of hell. These imitative *sahajiyās* are cheated and unfortunate. They are not equal to advanced devotees (*paramahārīṣas*). Debauchees and *paramahārīṣas* are not on the same level.

TEXT 154

বিরাজস্তীমভিব্যক্তাঃ অজবাসিজনাদিষ্য় ।
রাগান্তিকামহৃষ্টা ষাসা রাগানুগোচ্যতে ॥ ১৫৪ ॥

*virājantim abhivyaktāṁ
vraja-vāsi-janādiṣu
rāgātmikām anusṛtā
yā sā rāgānugocaye*

SYNONYMS

virājantim—shining intensely; *abhivyaktām*—fully expressed; *vraja-vāsi-jana-ādiṣu*—among the eternal inhabitants of Vṛndāvana; *rāgātmikām*—devotional service consisting of spontaneous love; *anusṛtā*—following; *yā*—which; *sā*—that; *rāgānugā*—devotional service following in the wake of spontaneous love; *ucyate*—is said.

TRANSLATION

“‘Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called *rāgānugā bhakti*, or devotional service following in the wake of spontaneous loving service.’

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.270).

TEXT 155

তত্ত্বাবাদিমাধুর্যে শ্রতে ধীরপেক্ষতে ।
নাত্র শাস্ত্রং ন যুক্তিঃ তল্লোভোৎপত্তিলক্ষণম् ॥ ১৪৫ ॥

tat-tad-bhāvādi-mādhurye
śrute dhīr yad apekṣate
nātra sāstraṁ na yuktirī ca
tal lobhotpatti-lakṣaṇam

SYNONYMS

tat-tat—respective; *bhāvā-ādi-mādhurye*—the sweetness of the loving moods (namely *śānta-rasa*, *dāsy-a-rasa*, *sakhya-rasa*, *vātsalya-rasa* and *mādhurya-rasa*) of the inhabitants of Vṛndāvana; *śrute*—when heard; *dhīḥ*—the intelligence; *yat*—which; *apekṣate*—depends on; *na*—not; *atra*—here; *sāstram*—revealed scriptures; *na*—not; *yuktim*—logic and argument; *ca*—also; *tat*—that; *lobha*—of covetousness to follow in the footsteps; *utpatti-lakṣaṇam*—the symptom of awakening.

TRANSLATION

“‘When an advanced realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of *śānta*, *dāsy*, *sakhya*, *vātsalya* and *mādhurya*—he becomes inclined in that way, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When

such covetousness is awakened, one's intelligence no longer depends on the instruction of śāstra, revealed scripture, logic or argument.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.292).

TEXTS 156-157

বাহু, অন্তর,— ইহার দুই ত' সাধন ।
 ‘বাহু’ সাধক-দেহে করে শ্রবণ-কৌর্তন ॥ ১৫৬ ॥
 ‘মনে’ নিজ-সিদ্ধদেহ করিয়া ভাবন ।
 রাত্রি-দিনে করে ব্রজে ক্ষণের সেবন ॥ ১৫৭ ॥

bāhya, antara,—ihāra dui ta' sādhana
 'bāhye' sādhaka-dehe kare śravaṇa-kīrtana

'mane' nije-siddha-deha kariyā bhāvana
 rātri-dine kare vraje krṣṇera sevana

SYNOMYS

bāhya—externally; *antara*—internally; *ihāra*—of this spontaneous love of God-head; *dui*—two; *ta'*—indeed; *sādhana*—such processes of execution; *bāhye*—externally; *sādhaka-dehe*—with the body of an advanced devotee; *kare*—does; *śravaṇa-kīrtana*—hearing and chanting; *mane*—the mind; *nije*—own; *siddha-deha*—eternal body or self-realized position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *krṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

"There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.

TEXT 158

মেবা সাধকরূপেণ সিদ্ধরূপেণ চাত্র হি ।
 তত্ত্বাবলিপ্ত্যন্মা কার্যা ব্রজলোকানুসারতঃ ॥ ১৫৮ ॥

sevā sādhaka-rūpeṇa
 siddha-rūpeṇa cātra hi
 tad-bhāva-lipsunā kāryā
 vraja-lokānusārataḥ

SYNONYMS

sevā—service; *sādhaka-rūpeṇa*—with the external body as a devotee practicing regulative devotional service; *siddha-rūpeṇa*—with a body suitable for eternal, self-realized service; *ca*—also; *atra*—in this connection; *hi*—certainly; *tat*—of that; *bhāva*—the mood; *lipsunā*—desiring to obtain; *kāryā*—to be executed; *vraja-loka*—of the particular servant of Kṛṣṇa in Vṛndāvana; *anusārataḥ*—by following in the footsteps.

TRANSLATION

“‘The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.’

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.295).

TEXT 159

নিজাভীষ্ট কৃষ্ণপ্রের্ষ পাচেত' লাগিয়া ।
 মিরন্তর সেবা করে অসুরনা হঞ্চ। ॥ ১৫ ॥

nijā-abhiṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā
 nirantara sevā kare antarmanā hañā

SYNONYMS

nija-abhiṣṭa—one's own choice; *kṛṣṇa-preṣṭha*—the servitor of Kṛṣṇa; *pācheta'* *lāgiyā*—following; *nirantara*—twenty-four hours a day; *sevā*—service; *kare*—executes; *antarmanā*—within the mind; *hañā*—being.

TRANSLATION

“Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

TEXT 160

କୃଷ୍ଣ ଶରନ ଜନାମୟ ପ୍ରେଷ୍ଠ ନିଜସମୀହିତମ୍ ।
ତତ୍ତ୍ଵକଥା-ରତ୍ନଚାମୋ କୁର୍ଯ୍ୟାଦ୍ଵାସଂ ବ୍ରଜେ ମନ୍ଦା ॥ ୧୬୦

*kṛṣṇarūpa smaran janarūpa cāsyā
preṣṭharūpa nija-samihitam
tat-tat-kathā-rataś cāsau
kuryād vāsaṁ vraje sadā*

SYNONYMS

kṛṣṇam—Lord Kṛṣṇa; *smaran*—thinking of; *janam*—a devotee; *ca*—and; *asya*—of His; *preṣṭham*—very dear; *nija-samihitam*—chosen by oneself; *tat-tat-kathā*—to those respective topics; *rataḥ*—attached; *ca*—and; *asau*—that; *kuryāt*—should do; *vāsam*—living; *vraje*—in Vṛndāvana; *sadā*—always.

TRANSLATION

“‘The devotee should always think of Kṛṣṇa within himself, and one should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship to Kṛṣṇa, and one should live in Vṛndāvana. However, if one is physically unable to go to Vṛndāvana, he should mentally live there.’

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.294).

TEXT 161

ଦାସ-ସଖା-ପିତ୍ରାଦି-ପ୍ରେୟସୀର ଗଣ ।
ରାଗମାର୍ଗେ ନିଜ-ନିଜ-ଭାବେର ଗଣନ ॥ ୧୬୧ ॥

*dāsa-sakhā-pitrādi-preyasīra gaṇa
rāga-mārge nija-nija-bhāvera gaṇana*

SYNONYMS

dāsa—servants; *sakhā*—friends; *pitrādi*—parents; *preyasīra gaṇa*—conjugal lovers; *rāga-mārge*—on the path of spontaneous loving service; *nija-nija*—of one's own choice; *bhāvera*—of the ecstasy; *gaṇana*—counting.

TRANSLATION

“Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one

of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

TEXT 162

ন কর্হিচম্মৎপরাঃ শান্তুরূপে
 নজ্যষ্টি নো মেহনিমিষে লেঢ়ি হেতিঃ ।
 যেষামহং প্রিয় আত্মা স্বত্ম
 সখা গুরুঃ সুন্দরো দৈবমিষ্টম् ॥ ১৬২ ॥

*na karhicin mat-parāḥ śānta-rūpe
 naṅkṣyanti no me 'nimiśo leḍhi hetih
 yeṣām aham priya ātmā sutaś ca
 sakha guruḥ suhṛdo daivam iṣṭam*

SYNONYMS

na—not; *karhicin*—at any time; *mat-parāḥ*—devotees of Me; *śānta-rūpe*—O mother, the symbol of peacefulness; *naṅkṣyanti*—will perish; *no*—nor; *me*—My; *animiśah*—time; *leḍhi*—licks up (destroys); *hetih*—weapon; *yeṣām*—of whom; *aham*—I; *priyah*—dear; *ātmā*—the Supersoul; *sutaḥ*—the son; *ca*—and; *sakhā*—friend; *guruḥ*—spiritual master; *suhṛdaḥ*—well-wisher; *daivam*—the Deity; *iṣṭam*—chosen.

TRANSLATION

“‘My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear, for whom I am the Supersoul, the son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.’

PURPORT

This was spoken by Kapiladeva to His mother Devahūti and is recorded in *Śrimad-Bhāgavatam* (3.25.38). Kapiladeva instructed His mother in *sāṅkhya-yoga*, but the importance of *bhakti-yoga* is mentioned here. Later *sāṅkhya-yoga* was imitated by atheists, whose system was founded by a different Kapiladeva, Ṛṣi Kapiladeva.

TEXT 163

পতিপুত্রসুন্দরাত্মপত্রবন্ধুরিম্ ।
 যে ধ্যায়ষ্টি সদোন্যুক্তাত্মেভাইগীহ নমঃ নমঃ ॥ ১৬৩ ॥

*pati-putra-suhṛd-bhrātṛ-
pitṛyan mitravad dharim
ye dhyāyanti sadodyuktāḥ
tebhyaḥ ‘piha namo namah*

SYNOMYS

pati—a husband; *putra*—a son; *suhṛd*—a friend; *bhrātṛ*—a brother; *pitṛ*—a father; *vat*—like; *mitra*—an intimate friend; *vat*—like; *harim*—on the Supreme Personality of Godhead; *ye*—all those who; *dhyāyanti*—meditate; *sadā*—always; *udyuktāḥ*—full of eagerness; *tebhyaḥ*—unto them; *api*—also; *iha*—here; *namah*—repeated respectful obeisances.

TRANSLATION

“‘Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother or intimate friend.’

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.308).

TEXT 164

**এই মত করে যেবা রাগানুগা-ভক্তি ।
কৃষ্ণের চরণে তাঁর উপজয় ‘প্রিতি’ ॥ ১৬৪ ॥**

*ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tāṅra upajaya ‘priti’*

SYNOMYS

ei mata—in this way; *kare*—executes; *yebā*—anyone who; *rāgānugā-bhakti*—spontaneous devotional service to Kṛṣṇa; *kṛṣṇera caraṇe*—to the lotus feet of Kṛṣṇa; *tāṅra*—his; *upajaya*—awakens; *priti*—affection.

TRANSLATION

“If one engages in spontaneous loving service to the Lord, his affection at the lotus feet of Kṛṣṇa gradually increases.

TEXT 165

**শ্রীভ্যুক্তে ‘রতি’, ‘ভাব’—হয় দ্রুই মাগ ।
যাহা হৈতে বশ হম শ্রীভগবান् ॥ ১৬৫ ॥**

*prīty-aṅkure 'rati', 'bhāva'—haya dui nāma
yāhā haite vaśa hana śrī-bhagavān*

SYNOMYS

prīti-aṅkure—in the seed of affection; *rati*—attachment; *bhāva*—emotion; *haya*—there are; *dui nāma*—two names; *yāhā haite*—from which; *vaśa*—controlled; *hana*—is; *śrī-bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"In the seed of affection, there is attachment which goes by two names, rati and bhāva. The Supreme Personality of Godhead comes under the control of such attachment."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service—śravaṇa and kīrtana—in nine different ways, and within his mind he always thinks of his eternal relationship with Kṛṣṇa and follows in the footsteps of the devotees of Vṛndāvana. If one engages himself in the service of Rādhā and Kṛṣṇa in this way, he can transcend the regulative principles enjoined in the sāstras and, through his spiritual master, fully engage in rendering spontaneous love to Kṛṣṇa. In this way, he attains affection at the lotus feet of Kṛṣṇa. Kṛṣṇa actually comes under the control of such spontaneous feelings, and ultimately one can attain association with the Lord.

TEXT 166

**যাহা হৈতে পাই ক্রফের প্রেম-সেবন।
এইত' কহিলুঁ 'অভিধেয়'-বিবরণ ॥ ১৬৬ ॥**

*yāhā haite pāi kṛṣṇera prema-sevana
eita' kahiluṇ 'abhidheya'-vivarāṇa*

SYNOMYS

yāhā haite—from which; *pāi*—I can get; *kṛṣṇera*—of Lord Kṛṣṇa; *prema-sevana*—affectionate service; *eita'*—this; *kahiluṇ*—I have done; *abhidheya-vivarāṇa*—description of the means (devotional service) in detail.

TRANSLATION

"That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service called abhidheya."

TEXT 167

অভিধেয়, সাধন-ভক্তি এবে কহিলুঁ সনাতন ।
সংক্ষেপে কহিলুঁ, বিস্তার না যায় বর্ণন ॥ ১৬৭ ॥

*abhidheya, sādhana-bhakti ebe kahiluṇi sanātana
saṅkṣepe kahiluṇi, vistāra nā yāya varṇana*

SYNONYMS

abhidheya—the means of obtaining the desired object; *sādhana-bhakti*—devotional service performed by means of the body and senses; *ebe*—now; *kahiluṇi*—I have described; *sanātana*—My dear Sanātana; *saṅkṣepe*—in short; *kahiluṇi*—I have described; *vistāra*—expansion; *nā yāya*—is not possible; *varṇana*—describing.

TRANSLATION

“My dear Sanātana, I have briefly described the process of devotional service in practice, which is the means for obtaining love of Kṛṣṇa. It cannot be described broadly.”

TEXT 168

অভিধেয় সাধনভক্তি শুনে যেই জন ।
অচিরাতি পায় সেই কৃষ্ণপ্রেমধন ॥ ১৬৮ ॥

*abhidheya sādhana-bhakti śune yei jana
acirāt pāya sei kṛṣṇa-prema-dhana*

SYNONYMS

abhidheya—necessary duty; *sādhana-bhakti*—devotional service in practice; *śune*—hears; *yei jana*—anyone who; *acirāt*—very soon; *pāya*—gets; *sei*—that person; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears the process of practical devotional service very soon attains shelter at the lotus feet of Kṛṣṇa in love and affection.

TEXT 169

ଶ୍ରୀକୃପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ১৬৯ ॥

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-second Chapter, describing the execution of devotional service.

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta*'s translations. Numerals in regular type are references to its purports.

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Glossary

A

Abhidheya—the regulated activities of the soul for reviving his relationship with the Lord.
Ācārya—a bona fide spiritual master who teaches by his own example.
Ādhibhautika—miseries inflicted by other living entities.
Ādhidaivika—natural disturbances caused by the demigods.
Ādhyātmika—miseries arising from one's own body and mind.
Ahaituki—without cheating motivation.
Aharikāra—false ego.
Ākāśa—sky.
Anādi—beginningless.
Antaryāmī—indwelling; the Supersoul.
Apratihatā—uninterrupted.
Ārati—the ceremony of offering lamps and other items to the Deity.
Avidhi-pūrvaka—without properly following rules and regulations.
Avyakta—the material creation when it is not yet manifested from the *mahat-tattva*.
Arcā-mūrti—the worshipable Deity form of the Lord.
Āṣṭāṅga-yoga—the mystic yoga system to control the senses.
Ātmā—the soul or living entity.
Ātma-samarpaṇa—full surrender to Kṛṣṇa without reservation.
Āvaraṇātmikā—māyā's power by which a conditioned soul feels satisfied in any condition of life.
Avatāras—incarnations of Kṛṣṇa.
Āveśa-rūpa—a living entity who is specifically empowered by the Lord with knowledge or strength.

B

Bhāgavata-dharma—the science of devotional service.
Bhāgya—good fortune.
Bhakta-prāya—an “almost” devotee.
Bhakti-śakti—the power to distribute devotional service.
Bhakti-yoga—devotional service.
Bhakti-unmukhi sukṛti—pious activities that awaken one's dormant Kṛṣṇa consciousness.
Bhāva—the preliminary stage of transcendental love of Godhead.
Bhogonmukhi—pious activities that bestow material opulence.
Bhū-dhāraṇa-śakti—the power to hold up the planets within the universe.
Bhukti—interest in material enjoyment.
Brahmacarya—the vow of strict abstinence from sex indulgence.
Brāhmaṇa—the intelligent class of men.
Brahmāṇḍas—the material universes.
Brahma-yajña—studying the *Vedas*.

C

Caitya-guru—Kṛṣṇa as the spiritual master within the heart.

Caṇḍāla—a person accustomed to eating dogs.

Caranāmṛta—water offered to the lotus feet of the Lord, which is mixed with the seed of the *tulasī* tree.

Caturvyrūha—the first four-handed expansions of Kṛṣṇa—Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna.

Cira-loka-pālas—permanent governors of the universe.

Cit-kāṇas—particles of spirit; the living entities.

D

Dāsy-a-rasa—the eternal relation of servitorship with the Supreme Lord.

Devī-dhāma—the material planets.

Duṣṭa-damana-śakti—the power to cut down rogues and demons.

Dvīpa—island; planet.

G

Gaurasundara—Lord Caitanya Mahāprabhu, who has a beautiful golden form.

Gṛhastha—Kṛṣṇa conscious householder stage of life.

Gुṇa-avatāras—incarnations who control material qualities.

Guru—the spiritual master.

H

Hari-nāma-saṅkirtana—congregational chanting of the holy names of the Lord.

Hiraṇmaya-mahat-tattva—the total material energy.

J

Jīva-tattva—the separated expansions of the Lord; minute living entities.

Jñāna-kāṇḍa—section of the Vedas describing the process of mental speculation.

Jñāna—knowledge. Material *jñāna* does not go beyond the material body. Transcendental *jñāna* discriminates between matter and spirit. Perfect *jñāna* is knowledge of the body, the soul and the Supreme Lord.

Jñāna-śakti—the power to distribute transcendental knowledge.

Jñānī—one who is engaged in the cultivation of speculative knowledge. Upon attaining perfection, a *jñānī* surrenders to Kṛṣṇa.

K

Kaiśora—Kṛṣṇa's age from the eleventh to the fifteenth year.

Kaitava-dharma—a cheating religion.

Kaivalyam—the state of realization of one's constitutional position as part and parcel of the Supreme Lord, which is preliminary to manifestation of activities on the platform of devotional service.

Kalpa—a millennium.

Kalpa-avatāras—*lilā-avatāras* appearing in each day of Brahmā.

Kāma-gāyatrī—a Vedic hymn which is composed of twenty-four and a half syllables.

Kaniṣṭha-adhikāri—the third-class devotee, who recognizes only the Deity and himself, but not other devotees.

Kapha—mucus, one of the three major elements of the gross body.

Karma—(1) material action performed according to scriptural regulations; (2) action pertaining to the development of the material body; (3) any material action which will incur a subsequent reaction; (4) the material reaction one incurs due to fruitive activities.

Karma-kāṇḍa—section of the Vedas describing the process of fruitive activity.

Khanḍa—a valley between two mountains.

Kṛṣṇa-pāriṣada—associates of the Lord.

Kṣatriya—the administrative or protective class.

Kṣetra-jñā-sakti—the living entities.

L

Lilā-avatāras—incarnations who perform pastimes.

Lilās—Kṛṣṇa's pastimes.

Loka-pālas—predominating deities of the universe.

M

Madana-mohana—Kṛṣṇa, the attractor of Cupid.

Mādhukari—a saintly mendicant who takes a little food from each householder's place, like a bee gathering honey.

Mādhurya-rasa—the eternal relationship of conjugal love with the Lord.

Madhyama-adhikāri—second-class devotee who recognizes four types of persons—the Lord, the devotees, the innocent and the demons—and treats each appropriately.

Mahā-bhāgavata—a great devotee.

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahāraurava—a hell wherein animal killers are sent.

Mahātmā—a great soul.

Mahat-tattva—the total material energy.

Maheśvara—the supreme proprietor.

Mantra—(*manas*—mind; *tṝ*—to deliver) a pure sound vibration to deliver the mind from its material inclinations.

Manvantara-avatāras—incarnations of the Manus.

Mauṣala-lilā—the pastimes of the annihilation of the Yadu dynasty and Lord Kṛṣṇa's disappearance.

Mokṣonmukhi—pious activities that enable the living entity to merge into the existence of the Supreme.

Mūrti—some form of the Lord.

N

Nava-yauvana—the eternal transcendental form of Kṛṣṇa as pre-youth.

Nija-dharma—one's constitutional position.

Nitya-baddhas—souls who are always conditioned by the external energy.

Nitya-līlā—Kṛṣṇa's eternally present pastimes.

Nitya-muktas—souls who never come in contact with the external energy.

Nivṛtti-mārga—directions for giving up the material world for higher spiritual understanding.

Nṛ-yajña—the proper reception of guests.

P

Pālana-śakti—the power to rule and maintain the living entities.

Parabrahman—the Supreme Brahman, the Personality of Godhead, Śrī Kṛṣṇa.

Paramahāṁsa—a person on the highest platform of spiritual realization, above all material designations.

Paramarīḍ padam—the Lord's transcendental abode.

Paravyoma—the spiritual sky.

Pitr-yajña—offering oblations of water before one's forefathers.

Pitta—bile, one of the three major elements of the gross body.

in which His form is unchanged.

Pradhāna—the ingredients from which the cosmic manifestation is created.

Praharas—three-hour period, eight of which make up each day.

Prajāpatis—the progenitors of living entities, chief of whom is Lord Brahmā.

Prākṛta-bhakta—a materialistic devotee.

Prakṛti—nature (lit., that which is predominated).

Prakṣepātmikā-śakti—māyā's power to throw one into the material world.

Pravṛtti-mārga—directions for enjoying the material world according to regulative principles.

Prayojana—the ultimate goal of life.

Puruṣa—the enjoyer.

Puruṣa-avatāras—expansions of Kṛṣṇa who are Lords of universal creation; the three Viṣṇus.

R

Rāga—deep attachment.

Rāgānugā bhakti—devotional service following the spontaneous loving service of the inhabitants of Vṛndāvana.

Rāgātmikā bhakti—spontaneous devotional service of the inhabitants of Vṛndāvana according to their transcendental attachment.

Rāja-pāla—the governor of the state.

Rajas—the material mode of passion.

Rājasa-ahaṅkāra—egotism in passion.

Rajo-guṇa—the mode of passion.

Rati—strong attraction.

S

Śabda-pramāṇa—evidence from the Vedic literature.

Śabda-tanmātra—the material element of sound vibration.

Śad-aiśvarya—Kṛṣṇa's six opulences.

Śādhaka—a devotee preparing for perfection.

Śādhana-bhakti—the regulative discharge of devotional service.

Śādhu—a saintly person.

Sakhya-rasa—the eternal relationship of friendship with the Lord.

Śakti-tattva—persons who are plenary expansions of the Lord's internal potency.

Śaktīveśa-avatāras—empowered living entities who serve as incarnations of the Lord.

Sambandha—the soul's relationship with the Lord.

Saṅkirtana-yajñā—the sacrifice prescribed for the age of Kali; congregational chanting of the name, fame and pastimes of the Supreme Personality of Godhead.

Sannipāti—a convulsive disease caused by combination of *kapha*, *pitta*, *vāyu*.

Sannyāsa—the renounced order of life.

Śānta-rasa—passive or neutral relationship with the Lord.

Sarva-kāraṇa-kāraṇam—Kṛṣṇa, the cause of all causes.

Sarva-loka—all the three worlds.

Śāstras—the revealed scriptures.

Sattva-guṇa—the material mode of goodness.

Sāttvika-ahaṅkāra—egotism in goodness.

Siddha—a devotee who is already perfect.

Siddhi-kānda—See: *Jñāna-kānda*.

Smṛti-śāstras—the corollaries of the *Vedas*.

Śraddhā—firm faith and confidence.

Śravaṇaṁ kīrtanāṁ viṣṇoḥ—hearing and chanting about Kṛṣṇa.

Śrīti-śakti—the power to create the cosmic manifestation.

Śūdra—the laborer class of men.

Sūrya—the sun-god.

Svāṁśaka—expansions of Kṛṣṇa's personal potency.

Svāṅga-viśeṣabhāṣa-rūpe—the form by which the Lord begets living entities in the material world.

Śva-paca—dog-eater.

Svārājya-lakṣmi—the personal spiritual potency of the Lord.

Svarūpa-upalabdhī—one's having become established in his eternal service relationship with the Lord.

Sva-sevana-śakti—the power to perform the personal service of the Supreme Lord.

Svayam-rūpa—Kṛṣṇa's original form as a cowherd boy in Vṛndāvana.

T

Tad-ekātma-rūpa—forms of the Lord which are nondifferent from His original form, but which have different bodily features and specific activities.

Tamas—the material mode of ignorance.

Tāmasa—egotism in ignorance.

Tamo-guṇa—See: *Tamas*.

Tilaka—sacred clay used to mark Viṣṇu temples on twelve places on the body of a devotee.

Tryadhiśvara—the proprietor of the three worlds.

V

Vaidhi-bhakti—following devotional service regulative principles by the order of the spiritual master and in accordance with revealed scripture.

Vaikunṭha—(lit., without anxiety) the eternal planets of the spiritual sky.

Vaiśya—the class of men involved in business and farming.

Vānaprastha—retired life, in which one quits home and travels to holy places in preparation for the renounced order of life.

Vātsalya-rasa—parental relationship with the Lord.

Vāyu—air, one of the three major elements of the gross body.

Vibhūti—a secondary incarnation indirectly empowered by the Supreme Lord.

Viṣṇu-tattva—the personal expansions of Kṛṣṇa, each of whom is also God.

Vyakta—material creation when it is manifested from the total energy of *mahat-tattva*.

Y

Yoga—linking of the consciousness of the infinitesimal living entity with the supreme living entity, Kṛṣṇa.

Yogamāyā—the internal potency of the Lord.

Yuga—one of four ages of the universe.

Yuga-avatāras—incarnations of the Lord in different millenniums.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a	আ ā	ই i	ঈ ī	উ u	ঊ ū	ঃ ত
ং া	ং এ	ং ঐ ai	ং ও o	ং ঔ au		

ঁ m̥ /anusvāra/

ঁ n̥ /candra-bindu/

ঁ h̥ /visarga/

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ n̥a
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঢ n̥a
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ n̥a
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	ৱ ra	ল la	ৰ va	
Sibilants:	শ śa	ষ ḍa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

ତା fି ପି ଲା ମୁ ବୁ କ୍ରି ଶି ଚେ ଈ ଗୋ ଖୋ ଖୀ ଆ
For example: কা kā কি ki কী kī কু ku কু kū কু kṛ
 ক়ে ke ক়ৈ kai কো ko কো kau

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; final <i>a</i> is usually silent.	d —like the <i>d</i> in dawn. dh —like the <i>dh</i> in good-house.
ā —like the <i>a</i> in far.	n̄ —like the <i>n</i> in gr̄aw.
i, I —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.
ṛ —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.
m —(anusvāra) like the <i>ng</i> in song.	bh —like the <i>bh</i> in rub-hard.
h —(visarga) a final <i>h</i> sound like in Ah.	m —like the <i>m</i> in mother.
n̄ —(candra-bindu) a nasal <i>n</i> sound. like in the French word <i>bon</i> .	y —like the <i>j</i> in jaw. ॥ 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.
n̄ —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.	
ṭ —like the <i>t</i> in talk.	
ঠ —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.

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aiśvaryā kahite sphurīla aiśvaryā-sāgara	21.31	248	'ananta' kahite nārē ihāra viṣṭāra	20.403	227
ajāta-śatravāh śāntāḥ	22.81	372	ananta-śakti-madhye kṛṣṇera tina śakti	20.252	139
ajñāne vā haya yadi 'pāpa' upasthita	22.143	413	ananta svarūpa kṛṣṇera nāhika gaṇana	20.404	228
akāma, aniha, sthira, vijita-ṣaḍ-guṇa	22.79	371			
akāmāḥ sarva-kāmo vā	22.36	344			
akincañña hañā laya kṛṣṇaika-śarana	22.93	379			
ākṛti, prakṛti, svarūpa—svarūpa-lakṣaṇa	20.357	202			
ākrūras tv abhvandane kapi-patir dāsyे 'tha	22.136	407			

'antaḥpura'—goloka-śri-vṛndāvana	21.43	255	athavā bahunaitena	20.376	213
antaraṅga-pūrnaiśvarya-pūrṇa tina dhāma	21.92	280	'ati kṣudra jīva muñi niča, ničācāra	20.351	198
ānukūlyasya saṅkalpaḥ	22.100	382	ati kṣudra, tāte tomāra cāri-vadana	21.84	275
anviya bhūteṣu vilakṣaṇasya	20.262	144	ātma-nikṣepa-kārpaṇye	22.100	383
anya avatāra aīche jāne muni-gaṇa	20.362	206	auttame 'satyasena', tāmase 'hari' abhidhāna	20.324	182
anya-deva, anya-śāstra nindā nā kariba	22.119	397	avagāhite nārī, tāra chuilā eka bindu	21.98	282
anya-kāmi yadi kare kṛṣṇera bhajana	22.37	344	avaiśnava-saṅga-tyāga, bahu-śiṣya nā kariba	22.118	396
anya tyājī', bhaje, tāte uddhava—pramāṇa	22.97	382	avatāra haya kṛṣṇera ṣaḍ-vidha prakāra	20.245	134
āpana-kṛpātē kaha 'kartavya' āmāra	20.101	50	avatāra hy asaṅkhyeyā	20.249	137
āpanāra eka kaṇe, vyāpe saba tribhuvane,	21.139	311	avatāra-kālē haya jagate gocara	20.363	206
āpanāra hitāhita kichui nā jāni!	20.100	49	avatāra nāhi kahe—'āmi avatāra'	20.354	201
āpane iśvara tabe ariśe 'brahmā' haya	20.305	170	avatīrṇa hañā tāhā karilā sarīnhāra'	21.77	272
āpane mahāprabhu kare 'tattva'-nirūpaṇa	20.96	47	avidyā-karma-saṁjñānyā	20.112	55
apāra aiśvarya kṛṣṇera—nāhika gaṇana	21.30	247			
apareyam itas tv anyān	20.116	58			
āra saba prakāśe, tānra datta guna bhāse,	21.117	296			
āra saba svarūpa—'pūrṇatara' 'pūrṇa' nāma	20.402	227	"baḍa kṛpā karilā prabhu, dekhāilā carana	21.73	270
āra tina-yuge dhyānādite yei phala haya	20.343	193	bahu-grantha-kalābhyaśa-vyākhyāna varjiba	22.118	396
ārātrika-mahotsava-śrimūrti-darsana	22.124	400	bahu-mūlya bhoṭa dibā kena kānṭhā lañā?"	20.86	43
arcāyām eva haraye	22.74	368	bāhya, antara,— ihāra dui ta' sādhana	22.156	422
artha āsvādite sukhe karena vyākhyāne	21.32	248	"bāhye' sādhaka-dehe kare śravaṇa-kirtana	22.156	422
arthābhijñātā, svarūpa-śakteye māyā dūra kaila	20.361	205	balīṁ haradbhiś cira-loka-pālaiḥ	21.33	249
āruhya kṛcchreṇa parariṇ padariṇ tataḥ	22.30	339	bālyā-pauganḍa-dharmera śunaha vicāra	20.377	214
asaṅkhyā brahmāra gaṇa āīlā tata-kṣaṇe	21.66	269	bālyā, pauganḍa haya vignārahera dharma	20.247	136
asaṅkhyā gaṇana tānra, śunaha kāraṇa	20.319	180	bandhana-mokṣaṇa-kathā gosāñi sakali kahila	20.41	20
asaṅkhyā saṅkhyā tānra, nā haya gaṇana	20.348	196	"bāpera dhana āche"—jñāne dhana nāhi pāya	20.131	71
āsan varṇās trayo hy asya	20.331	186	bhadra hao, chāda' ei malina vasane"	20.42	20
asarva-vyañjakaḥ pūrṇa-	20.400	226	bhadra karāñā tānre gaṅgā-snāna karāila	20.70	36
asat-saṅga-tyāga, —ei vaisṇava-ācāra	22.87	376	bhagavad-bhakti-hinān manuṣyān	22.92	378
aśeṣa-vaiķuṇṭha-jānda svasvanātāha-sane	21.17	240	bhāgavatārambhe vyāsa maṅgalācaraṇe	20.358	203
āsi' saba brahmā kṛṣṇa-pāda-piṭha-āge	21.70	269	bhāgavatera ei śloka padilā āpane	21.32	248
aṣṭa mohara haya tomāra sevaka-āñcale	20.29	15	bhāgavat-saṅgi-saṅgasya	22.55	357
astrā-dhāraṇa-bhede dhare bhinna bhinna	20.207	115	bhāgya, more bolālā 'dāsa' aṅgikari'	21.74	271
astrā-dhṛti-bheda—nāma-bhederā kāraṇa	20.221	123	bhakta-vatsala, kṛta-jīna, samartha, vadānya	22.95	380
āśvīne—padmanābha, kārtike dāmodara	20.201	112	bhakti-bale pāra tumi bhramāṇḍa śodhitē	20.56	27
ata āyatnikarīkṣemarī	22.85	374	bhaktiḥ punāti man-niṣṭhā	20.138	76
ataeva 'bhaktī'—krīṣṇa-prāptyo rye upāya	20.139	76	bhakti-miśra-kṛta-punye kona jīvottama	20.302	168
ataeva goloka-sthāne nitya vihāra	20.397	223	bhakti-mukha-nirikṣaka karma-yoga-jñāna	22.17	330
ataeva māyā tāre deya sarīṣāra-duḥkha	20.117	59	bhakti-phala 'prema' haya, sarīṣāra yāya	22.49	352
ataeva muni-gaṇa kāryāche niścaya	22.5	322	bhaktiyāham ekāya grāhyāḥ	20.138	76
ataeva vede kahe 'svayārī bhagavān'	21.97	282	'bhaktye' krīṣṇa vaśa haya, bhaktye tārīre bhaji	20.136	74
ataītī yad bhavān ahni kānanarī	21.124	301	bhāla haila, kahilā tumi, chūṭilāna pāpa haite	20.30	15

<i>bhāsvān yathāśma-sakaleṣu niṣeṣu tejaḥ</i>	20.304	170	C
<i>bhavad-vidhā bhāgavatāḥ</i>	20.57	27	
<i>bhavanti tapatāṁ śreṣṭha</i>	20.113	56	<i>cadi' gopi-manorathe, manmathera mana</i>
<i>bhavāpavargo bhramato yadā bhavej</i>	22.46	350	<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>
<i>bhavāpavargo bhramato yadā bhavej</i>	22.84	374	<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>
<i>bhayāṁ dvitiyābhiniveśataḥ syād</i>	20.119	60	<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>
<i>bhikṣa' kari' mahāprabhu viśrāma karila</i>	20.75	38	<i>cakrādi astra-dhāraṇa-ganānāra anta</i>
<i>'bhīmarula-baruli' uṭhibe, dhana nā pāibe</i>	20.132	71	<i>cakrādi-dhāraṇa-bheda śūna, sanātana</i>
<i>bhojanā karaha tumi randhana kariyā'</i>	20.20	11	<i>cali' cali' gosāñi tābe āīlā hājipure</i>
<i>bhoṭa-kambala pāne prabhu cāhe bāre bāra</i>	20.82	41	<i>candraśekhara dekhe 'vaiṣṇava' nāhikadvāre</i>
<i>bhota laha, tumi deha' more kāñṭhā-khāni'</i>	20.87	43	<i>candraśekharera ghare āsi' dvare vasiā</i>
<i>bhoṭa tyāga karibāre cintilā upāya</i>	20.83	42	<i>candraśekharere prabhu kahe bolāñā</i>
<i>bhramite bhramite yadi sādhu-vaidya pāya</i>	22.14	327	<i>cāri-prahara rātri gele punaḥ sūryodaya</i>
<i>bhrū—dhanu, netra—bāṇa, dhanur-guṇa—</i>	21.129	304	<i>cāri varṇa dharī' kṛṣṇa karena yuga-dharma</i>
<i>bhukti-mukti-siddhi-kāmī 'subuddhi' yadi</i>	22.35	343	<i>cāri varṇāśrami yadi kṛṣṇa nāhi bhaje</i>
<i>bhūñā hāsi' kahe,—'āmi jāniyāchi pahile</i>	20.29	15	<i>cāri-yugāvatāre ei ta' gaṇana</i>
<i>bhūñāra kāche yāñā kahe mohara dhariyā</i>	20.26	14	<i>'catuh-ṣaṣṭi aṅga' ei parama-mahattva</i>
<i>bhūñāra kāne kahe sei jāni' ei kathā</i>	20.18	10	<i>catvāro jajñire varṇā</i>
<i>bhūñānera bhūṣaṇa aṅga, tāheṇ lalita</i>	21.105	287	<i>catvāro jajñire varṇā</i>
<i>bhūtāni bhagavaty ātmāny</i>	22.72	367	<i>catvāro vāsudevādyā</i>
<i>brahmā āīlā,—dvāra-pāla jānāila kṛṣṇere</i>	21.59	264	<i>caudda avatāra tāhān karena iśvara</i>
<i>brahmā bale,—pūrve āmi ye niścaya kariluṇ</i>	21.82	274	<i>caudda eka dine, māse cāri-śata biśa</i>
<i>brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ</i>	20.306	171	<i>cic-chakti, jīva-śakti, āra māyā-śakti</i>
<i>brahmādi rahu—sahasra-vadane 'ananta'</i>	21.12	237	<i>cic-chakti, māyā-śakti, jīva-śakti āra</i>
<i>brahmā kahe,—'tāhā pāche kariba nivedana</i>	21.64	266	<i>cic-chakti-sampattira 'ṣad-aiśvaryā' nāma</i>
<i>brahmāṇḍa-gaṇe krame prāktya tāhāra</i>	20.397	223	<i>cic-chakti-vibhūti-dhāma—tripād-aiśvaryā-</i>
<i>brahmāṇḍa-manḍala vyāpi' krame krame</i>	20.391	220	<i>cira-loka-pāla-śabde tāhāra gaṇana</i>
<i>brahmāṇḍānurūpa brahmāra śārīra-vadana</i>	21.86	277	
<i>brahmāṇḍopari paravyoma, tāhān ye</i>	21.106	288	D
<i>brāhmaṇera ghare kene ekatra bhikṣā laba?"</i>	20.81	40	
<i>brahmāra eka-dine haya caudda manvantara</i>	20.320	180	<i>dāḍukā-sahita ḍubī kāhān vahi' gela</i>
<i>brahmāra vatsare pañca-sahasra calliśa</i>	20.321	181	<i>dainya viñati kare dante trṇa lañā</i>
<i>brahma-sāvarṇye 'viṣvakṣena, 'dharmasetu'</i>	20.327	184	<i>daivāt kṣubhita-dharmīṇyāṁ</i>
<i>brahmā, sīva—ājñā-kāri bhakta-avatāra</i>	20.317	179	<i>daivī hy eṣā gunamayī</i>
<i>brahmā, sīva anta nā pāya—jīva kon chāra</i>	21.8	234	<i>daivī hy eṣā gunamayī</i>
<i>brahmā-sīva-sanakādī nā pāya yāñra anta</i>	21.10	236	<i>dakṣiṇādho hasta haite vāmādhaḥ paryanta</i>
<i>brahmā, viṣṇu, hara,—ei śrīṣṭyādi-īśvara</i>	21.36	251	<i>dakṣiṇāgiyāche yadi leutī' āyaya</i>
<i>brahmā, viṣṇu, śīva—tāñra guna-avatāra</i>	20.291	163	<i>dāmodara—padma-cakra-gadā-śāṅkha-dhara</i>
<i>brahmā, viṣṇu, śīva,—tīra guna avatāra</i>	20.301	168	<i>dañḍavat hañā sabē niṣa ghare gelā</i>
<i>brahmā ya eṣā jagad-anḍa-vidhāna-kartā</i>	20.304	170	<i>dañḍavat-kāle tāra maṇi piṭhe läge</i>
<i>brahmāya 'śiṣṭi'-śakti, anante 'bhū-dhāraṇa'-</i>	20.371	210	<i>dandavat karite mukuṭa pāda-piṭhe läge</i>
<i>bujhite nā pāre līlā kemane 'nitya' haya</i>	20.385	218	<i>dāñḍya-jane rājā yena nadite cubāya</i>

daraveśa hañā āmi makkāke yāiba”	20.13	8	dvitiya puruṣera ebe śunaha mahattva	20.283	155
dāridrya-nāśa, bhava-kṣaya,—premera ‘phala’	20.142	78	dyu-pataya eva te na yayur antam anantatayā	21.15	238
daśa-biśa-sata-sahasra-ayuta-lakṣa-vadana	21.67	267			
dāśa-sakha-pitrādi-preyasira gaṇa	22.161	424			
dekhi’ candraśekharera ha-ila camatkāra	20.53	25			
E					
dekhi’ caturmukha brahmā haila camatkāra	21.81	274	ebe kahi, śuna, abhidheya-lakṣaṇa	22.4	321
dekhi’ caturmukha brahmā phāṇpara ha-ilā	21.69	269	ebe sādhana-bhakti-lakṣaṇa śuna, sanātana	22.104	387
devarṣi-bhūtāpta-nṛnām pitṛnām	22.141	410	eho saba kalā-āṁśa, krṣṇa—adhīśvara	21.40	253
deva-rṣi-pitrādikera kabhu nahe ṛṇi	22.140	410	ei ājñā-bale bhaktera ‘śraddhā’ yadi haya	22.60	359
‘devi-dhāma’ nāma tāra, jīva yāra vāsi	21.53	260	ei artha—madhyama, śuna ‘gūḍha’ artha āra	21.42	254
dhana nāhi pābe, khudite bilibe sabāre	20.134	72	ei bhoṭa lañā ei kāñṭha deha’ more”	20.85	43
dhana pāile yaiche sukha-bhoga phala pāya	20.140	77	‘ei bhūñā kene more sammāna karila?’	20.23	12
dhanera jhāri paqibeka tomāra hātete	20.135	72	ei cabbiśa mūrti—prabhava-vilāsa	20.207	115
dharma-hāni haya, loka kare upahāsa”	20.92	45	ei cāndera baḍa nāṭa, prasāri’ cāndera hāṭa,	21.130	305
dharma pravartana kare vrajendra-nandana	20.341	192	ei cāri-janera vilāsa-mūrti āra aṣṭa jana	20.203	113
dharmi kiśora evātra	20.380	215			
dhātry-āśvattha-go-vipra-vaiṣṇava-pūjana	22.117	396	ei cāri-sevā haya krṣṇera abhimata	22.125	400
dhūpa-mālyā-gandha-mahāprasāda-bhojana	22.123	399	ei caudda manvantare caudda ‘avatāra’ nāma	20.328	184
dhvani—baḍa uddhata, pativrata bhāṅge	21.142	313	ei doṣe māyā tāra galāya bāndhila	22.24	336
dhyāyan kṛte yajan yajñais	20.346	195	ei dui lakṣaṇe keha-jānaye iṣvara”	20.363	206
			ei dui lakṣaṇe ‘vastu’ jāne muni-gaṇa	20.356	202
dig-darasaṇa kari mukhya mukhya jana	20.367	208			
dīpārcir eva hi daśāntaram abhyupetya	20.316	178	ei dui nāma dhare vrajendra-nandana	20.240	131
donhe kare huḍāhuḍi, bāḍe, mukha nāhi	21.118	296	ei krṣṇa—vraje ‘pūrṇatama’ bhagavān	20.402	227
dravyāṁ vikāro guṇa indriyāṇi	20.267	147	ei mantra dvāpare kare krṣṇārcana	20.339	191
dṛgbhīḥ pibanty anusavābhinavāṁ durāpam	21.112	292	ei-mata brahmāṇḍa-madhye sabāra ‘parakāśa’	20.218	121
			ei mata kare yebā rāgānugā-bhakti	22.164	426
dṛṣṭānta diyā kahi tabe loka yadi jāne	20.386	218			
dugdhaṁtara vastu nahe, dugdha haitē nāre	20.309	173	ei-mata krṣṇera divya sad-guṇa ananta	21.10	236
dugdha yena amla-yoge dadhi-rūpa dhare	20.309	173	ei-mata saba līlā—yena gaṅgā-dhāra	20.383	216
dui avatāra-bhitara gajanān tāñhāra	20.294	164	ei-mata sad-aiśvaryā, sthāna, avatāra	21.8	234
dui ganda sucikkana, jini’ mani-sudarpana,	21.127	303	ei mukhyāvēśāvata—vistāre nāhi anta	20.370	210
			ei-rūpa-ratana, bhakta-ganera gūḍha-	21.103	285
dui-jana mili’ tathā iṣṭa-goṣṭhi kaila	20.41	20			
dui-jane galāgali rodana apāra	20.53	25	ei-rūpe pāli āmi brahmāṇḍera gaṇa	21.86	271
dui upavāse kailā randhana-bhojane	20.22	12	ei saba kārya—tāñra taṭaṣtha-lakṣaṇa	20.362	206
durūhādbhuta-viryē ‘smiṇ	22.133	406	ei saba sādhana-ati tucca bala	22.18	330
dvādaśa-tilaka-mantra ei dvādaśa nāma	20.202	112	“ei sāṭa suvarṇa mohara āchila āmāra	20.27	14
			ei śloke ‘pararī’-śabde ‘krṣṇa’-nirūpana	20.360	205
dvāpara bhagavān śyāmaḥ	20.337	189			
dvāpara paricaryāyāṁ	20.345	194	‘ei sthāne āche dhana’—yadi dakṣiṇe	20.132	71
dvārakādi-vibhu, tāra ei ta pramāṇa	21.78	272	ei ta’ dvitiya-puruṣa—brahmāṇḍera iṣvara	20.293	164
‘dvāre eka ‘vaiṣṇava’ haya, bolāha tāñhāre’	20.47	23	eita’ kahiluṇ ‘abhidheya’-vivaraṇa	22.166	427
			eita kahiluṇ prathama puruṣera tattva	20.283	159
‘dvārete vaiṣṇava nāhi’—prabhure kahila	20.48	23			
dvāri āśi’ brahmāre puche āra bāra	21.60	264	eita kahiluṇ śakte-āveśa-avatāra	20.377	214
dviguṇa bāde trṣṇā-lobha, pite nāre—	21.132	306	eita kahiluṇ sambandha-tattvera vicāra	22.3	321
			ei ta sādhana-bhakti—dui ta’ prakāra	22.108	389

<i>ei tina dhāmera haya kr̄ṣṇa adhiśvara</i>	21.54	261	G		
<i>ei tina loke kr̄ṣṇera sahaje nitya-sthiti</i>	21.91	279			
<i>ei tina—saṁvāśraya, jagat-īśvara</i>	21.40	253	<i>gaḍa-dvāra-patha chāḍilā, nāre tāhān yāite</i>	20.16	9
<i>ei-tina—sthūla-sukṣma-sarva-antaryāmi</i>	21.39	252	<i>gāḍha-bhakti-yoge tabe kr̄ṣṇera bhajaya</i>	22.35	343
<i>'ei veṣa dūra kara, yāha iñhāre lañā'</i>	20.69	35	<i>gambhīra, karuṇa, maitra, kavi, dakṣa, mauni</i>	22.80	371
<i>ei ye tomāra ananta vaibhavāṁṛta-sindhu</i>	21.26	245	<i>gaṅgā pāra kari' deha', e-kṣaṇe caliba"</i>	20.43	21
<i>'eka' ar̄ga sādhe, keha sādhe 'bahu' ar̄ga</i>	22.134	406	<i>gaṅgā pāra kari' dila—gosāñi calila</i>	20.44	21
<i>'eka' ar̄ge siddhi pāila bahu bhakta-gaṇa</i>	22.134	407	<i>gaṅgāra nikāta gaṅgā dekhi' jhānpa dila</i>	20.11	7
<i>eka bandī chāde yadi niija-dharma dekhiyā</i>	20.6	4	<i>garbhodakaśāyi-dvārā śakti sañcāri'</i>	20.303	169
<i>ekādaśa skandhe tāra kariyāche lakṣaṇa</i>	22.71	365	<i>gavākṣe udīyā yaiche reṇu āse yāya</i>	20.279	157
<i>eka-deśa-sthitasyāgner</i>	20.110	54	<i>gāyan gunān daśa-śatānana ādi-devah</i>	21.13	237
<i>eka-dīna dvārakāte kr̄ṣṇa dekhibāre</i>	21.59	264	<i>ghoḍā mūlya lañā pāthāya pātsāra sthāne</i>	20.39	19
<i>eka-dui-tina-cāri prahare asta haya</i>	20.390	220	<i>ghṛānām ca tat-pāda-saroja-saurabhe</i>	22.138	409
<i>eka eka gopa kare ye vatsa-cāraṇa</i>	21.20	242	<i>gokulakhya, mathurākhya, dvārakākhya āra</i>	20.214	118
<i>eka eka vaikuṇṭhērā vistāra varṇana</i>	21.4	233	<i>goloka, gokula-dhāma—'vibhu' kr̄ṣṇa-sama</i>	20.396	222
<i>eka gaudiyā kāntha dhuñā diyāche śukāite</i>	20.84	42	<i>golokākhya gokula, mathurā, dvāravati</i>	21.91	279
<i>ekaika-mūrtye praveśilā bahu mūrti hañā</i>	20.284	160	<i>goloka-nāmni niija-dhāmni tale ca tasya</i>	21.49	258
<i>eka kr̄ṣṇa-deha haite sabāra prakāśe</i>	21.23	244	<i>goloka-paravyoma—prakṛitira para</i>	21.54	261
<i>eka 'kr̄ṣṇaloka' haya trividha-prakāra</i>	20.214	118	<i>goloka, vaikuṇṭha srīje cic-chakti-dvārāya</i>	20.256	141
<i>eka manvantarāvatārera dekha lekhāra anta</i>	20.325	183	<i>gopa-ganera yata, tāra nāhi lekhā-pāra</i>	21.21	243
<i>ekar̄m̄ tu mahataḥ sraṣṭṛ</i>	20.251	139	<i>gopa-veśa, veṇu-kara, nava-kiśora, naṭa-</i>	21.101	284
<i>eka—'nitya-mukta', eka—'nitya-saṁsāra'</i>	22.10	325	<i>gopi-bhāgya, kr̄ṣṇa guṇa, ye karila varṇana,</i>	21.111	292
<i>'eka-pāda vibhūti' iñhāra nāhi parimāṇa</i>	21.87	277	<i>gopi-bhāva-darapāṇa, nava nava kṣaṇe</i>	21.118	296
<i>eka-pāda vibhūtira śunaha vistāra</i>	21.57	263	<i>gopyas tapah kim acaran yad amuṣya rūparūpā</i>	21.112	292
<i>eka saṁsāya mane haya, karaha chedana</i>	21.61	265	<i>gosāñi kahe,—'eka-kṣaṇa iñhā nā rahiba</i>	20.43	21
<i>ekatra milane keha kāho nā dekhila</i>	21.79	273	<i>gosāñi kahe,—“keha dravya la-ibe āma māri’</i>	20.32	16
<i>eka 'vaidhi bhakti', 'rāgānugā-bhakti' āra</i>	22.108	389	<i>gosāñi kahe,—“mohara lañā yāha 'tumi deśa”</i>	20.35	18
<i>e-mata anyatra nāhi śuniye adbhuta</i>	21.18	241	<i>gosāñi kahe,—‘ye khaṇḍila kuviṣaya-bhoga</i>	20.93	46
<i>e sāmānya, tryadhiśvarerā śuna artha āra</i>	21.38	252	<i>gosāñiira bhagini-pati, kare rāja-kāma</i>	20.38	19
 			<i>gosāñiira Ṭhāni āīlākāntha-gale diyā</i>	20.88	44
<i>etabali' anna dila kariyā sammāna</i>	20.21	11	<i>grāmya-vyavahāre pañcita, tāi satya māni</i>	20.100	49
<i>eta bali' kāntha la-ila, bhoṭa tāñre diyā</i>	20.88	44	 		
<i>etacintī' gelā gaṅgāya madhyāhna karite</i>	20.84	42	<i>gunātīta viṣṇu—sparśa nāhi māyā-sane</i>	20.289	162
 			<i>gunātmanas te 'pi guṇān vimāturm</i>	21.11	236
<i>eta cintī' sanātana iśāne puchila</i>	20.23	12	<i>gunāvataṭā, āra manvantarāvatāra</i>	20.246	135
<i>eta kahi kahe prabhu,—'śuna, sanātana</i>	20.62	32	<i>gunāvataṭāra ebe śuna vivaraṇa</i>	20.300	168
<i>eta-rūpe līlā karena vrajendra-nandana</i>	20.247	136	<i>guru-antaryāmi-rūpe śikhiyā āpane</i>	22.47	351
 			<i>guru-pādāśraya, dīkṣā, gurura sevana</i>	22.115	395
<i>eta saba chādi' āra varṇāśrama-dharma</i>	22.93	379	 H		
<i>etau hi viśvasya ca bija-yoni</i>	20.262	144			
<i>etāvān sarva-vedārthaḥ</i>	20.148	81			
<i>ete na hy abdhutā vyādhā</i>	22.147	416	<i>hāni-lābhe sama, śokādira vaśa nā ha-iba</i>	22.119	397
<i>ethā gauḍe sanātana āche bandī-śāle</i>	20.3	3	<i>harāv abhaktasya kuto mahad-guṇā</i>	22.76	369
<i>e-tine lāgila mana, lobhe kare āsvādana,</i>	21.135	308	<i>hari-bhaktau pravṛttā ye</i>	22.147	416

hariḥ pūrṇatamaḥ pūrṇa-
hari, kṛṣṇa, adhokṣaja, upendra, —aṣṭa-jana
hari, kṛṣṇa ādi haya 'ākāre' vilakṣaṇa
harir hi nirgunāḥ sāksat
hasti-gaṇa-madhye yena śāśaka rahiḥā

hāte karonyā, chiñdā kāntha, nirbhaya ha-ilā
hayagrīva mahākroḍo
hayaśīra-pañcarātre kahe sola-jana
hena kṛṣṇa chāḍī' pañdita nāhi bhaje anya
hiranyagarbha-antaryāmī—garbhodakaśāyī

hiranya-keśas trayy-ātmā
hriyamānaḥ kāla-nadyā
hṛṣikeśa—gaḍā-cakra-padma-śāṅkha-dhara

20.399 225

20.204 114

20.209 116

20.313 176

21.69 269

20.36 18

20.242 132

20.237 130

22.95 380

20.292 164

20.333 187

22.44 349

20.231 127

jada haite sr̄ṣṭi nahe iśvara-śakti vine

jada-rūpā prakṛti nahe brahmāṇḍa-kāraṇa

jagal-lakṣmi rākhi' rahe yāhān māyā dāsi

jagatera adharma nāśi' dharma sthāpite

jagatera rākhiyāchenā upadeśa diyā

jagat-kāraṇa tina puruṣāvataṛā

jagat vyāpila kṛṣṇa-śakti-ābhāsāveśe

jagṛhe pauruṣāṁ rūpaṁ

jānanta eva jānantu

jānanta eva jānantu

janārdana—padma-cakra-śāṅkha-gadā-kara

jāni' dārḍhya lāgi' puche,—sādhura svabhāva

"jāni,—śesa dravya kichu āche tomā sthāne"

janma, bālyā, pauganḍa, kaiśora prakāśa

janma-dinādi-mahotsava lañā bhakta-gaṇa

20.234 129

20.105 52

20.34 17

20.394 222

22.126 401

icchā-jñāna-kriyā vinā nā haya sr̄jana
'icchā-śakti', 'jñāna-śakti', 'kriyā-śakti' nāma
icchā-śakti-pradhāna kṛṣṇa—icchāya
ihā dekhī' brahmā hailā mohita, vismita
ihā lañā dharma dekhī' parvata kara pāra

20.254 140

20.252 139

20.253 140

21.24 244

20.27 14

janmādyasya yato 'nvayād itarataś cārtheśv

jayādvaita-candra jaya gaura-bhakta-vṛṇḍa

jayādvaita-candra jaya gaura-bhakta-vṛṇḍa

jayādvaita-candra jaya gaura-bhakta-vṛṇḍa

jaya jaya śrī-caitanya jaya nityānanda

20.359 203

ihā nāhi jāni—'kemane hita haya'
ihān prabhura śakteye praśna kare sanātana
ihāte dṛṣṭānta—yaiche daridrera ghare
ihā yei śune, pađe, sei bhagayavān
ihā yei śune, sei bhāse prema-sukhe

20.2 2

21.2 232

22.2 320

21.45 256

20.61 31

21.107 289

indra-gaṇa ālā lakṣa koṭi-nayana
indra-sāvarṇye 'br̄hadbhānu' abhidhāna
iñhāra madhye kāro haya 'avatāre' gaṇana
iñhāra madhye yāhāra haya ākāra-veśa-bheda
iñhāra ṭhāni suvarṇera aṣṭa mohara haya'

21.68 268

20.328 184

20.220 122

20.208 116

20.19 11

jaya jaya śrī-caitanya jaya nityānanda

jaya jaya śrī-kṛṣṇa-caitanya nityānanda

jayati vrāja-rāja-nandane

jihvā-phalaṁ tvādr̄śa-kīrtanāṁ hi

jīni' pañcaśāra-darpa, svayārī nava-

20.116 56

20.273 151

20.369 206

20.308 173

20.108 53

iñhā-sabāra pṛthak vaikuṇṭha—paravyoma
iñho mahat-sraṣṭā purusa—'mahā-viṣṇu' nāma
iñāna kahe, — "eka mohara āche avāseśa"
iñāna kahe, — "mora ṭhāni sāta mohara haya"
iṣṭe 'āviṣṭatā'—ei taṭaṣṭha-lakṣaṇa
iṣṭe 'gāḍha-triṣṇā'—rāgera svarūpa-lakṣaṇa

20.211 117

20.278 157

20.35 18

20.24 13

22.151 418

22.151 418

jivere kṛpāya kailā kṛṣṇa veda-purāṇa

jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā

jñāna-śakti-ādi-kalayā

jñāna-vairāgyādi—bhaktira kabhu nahe 'arīga'

jñāni' jīvan-mukta-daśā pāinu kari' māne

jyotiścakre sūrya yena phire rātri-dine

20.122 63

20.253 140

20.373 211

22.145 414

22.29 336

20.387 216

iṣṭe svārasikī rāgah
iṣṭo 'si me dṛḍham iti
iṣvaraḥ paramaḥ kṛṣṇaḥ
iṣvaraḥ śaktye sr̄ṣṭi karaye prakṛti
iṣvaraḥ tad-adhīneśu
ityādika bheda ei saba astra-kara
ity asyā hṛdayāñ loke

22.150 418

22.57 358

21.35 250

20.261 143

22.73 367

20.239 131

20.147 81

kabhu svarge uṭhāya, kabhu narake dubāya

kācarin vicinann api divya-ratnāṁ

'kaha giyā sanaka-pitā caturmukha ālā'

20.118 60

22.42 347

21.61 265

J

K

kahite krṣṇera rase, śloka padē premāvēśe,	21.111	292	kona brahmāñda śata-koti, kona lakṣa-koti	21.85	276
kāho’ smita-jyotsnāmrte, kāñhāre	21.130	305	kona brahmāñde kona līlā haya avasthāna	20.395	222
kah panḍitas tvad-aparāṇī śāraṇāṁ samiyād	22.96	381	kon ājñā haya, tāhā kari śire dhari” ”	21.74	271
kalāv apy ati-gūḍheyāṁ	22.1	320	kona kalpe yadi yogya jīva nāhi pāya	20.305	170
kāla-vṛtti tu māyāyāṁ	20.275	155	kona līlā kona brahmāñde haya prakāṭana	20.382	216
kāleṇa yair vā vimitāḥ sukalpair	21.11	236	kona niyuta-koti, kona koṭi-koti	21.85	276
kaler doṣa-nidhe rājann	20.344	193	‘kon brahmā?’ puchile tumi kon abhiprāye?	21.65	267
kali-kāle sei ‘krṣṇāvatāra’ niścaya	20.365	207	koṭi, arbuda, śāṅkha, padma, tāhāra gaṇana	21.20	242
kalirī sabhājayanṭy āryā	20.347	196	koṭy-arbuda mukha kāro, nā yāya gaṇana	21.67	267
kalite avatāra taiche śāstra-vākye māni	20.352	198	ko vetti bhūman bhagavan parātman	21.9	235
kali-yuge krṣṇa-nāme sei phala pāya	20.343	193	krame bālyā-pauganḍa-kaiśoratā-prāpti	20.384	217
kāma chāḍī’ ‘dāsa’ haite haya abhilāše	22.41	347	krame krame teñho bhakta ha-ibe ‘uttama’	22.69	364
kāmādinārī katī na katidhā pālit durnideśās	22.16	329	krame saba tattva śuna, kahiye tomātē	20.107	53
kāma-gāyatrī-mantra-rūpa, haya krṣṇera	21.125	301	kriyā-śakti-pradhāna saṅkarṣaṇa balarāma	20.255	141
kāma-krodhera dāsa hañā tāra lāthī khāya	22.14	327	kṛpā kari’ saba tattva kaha ta’ āpani”	20.103	51
kāma lāgi’ krṣṇe bhaje, pāya krṣṇa-rase	22.41	347	kṛpā kari’ yadi more kariyāche uddhāra	20.101	50
kāmarī ca dāsye na tu kāma-kāmyayā	22.139	409	kṛpālu, akṛta-droha, satya-sāra sama	22.78	371
kāma tyajī’ krṣṇa bhaje śāstra-ājñā māni’	22.140	410	kṛpāra samudra krṣṇa gambhira apāra”	20.63	32
kānera bhītara vāsā kare, āpane tāhā sadā	21.144	314	krṣṇa arīśi, teñho arīśa, vede hena gāya	20.315	177
kāraṇābdhi-pāre māyāra nitya avasthīti	20.269	148	krṣṇa—baḍa dayāmaya, patita-pāvana	20.62	32
‘kāraṇābdhiśāyi’ nāma jagat-kāraṇa	20.268	147	krṣṇa-bhakte krṣṇera guṇa sakali sañcāre	22.75	369
kāraṇābdhiśāyi—saba jagatera svāmi	20.282	159	krṣṇa-bhakti—abhidheya, sarva-śāstre kaya	22.5	322
kāra-nakha-cāndera hāṭa, varñśī-upara	21.128	303	krṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya	22.51	353
karau harer mandira-mārjanādiṣu	22.137	408	krṣṇa-bhakti haya abhidheya-pradhāna	22.17	330
kardamake vara dilā yeñho kṛpā kari’	20.334	188	krṣṇa-bhakti-janma-mūla haya ‘sādhū-saṅga’	22.83	373
karma, tapa, yoga, jñāna, vidhi-bhakti, japa,	21.119	297	krṣṇa-bhakti pāya, tabe krṣṇa-nikāṭa yāya	22.15	327
karuṇā-nikurambā-komale	21.45	256	krṣṇa-bhakti vinā tāhā dite nāre phala	22.18	330
kārya-dvārā jñāna,—ei taṭaṭha-lakṣaṇa	20.357	202	krṣṇa bhuli’ sei jīva anādi-bahirūmkha	20.117	59
‘ke āmī’, ‘kene āmāya jāre tāpa-traya’	20.102	50	krṣṇa dekhi’ nānā jana, kaila nirmiṣe	21.122	299
‘keha haya’ kari’ prabhu tāhāre puchila	20.48	23	krṣṇa-dhyāna’ kare loka jñāna-adhikāri	20.335	188
‘kemane chuṭilā’ bali prabhu praśna kailā	20.65	33	krṣṇājinopavitākṣān	20.332	186
kemane jāniba kalite kon avatāra?’	20.351	198	krṣṇa kahe,—āmā bhaje, māge viṣaya-sukha	22.38	345
keśava-bhede padma-śāṅkha-gadā-cakra-	20.238	130	krṣṇa kahe, ‘ei brahmāñda pañcasat̄ koti	21.84	275
ketābā-korāṇā-śāstre āche tomāra jñāna	20.5	4	krṣṇa kahena—‘kon brahmā, ki nāma tāhāra?’	21.60	264
kevala jñāna ‘mukti’ dite nāre bhakti vine	22.21	333	krṣṇa kahe,—tomā-sabā dekhite citta haila	21.75	271
kevala ye rāga-mārge, bhaje krṣṇe anurāge,	21.119	297	krṣṇa kṛpālu arjunere lakṣa kariyā	22.56	358
kha iva rajārīsi vānti vayasā saha yac chrutayas	21.15	238	krṣṇa, krṣṇa-bhakti, prema,—tina mahā-dhāna	20.143	79
kicchu bhaya nāhi, āmī e-deśe nā raba	20.13	8	krṣṇa-līlā—nitya, jyotiścakra-pramāṇe	20.386	218
ki lāgi’ tomāra ihañā āgamanā haila?’	21.63	266	krṣṇa-mādhurya-sevānanda-prāpti rākṣaṇa	20.126	68
kiñcī vidhatte kiṁ ācaṣṭe	20.147	81	krṣṇa mānya-pūjā kari’ tānre praśna kaila	21.63	266
kīrtanād eva krīṣṇasya	20.344	193	‘krṣṇa mora prabhu, trāṭā’—jīvera haya jñāna	20.123	65
kiśora-śekhara-dharma-vrajendra-nandana	20.378	214	krṣṇa-nīśi smaran janārī cāṣya	22.160	424
kona bhāgye kāro saṁsāra kṣayonmukha	22.45	349	‘krṣṇa-nāma-saṅkirtana’—kali-yugera	20.339	191

krṣṇa nava-jaladharma, jagat-śasya-	21.109	290	krṣṇera 'taṭasthā-śakti', 'bhedābheda-prakāśa'	20.108	53	
krṣṇāṅga—lāvanya-pūra, madhura haite	21.138	310	krṣṇera vibhūti-svarūpa jānāna nā yāya	21.89	278	
krṣṇāṅga mādhurya—sindhu, sumadhura	21.135	308	krṣṇera yateka khelā, sarvottama nara-lilā	21.101	284	
'krṣṇa-nitya-dāsa'—jīva tāhā bhuli' gela	22.24	336	krṣṇomukhe sei mukti haya vinā jñāne	22.21	333	
'krṣṇa-paḍārcana' haya dvāparera dharma	20.336	189	kṛte śulkaś catur-bāhur	20.332	186	
'krṣṇa-pāriṣada' nāma, bhuñje sevā-sukha	22.11	326	kṛte yad dhyāyato viṣṇurī	20.345	194	
'krṣṇa'—prāpya sambandha, 'bhakti—	20.124	66	kṛti-sādhyā bhavet sādhyā-	22.105	387	
krṣṇa-prema janmāya ei pāñcera alpa saṅga	22.129	402	kṣaṇeke sabāi sei śarīre praveśe	21.23	244	
krṣṇa-prema janme, teñho punah mukhya	22.83	373	kṣemāṁ na vindanti vinā yad-arpaṇāṁ	22.20	332	
krṣṇa-pritye bhoga-tyāga, krṣṇa-tīrthe vāsa	22.116	395	kṣirāṁ yathā dadhi vikāra-višeṣa-yogāt	20.310	174	
krṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana	22.126	401	kṣirodakaśayī teñho—pālana-kartā, svāmī	20.295	165	
krṣṇa-rūpa-sumādhuri, pibi' pibi' netra	21.114	294	kutah punah śāsvad abhadram iṣvare	22.19	331	
krṣṇa-saha dvārakā—vaibhava anubhava haila	21.79	273	kuṭīla-kuntalarī śrī-mukharī ca te	21.124	301	
krṣṇa-śakti dhara tumi, jāna tattva-bhāva	20.105	52	kuvīṣaya-kūpe pañjī gorānu janama!	20.99	48	
krṣṇa-saṅge kata gopa—saṅkhya nāhi jāni	21.19	242	kva vā kathāṁ vā kati vā kadeti	21.9	235	
krṣṇa-sevā kare, āra krṣṇa-rasa-āśvadana	20.126	68	L			
krṣṇa—sūrya sama; mayā haya andhakāra	22.31	340	lalāṭe aṣṭami-indu, tāhāte candana-bindu,	21.127	303	
krṣṇa-svarūpa-mādhuryaiś-	20.97	47	lauḥa yena agni-śakte pāya dāha-śakti	20.261	143	
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krṣṇera caraṇe tāñra upajaya 'priti'	22.164	426	mādhurārām mādhurārām vapur asya vibhor	21.136	309	
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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 Śridhāma 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-lilā (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-lilā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, 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.

MADHYA-LILA

Volume 8

SRI
CAITANYA-
CARITĀMRTA

*The
Pastimes of
Lord Caitanya
Mahāprabhu*

HIS DIVINE GRACE

A.C. Bhaktivedanta
Swami
Prabhupāda



Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

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 Śrī Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.