Ādi-khaṇḍa

CBP: Dedication

Dedication

This English edition of Śrī Caitanya-bhāgavata is dedicated to

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of
the International Society for Krishna Consciousness

evaṁ janaṁ nipatitaṁ prabhavāhi-kūpe
kāmābhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvātmasāt surarṣiṇā bhagavān gṛhītaḥ
so 'haṁ kathaṁ nu visṛje tava bhṛtya-sevām
(*SB 7.9.28*)

CBP 1: Summary of Lord Gaura's Pastimes

Chapter One: Summary of Lord Gaura's Pastimes:

The first five verses of this chapter are the *maṅgalācaraṇa*, or auspicious invocation verses. In the first verse the author offers his respects to both Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. In the second verse he offers obeisances to only Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead. In the third verse the author discloses the confidential knowledge that Śrī Caitanya Mahāprabhu is nondifferent from Śrī Kṛṣṇa, the son of Yaśodā, and

Nityānanda Prabhu is nondifferent from Śrī Balarāma, the son of Rohiṇī. In the fourth verse the author glorifies the form, qualities, and pastimes of Śrī Caitanyacandra. In the fifth verse the author glorifies the pastimes and characteristics of Śrī Caitanya's devotees. In the beginning of the book, prayers are offered to the devotees and the worship of devotees is described as superior to the worship of the Supreme Lord. The author then offers obeisances to the original Saṅkarṣaṇa, Śrī Nityānanda-Baladeva, who is not only his spiritual master but who in His incarnation as Saṅkarṣaṇa, or Ananta, serves Śrī Kṛṣṇa Caitanya in ten different forms and who as Śeṣa constantly glorifies the qualities of Śrī Kṛṣṇa Caitanya with His thousands of mouths as He holds the universes on His heads. Śrī Nityānanda Prabhu is worshipable by even Lord Mahādeva, the greatest of the demigods, therefore He is *jagad-guru*, the spiritual master of the entire universe, and only by His mercy can one attain the eternal service of Śrī Kṛṣṇa Caitanya. The author also establishes that Lord Balarāma's *rāsa-līlā* is eternal, like that of Lord Kṛṣṇa, and he cites evidence from the *Śrīmad Bhāgavatam* in order to refute oposing views, which are contrary to the conclusions of the scriptures. While describing the glories of Lord Balarāma, the author explains that although Balarāma is nondifferent from Kṛṣṇa, the son of Mahārāja Nanda, He nevertheless serves Kṛṣṇa by accepting various forms such as His friend, brother, *cāmara*, bed, house, umbrella, clothes, ornaments, and seat. The truths regarding Nityānanda-Baladeva, like those of Gaura-Kṛṣṇa, are difficult for even Lord Brahmā and Lord Śiva to understand. In His form as Śeṣa, Lord Balarāma supports the entire universe and constantly glorifies the characteristics of Lord Kṛṣṇa with His thousand mouths. Śrī Nityānanda Prabhu is

that same Lord Balarāma. In other words, Śrī Baladeva, who is the original Saṅkarṣaṇa, is Lord Nityānanda. Other than by taking shelter of His lotus feet, there is no means for a living entity to gain freedom from material existence and attain the service of Gaura-Kṛṣṇa. The author composed *Śrī Caitanya-maṅgala* or *bhāgavata* by the order and mercy of Śrī Nityānanda Prabhu. He did not exhibit any pride by presenting this great work, rather he humbly states that living entities who are under the clutches of *māyā* cannot possibly describe by their own endeavor the topics of the Lord, who is the controller of *māyā*. Out of His causeless mercy, the Supreme Lord personally manifests in the heart of a living entity who has received the mercy of the spiritual master.

In this book the pastimes of Śrī Caitanya Mahāprabhu have been described in three divisions: (1) the *Ādi-khaṇḍa*, mainly comprising the Lord's scholastic pastimes, (2) the *Madhya-khaṇḍa*, mainly comprising the inauguration of the *saṅkīrtana* movement, and (3) the *Antya-khaṇḍa*, mainly comprising the Lord's distribution of the holy names as a *sannyāsī* in Nīlācala. This chapter concludes with a summary of the contents of the entire book.

Gauḍīya-bhāṣya

Gauḍīya-bhāṣya

āśraya-viṣaya-dvaya, anyo 'nya-sambhoga-maya,
rādhā-kṛṣṇa mādhurya dekhāya
vipralambha-bhāva-maya, śrī-caitanya dīnāśraya,
duye mili' audārya vilāya

The worshipable Lord and His devotee enjoy each other's association as Rādhā and Kṛṣṇa reveal Their sweet pastimes. The combined form of Rādhā and Kṛṣṇa, Lord Śrī Caitanya, is the shelter of the fallen souls and the personification of audārya, magnanimity, and vipralambha-bhāva, service in separation.

bhakta rāya-rāmānanda, gaure vraja-yuva-dvandva
dekhe nija-bhāva-siddha-cakṣe
sei kāle rāya bhūpa, kṛṣṇera sannyāsi-rūpa,
nāhi pāya sādhakera lakṣye

When the confidential devotee of Śrī Gaura, Śrī Rāmānanda Rāya, saw with divine eyes that Gaura is the combined form of Rādhā and Kṛṣṇa, he was not able to see the sannyāsī form of Kṛṣṇa.

rādhā-bhāve nija-bhrānti, suvalita rādhā-kānti,
audārye mādhurya aprakāśa
audārye mādhurya-bhrama, nā karibe tāhe śrama,
bale prabhu-vṛndāvana-dāsa

Being absorbed in the mood of Rādhā, Kṛṣṇa forgets Himself and exhibits Her dazzling complexion. The conjugal pastimes of the Lord are not manifest in His magnanimous pastimes. Vṛndāvana dāsa Ṭhākura teaches us that one should not labor hard to find the conjugal pastimes of the Lord in His magnanimous pastimes.

gāndharvikā-citta-hārī, kṛṣṇa—yogye kṛpākārī,
rādhā vinā tiṅho kāro naya

kāṅgāla dīnera saba, śrī-caitanya dayārṇava,
tāṅre sevi' tāhā siddha haya

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

caitanya-nitāi-kathā, śunile hṛdaya-vyathā,
ciratare yāya suniścita
kṛṣṇe anurāga haya, viṣaye āsakti-kṣaya,
śrotā labhe nija-nitya-hita

If one hears the topics of Śrī Caitanya and Nityānanda, the pangs of one's heart are certainly destroyed forever. By this process of hearing one attains the eternal benefit of attachment to Kṛṣṇa and detachment from material enjoyment.

bhāgavate kṛṣṇa-kathā, vyāsera lekhanī
yathā,
tāra marma vṛndāvana jāni'
śrī-caitanya-bhāgavate, varṇe anurūpa-mate,
gaura-kṛṣṇe eka kari' māni'

Śrīla Vṛndāvana dāsa Ṭhākura understood the topics of Kṛṣṇa described by Śrīla Vyāsadeva in the Śrīmad Bhāgavatam, and in the same way He wrote Śrī Caitanya-bhāgavata, describing the pastimes of Gaura, who he accepted as nondifferent from Kṛṣṇa.

gaurera gaurava-līlā, śuddha-tattva
prakāśilā,
ye nitāi-dāsa vṛndāvana

tāṅhāra padābja dhari', anukṣaṇa śiropari,
gauḍīya-bhāṣyera saṅkalana

The glorious pastimes of Gaura have been revealed by Śrī Vṛndāvana dāsa, the servant of Lord Nityānanda. Following in his footsteps and always keeping his lotus feet on my head, I write the Gauḍīya-bhāṣya commentary on Caitanya-bhāgavata.

śrī-caitanya-bhāgavata, līlā-maṇi-marakata,
caitanya-nitāi-kathā-sāra
śune sarva-kṣaṇa karṇe, sahasra-mukhete varṇe,
grantha-rāja-mahimā apāra

Çré Caitanya-bhägavata is a collection of the jewel-like pastimes of Çré Caitanya and Nityänanda. One should always hear and chant with thousands of **mouths the unsurpassable glorification of the Lord contained in this great book.**

śrī-bhaktivinoda-pada, yāte nāśe bhogi-gada,
śuddha-bhakti yāṅ-ha 'te pracāra
likhite gauḍiya-bhāṣya, rahu citte tava dāsya,
yāci, prabho! karuṇā tomāra

Śrīla Bhaktivinoda Ṭhākura preached the process of pure devotional service, and his lotus feet destroy the desire for material enjoyment. While writing this Gauḍīya-bhāṣya commentary I beg for his mercy. O Prabhu, let the desire for serving you always remain in my heart.

hari-vinodera āśā, bhāgavata-vyākhyā-bhāṣā,
kuñja-sevā kariba yatane
bhakata-karuṇā ha 'le, sarva-siddhi tabe mile,
nāhi rākhi anya āśā mane

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

śuddha-bhakta mūrtimān, śunaye yāṅhāra kāna,
śrī-caitanya-bhāgavata-gāna śrī-gaura-kiśora vara, e dāsera guruvara,
sadā kṛpā kara more dāna

The pure devotees of the Lord hear and chant this Śrī Caitanya-bhāgavata. Śrī Gaurakiśora dāsa Bābājī is the spiritual master of this servant, so I always beg for his mercy.

śrī-vārṣabhānavī-devī- āśliṣṭa-dayite sevi', yena chāḍi aparādha ghora
śrī-vrajapattane vasi', gāndharvike, divā-niśi, giridhara sevā pāi tora

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

Opening Words

Opening Words

The original name of *Śrī Caitanya-bhāgavata* was *Śrī Caitanya-maṅgala*. As Śrī Locana dāsa Ṭhākura, the disciple of Narahari Sarakāra Ṭhākura,

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

CB Ādi-khaṇḍa 1.1

TEXT 1

ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau
viśvambharau dvija-varau yuga-dharma-pālau
vande jagat priya-karau karuṇāvatārau

TRANSLATION

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

COMMENTARY

In this first verse of the *maṅgalācaraṇa* the forms of Śrī Gaura and Śrī Nityānanda are described. They have long arms that stretch to Their knees, Their complexions are like gold, and Their eyes are like the petals of the lotus flower. These two brothers have been described and adored as the inaugurators of the *saṅkīrtana* movement, the protectors of religious principles for this age, the maintainers of the living entities, the benefactors of the universe, the best of the *brāhmaṇas*, and the most merciful of all incarnations. Śrī Gaurahari and Śrī Nityānanda are the bestowers of the *mahā-mantra*, the spiritual masters of the universe, and the fathers of the pure chanting of the holy names. They are both benefactors of the universe, because They preach the principles of *jīve dayā*, compassion for all living entities. They are addressed as *karuṇa* and *viśvambhara*, merciful and the maintainers of the universe, because They have preached the religious principles for the age of Kali, in the form of serving Viṣṇu and the Vaiṣṇavas through the process of

saṅkīrtana, which is the only means of deliverance for the people of this age. Everyone should follow the principles of such prayers by *nāme ruci*, having a taste for chanting the holy names, *jīve dayā*, showing compassion for other living entities, and *vaiṣṇava-seva*, serving the Vaiṣṇavas. By using *dvi-vacana* [the verb form for two] rather than *bahu-vacana* [plural verb form] it is established that Their preaching, mercy, and protection of *yuga-dharma* is different from that found in seminal succession.

The arms of great personalities stretch to their knees, as indicated by the words *ājānu-lambita-bhujau*, whereas ordinary people's arms are not like that. Śrī Gaura and Śrī Nityānanda are both *viṣṇu-tattva* who have appeared in this world. All the symptoms of great personalities were found in Their transcendental bodies. It is stated in the *Caitanya-caritāmṛta* (*Ādi* 3.42-44): "One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality. Such a person is called *nyagrodha-parimaṇḍala*. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a *nyagrodha-parimaṇḍala*. His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon."

The phrase *kanakāvadātau* is explained as follows: Since They both perform pastimes in the mood of devotees, Their complexions are golden. They are the *viṣaya-vigraha*, or shelter of all devotees, They are the source of all spiritual beauty, and They attract all living entities. Lord Caitanya is the Supreme Personality of Godhead, and Lord Nityānanda is His

personal manifestation. As stated in the *Mahābhārata* (*Dāna-dharma, Viṣṇu-sahasra-nāma-stotra,* 149.92, 75 ¹1: *suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī*—"In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold."

The words *saṅkīrtanaika-pitarau* indicate that Śrī Gaura-Nityānanda are the inaugurators of the *śrī-kṛṣṇa-saṅkīrtana* movement. Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (*Ādi* 3.76) as follows:

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya saṅkīrtana-yajñe tāṅre bhaje, sei dhanya

"Lord Śrī Kṛṣṇa Caitanya is the initiator of *saṅkīrtana* [congregational chanting of the holy name of the Lord]. One who worships Him through *saṅkīrtana* is fortunate indeed."

By using the *dvi-vacana* form of the word *viśvambhara*, both Viśvarūpa and Viśvambhara are indicated. Śrī Gaura and Śrī Nityānanda are both *viṣṇu-tattva*, and since They have distributed love of God to the world through the chanting of the holy names, They are known as Viśvambhara. Śrī Nityānanda and Śrī Viśvarūpa are one. Please refer to the *Ādi-khaṇḍa* (4.47-49) of this book. Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (*Ādi* 3.32-33) as follows: "In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings. The verbal root *ḍubhṛñ* [which is the root of the word "*viśvambhara*"] indicates nourishing and maintaining.

He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God."

A reference to the word *viśvambhara* is given in the *Vedas* (*Atharva Veda*, second *khāṇḍa*, third *prapāṭhaka*, fourth *anuvāk*, fifth mantra) as follows: *viśvambhara viśvena mā bharasā pāhi svāhā*—"Please preserve me by sustaining the universe, O Viśvambhara, upholder of the universe."

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

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

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

Regarding *yuga-dharma*: The process of self-realization for Satya-yuga is meditation, for Tretā-yuga is sacrifice, for Dvāpara-yuga is Deity worship, and for Kali-yuga is congregational chanting of the holy names of the Lord. As stated in the *Śrīmad Bhāgavatam* (12.3.52):

kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt

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

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet

"My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be

promoted to the transcendental kingdom." The *Śrīmad Bhāgavatam* (11.5.36) further states:

kaliṁ sabhājayanty āryā guṇa jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva sarva-svārtho 'bhilabhyate

"Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*." And in the *Viṣṇu Purāṇa* (6.2.17) it is stated:

dhyāyan kṛte yajan yajñais tretāyāṁ dvāpare 'rcayan
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam

"Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Tretā-yuga, and by the worship of Lord Kṛṣṇa's lotus feet in Dvāpara-yuga is obtained in the age of Kali simply by glorifying the name of Lord Keśava."

The phrase *yuga-dharma-pālau* is described as follows: According to the scriptures dealing with *karma-kāṇḍa*, or fruitive activities, the religious principle for the age of Kali is charity. But as the maintainers of *yuga-dharma*, the two most magnanimous Lords, Śrī Gaura and Śrī Nityānanda, have inaugurated the congregational chanting of the holy names of Kṛṣṇa. The *Śrīmad Bhāgavatam* (11.5.32 and 10.8.9) says:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."

āsan varṇās trayo hy asya gṛhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ

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

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

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

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other *avatāra*, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa." In other words, magnanimity is Śrī Caitanya Mahāprabhu's characteristic and distributing love of Kṛṣṇa is His pastime. Śrīla Kavirāja Gosvāmī has stated in the *Caitanya-caritāmṛta* (*Ādi* 8.15):

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

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful."

Śrīla Bhaktivinoda Ṭhākura has written about this mercy as follows: *(dayāla) nitāi-caitanya bale' ḍākre āmāra mana*—"My dear mind, please chant the names of the most merciful Nitāi-Caitanya." Actually the charity given by Śrī Gaura-Nityānanda is matchless, supreme, and unique. They are both maintainers of *yuga-dharma*, performers of *śrī-kṛṣṇa-saṅkīrtana*, and bestowers of unalloyed mercy.

The words *jagat priya-karau* indicate that Śrī Gaura-Nityānanda are the benefactors of the universe. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (*Ādi* 1.86, 102) as follows:

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

ei candra sūrya dui parama sadaya
jagatera bhāgye gauḍe karilā udaya

"These two have arisen over the eastern horizon of Gauḍa-deśa [West Bengal], being compassionate for the fallen state of the world. These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal." The *Caitanya-caritāmṛta* (*Ādi* 1.2) further states:

vande śrī-kṛṣṇa-caitanya-nityānandau sahoditau

gauḍodaye puṣpavantau citrau śan-dau tamo-nudau

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

Regarding *karuṇāvatārau*, the two merciful incarnations, Śrīla Rūpa Gosvāmī has written about Lord Caitanya Mahāprabhu in the introduction to his *Vidagdha-mādhava* as follows: *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau*—"He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before." Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (*Ādi* 5.207-208, 216): "Who in this world but Nityānanda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. The mercy of Lord Nityānanda showed me Śrī Madana-mohana and gave me Śrī Madana-mohana as my Lord and master."

CB Ādi-khaṇḍa 1.2

TEXT 2

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

TRANSLATION

O my Lord! You are eternally existing—in the past, present, and future—yet You are the son of Śrī Jagannātha Miśra. I offer my repeated obeisances unto

You along with Your associates (Your devotee servants), Your sons (Your Gosvāmī disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Viṣṇupriyā, who is Bhū-śakti, Lakṣmīpriyā, who is Śrī-śakti, and Navadvīpa, which is Nīlā, Līlā, or Durgā, and, according to devotional principles, refer to the two Gadādharas, Narahari, Rāmānanda, Jagadānanda, and others).

COMMENTARY

In the second verse of the auspicious invocation, Śrī Caitanya Mahāprabhu is addressed as follows: He is the Absolute Truth, existing in the past, present, and future, and therefore He is eternal. I offer my obeisances to Śrī Gaurasundara, the son of Jagannātha, along with His servants, sons, consorts, and associates.

The word *jagannātha-suta* is singular and so refers only to Śrī Gaurasundara; Jagannātha Miśra's other son, Śrī Viśvarūpa, or Śaṅkarāraṇya Svāmī, is not referred to herein, as Śrī Viśvarūpa took *sannyāsa* in His childhood and had no disciples in the renounced order. Therefore the later two adjectives of this verse—*sa-kalatrāya* and *sa-putrāya*—are not applicable to Him.

One may question how the word *sa-putrāya* can be applied to Śrī Gaurasundara. In answer to this it is to be understood that the Lord's renunciate Gosvāmī disciples are accepted as His sons and His householder disciples are accepted as His servants. The renunciate *sannyāsīs* who belong to the Acyuta-gotra are considered the Lord's sons. In the beginning of his

Upadeśāmṛta, Śrīla Rūpa Gosvāmī has established his followers as *tridaṇḍi-sannyāsīs*. They are actually the Lord's own family members. Śrī Acyuta Prabhu, the son of Advaita Ācārya, is the founding forefather of the Acyuta-gotra, and he is therefore addressed as Acyutānanda. The followers of the two Prabhus, Śrī Nityānanda and Śrī Advaita, are the servants of Their Lord, Śrī Caitanya Mahāprabhu. According to regulative principles, the consorts of Śrī Gaura-Nārāyaṇa are Viṣṇupriyā, who is Bhū-śakti, Lakṣmīpriyā, who is Śrī-śakti, and Śrī Navadvīpa-dhāma, which is Nīlā, Līlā, or Durgā. According to devotional principles, the consorts of Śrī Gaura-Govinda are Śrī Gadādhara Paṇḍita, Śrī Gadādhara dāsa, Śrī Narahari, Śrī Jagadānanda, Śrī Vakreśvara, Śrī Rāmānanda, Śrī Rūpa-Sanātana, and other Gosvāmīs.

Śrīla Kavirāja Gosvāmī has written in his *Caitanya-caritāmṛta* (*Ādi* 7.14): "One of Them is Mahāprabhu, and the other two are *prabhus*. These two *prabhus* serve the lotus feet of Mahāprabhu."

CB Ādi-khaṇḍa 1.3

TEXT 3

avatīrṇau sa-kāruṇyau paricchinnau sad īśvarau
śrī kṛṣṇa caitanya-nityānandau dvau bhrātarau bhaje

TRANSLATION

I worship the two brothers, Śrī Kṛṣṇa Caitanya and Śrī Nityānanda, who have descended in this world as the supreme controllers. They have appeared in covered forms as the embodiments of mercy.

COMMENTARY

The word *paricchinnau* indicates that the spiritual pastimes of the *svayaṁ-rūpa*, original form of the Supreme Lord, and His *svayam-prakāśa*, first expansion, are full of spiritual variegatedness. Śrī Gaura-Nityānanda, or Śrī Kṛṣṇa-Balarāma, are nondifferent, yet They have accepted two forms as *svayaṁ-rūpa* and *svayam-prakāśa*.

Bhrātarau means "the two brothers." Śrīmān Mahāprabhu and Nityānanda Prabhu did not play the role of seminal brothers. In order to establish that there is no difference between the pastimes of the *svayaṁ-rūpa* and *svayam-prakāśa*, the transcendentalists address Them as brothers out of spiritual consideration.

CB Ādi-khaṇḍa 1.4

TEXT 4

sa jayati viśuddha-vikramaḥ kanakābhaḥ kamalāyatekṣaṇaḥ
vara-jānu-vilambi-ṣaḍ-bhujo bahudhā bhakti-rasābhinartakaḥ

TRANSLATION

All glories to Śrī Gaurasundara, whose powerful activities are supremely pure, whose bodily complexion is like molten gold, whose eyes are like lotus petals, whose six beautiful arms extend to His knees, and whose heart is inundated by loving devotional sentiments as He enjoys dancing in various ways during kīrtana.

COMMENTARY

The phrase *bahudhā bhakti-rasābhinartakaḥ* is explained as follows: When the five direct *rasas* and seven indirect *rasas* interact with one another it is called *bhakti-rasa*. The object of attachment for the devotees situated in the five direct *rasas*, Śrī Gaurasundara, danced along with those who had taken shelter of Him.

CB Ādi-khaṇḍa 1.5

TEXT 5

jayati jayati devaḥ kṛṣṇa-caitanya-candro
jayati jayati kīrtis tasya nityā pavitrā
jayati jayati bhṛtyās tasya viśveśa-mūrter
jayati jayati nṛtyaṁ tasya sarva-priyāṇām

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanyacandra, who is the fully independent Supreme Personality of Godhead and the abode of transcendental pastimes! All glories to His eternally pure activities! Śrī Gaurasundara is the controller of all other controllers, the Lord of the universe, and the embodiment of transcendental knowledge. All glories to His devotees, and all gloriesto the dancing of His beloved associates!

COMMENTARY

After Śrī Gaurasundara left Navadvīpa, His followers addressed Him as Śrī Kṛṣṇa Caitanyacandra, the predominating Deity of *sambandha*. Śrī Rūpa Gosvāmī has stated in his prayer: *kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*—"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who has assumed the golden color of Śrīmatī Rādhārāṇī." It is stated in the

Caitanya-caritāmṛta (*Ādi* 3.34): "In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching everyone the glories of Lord Śrī Kṛṣṇa."

Those who are *acetanāśraya*, or devoid of spiritual consciousness, should not think that they can contaminate the teachings of Lord Gaurāṅga simply by replacing *Caitanya-maṅgala* with *Gaura-maṅgala*, *Caitanya-bhāgavata* with *Gaura-bhāgavata*, *Caitanya-caritāmṛta* with *Gaurāṅga-caritāmṛta*, or *Caitanya-candrodaya* with *Gaura-candrodaya*. In *gaura-līlā* the Lord has accepted the name Śrī Kṛṣṇa Caitanya in order to awaken the propensity of materialistic people, who are *acaitanya*, devoid of spiritual consciousness, to develop their *caitanya-dharma*, in the form of cultivating Kṛṣṇa consciousness. He also induced people who aspired for liberation to engage in the worship of Lord Kṛṣṇa.

Śrī Gaurasundara is *mahā-vadānya*, most magnanimous, and *kṛṣṇa-prema-pradātā*, the bestower of love for Kṛṣṇa—these are His supremely pure eternal glories.

All the devotees who are direct servants of Śrī Viśvambhara, the controller of the universe and Lord of Goloka, are personally maintained by Him and are therefore the owners of His entire wealth and opulence.

All glories to the servitorship of Śrī Svarūpa Dāmodara, Śrī Rāmānanda, Śrī Vakreśvara, and other beloved devotees, who in the mood of *gopīs* always glorify the Lord.

CB Ādi-khaṇḍa 1.6

TEXT 6

ādye śrī caitanya-priya-goṣṭhīra caraṇe
aśeṣa-prakāre mora daṇḍa-paraṇāme

TRANSLATION

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

COMMENTARY

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

Goṣṭhi refers to a group of persons who have great relish for a wide variety of scriptures, who are endowed with truthful words, who are embellished with faultless ornaments, and who are full of perfect knowledge. Hearing topics related to the Lord from the *Bhāgavata* and other scriptures, they realize the Lord.

The word *daṇḍa* means "falling to the ground straight like a stick," and the word *paraṇāma* means "obeisances." Such obeisances are of four varieties: (1) offering greetings, (2) offering obeisances with eight parts of the body touching the ground, (3) offering obeisances with five parts of the body touching the ground, and (4) bowing the head with folded hands.

CB Ādi-khaṇḍa 1.7

TEXT 7

tabe vandoṅ śrī kṛṣṇa caitanya maheśvara navadvīpe avatāra, nāma—viśvambhara

TRANSLATION

I then offer my obeisances to the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya. He incarnated in Navadvīpa, and He is known as Viśvambhara.

COMMENTARY

After first offering obeisances unto his spiritual master, Śrī Nityānanda Prabhu, the author then offers his obeisances unto Śrī Caitanyadeva. This is the proper etiquette. That is why the word *tabe*, or "then," is used in this verse.

Long before the advent of Śrīpāda Śaṅkarācārya, the *tridaṇḍi sannyāsa* order existed in the Vaiṣṇava line of Śrī Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava *sampradāya*, there are ten different kinds of *sannyāsa* names and 108 different names for *sannyāsīs* who accept the *tridaṇḍa*, the triple staff of *sannyāsa*. But at the time of Śaṅkarācārya, who was a Vedāntist inclined to impersonalism and who preached the philosophy of monism, the sect of *pañcopāsakas* (those who worship five gods) had again become prominent in India. That is why Śrī Caitanya Mahāprabhu accepted Vedic *sannyāsa* from the Śaṅkara-sampradāya, which uses ten names for their *sannyāsīs*. In Āryāvarta, many Āryan pseudo-followers of the *Vedas* became followers of Śaṅkarācārya known as *pañcopāsakas* under the guidance of that *sampradāya*. The ten names of the

Śaṅkara *sannyāsīs* are Tīrtha, Āśrama, Vana, Araṇya, Giri, Parvata, Sāgara, Sarasvatī, Bhāratī, and Purī. The title and abode of each *sannyāsī* and *brahmacārī* is as follows: *Sannyāsīs* with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their *brahmacārī* name is Svarūpa. Those known by the names Vana and Araṇya stay at Puruṣottama, or Jagannātha Purī, and their *brahmacārī* name is Prakāśa. Those with the names Giri, Parvata, and Sāgara generally stay at Badarikāśrama, and their *brahmacārī* name is Ānanda. Those with the titles Sarasvatī, Bhāratī, and Purī usually live at Śrṅgerī in South India, and their *brahmacārī* name is Caitanya.

Śrīpāda Śaṅkarācārya established four monasteries in India, in the four directions north, south, east, and west, and he entrusted them to four *sannyāsī* disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Ānandavāra, Bhogavāra, Kīṭavāra, and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of Śaṅkara's sect, one who wishes to enter the renounced order in the disciplic succession must first be trained as a *brahmacārī* under a bona fide *sannyāsī*. The *brahmacārī's* name is ascertained according to the group to which the *sannyāsī* belongs. This custom is current in this *sampradāya* up to the present day.

Lord Caitanya superficially accepted *sannyāsa* from Keśava Bhāratī and became known as Śrī Kṛṣṇa Caitanya. The Lord kept His *brahmacārī* name even

after accepting *sannyāsa*. Those who recorded the Lord's pastimes did not mention that the Lord ever identified Himself as Bhāratī. Although a *sannyāsī* in the Śaṅkara-sampradāya thinks that he has become the Supreme, Śrī Caitanya Mahāprabhu considered Himself the eternal servant of Lord Kṛṣṇa even after He took *ekadaṇḍa-sannyāsa*. As the friend of the living entities and spiritual master of the universe, He benefited the conditioned souls by preaching pure devotional service of Lord Kṛṣṇa among them and never exhibited the pride of an *ekadaṇḍi-sannyāsī*. The *brahmacārīs*' only pride is their service to their spiritual master, which is not unfavorable to devotional service. The authentic biographies also mention that when Lord Caitanya took *sannyāsa* He accepted the *daṇḍa* (rod) and begging pot, which are symbolic of the *sannyāsa* order.

The word *maheśvara* is found in the *Śvetāśvatara Upaniṣad* (4.10 and 6.7) as follows: *māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram*—"Although *māyā* [illusion] is false or temporary, the background of *māyā* is the supreme magician, the Personality of Godhead, who is Maheśvara, the supreme controller," and *tam īśvarāṇāṁ paramaṁ maheśvaraṁ*—"You are the supreme controller of all controllers." In his commentary on *Śrīmad Bhāgavatam* (11.27.23), Śrīla Śrīdhara Svāmī has quoted the following verses from the *Padma Purāṇa*:

yo vedādau svaraḥ prokto vedānte ca pratiṣṭhitaḥ
tasya prakṛti-līnasya yaḥ paraḥ sa maheśvaraḥ

"He who is described in the *Vedas* and established in the Vedānta, who exists after the merging of *prakṛti*, is called Maheśvara."

yo 'sāv akāro vai viṣṇur viṣṇur nārāyaṇo hariḥ
sa eva puruṣo nityaḥ paramātmā maheśvaraḥ

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

viśva-sthānaṁ ca sarveṣāṁ mahatāmīśvaraḥ svayam
maheśvaraṁ ca tenemaṁ pravadanti manīṣiṇaḥ

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

The city of Navadvīpa is situated on the eastern bank of the Ganges. For a long time it was the capitol of the Sena kings. At present the place formerly known as Navadvīpa consists of a number of villages with various names. The place now known as Śrī Māyāpur is the site wherein the residences of Jagannātha Miśra, Śrīvāsa Ṭhākura, Śrī Advaita Ācārya, and Murāri Gupta were formerly situated. Due to the change in the course of the Ganges, most of the Navadvīpa area of Lord Caitanya's time has been submerged. Therefore most of the inhabitants were forced to shift to nearby places. The modern city of Navadvīpa is situated at the place known during the time of Lord Caitanya as Kuliyā, or Pāhāḍapura, but in the eighteenth century Navadvīpa was situated

on the island of Kuliyā-daha or Kālīya-daha. In the seventeenth century, however, Navadvīpa was situated at the places now known as Nidayā, Śaṅkarapura, and Rudrapāḍā. Previous to that and up to the sixteenth century the Navadvīpa of Lord Caitanya's time extended throughout the places now known as Śrī Māyāpur, Ballāl-dīghi, Vāmana-pukura, Śrī Nāthapura, Bhārui-ḍāṅgā, Simuliyā, Rudrapāḍā, Tāraṇavāsa, Kariyāṭī, and Rāma-jīvanapura. The present day village of Vāmana-pukura was then known as Belpukura, but when this ancient village of Belpukura was shifted to Meghāra-caḍā at the end of the seventeenth century it became known as Vāmana-pukura. Rāmacandrapura, Kākaḍera Māṭha, Śrī Rāmapura, Bāblā Āḍi, and other places were on the western side of the Ganges. Some of these places were part of Koladvīpa, and some were part of Modadrumadvīpa. Although some places like Cināḍāṅgā and Pāhāḍapura are now lost, places like Tegharira Kola, Kola Āmāda, and Kuliyā-gañja of present day Navadvīpa still display evidence of ancient Koladvīpa. Vidyānagara, Jannagara, Māmgāchi, Kovlā, etc., on the western side of the Ganges, are supposed to be suburbs of ancient Navadvīpa. Various unreasonable arguments regarding the location of ancient Navadvīpa began even before the time of Lord Caitanya and have presently taken a terrible shape due to various reasons. These baseless arguments have not and will not ever be successful. Under the order of perfect devotees like Śrīla Jagannātha dāsa Bābājī it has again been indisputably established that a short distance from the *samādhi* of Chand Kazi is the site of Jagannātha Miśra and Śacīdevī's house (the Lord's birthplace) at Śrī Māyāpur Yogapīṭha. All impartial historical and spiritual evidence enriched with reason and argument

indisputably conclude that the area surrounding present day Māyāpur is the site of ancient Navadvīpa.

In the twelfth wave of *Bhakti-ratnākara* it is written: "It is specifically stated in the *Viṣṇu Purāṇa* that all of the Lord's abodes are situated within Nadia. The *Viṣṇu Purāṇa* (2.3.6-7) states: 'Please hear about the nine islands of Bhārata-varṣa known as Indradvīpa, Kaśeru, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva, Vāruṇa, and the ninth, Navadvīpa, which is situated near the ocean in the midst of the other eight islands. Navadvīpa extends 1,000 *yojanas* from north to south.'

"In his commentary on these two verses, Śrīla Śrīdhara Svāmī writes: 'In these verses the word *sāgara-saṁvṛta* means "near the ocean." Since the name of the ninth island is not separately mentioned, it is obvious that the ninth island is Navadvīpa.'

"In the *Gaura-gaṇoddeśa-dīpikā* (18) it is said: 'All glories to the most wonderful abode of Navadvīpa, which those in full knowledge of *rasa* call Vṛndāvana, which people of knowledge call Goloka, which others call Śvetadvīpa, and still others call Paravyoma, the spiritual sky.'

"Navadvīpa is famous throughout the universe as the place where the nine types of devotional service, beginning with hearing, shine brilliantly. The nine varieties of devotional service are enumerated by Prahlāda Mahārāja in the *Śrīmad Bhāgavatam* (7.5.23-24) as follows: 'Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen

types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.'

"Although Śrī Navadvīpa consists of nine separate islands, they remain one. Throughout Satya, Tretā, and Dvāpara *yugas*, up through the beginning of Kali-yuga, the name of Navadvīpa was never lost; but as Kali-yuga progresses, the name of Navadvīpa will be nearly forgotten. Some persons, however, will realize the abode of Navadvīpa. By Kṛṣṇa's will, Vajranābha established many villages in Vraja and named them according to the pastimes that were performed there, yet as time passed many of those places were forgotten or renamed. In the same way, the villages of Navadvīpa were manifested and named according to the pastimes performed there by the Lord and His devotees, yet some of them were forgotten and some were renamed. The name of Navadvīpa, however, remained. Simply by hearing the word *dvīpa*, one's miseries are diminished. There are nine *dvīpas* on the eastern and western sides of the Ganges. Antardvīpa, Sīmantadvīpa, Godrumadvīpa, and Śrī Madhyadvīpa are situated east of the Ganges, while Koladvīpa, Ṛtudvīpa, Jahnudvīpa, Modadrumadvīpa, and Rudradvīpa are situated west of the Ganges. Beloved devotees of the Lord headed by Śiva and Pārvatī eternally reside in the abode of Navadvīpa."

Tridaṇḍi Gosvāmī Śrīla Prabodhānanda Sarasvatī has written in his *Navadvīpa-śataka* (1-2): "Through the nine processes of devotional service, beginning with hearing, remembering, and worshiping, we adore the Supreme Personality of Godhead, Śrī Kṛṣṇa, who is absorbed in the mood of Rādhārāṇī, who is resplendent with the radiance of molten gold, who in Navadvīpa is always engaged in *kīrtana* with associates playing *mṛdaṅgas* and *karatālas*, who is eternally worshipable by all living entities, who is the destroyer of the contamination of the age of Kali, and who is the bestower of happiness to His devotees. We adore Śrī Navadvīpa-dhāma, which is manifested by the Lord's internal potency, which bestows supreme happiness, which the *Chāndogya Upaniṣad* glorifies as Para-Brahmapura, which is glorified by the *smṛtis* as Vaikuṇṭha, the abode of Viṣṇu, which is called Śvetadvīpa by some great souls, and which is known as Vṛndāvana by the rare devotees conversant with transcendental mellows."

The word *avatāra* is explained by Śrīla Jīva Gosvāmī in his *Kṛṣṇa-sandarbha* as follows: "An *avatāra* is He who descends into the material realm." Śrīla Baladeva Vidyābhūṣaṇa has commented on the description of the Lord's incarnations in Śrīla Rūpa Gosvāmī's *Laghu-bhāgavatāmṛta* as follows: "When the Absolute Truth incarnates from the spiritual world, Vaikuṇṭha, into this material creation, He is called an *avatāra*."

In the *Caitanya-caritāmṛta* (*Ādi* 2.88-90) it is stated: "Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated *svayaṁ bhagavān*, or the primeval Lord. When from

one candle many others are lit, I consider that one the original. Kṛṣṇa, in the same way, is the cause of all causes and all incarnations." The *Caitanya-caritāmṛta* (*Ādi* 3.28-30) says: "Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes. Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the age of Kali. Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion." The *Caitanya-caritāmṛta* (*Ādi* 3.110) says: "Therefore the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee." The *Caitanya-caritāmṛta* (*Ādi* 5.14-15, 19) says: "Beyond the material nature lies the realm known as *paravyoma*, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences. That Vaikuṇṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations. That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies." The *Caitanya-caritāmṛta* (*Ādi* 5.78, 80-82) says: "Although Kṣīrodaśāyī Viṣṇu is called a *kalā* of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations. That *puruṣa* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance, and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance, and annihilation is called an incarnation. That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything." The

Caitanya-caritāmṛta (*Ādi* 5.131-132, 127-128, 133) says: "When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him. In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa. But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him. They know that there is no difference between the incarnation and the source of all incarnations. Previously different people regarded Lord Kṛṣṇa in the light of different principles. Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations."

It is also stated in the *Caitanya-caritāmṛta* (Madhya 20.263-264): "The form of the Lord that descends into the material world to create is called an *avatāra*, or incarnation. All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [*avatāras*]."

For the meaning of the word *viśvambhara*, please see the purport of the first verse.

CB Ādi-khaṇḍa 1.8

TEXT 8

"āmāra bhaktera pūjā—āmā haite baḍa"
sei prabhu vede-bhāgavate kailā daḍha

TRANSLATION

That same Supreme Personality of Godhead has declared in the Vedas and Śrīmad Bhāgavatam,

"Worship of My devotees is superior to worship of Me."

COMMENTARY

The devotees who worship the opulent feature of the Lord first develop in their hearts the conception that only the worship of the Supreme Lord is important. This conception, however, diminishes the glories of worshiping the devotees and exhibits their lack of love and devotion for the Supreme Lord. As stated in the *Padma Purāṇa*:

ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi tadīyānāṁ samarcanam
arcayitvā tu govindaṁ tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyaḥ kevalaṁ dāmbhikaḥ smṛtaḥ

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava. One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride."

The word *daḍha* means *dṛḍha*, or "determination." In the path of awe and reverence, the Supreme Lord alone is worshiped and His servants are the worshipers. But in the path of spontaneous attachment, awe and reverence are not prominent in the relationship between the object of worship and the worshiper; rather, the attitude of service is prominent. The servants have great pride in their service. Therefore the servants in *mādhurya-rasa* consider themselves greater than their worshipable Lord Kṛṣṇa. In other words, such persons consider

their worshipable Lord as their subordinate, or under their control.

The superiority of worshiping the Lord's devotees is celebrated in the *Vedas*. Some examples are found in the following statements.

The *Muṇḍaka Upaniṣad* (3.1.10) states: *tasmād ātma-jñaṁ hy arcayed bhūti-kāmaḥ*—"By worshiping the devotees of the Lord, all one's desires will be fulfilled." Baladeva Vidyābhūṣaṇa has written in his *Govinda-bhāṣya* commentary on the *Vedānta-sūtras* (3.3.51): *ātma-jñaṁ bhagavat-tattva-jñaṁ tad bhaktam ity arthaḥ; bhūti-kāmo mokṣa-paryanta-sampatti-lipsur ity arthaḥ*. In other words, if one wants the highest benediction, he should serve the devotees of the Lord.

In Madhvācārya's commentary on the *Vedānta-sūtras* (3.3.47), he quotes the following from the *Poṣāyaṇa-śrūtis*: *tānupāsva tānupacarasva tebhyaḥ śṛṇu hi te tāmavantu*—"Worship the devotees of the Lord, serve the devotees of the Lord, and hear from the devotees of the Lord, for they will protect you."

In the *Śvetāśvatara Upaniṣad* (6.23) it is stated:

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

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." There are many similar statements found in the *Vedas*.

In the *Itihāsa-samuccaya* it is stated:

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

"In order to attain the mercy of Lord Viṣṇu, one should satisfy the Vaiṣṇavas. There is no doubt that by their mercy, Viṣṇu will be pleased." There are many similar statements in the Vaiṣṇava literatures.

CB Ādi-khaṇḍa 1.9

TEXT 9

mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ
"Worshiping My devotees is better than directly worshiping Me."

TRANSLATION

When the great devotee Uddhava inquired about pure devotional service and knowledge of the Supreme Lord for the welfare of the living entities, Lord Kṛṣṇa glorified His devotees in this verse from the Śrīmad Bhāgavatam (11.19.21) while describing the various limbs of pure devotional service.

CB Ādi-khaṇḍa 1.10

TEXT 10

eteke karila āge bhaktera vandana
ataeva āche kārya siddhira lakṣaṇa

TRANSLATION

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

COMMENTARY

In the *Ādi Purāṇa*, it is stated:

ye me bhakta-janāḥ pārtha na me bhaktāś ca te janāḥ
mad bhaktānāṁ ca ye bhaktās te me bhaktatamāḥ matāḥ

"My dear Pārtha, those who claim to be My devotees are not My devotees, but those who claim to be devotees of My devotees are actually My devotees." Also in the *Śrīmad Bhāgavatam* (3.17.2) it is said:

durāpā hy alpa-tapasaḥ sevā vaikuṇṭha-vartmasu
yatropagīyate nityaṁ deva-devo janārdanaḥ

"Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities." In the *Padma Purāṇa*, *Uttara-khaṇḍa*, it is stated:

arcayitvā tu govindaṁ tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyaḥ kevalaṁ dāmbhikaḥ smṛtaḥ
tasmād sarva-prayatnena vaiṣṇavān pūjayet sadā
sarvaṁ tarati duḥkhaughaṁ mahābhāgavatārcanāt

"One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride. One should always worship the Vaiṣṇavas

by all means, for by worshiping the great devotees one is freed from all miseries." In this way various other statements glorifying the worship of pure devotees are found in the scriptures.

The word *kārya-siddhi* is explained by Baladeva Vidyābhūṣaṇa in his *Govinda-bhāṣya* commentary on the *Vedānta-sūtras* (3.3.51), wherein he quotes from the *Śāṇḍilya-smṛti* as follows:

siddhir bhavati vā neti saṁśayo 'cyuta sevināṁ
niḥsaṁśayas tu tad bhakta paricaryāratātmanāṁ
kevalaṁ bhagavat-pāda- sevayā vimalaṁ manaḥ
na jāyate yathā nityaṁ tad bhakta-caraṇārcanāt

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

Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (*Ādi* 1.20-21) as follows: "In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions. Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires."

CB Ādi-khaṇḍa 1.11

TEXT 11

iṣṭa-deva vandoṅ mora nityānanda-rāya
caitanya-kīrti sphure yāṅhāra kṛpāya

TRANSLATION

I offer my respectful obeisances unto Śrī Nityānanda Rāya, for He is my worshipable Lord. By His mercy the glories of Lord Caitanya become manifest.

COMMENTARY

After first offering respects to the Vaiṣṇavas, the author offers obeisances to his own spiritual master and then begins to describe the pastimes of Śrī Caitanya Mahāprabhu. The mercy of Lord Nityānanda, the author's spiritual master, is the main qualification in his endeavor.

It is to be remembered that *svayam-prakāśa* Śrī Nityānanda-Baladeva, who is nondifferent from *svayam-rūpa* Śrī Gaura-Kṛṣṇa, is the source of the following *viṣṇu-tattvas*: Mūla-Saṅkarṣaṇa, Mahā-Saṅkarṣaṇa, the three *puruṣāvatāras*—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu—as well as the thousand-headed Ananta Śeṣa.

CB Ādi-khaṇḍa 1.12

TEXT 12

sahasra-vadana vandoṅ prabhu-balarāma
yāṅhāra sahasra-mukhe kṛṣṇa-yaśodhāma

TRANSLATION

I offer my respectful obeisances unto the thousand-headed Lord Balarāma. His thousands of

mouths are the abode of Lord Kṛṣṇa's transcendental glories.

COMMENTARY

In the *Śrīmad Bhāgavatam* (10.2.13) the Supreme Lord glorifies Balarāma before Yogamāyā as follows: "He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength."

In the *Caitanya-caritāmṛta* (*Ādi* 5.116-117 and 120-122) it is said: "That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord. The four Kumāras hear *Śrīmad Bhāgavatam* from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead."

The word *yaśodhāma* means "the storehouse of all transcendental qualities and glories."

It is to be understood that *svayam-prakāśa* Śrī Nityānanda-Baladeva, who appears in a two-armed humanlike form holding a plow, increases the ecstasy of *kṛṣṇa-prema* by constantly engaging in the service of Śrī Gaura-Kṛṣṇa in the mood of a devotee. Śrī Ananta Śeṣa, the plenary portion of Lord Baladeva,

holds all the universes on His hoods. His matchless service of always glorifying the qualities of Śrī Gaura, His worshipable Lord, is being described here. Śrī Anantadeva constantly recites *Śrīmad Bhāgavatam* to the great *brāhmaṇa* sages headed by the four Kumāras. He is the Lord and guru of the author, who is the incarnation of Vyāsadeva for describing the pastimes of Śrī Gaura-Kṛṣṇa.

The thousand-headed Lord Anantadeva's recitation of *Śrīmad Bhāgavatam*, which is full of the glories of Lord Kṛṣṇa, is described in Citraketu's prayers to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (6.16.40, 43) as follows: "O unconquerable one, when You spoke about *bhāgavata-dharma*, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumāras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of *bhāgavata-dharma* to achieve shelter at Your lotus feet. My dear Lord, one's occupational duty is instructed in *Śrīmad Bhāgavatam* and *Bhagavad-gītā* according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead."

Another meaning of *kṛṣṇa-yaśodhāma* is *Śrīmad Bhāgavatam*, which is the treasure house of Lord Kṛṣṇa's transcendental glories.

CB Ādi-khaṇḍa 1.13

TEXT 13

mahā-ratna thui yena mahāpriya-sthāne
yaśo-ratna-bhāṇḍāra śrī ananta-vadane

TRANSLATION

Lord Ananta's mouths are the storehouse of the gemlike glories of Lord Kṛṣṇa, for valuable jewels are kept in a most appropriate place.

COMMENTARY

The word *thui* in this verse means "to keep."

As people keep valuable jewels in the care of a dear and faithful person, Śrī Gaurasundara Mahāprabhu, who is nondifferent from the son of the king of Vraja, has kept the unlimited treasure of His qualities and pastimes with Anantadeva, who is the plenary portion of Baladeva-Nityānanda. Thus Gaura gives the thousand-headed Anantadeva the opportunity to serve Him by reciting His glories in the form of *Śrīmad Bhāgavatam*.

Lord Ananta is described by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (5.25.1) as follows: "My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa. He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of *tamo-guṇa* or darkness, He is sometimes called *tāmasī*."

In his commentary of the *Śrīmad Bhāgavatam* (5.17.17), Śrīla Madhvācārya quotes from the

Brahmāṇḍa Purāṇa as follows: *anantāntaḥ sthito viṣṇur anantaś ca sahāmunā*—"Because Viṣṇu is the shelter of the unlimited, He is called Ananta, or unlimited."

In Part 2 of the *Viṣṇu Purāṇa* (5.13-27) there is a description of Ananta Śeṣa's unlimited prowess. He is the object of all devotees' worship, He possesses a thousand hoods or heads, He holds a club and plow, and He has various opulences such as an enormous body.

CB Ādi-khaṇḍa 1.14

TEXT 14

ataeva āge balarāmera stavana
karile se mukhe sphure caitanya-kīrtana

TRANSLATION

Therefore in the beginning I offer my prayers to Lord Balarāma, so that the glories of Lord Caitanya will manifest from my mouth.

COMMENTARY

For further descriptions of the glories of Lord Balarāma, please see Lord Śiva's prayers to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (5.17.17-24), Śrī Śukadeva Gosvāmī's prayers to Lord Saṅkarṣaṇa in *Śrīmad Bhāgavatam* (5.25.1-13), Nārada Muni's glorification of Lord Saṅkarṣaṇa to King Citraketu in the *Śrīmad Bhāgavatam* (6.16.18-25), King Citraketu's prayers to Saṅkarṣaṇa in the same chapter (verses 34-48), and Lord Kṛṣṇa's prayers to Baladeva in the *Viṣṇu Purāṇa*, Part 5 (9.22-31). By considering these statements from the scriptures, it is understood that by offering prayers or glorifying the names and

qualities of Lord Nityānanda Rāma, who is the personification of Vaiṣṇava scriptures, a living entity's material designations or bondage, which are born out of nescience, are destroyed. The purified living entity then accepts Lord Nityānanda Rāma as his spiritual master, and with a purified tongue he glorifies the worshipable Lord Śrī Kṛṣṇa Caitanya under Nityānanda Prabhu's guidance.

CB Ādi-khaṇḍa 1.15

TEXT 15

sahasreka-phaṇādhara prabhu-balarāma
yateka karaye prabhu, sakala—uddāma

TRANSLATION

Lord Balarāma has thousands of hoods, and all of His activities are extraordinary.

COMMENTARY

Lord Ananta's thousands of hoods are described in Lord Śiva's prayers to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (5.17.21) as follows: "All the great sages accept the Lord as the source of creation, maintenance, and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Śeṣa holds all the universes on His thousands of hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?"

Śrī Śukadeva Gosvāmī tells Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (5.25.2): "This great universe, situated on one of Lord Anantadeva's thousands of

hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta."

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

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

CB Ādi-khaṇḍa 1.16

TEXT 16

haladhara-mahāprabhu prakāṇḍa-śarīra
caitanya-candrera yaśomatta mahādhīra

TRANSLATION

The Supreme Lord Balarāma carries a plow and possesses a gigantic body. Although He is exceptionally grave, He is intoxicated by the glories of Lord Caitanya.

COMMENTARY

Śrī Śukadeva Gosvāmī describes the characteristics of Anantadeva, who sustains the universes and is the Lord of Pātālaloka, in the

following words from *Śrīmad Bhāgavatam* (5.25.7): "Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands."

While describing the *prābhava* and *vaibhava* features of the Lord in his *Laghu-bhāgavatāmṛta* (*Pūrva* 62), Śrīla Rūpa Gosvāmī writes: "Lord Ananta, the plenary portion of Śrī Baladeva who holds the universes on His hoods, resides in Pātālaloka. This Saṅkarṣaṇa recited *Śrīmad Bhāgavatam* to the *brāhmaṇas* and sages headed by the four Kumāras. His neck is beautified with a forest flower garland, His hoods are decorated with brightly shining jewels, He is dressed in blue garments, and He holds a plow, a club, and a trident in His hands."

The word *mahāprabhu* is explained in the *Caitanya-caritāmṛta* (7.14) as follows: "One of Them is Mahāprabhu, and the other two are *prabhus*. These two *prabhus* serve the lotus feet of Mahāprabhu." Nevertheless the plow-carrying Śrī Baladeva Prabhu is the personal manifestation of the Supreme Personality of Godhead, Gaura-Kṛṣṇa; He is the predominating Deity of the *sandhinī* energy, the original Saṅkarṣaṇa, the reservoir of all living entities, and the original source of all *viṣṇu-tattvas*. Being a fully devoted servant of Baladeva, the author therefore uses the title Mahāprabhu to address Śrī Ananta Śeṣa, who is the plenary portion of Balarāma and nondifferent from Him. The author's conclusion is therefore justified.

The word *prakāṇḍa-śarīra* in this verse is explained in the *Caitanya-caritāmṛta* (5.119) as follows: "The universe, which measures five hundred million *yojanas* in diameter, rests on one of His hoods like a mustard seed."

King Citraketu prays to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (6.16.37) as follows: "There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [*ananta*]." Please also refer to the *Śrīmad Bhāgavatam* verses (5.17.21, 5.25.2, and 6.16.48) as cited in verse 15 of this chapter.

Another reading for the second line is *caitanya-candrera rase matta mahādhīra*—"Although He is exceptionally grave, He is intoxicated by the transcendental mellows of Lord Caitanya."

CB Ādi-khaṇḍa 1.17

TEXT 17

tatodhika caitanyera priya nāhi āra
niravadhi sei dehe karena vihāra

TRANSLATION

There is no one more dear to Lord Caitanya than Nityānanda, therefore Lord Caitanya always enjoys pastimes within Him.

COMMENTARY

The *Caitanya-caritāmṛta* (*Ādi* 5.4-6) further states: "The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes. That original Lord Kṛṣṇa appeared in Navadvīpa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda."

Then in *Caitanya-caritāmṛta* (*Ādi* 5.8-11) it is stated: "Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa. He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms. He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways. In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara." In the same chapter (verses 120, 124, 137, and 156) it is said: "That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord. He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion. Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires."

It should be understood that Śrī Nityānanda-Saṅkarṣaṇa Prabhu is the Supreme Absolute Truth, Lord Viṣṇu, so He is the qualitatively equal personal manifestation of the original Personality of Godhead, Lord Kṛṣṇa. In other words, Śrī Nityānanda Prabhu is the predominating Deity of the *sandhinī* energy, the sustainer of the spiritual world, and the source of pure goodness.

In the *Caitanya-bhāgavata* (*CB Madhya-khaṇḍa* 12.55-58) it is stated: "Lord Caitanya said: Whoever worships Lord Nityānanda with faith and devotion also worships Me. The lotus feet of Nityānanda are

worshiped by Śiva and Brahmā, therefore you should all worship Him with love. If one has even a fraction of a portion of envy towards Nityānanda, he is not accepted by Me even if he's a devotee. Lord Kṛṣṇa will never give up one who has been touched by the air that has touched the body of Nityānanda."

CB Ādi-khaṇḍa 1.18

TEXT 18

tāṅhāra caritra yebā jane śune, gāya
śrī kṛṣṇa caitanya—tāṅre parama sahāya

TRANSLATION

Śrī Kṛṣṇa Caitanya is most satisfied with one who chants or hears the characteristics of Lord Nityānanda.

COMMENTARY

The glories of those who chant or hear the qualities of Saṅkarṣaṇa, or Śrī Nityānanda Rāma, are mentioned in the *Śrīmad Bhāgavatam* (5.17.18-19). In *Śrīmad Bhāgavatam* (5.25.8) it is stated: "If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Saṅkarṣaṇa, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of

his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu." *Śrīmad Bhāgavatam* (5.25.11), which is quoted as text 55 of this chapter, should also be seen.

In the *Śrīmad Bhāgavatam* (6.16.34, 44) Citraketu prays to Lord Saṅkarṣaṇa as follows: "O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees. My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even *caṇḍālas*, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?"

CB Ādi-khaṇḍa 1.19

TEXT 19

mahāprīta haya tāṅre maheśa-pārvatī
jihvāya sphuraye tāṅra śuddhā sarasvatī

TRANSLATION

Lord Śiva and Pārvatī also become pleased with such a person, and the transcendental goddess of learning, Sarasvatī, manifests on his tongue.

COMMENTARY

Lord Saṅkarṣaṇa is situated in the heart of Lord Śiva. Considering Lord Saṅkarṣaṇa their worshipable Lord, Śiva and Pārvatī eternally worship Him with prayers. In this regard please see *Śrīmad Bhāgavatam* (5.17.16-24). Therefore one who hears or chants the characteristics of Lord Nityānanda, who is the original Saṅkarṣaṇa, pleases Śiva and Pārvatī, who accept that person as a servant of their worshipable Lord.

That Lord Baladeva always steadfastly increases the happiness of Lord Kṛṣṇa. The words that are spoken in connection with Kṛṣṇa's service by pure living entities who desire to serve Lord Kṛṣṇa under the guidance of Baladeva Prabhu are called *śuddhā* (transcendental) Sarasvatī. The words that are devoid of connection with Kṛṣṇa's service spoken by those who desire to satisfy their senses and ignore the guidance of Baladeva Prabhu are called *asati* or *duṣṭā* (unchaste or wicked) Sarasvatī.

CB Ādi-khaṇḍa 1.20

TEXT 20

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

TRANSLATION

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

COMMENTARY

Śrī Śukadeva Gosvāmī glorifies Saṅkarṣaṇa before Parīkṣit Mahārāja in the *Śrīmad Bhāgavatam*

(5.25.1) as follows: "Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, 'I am the enjoyer, and this world is meant to be enjoyed by me,' this conception of life is dictated to him by Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord." See also Śrīdhara Svāmī's *Bhāvārtha-dīpikā* commentary on this verse. In the *Śrīmad Bhāgavatam* (10.2.13) the Supreme Lord says to Yogamāyā: "The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī."

In the *Śrīmad Bhāgavatam* (5.17.16) it is said: "In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of Goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha, and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as *tāmasī*, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra." The mantra chanted by Lord Śiva is found in *Śrīmad Bhāgavatam* (5.17.17-24).

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

In the *Bṛhad-bhāgavatāmṛta* (1.2.97-98, 1.3.1, and 2.3.66) it is stated: "Lord Śiva worships the most

enchanting, equally powerful and opulent Lord Saṅkarṣaṇa, who is adored with *cāmaras* and an umbrella and surrounded by associates. Is it not wonderful that even Śiva accepts Saṅkarṣaṇa as his worshipable Lord? In Śivaloka, Nārada Muni watches the most opulent Śiva become absorbed while chanting and dancing in the mood of a devotee as he worships Lord Saṅkarṣaṇa. Although Śiva is the lord of the universe, he accepts the mood of a servant and eternally worships the thousand-headed Śeṣa with love."

In his description of the *līlā-avatāras* in the *Laghu-bhāgavatāmṛta* (*Pūrva* 87-88) Śrīla Rūpa Gosvāmī writes: "He who is the second expansion of the *catur-vyūha* in Goloka is known as Saṅkarṣaṇa. He merges with Śeṣa, who supports all universes, and then appears as Lord Balarāma, a *līlā-avatāra*. Śeṣa has two forms—one supports all universes, and one serves as the bed for the Viṣṇu incarnations. The former Śeṣa is the empowered incarnation of Saṅkarṣaṇa and is therefore also known as Saṅkarṣaṇa." In the description on the *prābhava* and *vaibhava* features of the Lord in the *Laghu-bhāgavatāmṛta* (*Pūrva* 62) it is stated: "Lord Ananta, the plenary portion of Śrī Baladeva who holds the universes on His hoods, resides in Pātālaloka. This Saṅkarṣaṇa recited *Śrīmad Bhāgavatam* to the *brāhmaṇas* and sages headed by the four Kumāras. His neck is beautified with a forest flower garland, His hoods are decorated with brightly shining jewels, He is dressed in blue garments, and He holds a plow, club, and trident in His hands." Again, in the description on the *catur-vyūha* expansions of the Lord in the *Laghu-bhāgavatāmṛta* (*Pūrva* 167), it is stated: "As the second expansion of the *catur-vyūha*, Śrī Saṅkarṣaṇa is the *vilāsa-vigraha* of Vāsudeva, the

first expansion of the *catur-vyūha*. Since He is the reservoir of all living entities, He is also known as *jīva*."

CB Ādi-khaṇḍa 1.21

TEXT 21

pañca-skandera ei bhāgavata-kathā
sarva vaiṣṇavera vandya balarāma-gāthā

TRANSLATION

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

COMMENTARY

Please see *Śrīmad Bhāgavatam* (5.17.16-24) in this regard. Those who accept Viṣṇu as the Supreme Lord are called Vaiṣṇavas, and Mūla-Saṅkarṣaṇa, or Balarāma, is the source of all *viṣṇu-tattvas*. Therefore it is the duty of all Vaiṣṇavas to glorify Mūla-Saṅkarṣaṇa, who is nondifferent from Lord Balarāma. As Śukadeva Gosvāmī explains to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (5.25.4, 7-8): "When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Saṅkarṣaṇa with great devotion, they become very joyful. The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādharas and many highly elevated sages constantly offer prayers to the Lord. He pleases His personal associates, the heads of the demigods, by the sweet vibrations emanating from His mouth. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings

blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu." In this regard one may also see verses 53-57 of this chapter.

CB Ādi-khaṇḍa 1.22

TEXT 22

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

TRANSLATION

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

COMMENTARY

The definition of *rāsa-krīḍā* is given by Śrīdhara Svāmī in his *Bhāvārtha-dīpikā* commentary on the *Śrīmad Bhāgavatam* (10.33.1) as follows: "*Rāsa-līlā* refers to a particular type of dance involving many women dancers." In his *Bṛhad-vaiṣṇava-toṣaṇī,* Sanātana Gosvāmī gives the characteristics of the *rāsa* dance as follows: "When many women join hands in a circle and are embraced around the neck by male dancers it is called a *rāsa* dance." In the book named *Saṅgīta-sāra* it is stated: "When a male dancer performs, being surrounded by a circle of many women dancers moving about, it is called a *hallīṣaka*. When a *hallīṣaka* dance is accompanied by various refined *tālas* (tunes), dance steps, and gestures, it is called a *rāsa* dance. As it does not exist even in heaven, what is the question of it existing on earth?" In his *Sārārtha-darśinī* commentary on the *Śrīmad Bhāgavatam,* Viśvanātha Cakravartī states: "*Rāsa-krīḍā* refers to a *rāsa* dance in which there is a

mixture of ingredients such as dancing, singing, kissing, and embracing."

The word *udāra* in this verse means "great" or "exalted."

Jīva Gosvāmī describes Balarāma's *rāsa-krīḍā* in his *Laghu-toṣaṇī* or *Vaiṣṇava-toṣaṇī* commentary on *Śrīmad Bhāgavatam* (10.65.16) as follows: "Śrī Baladeva, who is nondifferent from Saṅkarṣaṇa, solaced the damsels of Vṛndāvana by singing the glories of Kṛṣṇa's names. Sometimes Śrī Baladeva draws Kṛṣṇa from Dvārakā by His mind and presents Him before a particular *gopī* in a secluded place, therefore He is known as Saṅkarṣaṇa." He then says, "In this way it is reasonable to say that Śrī Baladeva performed *rāsa-līlā* with His own *gopīs*. Because He is the all-knowing Supreme Lord and endowed with all potencies, He knows the internal feelings of His eternal beloved *gopīs*. If one explains this verse in another way it would dimish the prestige of Dvārakā, so there is no need to further elaborate on this." He further says, "At this juncture, Baladeva's mood as the older brother did not manifest in order to protect the pathetic *gopīs*." He also gives a description in his *Krama-sandarbha* commentary as follows: "The all-attractive Baladeva, who is also known as Saṅkarṣaṇa, attracts Kṛṣṇa by His mind and reveals Him. The word *tāḥ* refers to Kṛṣṇa's beloved girlfriends." Also in his *Bṛhat-krama-sandarbha*, Jīva Gosvāmī says that the word *tāḥ* refers to Kṛṣṇa's *gopīs*.

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

There is a difference between the *rāsa-krīḍā* of Kṛṣṇa with His *gopīs* and the *rāsa-krīḍā* of Balarāma

with His *gopīs*. The arenas of the two *rāsa-līlās* are situated in different places within Vṛndāvana. Such spiritually variegated activities are of two types—*maryādā*, or awe and reverent, and *mādhurya*, or sweet. We must be extremely careful to protect our vision of spiritual variegatedness from the attack of monism. Although *svayaṁ-rūpa* Kṛṣṇa and *svayam-prakāśa* Baladeva are nondifferent, the distinction between Their pastimes must not be denied. Even though Śrī Baladeva belongs to the category of the supreme shelter, He is the prime example amongst the subordinates of the Lord.

CB Ādi-khaṇḍa 1.23

TEXT 23

dui-māsa vasanta, mādhava-madhu-nāme
halāyudha-rāsa-krīḍā kahaye purāṇe

TRANSLATION

The Purāṇas describe how Lord Balarāma performs His rāsa-līlā in the two months of spring—Mādhava and Madhu.

COMMENTARY

According to Śrīdhara Svāmī's commentary, the word *madhu* in this verse means Caitra (March-April) and *mādhava* means Vaiśākha (April-May). *Halāyudha* refers to Balarāma, and *purāṇe* means in the *Śrīmad Bhāgavatam* and in the *Viṣṇu Purāṇa* (5.24.21 and 5.25.18).

CB Ādi-khaṇḍa 1.24

TEXT 24

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

TRANSLATION

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

COMMENTARY

In the following four verses from the *Śrīmad Bhāgavatam* (10.65.17-18 and 10.65.21-22), Śrī Śukadeva Gosvāmī narrates to Parīkṣit Mahārāja the full moon night *rāsa-līlā* of Balarāma and His *gopī* friends. Śukadeva had previously just described Baladeva's arrival in Gokula to receive the affection of His juniors, meet His former Vraja friends, and solace those who were afflicted by separation from Kṛṣṇa, such as the elders, headed by Nanda and Yaśodā, the friends of the same age, and the *gopīs*, who had fully dedicated their lives to Kṛṣṇa.

CB Ādi-khaṇḍa 1.25

TEXT 25

dvau māsau tatra cāvātsīn madhuṁ mādhavaṁ eva ca
rāmaḥ kṣapāsu bhagavān gopīnāṁ ratim āvahan

TRANSLATION

Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

COMMENTARY

Balarāma's *rāsa-līlā* is described by Śrī Sanātana Gosvāmī in his *Bṛhad-vaiṣṇava-toṣaṇī* commentary as follows: "In this way Śrī Baladeva first solaced those *gopīs* who were attached to Kṛṣṇa and thus fulfilled the principle purpose of His visit. He thus exhibited His affection for the residents of Vraja. Thereafter He enjoyed spring pastimes with other *gopīs*." He then says, "Regarding the words *ratim āvahan, rati* refers to the original mellow, *ādi-rasa*, or conjugal love, the prefix *ā* means 'properly,' and the word *vahan* means 'having received.' Because He is *rāmaḥ*, He is expert in conjugal affairs. He is also the Supreme Lord, so He is very expert in the various types of conjugal pastimes mentioned in the *Kāma-śāstras*. Or the word *tāḥ* (in the previous *Bhāgavatam* verse) can also refer to those *gopīs* who are greatly afflicted out of separation from Kṛṣṇa and whose only desire was to see Kṛṣṇa. Therefore Balarāma resided in Vṛndāvana for two months in order to please the *gopīs* of Vraja with conjugal pastimes at night. By the use of the word *ca* it is understood that Lord Balarāma remained in Vṛndāvana for more than two months, because the *gopīs* were greatly afflicted by feelings of separation and because Lord Baladeva is most merciful and gives happiness to everyone."

In his *Laghu-toṣaṇī* commentary, Śrī Jīva Gosvāmī writes: "The word *gopīnāṁ* in this verse refers to other *gopīs*, for the use of the word *gopī* does not always refer to Kṛṣṇa's *gopīs*. If one says that both subject matters are the same—Kṛṣṇa enjoyed pastimes at night with the *gopīs*, and Baladeva also enjoyed pastimes at night with the *gopīs*—so there is no difference between Kṛṣṇa's *gopīs* and Balarāma's *gopīs*. In reply to this it may be said that no one should have such doubts, because the *gopīs* described in the

previous *rāsa* pastimes are different from these *gopīs*. Therefore one should understand that Balarāma's *gopīs* are different. So Śrī Baladeva expertly pacified Kṛṣṇa's beloved *gopīs* and then went to those *gopīs* in whose presence He was once teased by Kṛṣṇa, who said, 'My dear older brother, the *gopīs* are desiring the touch of Your broad chest and the embrace of Your two arms.' These joking words indicated that although Balarāma did not touch those *gopīs* at the time, it would take place in the future. There no mention that after Kṛṣṇa killed Śaṅkhacūḍa and played Holi with His beloved *gopīs* that these *gopīs*, described as subordinate to Kṛṣṇa's beloved *gopīs*, received Kṛṣṇa's touch, so it should be understood that Kṛṣṇa instructed these *gopīs* to carefully protect their chastity for the pleasure of Balarāma. According to this, it should be understood that Kṛṣṇa solaced these *gopīs* as explained above. The word *kṣapāsu* means 'most confidential.' The word *rāmaḥ* in this verse refers to one who is qualified for enjoying." In his *Krama-sandarbha*, Jīva Gosvāmī writes: "The *gopīs* refered to in this verse as Balarāma's *gopīs* are those who played Holi along with Kṛṣṇa's *gopīs* after the killing of Śaṅkhacūḍa. It should be understood at this point that these *gopīs* remained chaste under Kṛṣṇa's instrutions. There is no mention of these *gopīs* receiving the touch of Balarāma in His earlier Vraja pastimes; there is only some mention of their strong attachment for Balarāma. Therefore Kṛṣṇa mercifully requested them to protect their chastity for the pleasure of Balarāma." In his *Bṛhat-krama-sandarbha*, Jīva Gosvāmī writes: "'He pleased His *gopīs*' means that He pleased His own group of *gopīs*."

In his *Sārārtha-darśinī* commentary, Viśvanātha Cakravartī Ṭhākura has quoted Śrīdhara Svāmī as

follows: "The conjugal affairs of the *gopīs* mentioned in this verse relate with those *gopīs* who had either not taken birth when Kṛṣṇa enjoyed His *rāsa-līlā* pastimes or who were too young to take part. This is the standard understanding of the previous *ācāryas*. Our Prabhupāda, Śrī Sanātana Gosvāmī, has stated that these beloved *gopīs* of Balarāma were those who had joined Kṛṣṇa's beloved *gopīs* in the Holi pastimes after the killing of Śaṅkhacūḍa."

CB Ādi-khaṇḍa 1.26

TEXT 26

pūrṇa-candra-kalā-mṛṣṭe
kaumudī-gandha-vāyunā
yamunopavane reme sevite strī-gaṇair vṛtaḥ

TRANSLATION

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

COMMENTARY

Balarāma's *rāsa-līlā* is described by Śrī Sanātana Gosvāmī in his *Bṛhad-vaiṣṇava-toṣaṇī* commentary as follows: "In order to please Balarāma and increase the beauty of Vṛndāvana, the eternal full moon of the transcendental abode appeared. In this verse the phrase *sevite strī-gaṇair*—'in the company of numerous women' refers to *gopīs* other than those who enjoyed pastimes with Kṛṣṇa."

In his *Sārārtha-darśinī* commentary, Viśvanātha Cakravartī Ṭhākura states: "Śrī Balarāma enjoyed His *rāsa-līlā* pastimes on the banks of the Yamunā at the famous place called Rāma-ghāṭa. This place is far away from the place of Kṛṣṇa's *rāsa-līlā* pastimes."

CB Ādi-khaṇḍa 1.27-28

TEXTS 27-28

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

nedur dundubhayo vyomni vavṛṣuḥ
kusumair mudā
gandharvā munayo rāmaṁ tad-vīryair īḍire tadā

TRANSLATION

As the Gandharvas sang His glories, Lord Balarāma enjoyed within the brilliant circle of young women. He appeared just like Indra's elephant, the lordly Airāvata, enjoying in the company of she-elephants. At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarāma's heroic deeds.

COMMENTARY

Some editions have *udgāyan* instead of *upagīyamāno* and *māhendro vāraṇo yathā* instead of *māhendra iva vāraṇaḥ*. [In either case the meaning is the same.] Since these two verses from *Śrīmad Bhāgavatam* (10.65.21-22) have not been commented on by Śrīdhara Svāmī, Sanātana Gosvāmī, Jīva Gosvāmī, or Viśvanātha Cakravartī Ṭhākura, it

appears that these verses are not found in some editions of *Śrīmad Bhāgavatam*. Explanations on these two verses may be found in the *Bhāgavata-candra-candrikā* commentary of Vīrarāghava Ācārya, who comes in the Rāmānuja-sampradāya, and in the *Pada-ratnāvalī* commentary of Vijayadhvaja Tīrtha, who comes in the Madhva-sampradāya.

CB Ādi-khaṇḍa 1.29

TEXT 29

ye strī-saṅga muni-gaṇe karena nindana
tāṅrāo rāmera rāse karena stavana

TRANSLATION

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

COMMENTARY

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

In the *Śrīmad Bhāgavatam* (3.31.32-42) Lord Kapiladeva says to His mother, Devahūti, "If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before. He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune, and all such opportunities. One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women. At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind. Amongst all kinds of living entities begotten by Brahmā, namely men, demigods, and animals, none but the sage Nārāyaṇa is immune to the attraction of *māyā* in the form of woman. Just try to understand the mighty strength of My *māyā* in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip. One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee. The woman, created by the Lord, is the representation of *māyā*, and one who associates with such *māyā* by accepting services must certainly know that this is the way of

death, just like a blind well covered with grass. A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon *māyā* in the form of a man, her husband, as the bestower of wealth, progeny, house, and other material assets. A woman, therefore, should consider her husband, her house, and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer."

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

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

Again in the *Śrīmad Bhāgavatam* (4.29.54-55) Nārada Muni further explains to Mahārāja Prācīnabarhi, "My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma

of a flower. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides. My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence."

In his narration about the householder Vaiṣṇava, King Priyavrata, Śrī Śukadeva Gosvāmī spoke to Parīkṣit Mahārāja in the *Śrīmad Bhāgavatam* (5.1.29) as follows: "He greatly loved his wife Barhiṣmatī, and with the increase of days, their exchange of nuptial love also increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhiṣmatī increased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul."

In the same chapter of the *Śrīmad Bhāgavatam*, verse 37, King Priyavrata condemned his life of material enjoyment as follows: "Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned."

In the *Śrīmad Bhāgavatam* (5.5.2, 7-9) Lord Ṛṣabhadeva speaks to His sons as follows: "It is the verdict of all *śāstras* and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal. The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives, and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife, and children. In this way, one gives up the basic principle of illusion [I and mine]

and becomes liberated. Thus one goes to the transcendental world."

After Ajāmila was freed from the clutches of the Yamadūtas by the mercy of the Viṣṇudūtas, he condemned his life of material enjoyment in the following verses from the *Śrīmad Bhāgavatam* (6.2.36-38): "Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Kṛṣṇa consciousness. Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of 'I' and 'mine' and fix my mind on the lotus feet of Kṛṣṇa."

In the *Śrīmad Bhāgavatam* (6.3.28) Yamarāja says to his servants, "*Paramahaṁsas* are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not

associate with *paramahaṁsas*, and who are attached to family life and worldly enjoyment, which form the path to hell."

In the *Śrīmad Bhāgavatam* (6.4.52-53) it is described how Prajāpati Dakṣa and his descendants, who were expert in associating with women and who followed the path of *pravṛtti*, or sense enjoyment, were instructed by Lord Hari to continually engage in material enjoyment and follow the nondevotional path of associating with women.

When the king of the Vidyādharas, Citraketu, saw the lord of the *paramahaṁsas* and foremost of the *avadhūtas*, Lord Śiva, embracing Pārvatī, he spoke the following words in the *Śrīmad Bhāgavatam* (6.17.8): "Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places."

In the *Śrīmad Bhāgavatam* (7.6.11-13, 17) Prahlāda Mahārāja instructs his demoniac friends as follows: "How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?"

In the *Śrīmad Bhāgavatam* (7.9.45) Prahlāda Mahārāja says to Lord Nṛsiṁha-deva: "Sex life is compared to the rubbing of two hands to relieve an itch. *Gṛhamedhis*, so-called *gṛhasthas* who have no

spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The *kṛpaṇas*, the fools who are just the opposite of *brāhmaṇas*, are not satisfied by repeated sensuous enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals."

While describing the four *āśramas*, Śrī Nārada Muni spoke to Mahārāja Yudhiṣṭhira the following verses in the *Śrīmad Bhāgavatam* (7.12.6-7, 9-11): "Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women. A *brahmacārī*, or one who has not accepted the *gṛhastha-āśrama* [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a *sannyāsī*, a member of the renounced order of life. Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise. As long as a living entity is not completely self-realized—as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses—he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered. All the rules and regulations apply equally to the householder and the *sannyāsī*, the member of the renounced order of life. The *gṛhastha*, however, is given permission by the

spiritual master to indulge in sex during the period favorable for procreation."

In the *Śrīmad Bhāgavatam* (7.14.12-13) Nārada Muni says to Yudhiṣṭhira Mahārāja, "Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone. Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool, or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?"

Nārada Muni further explains to Yudhiṣṭhira Mahārāja in the *Śrīmad Bhāgavatam* (7.15.18): "One who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses."

In the *Śrīmad Bhāgavatam* (9.6.51) Saubhari Muni repents after his extended association with women as follows: "A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking, and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged."

While describing the characteristics of Lord Rāma and Sītā, Śrī Śukadeva Gosvāmī says to Parīkṣit Mahārāja in the *Śrīmad Bhāgavatam* (9.11.17): "The attraction between man and woman, or male and female, always exists everywhere, making everyone

always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world."

In Śrī Śukadeva Gosvāmī's description of the topics of Urvaśī and Purūravā to Parīkṣit Mahārāja, Urvaśī speaks the following statement in the *Śrīmad Bhāgavatam* (9.14.36-38): "My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another."

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

In the *Śrīmad Bhāgavatam* (11.3.18-19) Śrī Prabuddha, one of the Nine Yogendras speaks the following words to Mahārāja Nimi, the king of Videha: "Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material

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

In the *Śrīmad Bhāgavatam* (11.5.13, 15) Śrī Camasa instructs King Nimi as follows: "Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform. The conditioned souls become completely bound in affection to their own corpselike material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell."

Lord Kṛṣṇa's narration to Uddhava on the conversation between Mahārāja Yadu and the self-realized mendicant, who tells the story of a pigeon and his wife in the *Śrīmad Bhāgavatam* (11.7.52-74) may also be discussed in this regard.

In the *Śrīmad Bhāgavatam* (11.8.1, 7-8, 13-14, and 17-18) the mendicant *brāhmaṇa* further instructs Mahārāja Yadu as follows: "O King, the embodied living entity automatically experiences unhappiness in heaven or hell. Similarly, happiness will also be experienced, even without one's seeking it. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material happiness. One who has failed to control his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly, and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames. A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing, and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire. A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body. A man possessing intelligent discrimination should not under any circumstances try to exploit the beautiful form of a woman for his sense gratification. Just as an elephant trying to enjoy a she-elephant is killed by other bull elephants also enjoying her company, one trying to enjoy a lady's company can at any moment be killed by her other lovers who are stronger than he. A saintly person

dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, a saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter's horn and is thus captured and killed. Becoming attracted to the worldly singing, dancing, and musical entertainment of beautiful women, even the great sage Ṛṣyaśṛṅga, the son of Mṛgī, fell totally under their control, just like a pet animal."

Piṅgalā's words of frustration are narrated by Lord Kṛṣṇa to Uddhava in the *Śrīmad Bhāgavatam* (11.8.30-34) as follows: "Just see how greatly illusioned I am! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man. I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation, and illusion. Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men, who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure. This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms, and legs are like the beams, crossbeams, and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair, and nails. The nine doors leading into

this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption? Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men." Please see verses 35, 39, and 42 in the same chapter.

In the *Śrīmad Bhāgavatam* (11.9.27) the mendicant *brāhmaṇa* instructs King Yadu as follows: "A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs, and limbs, all desiring satisfaction, pull the living entity in many directions."

Lord Kṛṣṇa instructs Uddhava in the *Śrīmad Bhāgavatam* (11.10.7, 25, 27-28) as follows: "One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth, and so on. Accompanied by heavenly women, the enjoyer of

the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world. If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature."

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

In the *Śrīmad Bhāgavatam* (11.17.33, 56) Lord Kṛṣṇa says to Uddhava: "Those who are not married—*sannyāsīs*, *vānaprasthas*, and *brahmacārīs*—should never associate with women by glancing, touching, conversing, joking, or sporting. Neither should they ever associate with any living entity engaged in sexual activities. But a householder whose mind is attached to his home and who is thus

disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality, and who unintelligently thinks, 'Everything is mine and I am everything,' is certainly bound in illusion."

Lord Kṛṣṇa gives the following instructions to Uddhava in the *Śrīmad Bhāgavatam* (11.21.18-21): "By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion, and fear. One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men. From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man's broad intelligence. O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person."

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

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

In the *Bhakti-rasāmṛta-sindhu* (*Dakṣiṇa* 5.72) the following verse is found: "Since I have been engaged in the transcendental loving service of Kṛṣṇa,

realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste."

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

And in the Eighth Wave it is said:

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

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

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

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

extremely attached only to the worship of Your lotus feet."

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

CB Ādi-khaṇḍa 1.30

TEXT 30

yāṅra rāse deve āsi' puṣpa-vṛṣṭi kare
deve jāne—bheda nāhi kṛṣṇa-haladhare

TRANSLATION

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

COMMENTARY

The *Caitanya-caritāmṛta* (*Ādi* 5.4-5) also states that there is no difference between Kṛṣṇa and Balarāma in the following words: "The Supreme

Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes." Also in the *Caitanya-caritāmṛta* (Madhya 20.174) it is stated: "The first manifestation of the *vaibhava* feature of Kṛṣṇa is Śrī Balarāmajī. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects." Lord Kṛṣṇa glorifies Balarāma, who is nondifferent from Himself, in the *Śrīmad Bhāgavatam* (10.15.8): "You have embraced the young cowherd women between Your two arms—a favor hankered after by the goddess of fortune herself."

CB Ādi-khaṇḍa 1.31

TEXT 31

cāri-vede gupta balarāmera carita
āmi ki baliba, saba—purāṇe vidita

TRANSLATION

The characteristics of Lord Balarāma are confidential to the Vedas, but they are elaborated in the Purāṇas. What will I describe?

COMMENTARY

Whatever is confidential to the *Vedas* is known to the Vaiṣṇava *Purāṇas*. Regarding the glories of the *Purāṇas*, one may refer to verses 12-17 of the *Tattva-sandarbha*, one of Jīva Gosvāmī's six *Sandarbhas*. In the *Mahābhārata* (*Ādi* 1.267) it is stated: "One should expand and accept the meaning of the *Vedas* with the help of the *Itihāsas* (histories)

and *Purāṇas*. The *Vedas* are afraid of being mistreated by one who is ignorant of the *Itihāsas* and *Purāṇas*." The *Nāradīya Purāṇa* says: "O beautiful one, I consider the message of the *Purāṇas* to be more important than that of the *Vedas*. All that is established in the *Vedas* is also in the *Purāṇas* without doubt. If a person rejects the *Purāṇas*, even if he is controlled in senses and mind, he will take birth as an animal. He can never attain the goal of life." In the *Skanda Purāṇa, Prabhāsa-khaṇḍa* it is stated: "O best of the *brāhmaṇas*, I consider the *Purāṇas* as equal to the *Vedas*. All that is established in the *Vedas* is also in the *Purāṇas* without doubt. The *Vedas* feared that their purport would be distorted by inattentive listening, but their purport was established long before by the *Itihāsas* and *Purāṇas*. Moreover, O *brāhmaṇas,* what is not found in the *Vedas* is found in the *smṛtis*. And what is not found in either is described in the *Purāṇas*. A person who knows the four *Vedas* along with their *aṅgas,* the *Upaniṣads*, but does not know the *Purāṇas* is not very learned."

The characteristics of Lord Baladeva are described in all Vaiṣṇava *Purāṇas*, especially in the *Śrīmad Bhāgavatam*, Fifth Canto, Chapters 16 and 25, Sixth Canto, Chapter 16, Tenth Canto, Chapters 34 and 65, and also in the *Viṣṇu Purāṇa* (5.9.22-31).

CB Ādi-khaṇḍa 1.32

TEXT 32

mūrkha-doṣe keha keha nā dekhi' purāṇa
balarāma-rāsa-krīḍā kare apramāṇa

TRANSLATION

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

COMMENTARY

The word *mūrkha-doṣe* means "due to foolishness." One who cannot realize the purport or essence of the scriptures is called a fool. Some living entities are proud of their material designations due to being averse to Lord Viṣṇu, who is beyond material conceptions. They never care to discuss important *Purāṇas* like the *Śrīmad Bhāgavatam*. Others simply commit offenses by misinterpreting the conclusions of the *Śrīmad Bhāgavatam*, which is the ripened fruit of the desire tree of Vedic knowledge, the destroyer of nescience, and the source of knowledge of the Absolute Truth. These two categories of people refuse to accept the *rāsa-līlā* of Lord Balarāma. The author has properly condemned these people in verses 38-41 of this chapter. Those who attempt to establish that Lord Balarāma is not the supreme enjoyer without understanding that He is the supreme shelter, the Personality of Godhead, are polluted with the defect of foolishness.

CB Ādi-khaṇḍa 1.33

TEXT 33

eka ṭhāñi dui-bhāi gopikā-samāje
karilena rāsa-krīḍā vṛndāvana-mājhe

TRANSLATION

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

COMMENTARY

The word *rāsa-krīḍā* in this verse refers to the Holi festival, as explained by Śrīla Jīva Gosvāmī in his *Laghu-toṣaṇī* commentary on *Śrīmad Bhāgavatam* (10.34.13).

CB Ādi-khaṇḍa 1.34

TEXT 34

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

TRANSLATION

Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing Holi in the forest at night with the young girls of Vraja.

COMMENTARY

After Śrī Śukadeva Gosvāmī narrated to Parīkṣit Mahārāja the Śiva-caturdaśī pastime of Kṛṣṇa's liberating Nanda Mahārāja from the clutches of the snake, who was actually the Vidyādhara named Sudarśana, he described Kṛṣṇa and Balarāma's Holi festival with the *gopīs* on the full moon evening. Beginning with the above verse, the author now quotes four verses from the *Śrīmad Bhāgavatam* (10.34.20-23) describing this pastime.

The word *atha* in this verse indicates after Śiva-rātri. The word *kadācit* refers to the night of Holi Pūrṇimā. The word *rāma* means "He who makes Kṛṣṇa enjoy." It is therefore understood that since Kṛṣṇa and Balarāma had sported together since Their births,

They enjoyed mutual feelings of friendship. The mood of friendship between Kṛṣṇa and Balarāma was particularly prominent in Vraja, while in Dvārakā Balarāma acted more in the role of an elder brother. In this verse the word *ca* is used with the desire to establish that Balarāma's mood of being the elder brother is secondary. This mood is found in the observance of the Holi festival described in the *Bhaviṣya Purāṇa*, *Uttara-khaṇḍa*, and in central India. The word *vane* refers to the subforests of Vṛndāvana. This is the understanding from Śrīla Jīva Gosvāmī's *Laghu-toṣaṇī*.

CB Ādi-khaṇḍa 1.35

TEXT 35

upagīyamānau lalitaṁ strī-janair
baddha-sauhṛdaiḥ
sv-alaṅkṛtānuliptāṅgau sragvinau virajo-'mbarau

TRANSLATION

Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

COMMENTARY

According to Śrīla Jīva Gosvāmī's *Laghu-toṣaṇī*, Lord Balarāma had His own group of *gopī* friends.

CB Ādi-khaṇḍa 1.36

TEXT 36

niśā-mukhaṁ mānayantāv
uditoḍupa-tārakam
mallikā-gandha-mattāli- juṣṭaṁ kumuda-vāyunā

TRANSLATION

The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

CB Ādi-khaṇḍa 1.37

TEXT 37

jagatuḥ sarva-bhūtānāṁ
manaḥ-śravaṇa-maṅgalam
tau kalpayantau yugapat
svara-maṇḍala-mūrcchitam

TRANSLATION

Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

COMMENTARY

In his *Laghu-toṣaṇī*, Śrīla Jīva Gosvāmī quotes the following description of *mūrcchana* from the *Saṅgīta-sāra*: "A *mūrcchana* is a scale using the seven notes in ascending and descending sequences. There are three modes, or *grāmas*, each with seven subdivisions, or *mūrcchanas*, making a total of twenty-one *mūrcchanas*." [These are the precursors of *ragas*.]

In the *Śrīmad Bhāgavatam* (6.16.38) King Citraketu prays to Lord Saṅkarṣaṇa as follows: "O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power."

The glories of Śrī Balarāma, or Saṅkarṣaṇa, who is worshipable by all living entities, are described in the *Śrīmad Bhāgavatam*, Tenth Canto, Chapters 34 and 65, Fifth Canto, Chapters 17 and 25, and Sixth Canto, Chapter 16. Those who are indifferent to these descriptions can never make advancement on the path of devotional service. In spite of their material intelligence and mundane knowledge, which is a product of their own mental speculation, such people are unable to appreciate the topics of Śrī Baladeva, or Saṅkarṣaṇa, who is the source of all *viṣṇu-tattvas*.

In the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter 5, appropriate conclusions on this topic are given as follows: "Śrī Balarāma is the counterform of Lord Govinda. Balarāma's own expansion is called Mahā-Saṅkarṣaṇa. The marginal potency of the Lord is known as the *jīva*. Mahā-Saṅkarṣaṇa is the shelter of all *jīvas*. His fragment, the *puruṣa*, is counted as a *kalā*, or a part of a plenary portion. The first *puruṣa* casts His glance at *māyā* from a distance, and thus He impregnates her with the seed of life in the form of the living entities. A part of a part of a whole is called

a *kalā*. I say that this *kalā* is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other *puruṣas* and who is all-pervading. Garbhodaśāyī and Kṣīrodaśāyī are both called *puruṣas*. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first *puruṣa*, who is the abode of all the universes. That *puruṣa* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires. These two brothers are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen. It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

CB Ādi-khaṇḍa 1.38

TEXT 38

bhāgavata śuni' yāra rāme nāhi prīta
viṣṇu-vaiṣṇavera pathe se jana—varjita

TRANSLATION

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

COMMENTARY

As long as the living entity is conditioned, he is not considered on the path of worshiping Lord Viṣṇu, who is eternally full of knowledge and bliss and the worshipable Lord of the Vaiṣṇavas. In other words, he is unable to realize that the Lord is eternally full of knowledge and bliss. As soon as the living entity realizes the truths regarding the three *puruṣas*, he is freed from illusion or mundane intelligence. In other words, this realization awakens transcendental intelligence in the heart of the living entity and helps him advance on the path of worshiping Lord Viṣṇu, who is eternally full of knowledge and bliss and the worshipable Lord of the Vaiṣṇavas. It is stated in the *Sātvata-tantras*: "The first *puruṣa*, Mahā-Viṣṇu, is the creator of the total material energy [*mahat*], the second is Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of *māyā*."

CB Ādi-khaṇḍa 1.39

TEXT 39

bhāgavata ye nā māne, se—yavana-sama
tāra śāstā āche janme-janme prabhu yama

TRANSLATION

One who does not accept Śrīmad Bhāgavatam is no better than a Yavana, and Lord Yamarāja punishes him birth after birth.

COMMENTARY

In the *Bhāgavata-māhātmya* of the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter 63, it is stated: "The topics of the Supreme Lord are realized by discussing

Śrīmad Bhāgavatam. One can understand the purport of the *Vedas* from every line of every *śloka*." There are many other similar statements in the various Vaiṣṇava *Purāṇas*.

The result of disregarding *Śrīmad Bhāgavatam* is described in the *Hari-bhakti-vilāsa* (10.2.77) as follows: "In this age of Kali, one who considers *Śrīmad Bhāgavatam* more dear than his own life will never suffer the punishment of Yamarāja, even for a hundred *kalpas*." Also in *Hari-bhakti-vilāsa* (10.2.81) it is stated: "The wretched person who does not appreciate the study of *Śrīmad Bhāgavatam* and who hinders others in its study causes a hundred generations of family members to go to hell." In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter 63, it is stated: "One continues to wander in the cycle of birth and death as long as he does not for even a moment hear the *Śrīmad Bhāgavatam,* which was recited by Śukadeva Gosvāmī. A person who does not hear anything from the *Śrīmad Bhāgavatam* throughout his entire life is no better than a *caṇḍāla* or an ass. The result of his birth was only his mother's delivery pains. Indra, the king of the demigods in heaven, declares that the sinful man who never hears the topics of *Bhāgavatam* is simply a burden to the earth, and although living, he is actually dead."

The word *yavana* refers to a *mleccha* who does not follow proper behavior and is averse to Vedic literatures. In the *Mahābhārata* (*Ādi* 84.13-15) King Yayāti curses Turvasu in the following words: "O Turvasu! Although you were born from my heart, you are not giving me your youth. Therefore your sons will not inherit the kingdom. You fool! You will be the king of low-class persons who are *caṇḍālas*,

meat-eaters, or born from intercaste marriages. You will be the king of those sinful *mlecchas* who are lusty for the wife of their guru and those whose mentality and activities are no better than animals." Elsewhere in the *Mahābhārata* (*Ādi* 85.34) it is said: "The descendants of Yadu Mahārāja are called Yādava *kṣatriyas*, and the descendants of Turvasu are known as Yavanas. The descendants of Druhya are known as Bhojas, and the descendants of Anu are known as *mlecchas*." In the *Mahābhārata* (*Ādi* 174.36) it is stated: "The Pahlavas were created from her tail, the Draviḍas and Śaṅkas were created from her udder, the Yavanas were created from her genital, and the Śabaras and Bahūnas were created from her dung." In the *Rāmāyaṇa* (*Bāla-kāṇḍa* 55.3) it is stated: "The Yavanas were born from the genital." The *Hari-vaṁśa* (*Hari-vaṁśa-parva* 14.25-26) says: "Keeping his promise and respecting the words of his guru, King Sagara did not kill them but destroyed their religious principles and changed their dress. He shaved half the heads of the Śakas and the full heads of the Yavanas and Pahlavas." The following statement is found in the *Manu-saṁhitā* (10.44-45): "The Pauṇḍras, Codas, Draviḍas, Kambogas, Yavanas, Śakas, Pāradas, Pahlavas, Cīnas, Kirātas, Daradas, and Khaśas, all of whom were not born from the mouth, arms, thighs, or feet of the Lord, are called *dasyus*, whether they speak the language of the *mlecchas* or that of the Āryans." In the *Prāyaścitta-tattva,* the *Bodhāyana-smṛti* is quoted as follows: "Those persons who eat cow flesh, who always speak critically, and who are devoid of proper conduct are called *mlecchas*. Persons born in the place called Yavana are called Yavanas." In the *Vṛddha-cāṇakya* it is stated: "Wise persons have said that among thousands of *caṇḍālas*, one is a Yavana. There is no person more degraded than a Yavana."

The living entities are born in higher and lower castes according to the fruits of their activities. By the influence of *sattva-guṇa*, living entities are born in the families of *brāhmaṇas*, and by the influence of *rajo-guṇa* and *tamo-guṇa* living entities are born in sinful lower castes, like the Yavanas. The living entities who are born in the families of *brāhmaṇas* receive ample opportunity to become swanlike knowers of the Absolute Truth through the study of the *Vedas*, but living entities who are born in the families of lower castes like Yavanas are not qualified to study the Vedic literatures. *Śrīmad Bhāgavatam* is the ripened fruit of the desire tree of Vedic literature and the crest jewel of all scriptures. The Yavanas have no respect for *Śrīmad Bhāgavatam* whatsoever. If someone is born in the family of a caste higher than that of a Yavana and he unfortunately does not respect *Śrīmad Bhāgavatam*, which is the personification of devotional service to Lord Kṛṣṇa, the shelter of everyone, and equal to Kṛṣṇa, then due to the lack of good instructions from the spiritual master, such misguided people become degraded to the status of foolish uncultured Yavanas or no better than asses. At present in the pious land of India there are people who belong to societies that are supposedly opposed to the non-Āryans, and although they unfortunately advertise themselves as followers of the *Vedas,* because they are extremely averse to understanding the meaning of the *Śrīmad Bhāgavatam,* they are envious of its conclusions. These people are similar to foolish asslike Yavanas. On the other hand, although Haridāsa Ṭhākura was born in a family of Yavanas, he was faithful to the *Śrīmad Bhāgavatam* and fully conversant with its conclusions. He was therefore the crest jewel of the *brāhmaṇas* and a swanlike pure devotee.

In this verse the word *prabhu* refers to one who is able to kill or protect. In the *Śrīmad Bhāgavatam* (6.3.7) the Yamadūtas spoke to Yamarāja as follows: "The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings." In the *Nṛsiṁha Purāṇa* (and *Viṣṇu Purāṇa* 3.7.15) it is stated: "Śrī Yamarāja, who judges the pious and impious activities of the living entities, offers his obeisances to the devotees of the Lord and punishes those who are envious of Viṣṇu and the Vaiṣṇavas by forcing them to suffer in hell according to the results of their activities. Rather than attaining eternal happiness, those who are averse to serving the Supreme Lord certainly suffer miseries born from their attempts to enjoy separately from the Lord."

CB Ādi-khaṇḍa 1.40

TEXT 40

ebe keha keha napuṁsaka-veśe nāce bole—"balarāma-rāsa kon śāstre āche?"

TRANSLATION

Nowadays some faithless persons [eunuchs] challenge, "In which scripture is Balarāma's rāsa-līlā described?"

COMMENTARY

The impersonalists consider the wonderful transcendental *rāsa-līlā* of Balarāma, who is the Lord

of lords, as uncorroborated by Vedic literatures. Even after giving up material enjoyment, they are unable to enter the transcendental arena of the *rāsa* dance, which is the eternal goal for the pure living entities. Although their mentality is like that of the eunuchs, who unnaturally abstain from sense enjoyment, they are deprived of serving the Lord in any of the five types of relationships. That is why such people are known as eunuchs or impersonalist *sannyāsīs*.

CB Ādi-khaṇḍa 1.41

TEXT 41

kona pāpī śāstra dekhileha nāhi māne
eka arthe anya artha kariyā vākhāne

TRANSLATION

Some sinful persons do not accept this pastime even if they read about it in the scriptures. They distort the actual meaning of the scriptures into some other meaning.

COMMENTARY

To distort the meaning of the scriptures is cheating and an offense against the holy names.

It is impossible to realize the Absolute Truth with a sinful heart. Faithless persons are always confused when trying to understand the Absolute Truth. They are blind in attaining their goal of life and, rather than accepting the truth, they distort the meanings of the scriptures.

CB Ādi-khaṇḍa 1.42

TEXT 42

caitanya-candrera priya-vigraha balāi
tāna-sthāne aparādhe mare sarva ṭhāñi

TRANSLATION

Lord Nityānanda is the dearmost object of Śrī Caitanyacandra, therefore anyone who commits an offense at His lotus feet is vanquished.

COMMENTARY

Śrī Acyutānanda, the son of Śrī Advaita Prabhu, served Lord Hari under the guidance of Śrī Gadādhara Paṇḍita. Although two of Advaita's other sons sometimes accepted the guidance of Lord Caitanya, there is no mention of their devotion for the lotus feet of Lord Nityānanda. One of Śrī Advaita Prabhu's sons was named Balarāma, and his son was Madhusūdana. He was particularly affectionate towards the *smārta* Raghunandana Bhaṭṭācārya, the son of Harihara Bhaṭṭācārya of Bandāghaṭa. The son of Madhusūdana, Rādhāramaṇa Bhaṭṭācārya, followed the path of the *smārtas* and became faithless towards Śrī Nityānanda-Baladeva. The author of *Caitanya-bhāgavata*, who is a pure devotee and spiritual master, has perhaps written these verses (38-42) with these people in mind. The statements of Śrīla Vṛndāvana dāsa Ṭhākura are not inapplicable to the unqualified descendants of Śrī Nityānanda Prabhu's disciples.

CB Ādi-khaṇḍa 1.43

TEXT 43

mūrti-bhede āpane hayena prabhu-dāsa
se-saba lakṣaṇa avatārei prakāśa

TRANSLATION

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

COMMENTARY

For the benefit of the readers, we are again quoting the verses written by Śrīla Kṛṣṇadāsa Kavirāja in the *Caitanya-caritāmṛta* (*Ādi* 5.4-5, 8-11, 45-46, 48, 73-74, 76, 80-81, 113, 115-117, 120-121, 123, 125, 134-135, 137, and 156), which state: "The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes. Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa. He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms. He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways. In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara. There is one marginal potency, known as the *jīva*. Mahā-Saṅkarṣaṇa is the shelter of all *jīvas*. Saṅkarṣaṇa is the original shelter of the *puruṣa*, from whom this world is created and in whom it is dissolved. That Saṅkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma. Śrī Balarāma is the counterform of Lord Govinda. Balarāma's own expansion is called Mahā-Saṅkarṣaṇa, and His fragment, the *puruṣa*, is counted as a *kalā*, or a part of a plenary portion.

Garbhodaśāyī and Kṣīrodaśāyī are both called *puruṣas*. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first *puruṣa*, who is the abode of all the universes. That *puruṣa* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation. In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion. He then descends to maintain the material world. His unlimited opulences cannot be counted. That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord. He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord. That person of whom Lord Ananta is a *kalā*, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda? Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of

Lord Caitanya. Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja. He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion. Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires."

In some editions the word *lakṣaṇa* appears as *lakṣmaṇa,* which then means: "This is demonstrated in His incarnation as Lakṣmaṇa." As explained in the *Caitanya-caritāmṛta* (*Ādi* 5.149-154): "Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāmacandra as His younger brother. The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering. As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind. When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness. Śrī Rāma and Śrī Lakṣmaṇa, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa's and Balarāma's appearance. Kṛṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion."

CB Ādi-khaṇḍa 1.44

TEXT 44

sakhā, bhāi, vyajana, śayana, āvāhana
gṛha, chatra, vastra, yata bhūṣaṇa, āsana

TRANSLATION

Lord Balarāma serves Kṛṣṇa in ten different ways, as His friend, brother, fan, bed, carrier, residence, umbrella, garments, ornaments, and sitting place.

COMMENTARY

Please refer to the *Śrī Caitanya-caritāmṛta* verses quoted in the purport of verse 43.

CB Ādi-khaṇḍa 1.45

TEXT 45

āpane sakala-rūpe sevena āpane
yāre anugraha karena, pāya sei jane

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.46

TEXT 46

nivāsa-śayyāsana-pādukāṁśuko-
padhāna-varṣātapa-vāraṇādibhiḥ
śarīra-bhedais tava śeṣatāṁ gatair
yathocitaṁ śeṣa itīrite janaiḥ

TRANSLATION

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

COMMENTARY

In the *Śrīmad Bhāgavatam* (10.3.25) Devakī prays to the Supreme Lord in the following words: *bhavān ekaḥ śiṣyate 'śeṣa-saṁjñaḥ*—"At that time, You alone remain, and You are known as Ananta Śeṣa-nāga." In his *Laghu-toṣaṇī* commentary on this verse, Jīva Gosvāmī has stated: "You alone remain and are therefore called Aśeṣa, the complete. *Eka* can refer to the spiritual realm as well, which is nondifferent from the Lord (and does not meet destruction). *Aśeṣa*, meaning 'complete,' can also refer to the Vaikuṇṭha planets. The word *saṁjña*, or 'definition,' refers to the true nature of an object, indicated by its particular form. According to the Śrī Vaiṣṇavas, *śeṣa* means 'He who remains (*śiṣyate*) after the dissolution.' This is also an acceptable definition. The word can also be taken as *śeṣa*—'He who remains,' instead of *aśeṣa*. This can include the Lord's associates as well, but it does not include the material world or the *jīvas* therein (who disappear during the *mahā-pralaya*)."

In the *Śrīmad Bhāgavatam* (10.2.8) the Supreme Lord speaks the following words to Yogamāyā: "Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī." In

his *Laghu-toṣaṇī* commentary on this verse, Jīva Gosvāmī says: "*Śeṣa* means 'that which remains' or 'part.' *Akhya* means 'known.' He is known as Śeṣa because of being an expansion of Me. Saṅkarṣaṇa is My own form and the shelter of the spiritual abode, My transcendental forms, and various energies."

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

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

In his commentary on the descriptions of the characteristics of Rudra in the Nineteenth Chapter of the *Laghu-bhāgavatāmṛta*, Śrīla Baladeva Vidyābhūṣaṇa writes: "The Śeṣa who holds a buffalo horn and bow, who is the bed of Lord Viṣṇu, and who is replete with the all-accommodating potency is the Supreme Lord. The Śeṣa who supports the earth is among the living entities who are empowered by the Supreme Lord." In the description of Balarāma from the *Laghu-bhāgavatāmṛta* (87) it is stated: "The

Saṅkarṣaṇa from the second *catur-vyūha* merges with the Śeṣa who supports the earth and appears as Lord Balarāma. The two forms of Śeṣa are He who supports the earth and He who is the bed of Lord Viṣṇu. The Śeṣa who holds the earth is also known as Saṅkarṣaṇa, because He is an empowered incarnation of Saṅkarṣaṇa. The Śeṣa who is the bed of Lord Nārāyaṇa considers Himself the friend and servant of Nārāyaṇa."

CB Ādi-khaṇḍa 1.47

TEXT 47

anantera aṁśa śrī garuḍa mahābalī
līlāya balaye kṛṣṇe hañā kutūhalī

TRANSLATION

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

COMMENTARY

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

dāsaḥ sakhā vāhanam āsanaṁ dhvajo
yas te vatānaṁ vyajanaṁ trayī-mayaḥ
upasthitaṁ tena puro garutmatā
tvad-aṅghri-sammarda-kiṇāṅka-śobhinā

"O Lord, when will I satisfy You, who are present before me with Garuḍa, Your servant, friend, carrier, sitting place, flag, canopy, *cāmara*, and the personified *Ṛg*, *Sāma*, and *Yajur Vedas*. He is

decorated with symptoms of having massaged Your lotus feet."

Other editions have *bulaye* or *vahaye* in place of *balaye*. *Balaye* means "surrounding" or "prosperity in service." *Bulaye* means "traveling," and *vahaye* means "carrying."

CB Ādi-khaṇḍa 1.48

TEXT 48

ki brahmā, ki śiva, ki sanakādi 'kumāra'
vyāsa, śuka, nāradādi, 'bhakta' nāma yāṅra

TRANSLATION

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

COMMENTARY

Please refer to the purport of verse 21.

CB Ādi-khaṇḍa 1.49

TEXT 49

sabāra pūjita śrī-ananta-mahāśaya
sahasra-vadana prabhu—bhakti-rasa-maya

TRANSLATION

Lord Śrī Ananta is worshiped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.

COMMENTARY

In the *Śrīmad Bhāgavatam* (10.2.5) Śrī Śukadeva Gosvāmī says to Mahārāja Parīkṣit: "A plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion."

Lord Brahmā speaks to the demigods in the *Śrīmad Bhāgavatam* (10.1.24) as follows: "The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes."

In the *Kṛṣṇa-sandarbha* (86) Śrīla Jīva Gosvāmī writes: "Vāsudeva refers to the son of Vasudeva. His first part, or *kalā*, is Saṅkarṣaṇa, or Ananta. As Saṅkarṣaṇa, He is the original form. *Svarāṭ* means He exists independently. The name Ananta indicates that He is not restricted by space and time. That Śeṣa has thousands of mouths." In the *Śrīmad Bhāgavatam* (10.65.28) Yamunā offers the following prayer to Lord Balarāma:

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

"Rāma, Rāma, O mighty-armed one! I know nothing of Your prowess. With a single portion of Yourself You hold up the earth, O Lord of the universe." The word *ekāṁśena*—"with a single portion," is explained in the commentary as refering

to the Lord's expansion as Śeṣa. Therefore the *Śrīmad Bhāgavatam* (10.2.8) says: "My partial plenary expansion is known as Saṅkarṣaṇa or Śeṣa." In the commentary on this verse it is stated: "He who remains after dissolution is called Śeṣa. This statement indicates that Śeṣa is a permanent form, or *aṁśa*, of the Lord, or He who finds the glories of the Lord as endless."

CB Ādi-khaṇḍa 1.50

TEXT 50

ādideva, mahā-yogī, 'īśvara', 'vaiṣṇava'
mahimāra anta ihā nā jānaye saba

TRANSLATION

Lord Ananta is the first incarnation of the Lord and the master of all mystic power. At the same time, He is a servant of God, a Vaiṣṇava. Since there is no end to His glories, no one can understand Him fully.

COMMENTARY

The word *ādideva* is found in the *Śrīmad Bhāgavatam* (2.7.41) as Lord Brahmā describes the *līlā-avatāras* of Lord Kṛṣṇa to Nārada Muni in the following words: "Even [Ādideva] the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces."

In the *Śrīmad Bhāgavatam* (5.25.6) Śrī Śukadeva Gosvāmī tells Parīkṣit Mahārāja: "Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is [Ādideva] nondifferent from the Supreme Personality of

Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance."

Lord Saṅkarṣaṇa is Ādideva or *ādi-puruṣa*, the original Personality of Godhead. In this regard one should refer to *Śrīmad Bhāgavatam* (6.16.31 and 10.15.6).

The word *mahāyogi* has two meanings: the first is *yogeśvara*, or "master of all mystic power." In the *Śrīmad Bhāgavatam* (10.78.31) after Baladeva killed the show-bottle devotee Romaharṣaṇa Sūta, the disciple of Vyāsa, the sages of Naimiṣāraṇya lamented and offered prayers to Baladeva as follows: "Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power."

The second meaning of *mahāyogi* is *yoga-māyādhīśa*, or "controller of mystic power." In the *Śrīmad Bhāgavatam* (10.78.34) Lord Balarāma accepts the sages' prayers and replies to them as follows: "O sages, just say the word, and by My mystic power I shall restore everything you promised him." In the *Śrīmad Bhāgavatam* (11.30.26) it is stated: "Lord Balarāma then sat down on the shore of the ocean and *yogam āsthāya pauruṣam*, fixed Himself in meditation upon the Supreme Personality of Godhead." In his commentary on this verse, Śrīdhara Svāmī writes: "The words *pauruṣam yogam* indicate *parama-puruṣa-dhyāna*, or 'meditation on the Supreme Personality of Godhead.'"

The word *īśvara* is described in the *Śrīmad Bhāgavatam* (6.16.47) as King Citraketu prays to Lord Saṅkarṣaṇa in the following words: "My dear Lord, You are the creator, maintainer, and annihilator of

this cosmic manifestation, but persons who are too materialistic and who always see separateness do not have eyes with which to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six opulences. Therefore I offer my respectful obeisances unto You."

In the *Śrīmad Bhāgavatam* (10.15.35), while describing the killing of Dhenukāsura, Śrī Śukadeva Gosvāmī glorifies Balarāma by saying, "My dear Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads."

When the angry Lord Baladeva was pulling the city of Hastināpura into the Yamunā with His plow, the Kauravas prayed to Him in the *Śrīmad Bhāgavatam* (10.68.45) as follows: "You alone cause the creation, maintenance, and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere playthings for You as You perform Your pastimes."

The word *vaiṣṇava* is used in reference to Anantadeva in the following statement of Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (10.2.5):

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

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

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

CB Ādi-khaṇḍa 1.51

TEXT 51

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

TRANSLATION

I have already spoken to you of Anantadeva's influential service to the Lord. Now hear how the self-sufficient Ananta exists in the lower planetary system of Pātāla.

COMMENTARY

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

CB Ādi-khaṇḍa 1.52

TEXT 52

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

TRANSLATION

Bearing his stringed instrument, the tumburu, on his shoulders, the great sage Nārada Muni always glorifies Lord Ananta in Brahmā's assembly. Nārada Muni has composed many transcendental verses in praise of the Lord.

COMMENTARY

The word *tumburu* refers to the famous instrument called *vīṇā*, which is always carried by Śrī Nārada Muni to glorify the qualities of Lord Hari. (Please refer to verse 74 of this chapter.) Another meaning of *tumburu* is the celestial singer who is the leader of the Gandharvas. (Please refer to *Śrīmad Bhāgavatam* 1.13.60)

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

The word *śloka-vandhe* means "accumulating or composing verses." This verse is a Bengali rendering of part of verse eight of the Twenty-fifth Chapter of the Fifth Canto of *Śrīmad Bhāgavatam*, which states: *tasyānubhāvān bhagavān svāyambhuvo nāradaḥ saha*

tumburuṇā sabhāyāṁ brahmaṇaḥ saṁślokayām āsa.—"Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu."

CB Ādi-khaṇḍa 1.53

TEXT 53

utpatti-sthiti-laya-hetavo 'sya kalpāḥ
sattvādyāḥ prakṛti-guṇā yad-īkṣayāsan
yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma

TRANSLATION

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance, and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

COMMENTARY

In this and the following four verses taken from *Śrīmad Bhāgavatam* (5.25.9-13) Śukadeva Gosvāmī describes to Mahārāja Parīkṣit the glorification of Saṅkarṣaṇa's qualities by Nārada Muni accompanied by his *vīṇā* musical instrument or the Gandharva named Tumburu.

CB Ādi-khaṇḍa 1.54

TEXT 54

mūrtiṁ naḥ puru-kṛpayā babhāra sattvaṁ
saṁśuddhaṁ sad-asad idaṁ vibhāti tatra
yal-līlāṁ mṛga-patir ādade 'navadyām
ādātuṁ svajana-manāṁsy udāra-vīryaḥ

TRANSLATION

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

COMMENTARY

In his commentary known as *Krama-sandarbha*, Śrīla Jīva Gosvāmī says, "The word *mṛga-pati* refers to Lord Varāhadeva, who performed the pastime of lifting the earth. From this statement the glories of Anantadeva are further enhanced." Śrīdhara Svāmī explains in his *Bhāvārtha-dīpikā* commentary: "Those who are approached for some purpose are called *mṛga*, or wish-fulfilling demigods. Their *pati* is their master, or He who is the master of the demigods."

CB Ādi-khaṇḍa 1.55

TEXT 55

yan-nāma śrutam anukīrtayed akasmād
ārto vā yadi patitaḥ pralambhanād vā
hanty aṁhaḥ sapadi nṛṇām aśeṣam anyaṁ
kaṁ śeṣād bhagavata āśrayen mumukṣuḥ

TRANSLATION

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?

CB Ādi-khaṇḍa 1.56

TEXT 56

mūrdhany arpitam aṇuvat sahasra-mūrdhno
bhū-golaṁ sagiri-sarit-samudra-sattvam
ānantyād animita-vikramasya bhūmnaḥ
ko vīryāṇy adhi gaṇayet sahasra-jihvaḥ

TRANSLATION

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees, and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

COMMENTARY

In his *Krama-sandarbha* commentary on the *Śrīmad Bhāgavatam*, Śrī Jīva Gosvāmī Prabhu says that because the form of the Supreme Lord is immeasurable, the universe naturally appears small in comparison with Him.

CB Ādi-khaṇḍa 1.57

TEXT 57

evam-prabhāvo bhagavān ananto
duranta-vīryoru-guṇānubhāvaḥ
mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmāṁ sthitaye bibharti

TRANSLATION

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

COMMENTARY

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

CB Ādi-khaṇḍa 1.58

TEXT 58

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

TRANSLATION

Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance, and annihilation. These modes of nature appear again and again.

COMMENTARY

This and the following verse are Bengali translations of *Śrīmad Bhāgavatam* (5.25.9), which is

quoted as verse 53 of this chapter. The word *dṛṣṭi-pāte* means "by His glance." The words *haya* and *yāya* indicate that by His glance the ability for creation, maintenance, and annihilation are made possible. In the *Caitanya-caritāmṛta* (*Ādi* 5.46) it is stated: "Saṅkarṣaṇa is the original shelter of the *puruṣa*, from whom this world is created and in whom it is dissolved."

CB Ādi-khaṇḍa 1.59

TEXT 59

advitīya-rūpa, satya anādi mahattva
tathāpi 'ananta' haya, ke bujhe se tattva?

TRANSLATION

The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva [unlimited]. Who can understand His ways?

COMMENTARY

The word *advitīya* means "without a second or devoid of *māyā*," "fearless," or "absolute knowledge." The word *satya* means *dhruva*, "the unchanging or supreme truth." The word *anādi* means "the original or beginningless" or "unborn." The word *tattva* in this verse means *vartma*, or "path."

CB Ādi-khaṇḍa 1.60

TEXT 60

śuddha-sattva-mūrti prabhu dharena karuṇāya
ye-vigrahe sabāra prakāśa sulīlāya

TRANSLATION

His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted within His form.

COMMENTARY

This and the following verse are Bengali translations of *Śrīmad Bhāgavatam* (5.25.10), which appears in this chapter as verse 54. The word *śuddha-sattva* in this verse refers to Śrī Baladeva, who is the predominating Deity of the *sandhinī* energy, which is one of the three internal potencies. All the ingredients of the spiritual world emanate from Baladeva. In other words, *śuddha-sattva*, or pure goodness, which is beyond the three modes of material nature, emanates from Him. In other words, He is the cause of spiritual existence. All of Viṣṇu's various forms are His plenary portions or portions of His plenary portions, and They are all forms of pure goodness. In the *Śrīmad Bhāgavatam* (4.3.23) Lord Śiva speaks to Satī as follows: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering." In their commentaries on this verse: (1) Śrīla Jīva Gosvāmī says, "The word *viśuddha* indicates a complete absence of material influence because of being sheltered by the Lord's *svarūpa-śakti*;" (2) Śrīla Viśvanātha Cakravartī Ṭhākura says, "The word *viśuddha* indicates that it is spiritual, being composed of the *cit-śakti*;" and (3) Śrīla Śrīdhara Svāmī says, "*Sattva* refers to the consciousness, or the level of pure *sattva*." In his commentary on *Śrīmad Bhāgavatam* (1.2.24) he says: "*Sattva* refers to direct perception of

Brahman." And in his commentary on the words *viśuddhaṁ sattvam ūrjitam* from the *Śrīmad Bhāgavatam* (1.3.3), he says: "*Viśuddha* indicates 'untouched by the *guṇas*' and *ūrjitam* means 'unsurpassed.'" In his *Śrī Bhāgavata-tātparya,* Śrī Madhvācārya says: "*Sattva* refers to the possession of saintly qualities, knowledge, strength, and attractive form." In the *Matsya Purāṇa* it is stated: "*Sattva* refers to the totality of all strength and knowledge." Another name for the state of pure goodness is *vasudeva*. One who appears in that state is called Vāsudeva.

It is stated in the *Caitanya-caritāmṛta* (*Ādi* 4.64-65): "The essential portion of the *sandhinī* potency is *śuddha-sattva*. Lord Kṛṣṇa's existence rests upon it. Kṛṣṇa's mother, father, abode, house, bedding, seats, and so on are all transformations of *śuddha-sattva*." Again, in the *Caitanya-caritāmṛta* (*Ādi* 5.43-44, 48) it is said: "One variety of the pastimes of the spiritual energy is described as pure goodness [*viśuddha-sattva*]. It comprises all the abodes of Vaikuṇṭha. The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa. That Saṅkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma."

The words *mūrti* and *vigraha* are synonymous—both mean form. All the forms of Lord Viṣṇu are naturally eternal, full of knowledge and bliss, and purely spiritual; His name, form, qualities, associates, and pastimes are all transcendental. He is factually not impersonal or devoid of spiritual variegatedness. A conditioned soul who is averse to the Lord cannot comprehend the Lord with his

imagination born of mental speculation, which is a product of material qualities and faults. The Lord is *adhokṣaja*, or beyond material conception, and the living entities are also transcendental and superior to material nature.

The word *sabāra* in this verse means "of the material and spiritual worlds," in other words, "of this material world, which is a mixture of cause and effect, and of the spiritual worlds, including all *viṣṇu-tattvas*."

The word *sulīlāya* means "natural" or "by the influence of wonderful pastimes."

CB Ādi-khaṇḍa 1.61

TEXT 61

yāṅhāra taraṅga śikhi' siṁha mahāvalī
nija-jana-mano rañje hañā kutūhalī

TRANSLATION

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

COMMENTARY

The word *taraṅga* in this verse refers to the waves of the Lord's unlimited ocean of pastimes. The word *śikhi* means "having learned," and the word *siṁha* means "the lion," "Śrī Nṛsiṁha-deva," or, according to Śrīla Jīva Gosvāmī, "Śrī Varāhadeva." The word *mahāvalī* means "powerfully magnanimous." The word *nija-jana* means "other beasts" for the lion, "the devotee Prahlāda" for Nṛsiṁha-deva, and "the

munis headed by Brahmā" or "the earth" for Varāhadeva.

CB Ādi-khaṇḍa 1.62-63

TEXTS 62-63

ye ananta-nāmera śravaṇa-saṅkīrtane
ye-te mate kene nāhi bole ye-te jane

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

TRANSLATION

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

COMMENTARY

Verses 62 through 64 are the translation of verse 55.

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

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

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

CB Ādi-khaṇḍa 1.64

TEXT 64

'śeṣa' ba-i saṁsārera gati nāhi āra
anantera nāme sarva-jīvera uddhāra

TRANSLATION

Lord Anantadeva is known as Śeṣa [the unlimited end] because He alone ends our passage through this material world. By chanting His glories, everyone can be liberated.

COMMENTARY

One may refer to the purport to verse 46 for the meaning of the word Śeṣa. The word *ba-i* means "without" or "beyond." The word *gati* refers to the means of ending material life. For the meaning of the words *sarva-jīvera uddhāra,* one may refer to the Fifth Canto of the *Śrīmad Bhāgavatam,* Chapter 26, the first half of verse 8, quoted in the purports of verses 14, 18, and 21, as well as the translation of *Śrīmad Bhāgavatam* (6.16.44).

CB Ādi-khaṇḍa 1.65

TEXT 65

ananta pṛthivī giri-samudra-sahite
ye-prabhu dharena śire pālana karite

TRANSLATION

On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

CB Ādi-khaṇḍa 1.66

TEXT 66

sahasra phaṇāra eka-phaṇe 'bindu' yena
ananta vikrama, nā jānena, 'āche' hena

TRANSLATION

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

COMMENTARY

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

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

CB Ādi-khaṇḍa 1.67

TEXT 67

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.68

TEXT 68

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.69

TEXT 69

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

TRANSLATION

To this very day, Lord Ananta continues to chant the glories of Śrī Caitanya Mahāprabhu, and still He finds no end to them.

CB Ādi-khaṇḍa 1.70

TEXT 70

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

TRANSLATION

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

COMMENTARY

In this verse *rāma-gopāle* means "between the *svayaṁ-rūpa*, Śrī Kṛṣṇa, and the *svayam-prakāśa*, Śrī Balarāma, or Anantadeva." The words *vāda lāgiyāche* refers to the competition for superiority between the worshipable Lord Kṛṣṇa, whose sweet qualities are constantly increasing, and the worshiper Lord Ananta, who glorifies the qualities of Śrī Kṛṣṇa with thousands of mouths in thousands of ways.

Siddha in this verse refers to a type of demigod, and *muniśvara* refers to great sages and the best of *munis*.

CB Ādi-khaṇḍa 1.71

TEXT 71

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

TRANSLATION

Although Śrī Ananta tries to reach the shore of the ocean of Kṛṣṇa's qualities, He is unable to do so, for the ocean is continually expanding.

COMMENTARY

The word *lāg* means "reach" or "near." Although the ever-increasing ocean of Kṛṣṇa's glories is unsurpassable, in order to surpass that ocean, Śrī Balarāma, or Anantadeva, vigorously chants Kṛṣṇa's glories. In this regard, the word *sindhu* refers to the ocean of Kṛṣṇa's glories. Śrī Anantadeva thinks that He will reach the shore of the ocean of Kṛṣṇa's qualities by chanting with thousands of mouths, but the shoreline of the unsurpassable ocean of Kṛṣṇa's glories remains beyond His reach. That is why Śrī Anantadeva continues to chant the sweet glories of the unlimited qualities of Kṛṣṇa with increased enthusiasm with His thousands of mouths.

CB Ādi-khaṇḍa 1.72

TEXT 72

nāntaṁ vidāmy aham amī munayo 'gra-jās te
māyā-balasya puruṣasya kuto 'varā ye

gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram

TRANSLATION

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

COMMENTARY

In this verse from the *Śrīmad Bhāgavatam* (2.7.41), the Supreme Lord's heroic activities related with the material and spiritual worlds are described as unlimited. One may refer to Śrīla Jīva Gosvāmī's *Krama-sandarbha* commentary in this regard.

CB Ādi-khaṇḍa 1.73

TEXT 73

pālana-nimitta hena-prabhu rasātale
āchena mahā-śakti-dhara nija-kutūhale

TRANSLATION

The most powerful Lord Ananta Śeṣa happily resides in Rasātala in order to maintain the universe.

COMMENTARY

This verse is the translation of the second half of verse 57. The word *pālana-nimitta* means "maintains." The word *rasātale* is mentioned in the *Śrīmad Bhāgavatam* (5.24.7) in the following words:

"Beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla."

According to Śrīla Śrīdhara Svāmī, the abode of Anantadeva is below the earth, or, according to *Śrīmad Bhāgavatam* (5.25.1), it is below Pātāla. The meaning of *mahā-śakti-dhara* is found in the first half of verse 57. *Nija-kutūhale* means "by His own sweet will."

CB Ādi-khaṇḍa 1.74

TEXT 74

brahmāra sabhāya giyā nārada āpane
ei guṇa gāyena tumburu-vīṇā-sane

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.75

TEXT 75

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

TRANSLATION

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

CB Ādi-khaṇḍa 1.76

TEXT 76

kahilāṅ ei kichu ananta prabhāva
hena-prabhu nityānanda kara anurāga

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.77

TEXT 77

saṁsārera pāra hai' bhaktira sāgare
ye ḍubibe, se bhajuka nitāi-cāṅdere

TRANSLATION

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service should worship Lord Nityānanda.

COMMENTARY

The word *saṁsāra* means "like an ocean." If a living entity drowns in it, he is ruined. But if one crosses this material ocean and drowns in the unfathomable water of the service of the Lord, then one achieves eternal happiness. Therefore one who desires to drown in the ocean of service must take shelter of the eternal lotus feet of the Lord.

CB Ādi-khaṇḍa 1.78

TEXT 78

vaiṣṇava-caraṇe mora ei manaskāma
bhaji yena janme-janme prabhu balarāma

TRANSLATION

My only desire at the feet of the Vaiṣṇavas is that birth after birth I may worship the feet of Lord Balarāma.

COMMENTARY

The living entities of this material world are busy gratifying their temporary senses. They want to enjoy the objects of the senses through the medium of material knowledge. When one becomes detached from the enjoying mood, he gets the opportunity to approach the Absolute Truth by taking shelter of the spiritual master, who is nondifferent from Lord Nityānanda.

Lord Nityānanda is nondifferent from the worshipable Lord Śrī Kṛṣṇa Caitanya. In other words, He is the dearmost servant of *svayaṁ-rūpa* Lord Śrī Gaura-Kṛṣṇa. Pure devotional service is the propensity of pure liberated souls. A true disciple who is engaged in the unmotivated uninterrupted service of Gaura-Kṛṣṇa is eligible to swim in the ocean of the mellows of devotional service. It is explained in the *Śvetāśvatara Upaniṣad* (6.23):

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

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

Śrīla Narottama dāsa Ṭhākura, the crest jewel of the *paramahaṁsas* has written in his *Prārthanā*:

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

"The lotus feet of Lord Nityānanda are as soothing as the rays of millions of moons. The entire world can be solaced by the shelter of His lotus feet. Dear brother, without the mercy of Lord Nityānanda no one can attain the lotus feet of Rādhā-Kṛṣṇa. Therefore catch hold of the lotus feet of Nityānanda with firm determination."

Śrī Nityānanda-Baladeva is the source of all *viṣṇu-tattvas* and the Lord of the Vaiṣṇavas, or servants of Viṣṇu. In order to serve that Lord, the

author offers prayers at the feet of His eternal servants, the Vaiṣṇavas. The Vaiṣṇavas are eternal, liberated, and always worshipable for the living entities. The author shows that submission to the Vaiṣṇavas is one of the inseparable limbs of pure devotional service. By setting example, he teaches cheaters, wretches, proud persons, and persons bewildered by the influence of false ego that in order to achieve one's desired goal one should pray at the feet of the devotees.

CB Ādi-khaṇḍa 1.79

TEXT 79

'dvija', 'vipra', 'brāhmaṇa' yehena nāma-bheda
ei-mata 'nityānanda', 'ananta', baladeva'

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.80

TEXT 80

antaryāmī nityānanda balilā kautūke
caitanya-caritra kichu likhite pustake

TRANSLATION

Lord Nityānanda, who is the Supersoul, joyfully instructed me to write a book on the pastimes of Lord Caitanya.

COMMENTARY

The author has described himself as the last servant of Lord Nityānanda. In other words, after accepting the author, Lord Nityānanda did not accept any other disciples. Śrī Nityānanda Prabhu appeared in the heart of the author and instructed him to describe the characteristics of Lord Caitanya. By using the word *antaryāmī* as an adjective of Nityānanda Prabhu, it is indicated that the author received within his heart the instruction to write this book after the disappearance of Lord Nityānanda.

CB Ādi-khaṇḍa 1.81

TEXT 81

caitanya-caritra sphure yāṅhāra kṛpāya
yaśera bhāṇḍāra vaise śeṣera jihvāya

TRANSLATION

By the mercy of Lord Nityānanda the pastimes of Śrī Caitanya will become manifest, because His tongue is the storehouse of Lord Caitanya's glories.

COMMENTARY

One may refer to verses 13 and 14 in this regard.

CB Ādi-khaṇḍa 1.82

TEXT 82

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

TRANSLATION

Therefore Śrī Ananta is the embodiment of Lord Caitanya's glories. Thus I have described a fragment of Ananta's glories.

CB Ādi-khaṇḍa 1.83

TEXT 83

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

TRANSLATION

Hearing the pastimes of Śrī Caitanyacandra brings all auspiciousness, but know for certain that they are revealed only through the mercy of the devotees.

COMMENTARY

The meaning of *puṇya-śravaṇa carita* is found in the *Śrīmad Bhāgavatam* (1.2.17), which states: *puṇya-śravaṇa-kīrtanaḥ*—"hearing and chanting of the Lord's names and characteristics is supremely purifying."

The author has accepted the pastimes of Śrī Caitanya Mahāprabhu that he heard from the mouths of His devotees as the ingredients for the composition of this *Śrī Caitanya-bhāgavata*. By this example the author shows that one must follow the footsteps of the Vaiṣṇavas and accept the process of hearing in disciplic succession.

CB Ādi-khaṇḍa 1.84

TEXT 84

veda-guhya caitanya-caritra kebā jāne?
tāi likhi, yāhā śuniyāchi bhakta-sthāne

TRANSLATION

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

CB Ādi-khaṇḍa 1.85

TEXT 85

caitanya-caritra ādi-anta nāhi dekhi
yena-mata dena śakti, tena-mata likhi

TRANSLATION

I do not find a beginning or end to the pastimes of Śrī Caitanya. I write whatever He inspires me.

CB Ādi-khaṇḍa 1.86

TEXT 86

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

TRANSLATION

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

COMMENTARY

As a puppet cannot dance independently but dances in various ways according to the unseen direction of the puppeteer, the most merciful Supreme Lord, Śrī Gauracandra, has directed me to dance and chant His names and qualities. I am unable to independently dance, in the form of chanting His names and qualities. Śrīla Kavirāja Gosvāmī has stated in the *Caitanya-caritāmṛta* (*Ādi* 8.39): "Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura."

CB Ādi-khaṇḍa 1.87

TEXT 87

sarva vaiṣṇavera pā'ye kari namaskāra
ithe aparādha kichu nahuka āmāra

TRANSLATION

Let me offer my respectful obeisances at the feet of the Vaiṣṇavas so that I may not commit any offenses to them.

COMMENTARY

The Vaiṣṇava author has humbly written this verse in various places of this book.

CB Ādi-khaṇḍa 1.88

TEXT 88

mana diyā śuna, bhāi, śrī caitanya-kathā
bhakta-saṅge ye ye līlā kailā yathā-yathā

TRANSLATION

My dear brother, please hear with attention the topics of Śrī Caitanya concerning the various pastimes that He performed with His devotees.

CB Ādi-khaṇḍa 1.89

TEXT 89

trividha caitanya-līlā—ānandera dhāma
ādi-khaṇḍa, madhya-khaṇḍa, śeṣa-khaṇḍa nāma

TRANSLATION

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

CB Ādi-khaṇḍa 1.90-91

TEXTS 90-91

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

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

TRANSLATION

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

COMMENTARY

Among the three *khaṇḍas,* or sections, of this book, the *Ādi-khaṇḍa* describes the Lord's scholastic

pastimes, the *Madhya-khaṇḍa* describes the Lord's *kīrtana* pastimes, and the *Antya-khaṇḍa* describes the Lord's residence in Jagannātha Purī as a *sannyāsī*. In His pastimes as a householder, Lord Gaurasundara instructed the people of Bengal in the process of *kīrtana*. In His pastimes as a *sannyāsī*, He remained in Jagannātha Purī and nourished His devotees. When the Lord preached devotional service in Bengal, Śrī Nityānanda Prabhu, Haridāsa Ṭhākura, and other pure devotees assisted Him in His preaching. When Śrīmān Mahāprabhu resided in Nīlācala, He appointed Lord Nityānanda as the principal preacher for Bengal. The Gauḍīya devotees who resided in Nīlācala were under the care of Śrī Svarūpa Dāmodara Gosvāmī, and the devotees in Bengal constantly worshiped Lord Hari under the care of Nityānanda Prabhu. Śrīmān Mahāprabhu was personally in charge of the preachers in Nīlācala, and He appointed Nityānanda Prabhu to take charge of the preachers in Bengal. Śrī Nityānanda Prabhu preached all over Bengal with His twelve prominent devotees. In Vraja-maṇḍala, Śrī Rūpa and Sanātana Gosvāmī were the commander-in-chiefs who accepted the responsibility for preaching in the West.

CB Ādi-khaṇḍa 1.92

TEXT 92

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

TRANSLATION

Jagannātha Miśra was always enthusiastic in following his religious principles while residing in

Navadvīpa. He was equal to Vasudeva, the father of Lord Kṛṣṇa.

CB Ādi-khaṇḍa 1.93

TEXT 93

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

TRANSLATION

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

CB Ādi-khaṇḍa 1.94

TEXT 94

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

TRANSLATION

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

COMMENTARY

While narrating topics regarding the Absolute Truth, the author has addressed Lord Caitanya's father and mother as Vasudeva and Devakī and Lord Caitanya Mahāprabhu as Nārāyaṇa. Such statements are not incorrect when describing the Absolute Truth or His opulences, for if the sweet features of the Lord are discussed amongst ignorant people they will achieve no benefit. While at home, Śrīmān Mahāprabhu had various names like Nimāi and

Viśvambhara. After accepting *sannyāsa*, He was known as Śrī Kṛṣṇa Caitanya. The Lord inspired the people of the world to chant the names of Kṛṣṇa and thus fulfilled the purport of the name "Śrī Kṛṣṇa Caitanya." Amongst the social orders, the order of *sannyāsa* is the highest. That is why the *sannyāsa* names are ornaments of the world.

CB Ādi-khaṇḍa 1.95

TEXT 95

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.96

TEXT 96

hari-nāma-maṅgala uṭhila catur-dige
janmilā īśvara saṅkīrtana kari' āge

TRANSLATION

Preceding the Lord's birth, the auspicious names of Lord Hari were heard from all directions.

COMMENTARY

People throughout the world considered the occasion of the lunar eclipse as most auspicious, so they engaged in loud chanting of the names of Hari. The Lord appeared as this chanting was going on.

CB Ādi-khaṇḍa 1.97

TEXT 97

ādi-khaṇḍe, śiśu-rūpe aneka prakāśa
pitā-mātā-prati dekhāilā gupta-vāsa

TRANSLATION

In the Ādi-khaṇḍa the Lord displays various pastimes as a child. He also reveals His own abode to His parents.

COMMENTARY

In the material world, the Supreme Lord and His abode are unmanifested. The Lord exhibited His unmanifest abode to His parents by awakening their transcendental knowledge.

CB Ādi-khaṇḍa 1.98

TEXT 98

ādi-khaṇḍe, dvaja-vajra-aṅkuśa-patākā
gṛha-mājhe apūrva dekhilā pitā-mātā

TRANSLATION

In the Ādi-khaṇḍa the Lord's parents are astonished to see footprints marked with the signs of a banner, a thunderbolt, an elephant goad, and a flag.

COMMENTARY

The symptoms of a great personality like banner, thunderbolt, elephant goad, and flag are mentioned in the *Sāmudrika*. These marks are eternally manifested on the lotus feet of the Supreme Lord. Wherever the Lord walked within the house, He left impressions of these marks, which were seen by mother Śacī.

CB Ādi-khaṇḍa 1.99

TEXT 99

ādi-khaṇḍe, prabhure hariyāchila core
core bhāṇḍāiyā prabhu āilena ghare

TRANSLATION

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

CB Ādi-khaṇḍa 1.100

TEXT 100

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

TRANSLATION

In the Ādi-khaṇḍa the Lord eats grains in the house of Jagadīśa and Hiraṇya on the day of Ekādaśī.

COMMENTARY

The appearance day of the Lord, Ekādaśī, and a few Dvādaśīs are called Hari-vāsara. On these days the servants of Lord Hari abstain from all kinds of activities and vow to serve Hari while fasting. But

since the Lord is the Supreme Personality of Godhead, He did not exhibit pastimes like fasting on Hari-vāsara, which must be observed by His devotees; rather, He accepted various foodstuffs that were offered to Him.

CB Ādi-khaṇḍa 1.101

TEXT 101

ādi-khaṇḍe, śiśu chale kariyā krandana
bolāilā sarva-mukhe śrī-hari-kīrtana

TRANSLATION

In the Ādi-khaṇḍa the Lord tricks everyone into chanting the holy names of Hari by crying as a child.

COMMENTARY

It is the nature of children to cry when they are in pain or in need of something. In order to stop such crying, various methods are employed to distract their attention. Following such behavior, ladies who were on the level of motherly relations with the Lord also chanted the names of Hari in order to divert Gaurahari's attention. In order to stop His crying in this way, Gaurahari demanded that the ladies chant the holy names, which is the religious principle for this age.

CB Ādi-khaṇḍa 1.102

TEXT 102

ādi-khaṇḍe, loka-varjya hāṇḍira āsane
vasiyā māyere tattva kahilā āpane

TRANSLATION

In the Ādi-khaṇḍa the Lord sits on rejected cooking pots and instructs His mother on the Absolute Truth.

COMMENTARY

According to ordinary behavior, earthen pots that have been used for sinful purposes are considered impure and thrown away. The place where such earthen pots are thrown is also generally considered impure. In order to exhibit His pastime of equal vision, the Lord rejected considerations of purity and impurity by establishing impure places as pure. When mother Śacī desired to understand the real truth behind this pastime, the Lord instructed her in absolute knowledge. Conceptions of superior and inferior in regard to items of this world are not supported by absolute knowledge. In one's constitutional position, everything is perceived equally. The Lord imparted this truth to His mother.

CB Ādi-khaṇḍa 1.103

TEXT 103

ādi-khaṇḍe, gaurāṅgera cāpalya apāra
śiśu-gaṇa-saṅge yena gokula-vihāra

TRANSLATION

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

COMMENTARY

As Kṛṣṇa in His Vṛndāvana pastimes played with His cowherd boyfriends in various ways, the Lord

in His Navadvīpa pastimes played with His *brāhmaṇa* boyfriends in various mischievous ways.

CB Ādi-khaṇḍa 1.104

TEXT 104

ādi-khaṇḍe, kailena ārambha paḍite
alpe adhyāpaka hailā sakala-śāstrete

TRANSLATION

In the Ādi-khaṇḍa the Lord begins His studies, and in a short time He becomes a teacher of the scriptures.

COMMENTARY

During the course of the Lord's ordinary studies, He quickly became a highly learned professor. This extraordinary display of scholarship was not the result of intense study. The Lord exhibited His proficiency in all forms of knowledge in the course of His ordinary studies.

CB Ādi-khaṇḍa 1.105

TEXT 105

ādi-khaṇḍe, jagannātha-miśra-paraloka
viśvarūpa-sannyāsa,—śacīra dui śoka

TRANSLATION

In the Ādi-khaṇḍa Śacīdevī laments for both the disappearance of Jagannātha Miśra and the acceptance of sannyāsa by Viśvarūpa.

COMMENTARY

Mother Śacī had two reasons for lamenting—the first was the disappearance of the Lord's father and the second was separation from her son, the Lord's elder brother, who took *sannyāsa*.

CB Ādi-khaṇḍa 1.106

TEXT 106

ādi-khaṇḍe, vidyā-vilāsera mahārambha
pāṣaṇḍī dekhaye yena mūrti-manta dambha

TRANSLATION

In the Ādi-khaṇḍa at the beginning of the Lord's educational pastimes He appears to the atheists as the personification of pride.

COMMENTARY

Since the Lord ridiculed the foolish people by His exhibition of scholarship, He was regarded by the atheists as the personification of pride. The devotees of the Lord, who accept His qualities as all-auspicious, were overjoyed on seeing His scholastic pastimes. Envious persons shook in fear of Him and accused Him of being proud.

CB Ādi-khaṇḍa 1.107

TEXT 107

ādi-khaṇḍe, sakala paḍuyā-gaṇa meli'
jāhnavīra taraṅge nirbhaya jala-keli

TRANSLATION

In the Ādi-khaṇḍa the Lord along with other students sports fearlessly in the waters of the Ganges.

COMMENTARY

The word *jala-keli* indicates swimming and splashing water.

CB Ādi-khaṇḍa 1.108

TEXT 108

ādi-khaṇḍe, gaurāṅgera sarva-śāstre jaya
tri-bhuvane hena nāhi ye sanmukha haya

TRANSLATION

In the Ādi-khaṇḍa Lord Gaurāṅga masters all the scriptures. No one in the three worlds can compete with Him.

COMMENTARY

The Lord defeated all scholars by the strength of His great learning. Neither the spiritual master of the demigods who reside in the heavenly planets, nor the scholars of this planet, nor the so-called scholars of the abominable lower planets could stand before the Lord in debate.

CB Ādi-khaṇḍa 1.109

TEXT 109

ādi-khaṇḍe, baṅga-deśe prabhura gamana
prācya-bhūmi tīrtha haila pāi' śrī-caraṇa

TRANSLATION

In the Ādi-khaṇḍa the Lord travels to East Bengal [modern day Bangladesh], which becomes a holy place by the touch of His lotus feet.

COMMENTARY

A few places in East Bengal [Bangladesh] that the Pāṇḍavas did not visit are still known as impure, because the pure Bhāgīrathī River does not flow there. In His travels to Bangladesh, Śrī Gaurasundara turned those places into *tīrthas* by the sanctified touch of His lotus feet.

CB Ādi-khaṇḍa 1.110

TEXT 110

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.111

TEXT 111

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

TRANSLATION

In the Ādi-khaṇḍa, the Lord displays ecstatic devotional sentiments on the pretension of an imbalance of bodily airs.

COMMENTARY

The Lord exhibited various transformations of ecstatic love on the pretext of gastric disorder.

CB Ādi-khaṇḍa 1.112

TEXT 112

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.113

TEXT 113

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.114

TEXT 114

ādi-khaṇḍe, gaurāṅgera digvijayī-jaya
śeṣe karilena tāṅra sarva-bandha-kṣaya

TRANSLATION

In the Ādi-khaṇḍa Lord Gaurāṅga defeats the Digvijayī scholar and ultimately delivers him from all bondage.

COMMENTARY

Lord Gaurāṅga defeated Keśavācārya, a Digvijayī from Kashmir, and thus vanquished his pride. Śrī Gaurāṅga removed Keśava's adoration for material knowledge by instructing him on the transcendental science of Kṛṣṇa. Keśava could spontaneously compose and recite various types of poems. He composed many original verses in glorification of the Ganges, and the Lord retained them all in His heart. After the recitation, the Lord pointed out various grammatical faults, which left Keśava struck with wonder. Keśava received an opportunity from the Lord to gather the conclusions of the philosophy of simultaneous oneness and difference, in the form of Śrī Rādhā-Govinda's worship. Later on, this Keśava composed an elaborate commentary on Nimbārka's *Vedānta-kaustubha* named

Kaustubha-prabhā. Various *ślokas* and prescriptions in the compilation of Vaiṣṇavas rituals, *Śrī Hari-bhakti-vilāsa*, are taken from *Krama-dīpikā*, which was composed by this Keśava. By His causeless mercy, Gaurasundara conferred on Keśava the title Ācārya amongst the Vaiṣṇavas. Nowadays many less intelligent pseudo followers of Keśava try to establish him as the *vartma-pradarśaka-guru* of Śrīmān Mahāprabhu. In order to protect these people from the offense of such useless proud attempts and their reaction, Vṛndāvana dāsa Ṭhākura has herein written: *śeṣe karilena tāṅra sarva-bandha-kṣaya*—"[Gaurāṅga] ultimately delivers him from all bondage."

The *Bhakti-ratnākara* lists Keśava's predecessors in his disciplic succession. [Śrīla Prabhupāda quotes this list in his purport to *Śrī Caitanya-caritāmṛta* (*Ādi* 16.25).] The name Keśava Kāśmīrī may be found in the first chapter of *Vaiṣṇava-mañjuṣā*.

CB Ādi-khaṇḍa 1.115

TEXT 115

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

TRANSLATION

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

COMMENTARY

In the Lord's childhood pastimes at Navadvīpa, the devotees could not understand Him as Lord Kṛṣṇa Himself. He created misconceptions in the minds of all the devotees by personally exhibiting indifference

to devotional service. The word *seikhāne* means "in Navadvīpa." The word *bule* indicates that the Lord lived amongst the residents as one of them.

CB Ādi-khaṇḍa 1.116

TEXT 116

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

TRANSLATION

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

COMMENTARY

The Lord went to Gayā in order to perform His father's *śrāddha* ceremony. The abode of Gayā is celebrated by the mark of the lotus feet of Lord Hari. By accepting Śrī Īśvara Purī as His spiritual master, the Lord showered unlimited mercy on the beloved disciple of Śrī Mādhavendra Purī, who belongs to the Madhva-sampradāya.

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

established Īśvara Purī as the recipient of the Lord's mercy.

CB Ādi-khaṇḍa 1.117

TEXT 117

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

TRANSLATION

In the Ādi-khaṇḍa there are innumerable pastimes that will be described in the future by the great sage Vyāsadeva.

COMMENTARY

The great sage Śrīla Vyāsadeva has described innumerable pastimes of the Lord. Apart from the pastimes of Gaurasundara described in this book, His many other pastimes will be described by followers of Vedavyāsa. Those who follow in the disciplic succession of Vyāsadeva by narrating and compiling the pastimes of Lord Gaurasundara are also known as Vyāsa and sit on *vyāsāsanas*. Ordinary *munis* describe topics other than those of the Lord. But since Śrīla Vyāsadeva does not describe topics other than those of the Lord, he alone is addressed as Mahāmuni, while others are *munis* only in name. Topics not related with Kṛṣṇa are known simply as the urge of speech. One who controls this urge through the service of Kṛṣṇa is a real *muni*.

The word *varṇibena* is in the future tense. Seeing this usage, materialistic persons become doubtful about the existence of Vyāsas, who are followers of the original Vedavyāsa.

CB Ādi-khaṇḍa 1.118

TEXT 118

bālya-līlā-ādi kari' yateka prakāśa
gayāra avadhi 'ādi-khaṇḍe'ra vilāsa

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.119

TEXT 119

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

TRANSLATION

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

COMMENTARY

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

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

CB Ādi-khaṇḍa 1.120

TEXT 120

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

TRANSLATION

In the Madhya-khaṇḍa the Supreme Lord reveals His identity at the houses of Śrīvāsa Paṇḍita and Advaita Prabhu while sitting on Viṣṇu's altar.

COMMENTARY

The word *viṣṇu-khaṭṭā* refers to the cot or throne reserved for the worship of Viṣṇu. The word *khaṭṭā* indicates a four-legged throne made of wood. In ordinary usage it refers to a cot. The words *vyakta hailā* indicate that Lord Gaurasundara displayed the opulent pastimes of Nārāyaṇa, His *naimittika*, or occasional, incarnation.

CB Ādi-khaṇḍa 1.121

TEXT 121

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

TRANSLATION

In the Madhya-khaṇḍa the Lord meets Nityānanda Prabhu, and the two brothers perform kīrtana together.

COMMENTARY

In this verse *dui bhāi* refers to Gaura-Nityānanda, or Śrī Kṛṣṇa-Balarāma. These two Lords were not born from the same father—Nityānanda was the son of Hāḍu Ojhā, and Gaurasundara was the son of Jagannātha. The relationship of brotherhood between the two is spiritual, not seminal. The Lord first met Nityānanda at Śrī Māyāpur after He returned from Gayā. Nityānanda's name as the son of Hāḍu Ojhā is not found. Nityānanda's name, "Svarūpa," is simply the *brahmacārī* title that is given by a Tīrtha *sannyāsī*.

CB Ādi-khaṇḍa 1.122

TEXT 122

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

TRANSLATION

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

COMMENTARY

The word *ṣaḍ-bhuja* refers to the famous six-armed form of Lord Gaurasundara with the two hands of Śrī Rāmacandra, the two hands of Śrī Kṛṣṇa, and the two hands of Śrī Gaurahari. Another opinion is that *ṣaḍ-bhuja* has the two hands of Nṛsiṁha, the

two hands of Rāma, and the two hands of Kṛṣṇa. The two hands of Gaurasundara hold a *daṇḍa* and *kamaṇḍalu*, the two hands of Kṛṣṇa hold a flute, and the two hands of Rāma hold bow and arrows. A painting of this form is found in Jagannātha Purī in one temple [in Sārvabhauma Bhaṭṭācārya's house, or Gaṅgā-mātā Maṭha].

The word *viśva-raṅga* refers to the universal form of the Lord as mentioned in the Eleventh Chapter of the *Bhagavad-gītā*.

CB Ādi-khaṇḍa 1.123

TEXT 123

nityānanda-vyāsa-pūjā kahi madhya-khaṇḍe
ye prabhure nindā kare pāpiṣṭha pāṣaṇḍe

TRANSLATION

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

COMMENTARY

People who are averse to Lord Viṣṇu are known as *pāpiṣṭha*, or sinners, and people who consider the demigods as equal to Lord Viṣṇu are *pāṣaṇḍīs*, or atheists. Sinners and atheists criticize Lord Nityānanda Prabhu without understanding His position. Although Śrī Nityānanda Prabhu is personally the source of all *viṣṇu-tattvas*, He accepted His own servant, Vyāsadeva, as spiritual master and demonstrated the process of Vyāsa-pūjā. The arrangement for Lord Nityānanda Prabhu's Vyāsa-pūjā was made in order to fulfil the purport of

the verses *yasya deve parā bhaktir, tad vijñānārthaṁ sa gurum evābhigacchet*, and *sampradāya-vihīnā ye mantrās te niṣphalā matāḥ*.

CB Ādi-khaṇḍa 1.124

TEXT 124

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

TRANSLATION

In the Madhya-khaṇḍa Lord Gauracandra accepts the mood of Balarāma, and Nityānanda Prabhu gives Him a plow and club.

COMMENTARY

As Śrī Gaurahari is *svayaṁ-rūpa*, or the Supreme Personality of Godhead, Śrī Baladeva, His manifestation, is certainly included in Him. So it is not improper for the *svayaṁ-rūpa* to display Baladeva's pastimes and hold His weapons. Nityānanda Prabhu also handed His own weapons like the plow and club to Śrīmān Mahāprabhu for that particular pastime.

CB Ādi-khaṇḍa 1.125

TEXT 125

madhya-khaṇḍe, dui ati pātakī-mocana 'jagāi-mādhāi'-nāma vikhyāta bhuvana

TRANSLATION

In the Madhya-khaṇḍa there is a description of the deliverance of the two most sinful persons, known throughout the world as Jagāi and Mādhāi.

COMMENTARY

Jagāi and Mādhāi, the two brothers named Jagadānanda Bandyopādhyāya and Mādhavānanda Bandyopādhyāya, used to live on the bank of the Ganges near the Māyāpur village of Navadvīpa. Due to their sinful nature they obstructed Nityānanda Prabhu and Haridāsa Ṭhākura, who were preaching under the instructions of Śrīmān Mahāprabhu. Later, when Nityānanda Prabhu excused their offenses, they were delivered and became pure devotees by the mercy of Śrī Gaurasundara.

CB Ādi-khaṇḍa 1.126

TEXT 126

madhya-khaṇḍe, kṛṣṇa-rāma—caitanya-nitāi
śyāma-śukla-rūpa dekhilena śacī āi

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.127

TEXT 127

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.128

TEXT 128

sei dina a-māyāya kahilena kathā
ye-ye-sevakera janma haila yathā yathā

TRANSLATION

On that day the Lord spontaneously revealed the past identities of His servants.

COMMENTARY

The word *a-māyāya* indicates that the Lord manifested the Absolute Truth by dissipating illusion, removing the material conceptions of the living entities who are prone to be controlled by *māyā*, cheating the demons through His illusory energy, and manifesting His supreme abode of Vaikuṇṭha, which is beyond the realm of the nondevotees' senses.

CB Ādi-khaṇḍa 1.129

TEXT 129

madhya-khaṇḍe, nāce vaikuṇṭhera nārāyaṇa
nagare nagare kaila āpane kīrtana

TRANSLATION

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

COMMENTARY

Lord Nārāyaṇa eternally resides in the opulent abode of Vaikuṇṭha, surrounded by His quadruple expansions, headed by Vāsudeva. That transcendental Supreme Lord personally danced and chanted His own glories throughout the streets of Navadvīpa. He thus allowed the living entities to hear the transcendental sound vibration of the holy names.

CB Ādi-khaṇḍa 1.130

TEXT 130

madhya-khaṇḍe, kājīra bhāṅgilā ahaṅkāra
nija-śakti prakāśiyā kīrtana apāra

TRANSLATION

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

COMMENTARY

During the Lord's manifest pastimes, a magistrate was appointed to maintain peace in the

city of Navadvīpa. The name of that post was "Kazi." At that time, Maulana Sirajudin, who was known as Chand Kazi, was appointed as the magistrate to maintain peace. Since he was engaged in the task of administration, he forgot his eternal identification and proudly considered himself a government officer. By glorifying the service of the Transcendence, Śrī Gaurasundara delivered the Kazi from his atheistic mentality arising from the three modes of material nature. The Lord converted the mentality of people who were under the clutches of the covering and throwing potencies of the illusory energy and who were trying to either enjoy or renounce the material world. He thus manifested His own internal potency.

CB Ādi-khaṇḍa 1.131

TEXT 131

bhakti pāila kājī prabhu-gauraṅgera vare
svacchande kīrtana kare nagare nagare

TRANSLATION

By the benediction of Lord Gaurāṅga, the Kazi attains devotional service. Thus all the devotees are allowed to freely perform kīrtana in the streets of Navadvīpa.

COMMENTARY

By the Lord's mercy, Kazi Mahāśaya became attached to the service of the supreme worshipable object. Śrīmān Mahāprabhu benefited one and all by getting the process of continuous chanting of the holy names sanctioned throughout Navadvīpa, the jurisdiction of the Kazi.

CB Ādi-khaṇḍa 1.132

TEXT 132

madhya-khaṇḍe, mahāprabhu varāha haiyā
nija-tattva murārire kahilā garjiyā

TRANSLATION

In the Madhya-khaṇḍa the Lord accepts the form of Varāha and discloses His identity to Murāri Gupta.

COMMENTARY

Śrīmān Mahāprabhu is the fountainhead of all incarnations and the Supreme Absolute Truth. In the form of Varāha, He roared loudly and instructed Murāri Gupta about His own identity.

CB Ādi-khaṇḍa 1.133

TEXT 133

madhya-khaṇḍe, murārira skande ārohaṇa
catur-bhuja hañā kailā aṅgane bhramaṇa

TRANSLATION

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

CB Ādi-khaṇḍa 1.134

TEXT 134

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

TRANSLATION

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

COMMENTARY

The Lord displayed His pastimes of eating *ātapa* and *siddha* rice [ii]1, which are prepared from *āśu* and *haimantika* paddy. He took both varieties of rice from the alms received by Śuklāmbara Brahmacārī. The word *chānda* refers to the display of pastimes through various amazing gestures.

CB Ādi-khaṇḍa 1.135

TEXT 135

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

TRANSLATION

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

COMMENTARY

Rukmiṇīdevī is Mahālakṣmī herself and Kṛṣṇa's legitimately married queen. She is the mother of the universe. As the Supersoul, the Lord is the maintainer and sustainer of the entire universe, so He also manifests motherly propensities. He thus breast-fed all His subordinates in the mood of parenthood. Kṛṣṇa is the mother, Kṛṣṇa is the father, Kṛṣṇa is the wealth and life of everyone. That is why Kṛṣṇa is the source of all pastimes. But this does not mean that everyone should consider Kṛṣṇa their mother and accept service

from Him for their own enjoyment. Lord Kṛṣṇa is the Absolute Truth beyond material sense perception, therefore the base qualities found in the service of a mother in this temporary world cannot touch Him. The followers of Durgā who are bewildered by material knowledge under the influence of desire imagine themselves as children and display the wicked mentality of accepting service from the eternal worshipable Lord. Such mentality should not be directed towards the eternal object of worship.

CB Ādi-khaṇḍa 1.136

TEXT 136

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

TRANSLATION

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

COMMENTARY

The desire for sense enjoyment and the desire for renunciation, which are found in living entities who are afflicted by three types of miseries, are the result of bad association. Mukunda played the role of a *jñānī* by accepting the philosophy of the Māyāvādīs of that time. The Lord relieved Mukunda of the Māyāvādīs' bad association by punishing him and later bestowed mercy on him.

CB Ādi-khaṇḍa 1.137

TEXT 137

madhya-khaṇḍe, mahāprabhura niśāya kīrtana vatsareka navadvīpe kailā anukṣaṇa

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.138

TEXT 138

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

TRANSLATION

In the Madhya-khaṇḍa Nityānanda and Advaita exchange jokes, which ignorant people consider as quarreling.

COMMENTARY

Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are both Viṣṇu and devotees of Gaura. The jokes They exchange in Their conversations are misunderstood

by less intelligent, unfortunate people, who conclude that They have different opinions.

CB Ādi-khaṇḍa 1.139

TEXT 139

madhya-khaṇḍe, jananīra lakṣye bhagavān vaiṣṇavāparādha karāilā sāvadhāna

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.140

TEXT 140

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

TRANSLATION

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

COMMENTARY

In this verse *jane-jane* means "each individual."

CB Ādi-khaṇḍa 1.141

TEXT 141

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

TRANSLATION

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

COMMENTARY

Śrīdhara was a poor *brāhmaṇa* resident of Navadvīpa who met his livelihood by maintaining a banana-tree garden. In the cottage of this poor devotee the Lord drank water from an iron pot with holes and thus displayed His pastime of *bhakta-vātsalya*, affection for His devotees.

CB Ādi-khaṇḍa 1.142

TEXT 142

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

TRANSLATION

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

CB Ādi-khaṇḍa 1.143

TEXT 143

madhya-khaṇḍe, gauracandra nityānanda-saṅge
advaitera gṛhe giyāchilā kona raṅge

TRANSLATION

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

CB Ādi-khaṇḍa 1.144

TEXT 144

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.145

TEXT 145

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.146

TEXT 146

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

TRANSLATION

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

COMMENTARY

The house of Śrīvāsa Paṇḍita is famous as Śrīvāsāṅgana.

CB Ādi-khaṇḍa 1.147

TEXT 147

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.148

TEXT 148

caitanyera anugrahe śrīvāsa-paṇḍita
pāsarilā putra-śoke,—jagate vidita

TRANSLATION

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

COMMENTARY

The word *pāsarilā* means "having forgotten."

CB Ādi-khaṇḍa 1.149

TEXT 149

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

TRANSLATION

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

CB Ādi-khaṇḍa 1.150

TEXT 150

madhya-khaṇḍe, caitanyera avaśeṣa-pātra
brahmāra durlabha nārāyaṇī pāilā mātra

TRANSLATION

In the Madhya-khaṇḍa Nārāyaṇī received Lord Caitanya's remnants, which are rarely attained by even Lord Brahmā.

COMMENTARY

Śrīmān Mahāprabhu is the Supreme Absolute Truth. His remnants are rarely attained by even Lord Brahmā, who is the first created being of this universe. Nārāyaṇīdevī, the niece of Śrīvāsa, was fortunate to receive those remnants. The son of this Nārāyaṇīdevī, Vṛndāvana dāsa Ṭhākura, is the author of this book.

CB Ādi-khaṇḍa 1.151

TEXT 151

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

TRANSLATION

In the Madhya-khaṇḍa the Lord leaves home and accepts sannyāsa in order to deliver the living entities.

COMMENTARY

There are four social orders in the life of a living entity. Among them, the highest is the order of *sannyāsa*. People of the other orders naturally take instructions from the *sannyāsīs*, and as a result they achieve freedom from the bondage of material life. Because Śrī Gaurasundara accepted the *sannyāsa* order of life, all living entities attained liberation from their respective status. As stated in the *Caitanya-candrāmṛta* (113): "Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up

talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the ascetics have given up their austerities, and the impersonalists have given up impersonalism. Now there is only the sweetness of pure devotional service."

CB Ādi-khaṇḍa 1.152

TEXT 152

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

TRANSLATION

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

CB Ādi-khaṇḍa 1.153

TEXT 153

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

TRANSLATION

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

COMMENTARY

After hearing from Īśvara Purī, the Lord inaugurates the congregational chanting of the holy names. These pastimes up to His acceptance of

sannyāsa and leaving Navadvīpa are described in the *Madhya-khaṇḍa*. The Lord has unlimited pastimes apart from those described in this book. Śrīla Vyāsadeva will describe those pastimes in the future. But if one wants to create imaginary pastimes of the Lord that are mixed with *rasābhāsa* and opposing śāstric conclusions, that is offensive and must be rejected by the followers of Vyāsadeva.

CB Ādi-khaṇḍa 1.154

TEXT 154

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

TRANSLATION

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

COMMENTARY

Sannyāsa means to give up absorption in material enjoyment. Endeavoring for material enjoyment or artificial endeavor for renunciation is known as *karma-sannyāsa* or *jñāna-sannyāsa*. Although Śrīmān Mahāprabhu displayed His *sannyāsa* pastimes like a *jñānī*, His aim was to perform the activities of a *tridaṇḍi-sannyāsī*, as mentioned in the Twenty-third Chapter, Eleventh Canto of *Śrīmad Bhāgavatam*. The Lord often chanted the verse *etāṁ sa āsthāya* spoken by the Avantī mendicant. This is the evidence of the Lord's service to Mukunda in the guise of a *sannyāsī*. The Lord, who is the supreme teacher of the living entities, did not at all accept the philosophy of *ahaṅgrahopāsanā,* which results in becoming one with the Lord.

The *śikhā* and *brāhmaṇa* thread are seen in the external appearance of a *tridaṇḍi-sannyāsī*. Even today this *śikhā* is called *caitanya-śikhā*. The *sannyāsīs* who keep a *śikhā* are more dear devotees to Śrī Caitanyadeva than those who do not keep a *śikhā*. The devotee *sannyāsīs* give up activities that are unfavorable in the execution of devotional service. They reject *phalgu-vairāgya* and accept *yukta-vairāgya* as stated in the *Bhakti-rasāmṛta-sindhu*:

anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate

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

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

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

CB Ādi-khaṇḍa 1.155

TEXT 155

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

TRANSLATION

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

CB Ādi-khaṇḍa 1.156

TEXT 156

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.157

TEXT 157

śeṣa-khaṇḍe, nityānanda caitanyera daṇḍa bhāṅgilena, balarāma parama-pracaṇḍa

TRANSLATION

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

COMMENTARY

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

The addition of the *jīva-daṇḍa* with the *tridaṇḍa* is accepted by followers of the philosophies of *śuddhādvaita* (purified oneness), *viśiṣṭādvaita* (specific monism), and *dvaitādvaita* (simultaneous oneness and difference). Whenever the philosophy of *śuddhādvaita* is converted into that of *viddhādvaita*, or monism, the acceptance of *tridaṇḍa* is replaced with the acceptance of *ekadaṇḍa*. Among the names of Vedic *tridaṇḍi-sannyāsīs*, the ten principle names have been reserved by the monists. Of those ten names, Śrī Kṛṣṇa Caitanya Mahāprabhu purified the Bhāratī branch of the Śaṅkara-sampradāya. Later on, Śrī Nityānanda Prabhu broke Śrīmān Mahāprabhu's *ekadaṇḍa*, which is the symbol of subordination to the Śaṅkara-sampradāya, and threw it in the ocean. By so doing, Nityānanda showed the world that only acceptance of *tridaṇḍa*—not *ekadaṇḍa*—is favorable for devotional service.

CB Ādi-khaṇḍa 1.158

TEXT 158

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.159

TEXT 159

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

TRANSLATION

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

COMMENTARY

Although the *Śārīraka-bhāṣya*, propounded by the mental speculator *jñānīs*, is a subject of laughter, Mahāprabhu nevertheless heard that commentary from Vāsudeva Sārvabhauma, who was a Godbrother of the Lord's grandfather, Nīlāmbara Cakravartī. The Lord then teased him in the manner of a mischievous child. Later, however, the Lord showed him His six-armed form, endowed with the two hands of Rāma, the two hands of Kṛṣṇa, and the two hands of Gaura, with Their respective articles. Vāsudeva Sārvabhauma was a famous logician and Vedāntist of Navadvīpa. In the last stage of his life he went to Puruṣottama with his wife and lived there as a *kṣetra-sannyāsī*. He was the son of Maheśvara Viśārada and brother-in-law of Gopīnātha Bhaṭṭācārya.

CB Ādi-khaṇḍa 1.160

TEXT 160

śeṣa-khaṇḍe, pratāparudrere paritrāṇa
kāśī-miśra-gṛhete karilā adhiṣṭhāna

TRANSLATION

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

COMMENTARY

Mahārāja Pratāparudra was the king of Utkala [Orissa] and belonged to the Gaṅgā dynasty. The Lord freed him from material life and brought him into the kingdom of Kṛṣṇa's worship. The family priest of this emperor was Kāśī Miśra, and it was in his house that the Lord used to live. The house of Kāśī Miśra is situated between the temple of Lord Jagannātha and the ocean.

CB Ādi-khaṇḍa 1.161

TEXT 161

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

TRANSLATION

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

COMMENTARY

Śrī Dāmodara Svarūpa is the *brahmacārī* name of Śrī Puruṣottama Bhaṭṭācārya of Navadvīpa. He

went to Vārāṇasī prior to the Lord's acceptance of *sannyāsa* and expressed to one Caitanyānanda his desire to take *sannyāsa*. Before being formally awarded *sannyāsa*, he was known as Dāmodara Svarūpa. He did not wait for those formalities, however, but went to Śrī Kṣetra and took shelter of the lotus feet of Śrī Gaurasundara. From that time on he was master of the Gauḍīya Vaiṣṇava-sampradāya and one of the Lord's most confidential associates during His eighteen year stay at Nīlācala.

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

CB Ādi-khaṇḍa 1.162

TEXT 162

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.163

TEXT 163

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

TRANSLATION

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

COMMENTARY

Vidyā-vācaspati is the son of Maheśvara Viśārada and the brother of Vāsudeva Sārvabhauma. It appears that the village of Vidyānagara was named after him.

The place known as Kuliyā-nagara is now the city of Navadvīpa. Another name for this area is Koladvīpa. It is the fifth of the nine islands of Navadvīpa and is situated on the western side of the Ganges.

CB Ādi-khaṇḍa 1.164

TEXT 164

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

TRANSLATION

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

CB Ādi-khaṇḍa 1.165

TEXT 165

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

TRANSLATION

In the Antya-khaṇḍa the Lord goes to see Mathurā, but He returns after going part way.

COMMENTARY

In His desire to visit Mathurā, the Lord went up to Kānāi Nāṭaśālā, near the town of Rajmohala, and then returned to Nīlācala.

CB Ādi-khaṇḍa 1.166

TEXT 166

śeṣa-khaṇḍe, punaḥ āilena nīlācale
niravadhi bhakta-saṅge kṛṣṇa-kolāhale

TRANSLATION

In the Antya-khaṇḍa the Lord returns to Nīlācala and engages in discussing topics of Kṛṣṇa with the devotees.

COMMENTARY

The term *kṛṣṇa-kolāhala* indicates a place that is diametrically opposite to a secluded place of material enjoyment. Pure devotees give up gossiping on topics not related with Kṛṣṇa and become maddened by performing *kīrtana* in the association of other pure devotees.

CB Ādi-khaṇḍa 1.167

TEXT 167

gauḍa-deśe nityānanda-svarūpe pāṭhāñā
rahilena nīlācale katho jana lañno

TRANSLATION

The Lord sends Nityānanda Svarūpa to Bengal and stays Himself in Nīlācala with a few devotees.

COMMENTARY

The Lord sent Nityānanda Svarūpa to preach in Bengal and personally engaged in preaching at Nīlācala with a few devotees.

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

CB Ādi-khaṇḍa 1.168

TEXT 168

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

TRANSLATION

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

CB Ādi-khaṇḍa 1.169

TEXT 169

śeṣa-khaṇḍe, setubandhe gelā gaura-rāya
jharikhaṇḍa diyā punaḥ gelā mathurāya

TRANSLATION

In the Antya-khaṇḍa Lord Gaurāṅga goes to Rāmeśvara and later travels again to Mathurā through the Jhārikhaṇḍa forest.

COMMENTARY

In order to reach Setubandha Rāmeśvara, one should first go to Maṇḍapam Station via Rāmanāda Station on the S.I.R. Railway. From there one should cross the long bridge over the Panvam Channel and reach Panvam Station. Rāmeśvaram Station is a couple of stations after this. It is the southernmost tip of the India peninsula and situated on the opposite shore from Śrī Laṅkā. Rāmeśvaram is situated two stations before Dhanuṣkoṭi, the last stop on the S.I.R. line, between Panvam and Rāmeśvaram island. One mile from the station there are twenty-four lakes, such as Rāma-tīrtha and Lakṣmaṇa-tīrtha. One mile from those lakes is the huge Rāmeśvara-Śiva Temple (the temple of Lord Śiva, who is the greatest devotee and whose worshipable Lord is Rāma), which is made of stone. On the four sides of this temple there are four *gopuras*, or lion gates. Within these gates is the *nāṭaśālā* and the main temple room, which is constructed of granite. Beyond the temple is Adams Bridge, or the historical Setubandha.

The forest of Jhārikhaṇḍa is situated in the present day states of Orissa, western Bengal, the southwestern districts of Bihar, and the eastern districts of Madhya Pradesh. In the book *Ākabar-nāma* the forest of Jhārikhaṇḍa is said to extend from Birbhum up to Ratanpura, Madhya Pradesh, and from Rotoshgarh, South Bihar, up to the border of Orissa. The towns and cities of Athgarh,

Dhenkanal, Angul, Sambalpur, Lahara, Keonjhar, Bamra, Bonai, Gangapur, Mayurabhunja, Simbhuma, Ranchi, Manabhuma, Bankura (Viṣṇupura), Sanotalaparagana, Hazaribag, Palamau, Jashpur, Raigarh, Udayapuragarh, and Saraguja are situated within the mountains and dense forests of Jhārikhaṇḍa.

CB Ādi-khaṇḍa 1.170

TEXT 170

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

TRANSLATION

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

COMMENTARY

Rāmānanda Rāya was the governor of Kaliṅga under the rule of Mahārāja Pratāparudra, the independent king of Orissa. He was the eldest of Bhavānanda Paṭṭanāyaka's five sons. He wrote the drama *Jagannātha-vallabha-nāṭaka*, and he was a most intimate devotee of the Lord. Throughout South India there was no other unalloyed devotee of Kṛṣṇa in the *rāga-mārga* comparable with him.

CB Ādi-khaṇḍa 1.171

TEXT 171

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

TRANSLATION

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

COMMENTARY

Dabira Khāsa is the Mohammedan name of Śrīla Rūpa Gosvāmī. He was born in a Karṇāṭa (Karnataka) *brāhmaṇa* family. His father was Kumāradeva, his elder brother was Sanātana Gosvāmī, and his younger brother was Śrī Vallabha, or Anupama. The Lord gave him the name "Śrī Rūpa," by which he became famous in the society of devotees.

CB Ādi-khaṇḍa 1.172

TEXT 172

prabhu cini' dui bhāira bandha-vimocana
śeṣe nāma thuilena 'rūpa'-'sanātana'

TRANSLATION

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

CB Ādi-khaṇḍa 1.173

TEXT 173

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.174

TEXT 174

śeṣa-khaṇḍe, punaḥ nīlācale āgamana
ahar-niśa karilena hari-saṅkīrtana

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.175

TEXT 175

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

TRANSLATION

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

COMMENTARY

The word *paryaṭana-rasa* refers to the occupational duties of a *parivrājaka*, or wandering mendicant.

CB Ādi-khaṇḍa 1.176

TEXT 176

ananta caritra keha bujhite nā pāre
caraṇe nūpura, sarva-mathurā vihare

TRANSLATION

No one can understand Lord Nityānanda's unlimited characteristics as He wanders about Mathurā with ankle bells on His feet.

CB Ādi-khaṇḍa 1.177

TEXT 177

śeṣa-khaṇḍe, nityānanda pāṇihāṭi-grāme
caitanya-ājñāya bhakti karilena dāne

TRANSLATION

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

COMMENTARY

Pānihāṭi is a village on the bank of the Ganges near Sodapura Station on the E.B.R. line. The houses of Śrī Rāghava Paṇḍita and Śrī Makaradhvaja are situated here.

CB Ādi-khaṇḍa 1.178

TEXT 178

śeṣa-khaṇḍe, nityānanda mahā-malla-rāya
vaṇikādi uddhārilā parama-kṛpāya

TRANSLATION

In the Antya-khaṇḍa the commander-in-chief of the kīrtana party, Lord Nityānanda, delivers the merchant community.

COMMENTARY

The term *mahā-malla-rāya* indicates the commander-in-chief of the *kīrtana* party.

TEXT 179

śeṣa-khaṇḍe, gauracandra mahā-maheśvara
nīlācale vāsa aṣṭādaśa-samvatsara

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 1.180

TEXT 180

śeṣa-khaṇḍe, caitanyera ananta vilāsa
vistāriyā varṇite āchena veda-vyāsa

TRANSLATION

The unlimited pastimes of Śrī Caitanya in the Antya-khaṇḍa will be described by Vyāsadeva in the future.

CB Ādi-khaṇḍa 1.181

TEXT 181

ye-te mate caitanyera gāite mahimā
nityānanda-prīti baḍa, tāra nāhi sīmā

TRANSLATION

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

CB Ādi-khaṇḍa 1.182

TEXT 182

dharaṇī-dharendra nityānandera caraṇa
deha' prabhu-gauracandra, āmāre sevana

TRANSLATION

O Lord Gauracandra, please allow me to serve the feet of Nityānanda Prabhu, who, as Ananta Śeṣa, holds all the universes on His heads.

COMMENTARY

The word *dharaṇī-dharendra* refers to the Lord of Śeṣa, who supports the universe. In other words, Śrī

Balarāma-Nityānanda is the source of all *puruṣāvatāras*.

CB Ādi-khaṇḍa 1.183

TEXT 183

ei ta' kahiluṅ sūtra saṅkṣepa kariyā
tina khaṇḍe ārambhira ihāi gāiyā

TRANSLATION

In these sūtras I have thus briefly described the contents of this book. Now I will begin to narrate these three divisions of pastimes.

CB Ādi-khaṇḍa 1.184

TEXT 184

ādi-khaṇḍa-kathā, bhāi, śuna eka-cite
śrī-caitanya avatīrṇa haila yena-mate

TRANSLATION

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

CB Ādi-khaṇḍa 1.185

TEXT 185

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

COMMENTARY

The word *canda* means "moon," and the word *jāna* is a Pharsee noun that means "life." Another meaning of *jāna* is the verb "to know." The word *tachu* means "Their."

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter One, entitled "Summary of Lord Gaura's Pastimes."

CBP 2: The Lord's Appearance

Chapter Two: The Lord's Appearance

This chapter describes the appearance of the Lord's elders and eternal associates by the desire of the Lord, the godless atmosphere of Navadvīpa, Śrī Advaita Prabhu's worship of Kṛṣṇa with water and *tulasī* leaves, the appearance of Śrī Nityānanda on the thirteenth day of the waxing moon, the prayers offered by the demigods to the Lord in the womb, the appearance of Śrī Gauracandra on the full moon night of the month of Phālguna amidst the congregational chanting of the holy names, and the joyful celebration of the Lord's appearance.

The science of the Supreme Lord and His various incarnations is difficult to understand. What to speak of ordinary living entities, even Lord Brahmā cannot fathom this science without the mercy of the Lord. The statement of Lord Brahmā in the *Śrīmad*

Bhāgavatam is the evidence in this regard. Although the cause of the Supreme Lord's appearance is most confidential, the statements of *Bhagavad-gītā* reveal that Lord Viṣṇu appears in every millenium in order to protect the pious people, deliver the miscreants, and reestablish the principles of religion. Therefore the author has pointed out that the chanting of the holy names of Kṛṣṇa is the religious principle for the age of Kali. Śrī Gaurahari has appeared along with His abode, Śrī Navadvīpa, to propagate this *yuga-dharma*. The author also explains that by the will of the Lord, great devotees and eternal associates such as Ananta, Śiva, and Brahmā appeared prior to the Lord in various impious families and impious places where the Ganges does not flow and the holy names are not chanted. In this way such families and places were purified. The author also describes how after the appearance of Śrī Gaurahari, His associates joined Him in Navadvīpa to assist in His *saṅkīrtana* movement. At the time of the Lord's appearance, Śrī Navadvīpa was most prosperous. Millions of people took bath at each of the bathing *ghāṭas* on the Ganges. By the benedictions of Sarasvatī and Lakṣmī, the residents of Navadvīpa were absorbed in scholastic pursuits and material enjoyment, but there was ample evidence of people's aversion to Lord Kṛṣṇa. Although it was the beginning of Kali-yuga, people exhibited the behavior foretold for the future of the age. People considered their religious duty was to worship demigods such as Maṅgalacaṇḍī, Viṣahari, and Vāśulī. They thought the purpose of having money was to spend it for enjoying the marriage of their sons and daughters or the marriage of idols. Since the so-called *brāhmaṇas* and scholars maintained the asslike mentality of accepting only the gross meaning of the scriptures without understanding the actual purport,

when they tried to teach their students, both teachers and students were bound by the ropes of Yamarāja and led to hell. Even the so-called austere renunciates did not chant the names of Hari. Everyone was maddened with pride on account of their high birth, opulence, knowledge, and beauty. At that time Śrī Advaita Ācārya Prabhu, along with pure devotees like Śrīvāsa, loudly chanted the names of Lord Hari. But people who were averse to the Lord continually harassed and teased the nonenvious pure devotees. When the compassionate Śrī Advaita Prabhu saw people's extreme aversion to Kṛṣṇa cause great distress to the devotees, He began to worship Kṛṣṇa with water and *tulasī* with a vow to bring about the advent of Kṛṣṇa. Before the advent of Lord Gaurahari, Śrī Nityānanda Prabhu—who is nondifferent from Lord Baladeva, the elder brother of Kṛṣṇa—appeared from the womb of Padmāvatī, the wife of Hāḍāi Paṇḍita, in the village of Ekacaka, in Rāḍha-deśa, on the thirteenth day of the waxing moon in the month of Magha. Meanwhile, in Navadvīpa, Śrī Viśvarūpa Prabhu, who is nondifferent from Nityānanda Prabhu, appeared as the son of Śacī and Jagannātha, after their many daughters had met early deaths. A few years after the advent of Śrī Viśvarūpa, Śrī Gaurahari, the original Personality of Godhead, appeared in the hearts of Śrī Śacī and Jagannātha, who are nondifferent from Devakī and Vasudeva. Understanding this, the demigods offered prayers to Lord Śrī Gaura-Kṛṣṇa, the Supreme Absolute Truth and source of all incarnations, who was situated within the womb of Śacī. Śrī Gauracandra, the inaugurator of the *saṅkīrtana* movement, appeared during an eclipse on the full moon night in the month of Phālguna as everyone engaged in the congregational chanting of the names of Hari. This chapter ends with the jubilant

celebration of the Lord's advent accompanied by the chanting of auspicious hymns and the demigods' visit to the house of Śacī in the form of human beings.

CB Ādi-khaṇḍa 2.1

TEXT 1

jaya jaya mahāprabhu gaurasundara
jaya jagannātha-putra mahā-maheśvara

TRANSLATION

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

CB Ādi-khaṇḍa 2.2

TEXT 2

jaya nityānanda gadādharera jīvana
jaya jaya advaitādi-bhaktera śaraṇa

TRANSLATION

All glories to the life and soul of Nityānanda and Gadādhara! All glories to the shelter of the devotees headed by Advaita Prabhu!

COMMENTARY

Śrī Gadādhara Paṇḍita Gosvāmī was the foremost amongst Mahāprabhu's intimate devotees. As he is the origin of the *śakti-tattva*, he was present in the Lord's pastimes at both Navadvīpa and Nīlācala. He lived first in Navadvīpa, and later he lived as a *kṣetra-sannyāsī* in a subforest near the ocean at Nīlācala. The pure devotees who worship the sweet

feature of Śrī Śrī Rādhā-Govinda take shelter of Gadādhara and thus become known as intimate devotees of Śrī Gaura. Those who are not enthusiastic to worship the sweet feature of the Lord perform devotional service under the shelter of Nityānanda Prabhu. Some of Gaura's devotees like Śrī Narahari were followers of Śrī Gadādhara Paṇḍita who had taken shelter of Gadādhara under the consideration that Śrī Gaurasundara was his only worshipable Lord. Some people call Śrīmān Mahāprabhu the life and soul of Nityānanda, and some people call Him the life and soul of Gadādhara.

Śrī Gaurasundara was also the Lord of both Śrī Advaita Prabhu, the incarnation of Mahā-Viṣṇu, and Śrīvāsa Paṇḍita, the incarnation of Nārada.

The Pañca-tattva has thus been described in this way. Śrī Gaurasundara is the form of a devotee, Śrī Nityānanda is the expansion of a devotee, Śrī Advaita is the incarnation of a devotee, Śrī Gadādhara is the energy of the Lord, and Śrīvāsa is the pure devotee—Śrī Gaura enjoys pastimes in these five features.

CB Ādi-khaṇḍa 2.3

TEXT 3

bhakta-goṣṭhī sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya

TRANSLATION

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

COMMENTARY

The word *bhakta-goṣṭhī* refers to the worshipable Lord Gaurasundara and His four principle devotees, headed by Śrī Nityānanda, who are under His shelter. These devotees have no business other than the service of Lord Gaurasundara.

Simply by hearing the pastimes of Śrīmān Mahāprabhu, one's constitutional position is revived. The activity of one in that constitutional position is the devotional service of Lord Kṛṣṇa. Knowledge of Śrī Caitanya, His manifestations, and His glories is nourishment for the living entity's ears. When the living entity awakens to his constitutional activities, he fully engages in the service of Śrī Gaura-Kṛṣṇa. In other words, he performs pure devotional service with knowledge of his relationship with the Lord.

CB Ādi-khaṇḍa 2.4

TEXT 4

punaḥ bhakta-saṅge prabhu-pade namaskāra
sphuruka jihvāya gauracandra avatāra

TRANSLATION

I again offer my obeisances at the lotus feet of Śrī Caitanya and His devotees. Let the topics of Śrī Gauracandra become manifest on my tongue.

COMMENTARY

With a desire to achieve his goal, the author again offers his respectful obeisances to the Lord and His associates and prays for the blessing that the transcendental pastimes of Lord Gaurasundara manifest on his tongue.

TEXT 5

jaya jaya śrī karuṇā-sindhu gauracandra
jaya jaya śrī sevā-vigraha nityānanda

TRANSLATION

All glories to Śrī Gauracandra, the ocean of mercy! All glories to Nityānanda Prabhu, the personification of devotional service!

COMMENTARY

Śrī Gaurahari is an ocean of mercy. Śrī Kṛṣṇadāsa Kavirāja has described Him in the *Caitanya-caritāmṛta* (*Ādi* 8.15) as follows: "If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful." Śrīla Rūpa Gosvāmī Prabhu has also offered his obeisances to the Lord and glorified Him as *mahā-vadānyā*, the most magnanimous, and *kṛṣṇa-prema-pradā*, the bestower of love of Kṛṣṇa. Lord Śrī Kṛṣṇa, the personification of *mādhurya-līlā*, or sweet pastimes, has displayed *audārya-līlā*, or magnanamous pastimes, in His Gaura pastimes.

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

Nityānanda is seen in Navadvīpa and Jagannātha Purī.

CB Ādi-khaṇḍa 2.6

TEXT 6

avijñāta-tattva dui bhāi āra bhakta
tathāpi kṛpāya tattva karena suvyakta

TRANSLATION

Although the truths of the two brothers and Their devotees are incomprehensible, they can be realized by the mercy of Their Lordships.

COMMENTARY

Both Lords, Gaura and Nitāi, as well as Their pure devotees are beyond the reach of material senses and eternally full of knowledge and bliss. Therefore proud mundane speculators who are simply interested in sense gratification cannot understand Their real forms. They mercifully manifest Their incomprehensible forms only to Their fully surrendered servants who have taken shelter of Them. Śrīla Kavirāja Gosvāmī has prayed to Gaura-Nitāi in the *Śrī Caitanya-caritāmṛta* (*Ādi* 1.2) as follows: "I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." Also in *Śrī Caitanya-caritāmṛta* (*Ādi* 1.98) he writes: "But these two brothers [Lord Caitanya and Lord Nityānanda] dissipate the darkness of the inner core of the heart, and thus They help one meet the

two kinds of *bhāgavatas* [persons or things in relationship with the Personality of Godhead]."

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

CB Ādi-khaṇḍa 2.7

TEXT 7

brahmādira sphūrti haya kṛṣṇera kṛpāya
sarva-śāstre, vede, bhāgavata ei gāya

TRANSLATION

The knowledge of personalities like Lord Brahmā is enhanced by the mercy of Lord Kṛṣṇa. This is confirmed in all the scriptures such as the Vedas and the Śrīmad Bhāgavatam.

CB Ādi-khaṇḍa 2.8

TEXT 8

pracoditā yena purā sarasvatī
vitanvatājasya satīṁ smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣīṇām ṛṣabhaḥ prasīdatām

TRANSLATION

May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who

appeared to be generated from the mouth of Brahmā, be pleased with me.

COMMENTARY

When Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī about Lord Hari's pastimes of creation, Śrī Śukadeva Gosvāmī first remembered the Supreme Lord and then offered his prayers, such as this verse from the *Śrīmad Bhāgavatam* (2.4.22). There are many passages in the *Śrīmad Bhāgavatam* that describe how Lord Brahmā, the original spiritual master in the Brahma-sampradāya, heard *Śrīmad Bhāgavatam*, the ripened fruit of the *Vedas*, from Lord Nārāyaṇa. Some of those passages are as follows: *tene brahma hṛdā ya ādi-kavaye*—"It is He only who first imparted Vedic knowledge unto the heart of Brahmājī, the original living being." (*Bhāg.* 1.1.1); *mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ*—"I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*." (*Bhāg.* 11.14.3); *idaṁ bhagavatā pūrvaṁ brahmaṇe nābhi-paṅkajesamprakāśitam*—"It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the *Śrīmad Bhāgavatam* in full." (*Bhāg.* 12.13.10); *kasmai yena vibhāsito 'yam atulo jñāna-pradīpaḥ purā*—"Who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā." (*Bhāg.* 12.13.19); and *ya idam kṛpayā kasmai vyācacakṣe mumukṣave*—"Who mercifully explained this science to Brahmā when he anxiously desired salvation." (*Bhāg.* 12.13.20)

This fact is also confirmed in the *Śvetāśvatara Upaniṣad* (6.18) as follows:

yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vai vedāṁś ca prahiṇoti tasmai
taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam ahaṁ prapadye

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā's heart. The Lord is the original source of all enlightenment and spiritual advancement." Also in the *Śvetāśvatara Upaniṣad* (6.18) it is stated: *vedānte paramaṁ guhyaṁ purā kalpe pracoditam*—"The confidential knowledge of the *Vedas* was spoken long ago in a previous *kalpa*." And in the *Bṛhad-āraṇyaka Upaniṣad* (4.5.11) it is stated: *asya mahato bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedaḥ sāma-vedo 'tharvāṅgirasa itihāsaḥ purāṇaṁ vidyā upaniṣadaḥ ślokāḥ sūtrānyānuvyākhyānānyasyai vaitāni sarvāṇi niśvasitāni*—"The *Ṛg Veda, Yajur Veda, Sāma Veda,* and *Atharva Veda,* the *Itihāsas*, or histories, the *Purāṇas*, the *Upaniṣads*, the *ślokas* or *mantras* chanted by the *brāhmaṇas*, the *sūtras*, or accumulations of Vedic statements, as well as *vidyā*, transcendental knowledge, and the explanations of the *sūtras* and *mantras* are all emanations from the breathing of the great Personality of Godhead."

CB Ādi-khaṇḍa 2.9-11

TEXTS 9-11

pūrve brahmā janmilena nābhi-padma haite
tathāpiha śakti nāi kichui dekhite

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

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

TRANSLATION

In the beginning of creation Lord Brahmā was born from the lotus sprouted from the navel of Lord Viṣṇu. Still, he had no power to see anything. When Brahmā took full shelter of the Lord, then out of compassion the Lord appeared before him. Then, by the mercy of Kṛṣṇa, Brahmā received transcendental knowledge so that he could understand the various incarnations of the Supreme Lord.

COMMENTARY

Seven different lives of Brahmā are described in the *Mahābhārata* (*Śānti* 347.40-43). Besides being born from the lotus, Brahmā was also born from the mind, eyes, speech, ears, nose, and egg. When Brahmā was born from the lotus, he opened his eyes and could not see his worshipable Lord. He then took shelter of the Supreme Lord and was able to see Him. Therefore it is stated in the *Vedas* (*Kaṭha Upaniṣad* 1.2.23 and *Muṇḍaka Upaniṣad* 3.2.3):

nāyam ātmā pravacanena labhyo
na medhasā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form."

The omnipotent Lord Kṛṣṇa manifested His quality of magnificence and thus empowered Lord Brahmā to realize his constitutional position and disseminate transcendental knowledge. Thereafter the words *oṁ* and *ataḥ* manifested from the mouth of Brahmā. As a result, Lord Brahmā understood the causelessly merciful advent and wonderful variegated pastimes of the *sac-cid-ānanda* Supreme Lord through the descending process, rather than the ascending process. This is confirmed in the *Śrīmad Bhāgavatam* (1.1.1): "It is He only who first imparted Vedic knowledge unto the heart of Brahmājī, the original living being."

Without the powerful glorification of Kṛṣṇa from the mouths of pure devotees, the living entities are unable to get free from the clutches of *māyā*, in the form of aversion to Kṛṣṇa, by uttering lifeless words born of material enjoyment.

CB Ādi-khaṇḍa 2.12

TEXT 12

hena kṛṣṇa-candrera durjñeya avatāra
tāna kṛpā vine kā'ra śakti jānibāra?

TRANSLATION

Lord Kṛṣṇa's incarnations are very difficult to understand. Who has the power to understand Them without His mercy?

COMMENTARY

The pastimes of Kṛṣṇa are completely incomprehensible for people who are overwhelmed by the knowledge acquired through their material senses.

Material scholars do not accept the Lord of all energies and incarnations of Viṣṇu, Kṛṣṇa, as the source of the omnipotent four-handed Nārāyaṇa; rather, they consider Him a political hero and an ordinary historical descendant of the Yadu dynasty. In other words, rather than understanding Kṛṣṇa as the Absolute Truth and cause of all causes, due to their material conceptions they consider Him an ordinary living entity with a material form and one of various objects of material enjoyment. When the Supreme Personality of Godhead, Kṛṣṇa, appears in this world, all the occasional *līlā-avatāras* combine in His form. This fact is also extremely incomprehensible. Without the mercy of Kṛṣṇa, one can never understand the science of Kṛṣṇa by his own endeavor. Only that person to whom Kṛṣṇacandra has mercifully revealed His pastimes has attained the fortune to worship Him. In this regard one may discuss the verse from *Śrīmad Bhāgavatam* (10.14.3) that begins: *jñāne prayāsam udapāsya*.

CB Ādi-khaṇḍa 2.13

TEXT 13

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

TRANSLATION

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

COMMENTARY

When Mother Yaśodā saw the universe within the mouth of her son, she offered her obeisances to

Him as follows: "I offer my respects to the form of the inconceivable and unmanifest, who is without qualities but who is the soul of all qualities, the form holding all the universes, the supreme Brahman." Lord Brahmā also declares that the Lord's pastimes are inconceivable and incomprehensible in the Tenth Canto, Fourteenth Chapter, of the *Śrīmad Bhāgavatam*.

CB Ādi-khaṇḍa 2.14

TEXT 14

ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā kathaṁ vā kati vā kadeti
vistārayan krīḍasi yoga-māyām

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 three worlds, but who can estimate where, how, and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

COMMENTARY

After Lord Kṛṣṇa smashed the pride of Brahmā, who had stolen the calves of Vraja, Brahmā offered prayers to Lord Kṛṣṇa, including the above verse from *Śrīmad Bhāgavatam* (10.14.21).

This verse was spoken by Brahmā to counteract the following doubts: Why does the supremely

independent Lord appear in an lowborn species like Matsya? Why does the Lord exhibit the humble act of begging in His Vāmana incarnation? Why did Kṛṣṇa run away from the battle? By addressing the Lord as *bhūman,* it is understood that the Lord is incomprehensible. (Śrīdhara Svāmī)

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

If it is said that You (Kṛṣṇa) appeared to minimize the burden of the earth, Rāma appeared to kill Rāvaṇa, and various other incarnations appeared to reestablish the principles of religion, is Your destruction of the pride of the demons deluded with material knowledge not known? Yes, it is known. But no one is able to fully understand the cause of the Lord's advent, for what purpose the Lord's pastimes are performed, when the Lord will appear, and how long the Lord will stay. This verse was spoken to emphasize this point.

The word *bhūman* refers to the all-pervading personality with innumerable forms. The word *bhagavān* indicates that although the Lord has a

universal form, He is nevertheless full with six opulences. The word *parātman* indicates that although the Lord is the Supreme Personality of Godhead, He is also the Supersoul. The word *yogeśvara* indicates that by the influence of His *yogamāyā* the Lord is full of the greatest opulences, such as His universal form. The word *ūtīḥ* refers to the Lord's pastimes beginning with His appearance. Since Your innumerable forms are all-pervading, full with six opulences, not made of material elements, and forms of the Supersoul, how then is it possible that Your innumerable forms are simultaneously performing various pastimes within the three worlds for the pleasure of the devotees? In answer to this it is understood that these innumerable forms of the Lord perform Their pastimes by manifesting Themselves at appropriate times, according to the desire of His devotees, and by the influence of His inconceivable *yogamāyā* potency. (Śrīmad Viśvanātha Cakravartī Ṭhākura)

Since there is no truth superior to Kṛṣṇa, no one is able to realize His omnipotency. Although the Lord is the Absolute Truth, He manifests His pastimes within this material world, yet He has not given anyone the ability to fully understand the purposes for which He incarnates.

CB Ādi-khaṇḍa 2.15

TEXT 15

kon hetu kṛṣṇacandra kare avatāra
kā'ra śakti āche tattva jānite tāhāra?

TRANSLATION

Who has the ability to know why Kṛṣṇacandra incarnates?

CB Ādi-khaṇḍa 2.16

TEXT 16

tathāpi śrī bhāgavate, gītāya ye kaya
tāhā likhi, ye-nimitte 'avatāra' haya

TRANSLATION

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

COMMENTARY

People who are on the path of ascending knowledge try to find the cause of the activities of this material world. That this material world is the effect of someone's actions is very difficult to comprehend, yet the author appropriately explains the cause of all causes, as revealed by Lord Kṛṣṇa to Arjuna in the *Bhagavad-gītā* and in the *Śrīmad Bhāgavatam*, the ripened fruit of desire tree of Vedic literature. The author explains the cause of Lord Kṛṣṇa's advent by following in the footsteps of the Vedic literature rather than making his own personal endeavor. Śrīla Kavirāja Gosvāmī, however, has ascertained these causes as secondary and meant particularly for devotees following the process of regulative devotional service. Kavirāja Gosvāmī says that these incarnations of Viṣṇu are *naimittika*, or occasional, incarnations.

CB Ādi-khaṇḍa 2.17

TEXT 17

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham

TRANSLATION

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

COMMENTARY

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

"I advent Myself"—in other words, to bewilder the demons I manifest Myself in this world like a created being under the clutches of the illusory energy. (Viśvanātha Cakravartī's *Sārārtha-darṣiṇī*)

The word *dharma* refers to the *dharma* that is described in the *Vedas*. The word *glāniḥ* means "destroy." The word *adharma* refers to that which is contrary to *dharma*. The word *abhyutthān* means "arising." The words "I manifest" do not mean created like a material object, because I was personally present even before creation. Therefore created objects have no lordship over Me. (Baladeva Vidyābhūṣaṇa's *Gītā-bhūṣaṇa* commentary)

The word *adharma* is explained by Nārada Muni to Mahārāja Yudhiṣṭhira in the *Śrīmad Bhāgavatam* (7.15.12-14) in the following words: "There are five branches of irreligion, appropriately known as irreligion [*vidharma*], religious principles for which one is unfit [*para-dharma*], pretentious religion [*ābhāsa*], analogical religion [*upadharma*] and cheating

religion [*chala-dharma*]. One who is aware of real religious life must abandon these five as irreligious. Religious principles that obstruct one from following his own religion are called *vidharma*. Religious principles introduced by others are called *para-dharma*. A new type of religion created by one who is falsely proud and who opposes the principles of the *Vedas* is called *upadharma*. And interpretation by one's jugglery of words is called *chala-dharma*. A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called *ābhāsa* [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular *āśrama* or *varṇa*, why are they not sufficient to mitigate all material distresses?"

The only injunction governing My appearance is that I am independent, so I appear whenever I desire. Whenever there is a decline in religious principles and a predominant rise of irreligion, at that time I descend by My own sweet will. The regulations that govern the entire universe are beginningless. But when in due course of time these regulations become defective by some undetermined cause, irreligiousity becomes prominent. No one is able to counteract this situation other than Me. Therefore I appear in this material world along with My internal potencies in order to destroy irreligious principles. It is not that I appear only in the land of Bhārata-varṣa, but according to the need I also appear amongst the demigods and lower species. So do not think that I do not appear amongst the *mlecchas* and other low-born human beings. I also appear among them as a *śaktyāveśa-avatāra*, or empowered incarnation, to protect them and whatever little religious principles those impure persons follow. Yet I am more anxious to

appear amongst My dependents in India, because *varṇāśrama-dharma* is followed there without obstruction. Therefore all the pleasing *yuga-avatāras* and *aṁśa-avatāras* are found only in the land of Bhārata-varṣa. Activities performed without fruitive desire (*niṣkāma-karma-yoga*), philosophical speculation (*jñāna-yoga*), and the ultimate process of devotional service (*bhakti-yoga*) are not properly practiced where there is no practice of *varṇāśrama-dharma*. But know for certain that the traces of devotion found amongst the low-born humans are due to the mercy of the devotees. (Śrīla Bhaktivinoda's *Vidvad-rañjana* commentary)

CB Ādi-khaṇḍa 2.18

TEXT 18

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

TRANSLATION

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

COMMENTARY

Do not suspect that the Lord is cruel because He annihilates the miscreants. As a mother's fondling and chastisement of her children are not displays of cruelty but exhibitions of her affection, it should be understood that the killing of demons and protection of devotees are similar exhibitions of the mercy of the Supreme Lord Viṣṇu, who is the maintainer of both pious and sinful persons. (Śrīdhara Svāmī's *Subodhinī* commentary)

One may argue that the great sages and devotee kings are qualified to counteract the decline of religious principles and check the increase of irreligious practices, so what is the need for Your appearance? This is true. But delivering the sadhus, destroying the miscreants, and reestablishing the principles of religion are impossible for others to perform, therefore I personally appear. Delivering the sadhus means to deliver the unalloyed devotees from the misery of their intense desire to see Me. The word *duṣkṛtām* refers to demons like Rāvaṇa, Kaṁsa, and Keśī, who are invincible to others and who give distress to My devotees. The word *dharma-saṁsthāpana* refers to supreme occupational duties in the form of meditating on, worshiping, serving, and glorifying Me, which cannot be propagated by anyone other than Me. The word *yuge yuge* refers to every millenium or *kalpa*. One should not doubt the Lord's impartiality when He kills the demons, because the demons who are killed by the hand of the Lord are delivered from hellish material life, which has been awarded to them due to their sinful activities. This punishment awarded to the demons by the Lord is also His mercy. (Śrīmad Viśvanātha Cakravartī)

Delivering the sadhus means that the Lord delivers His devotees from the distress of intense eagerness to see the Lord. Because the devotees are constantly engaged in remembering the Lord's form and qualities, they have a strong desire to see the Lord, who thus manifests His enchanting form before them. The word *duṣkṛtām* refers to demons such as Rāvaṇa and Kaṁsa, who are averse to the devotees and who cannot be killed except by the Lord. The word *dharma* refers to the pure devotional process of

worshiping the Lord and meditating on His form. Although this process of devotional service is performed on the basis of regulative principles, it cannot be propagated by others. The word *saṁsthāpana* indicates preaching properly. These three purposes are the cause of the Lord's appearance. No one should doubt the Lord's impartiality when He kills the demons, because the demons who are killed by the Lord attain liberation. This chastisement of the demons is a display of the Lord's mercy. (Śrī Baladeva Vidyābhūṣaṇa)

I establish *varṇāśrama-dharma* by appearing as an empowered incarnation amongst My devotees, who are sages amongst the *brāhmaṇas* and kings, but actually I appear to deliver My great devotees who are afflicted by the distress born of intense longing to see Me. Thus, in the form of a *yuga-avatāra*, I deliver My devotees from this distress and I deliver demons like Rāvaṇa and Kaṁsa by killing them. I reestablish the living entities' eternal religious principles by preaching the devotional processes like hearing and chanting. When I say, "I appear in every millenium," it is to be accepted that I also appear in the age of Kali. The incarnation for Kali-yuga will distribute the rarely attained benediction of love of God through the process of chanting. Although this incarnation is the best of all, He is hidden to the common person. My great devotees will naturally be attracted by this incarnation. You also (O Arjuna) can see this incarnation when you appear as His assistant. The great mystery of this confidential incarnation for Kali-yuga is that He will destroy only the sinful mentality of the demons, not the demons themselves. (Śrīmad Bhaktivinoda Ṭhākura)

CB Ādi-khaṇḍa 2.19-20

TEXTS 19-20

dharma-parābhava haya yakhane yakhane
adharmera prabalatā bāḍe dine-dine

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

TRANSLATION

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

COMMENTARY

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

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

CB Ādi-khaṇḍa 2.21

TEXT 21

tabe prabhu yuga-dharma sthāpana karite
sāṅgopāṅge avatīrṇa hana pṛthivīte

TRANSLATION

The Lord then appears in this material world with His associates and paraphernalia in order to reestablish the principles of religion.

COMMENTARY

When Lord Brahmā, the creator and regulator of the universe, prays for the Lord's incarnation for the benefit of the entire universe, the Absolute Personality of Godhead descends along with His associates from His own abode in Vaikuṇṭha into this material world. The pure devotees know that reestablishing religious principles appropriate for the particular time is one of the purposes for the Lord's advent. The function of the *naimittika-līlā-avatāras* is to reestablish the principles of religion, or *yuga-dharma*.

CB Ādi-khaṇḍa 2.22

TEXT 22

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

TRANSLATION

The religious principle for the age of Kali is the congregational chanting of the holy names of the Lord. Śrī Śacīnandana incarnates to establish this principle.

COMMENTARY

The living entities are delivered by the process of meditation in Satya-yuga, fire sacrifice in Tretā-yuga, worship of the Lord in Dvāpara-yuga, and congregational chanting of Lord Hari's names in Kali-yuga. Lord Śrī Śacīnandana appeared in this world to propagate this congregational chanting.

CB Ādi-khaṇḍa 2.23

TEXT 23

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

TRANSLATION

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

COMMENTARY

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

and bliss. In the *Śrīmad Bhāgavatam* it is also confirmed that Śrī Gaurasundara is the essence of all truths, the Supreme Absolute Truth, and the personification of *saṅkīrtana*.

CB Ādi-khaṇḍa 2.24

TEXT 24

iti dvāpara urv-īśa stuvanti jagad-īśvaram
nānā-tantra-vidhānena kalāv api tathā śṛṇu

TRANSLATION

O King, in this way people in Dvāpara-yuga glorified the Lord of the universe. In Kali-yuga also people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear of this from me.

COMMENTARY

This and the following verse from the *Śrīmad Bhāgavatam* (11.5.31-32) were spoken by the great devotee Śrī Karabhājana Muni, one of the nine Yogendras, while describing the incarnation and process of worship for the age of Kali. They are part of his reply to Nimi, the king of Videha, who inquired about the colors, features, names, times of advent, and processes for worshiping Lord Hari's incarnations.

CB Ādi-khaṇḍa 2.25

TEXT 25

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

TRANSLATION

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.

COMMENTARY

The word *tviṣā* refers to He whose color is not blackish; in other words, He whose luster is golden. Intelligent persons worship this Lord. "Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color." In these words spoken by Gargamuni to Nanda Mahārāja in the *Śrīmad Bhāgavatam* (10.8.13) it is proved that apart from white, red, and black, the Lord also appears with a yellow or golden complexion. The word *idānīṁ*, or "now," in this verse indicates that the Lord has accepted a blackish color in His present incarnation. It is understood from this statement that the Lord appeared in Dvāpara-yuga in a blackish complexion and that He had previously appeared in the Satya-yuga and Tretā-yuga with white and red complexions. The word *pīta*, or golden, is used in the past tense to confirm that the Lord had appeared with a golden complexion in previous Kali-yugas.

Lord Śrī Kṛṣṇa will be fully glorified in this book (*Śrīmad Bhāgavatam*), so in order to confirm that all incarnations are included in Kṛṣṇa, He was also known as the *yuga-avatāra*. Whenever Lord Kṛṣṇa appears in Dvāpara-yuga, Lord Gaurasundara appears in the immediately following Kali-yuga. From this

statement it is concluded that Śrī Gaurasundara is Himself Lord Kṛṣṇa, because there has never been an exception. The fact that Śrī Gaurasundara is Himself Lord Kṛṣṇa is being disclosed by the author by his use of the following adjectives.

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

Alternatively, the word *kṛṣṇa-varṇa* means "one who describes Kṛṣṇa." In other words, He personally chants the holy names while remembering His own ecstatic spiritual pastimes, and He mercifully instructs everyone about His holy names.

Alternatively, although He is personally *a-kṛṣṇa*, or golden, He is nevertheless *tviṣā*, or lustrous. In other words, He distributes the holy names of Kṛṣṇa to everyone by His sweet beauty; or in other words, everyone becomes Kṛṣṇa consciousness by seeing Him.

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

Gaurasundara. Therefore the conclusion is that Śrī Gaurasundara is Śrī Kṛṣṇa Himself.

The supremacy of Śrī Gaurasundara is established by the words *sāṅgopāṅgāstra-pārṣadam*. In other words, the Lord appears with His *aṅga*, *upāṅga*, *astra*, and *pārṣada*—His limbs, decorations, weapons, and associates. (This term has been used in *karma-dhāraya*, an appositional compound. According to Śrīla Vyāsadeva the *aṅgas* of the Lord are also called *upāṅgas*, *astras*, and *pārṣadas*.) Since the limbs of the Supreme Lord are most enchanting, they are known as decorations; since the limbs of the Supreme Lord are most powerful, they are known as weapons; and since the limbs of the Supreme Lord always remain with the Lord, they are called associates of the Lord. Many great personalities have seen this form of the Lord. This is a well-known fact among the residents of West Bengal, Orissa, and Bangladesh. Another meaning of this phrase is that the Lord has appeared along with His most powerful devoted companions, like Śrīmad Advaita Ācārya, who are counted as *aṅgas*, *upāṅgas*, and *astras* of the Lord.

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

glorification of Lord Kṛṣṇa, which is prominently displayed by devotees of the Lord, is thus concluded to be the process of attaining perfection.

In the *Viṣṇu-sahasra-nāma* of the *Mahābhārata* (*Dāna-dharma* 149.92, 75) the following characteristics of the Lord (Śrī Gaura) are described: *suvarṇa-varṇaḥ*—He whose body is the color of gold; *hema-aṅgaḥ*—He whose body is like molten gold; *sutham*—He whose body is most beautiful; *candana-balai-yukta*—He whose body was smeared with sandalwood; *sannyāsa-līlā-avinaya-kari*—He who practices the renounced order of life; *śama-guna-yukta*—He who is equipoised; and *śāntaḥ*—He who is peaceful. Śrī Sārvabhauma Bhaṭṭācārya, the crest jewel amongst learned scholars, also described this subject matter (the appearance of Gaura) in the following verse: "Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time." (Jīva Gosvāmī's *Krama-sandarbha* and *Sarva-saṁvādinī*)

CB Ādi-khaṇḍa 2.26

TEXT 26

kali-yuge sarva-dharma—'hari-saṅkīrtana'
saba prakāśilena caitanya-nārāyaṇa

TRANSLATION

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

COMMENTARY

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

dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the *Nārada Pañcarātra* and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead."

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

ceto-darpaṇa-mārjanaṁ
bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ
vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ
pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate
śrī-kṛṣṇa-saṅkīrtanam

"Glory to the Śrī Kṛṣṇa *saṅkīrtana*, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because

it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious." The second and third verses of *Śrī Śikṣāṣṭaka* also explain the process of chanting Kṛṣṇa's names, the fourth verse explains the process of *anartha-nivṛtti*, cleansing the heart of all unwanted things, the fifth verse explains the living entity's constitutional position, the sixth verse explains the state of a living entity who chants the holy name, the seventh verse explains the result of that state, and the eighth verse explains the symptoms of perfection. In his *Bhakti-sandarbha* (273) and in his *Krama-sandarbha* commentary on *Śrīmad Bhāgavatam* (7.5.23-24) Śrī Jīva Gosvāmī Prabhu has given the following process regarding the chanting of the holy names as instructed by Śrī Gaurasundara: *yadyapy anyā bhaktiḥ kalau kartavyā, tada tat (kīrtanākhya-bhakti) saṁyogenaiva*—"Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names."

CB Ādi-khaṇḍa 2.27

TEXT 27

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

TRANSLATION

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

COMMENTARY

The word *saṅkīrtana* refers to loud congregational chanting of *tāraka-brahma*, the holy names that deliver one. The *tāraka-brahma* names contain knowledge of one's eternal relationship with the Supreme Lord. The Lord's holy names are compared with the bud of a flower; from the holy names, the Lord's form, qualities, associates, and pastimes gradually unfold. That is why Namācārya Śrī Ṭhākura Haridāsa always chanted the *tāraka-brahma mahā-mantra* for everyone's benefit. Those who have recorded the transcendental activities of Śrī Gaurasundara have specifically refrained from describing His pastimes of giving formal initiation to anyone so that no one would glorify Him only as a "guru" who gave initiation into the *mahā-mantra*. The devotees of Śrī Caitanya are initiated into the chanting of this *mahā-mantra* and always chant loudly as well as softly in a secluded place.

The word *sarva-parikare* indicates that the five types of Kṛṣṇa devotees neither considered the incarnation of *vipralambha*, Śrī Gaurasundara, as the object of *madhura-rasa* nor did they assist Him in conjugal affairs in the course of His magnanimous pastimes; rather, they nourished His feelings of separation from Kṛṣṇa by helping Him cultivate those mellows. Those who want to contradict the Gaura pastimes of the supreme shelter, Kṛṣṇa, by putting a flute or cowherd stick in Gaurasundara's hands, imposing the mood of a paramour on Him, or considering Him the charioteer of Arjuna can never be counted amongst Gaura's associates or servants.

Many damsels from the sweet pastimes of Kṛṣṇa have displayed their service to Gaura by accepting male bodies in Gaura's pastimes; therefore external

appearance and activities are irrelevant in their service to the Supreme Lord.

CB Ādi-khaṇḍa 2.28

TEXT 28

prabhura ājñāya āge sarva-parikara
janma labhilena sabe mānuṣa-bhitara

TRANSLATION

On the order of the Lord, all of His associates took birth in human society.

COMMENTARY

The associates of the Lord appeared on His order in the human society of this world in order to assist in Śrī Gaura's pastimes. They are not ordinary human beings, prone to suffer the results of their past karma and subject to Yamarāja's punishment.

CB Ādi-khaṇḍa 2.29

TEXT 29

ki ananta, ki śiva, viriñci, ṛṣi-gaṇa
yata avatārera pārṣada āpta-gaṇa

TRANSLATION

Ananta, Śiva, Brahmā, various sages, and the associates of all the Lord's previous incarnations—all took birth as great devotees.

COMMENTARY

Various demigods and sages who had expertly offered prayers to the Lord in His various incarnations

appeared in this material world as associates in Gaura's eternal pastimes.

CB Ādi-khaṇḍa 2.30

TEXT 30

'bhāgavata' rūpe janma haila sabāra
kṛṣṇa se jānena,—yāṅra aṁśe janma yāṅra

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.31

TEXT 31

kāro janma navadvīpe, kāro cāṭigrāme
keha rāḍhe, oḍhra-deśe, śrīhaṭṭe, paścime

TRANSLATION

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

COMMENTARY

Many devotees of the Lord such as Śrīla Gadādhara Paṇḍita Gosvāmī, Śrī Jagadānanda Paṇḍita

Gosvāmī, Paṇḍita Sadāśiva, Gaṅgādāsa, Śuklāmbara, Śrīdhara, Puruṣottama, Sañjaya, Hiraṇya, and Jagadīśa appeared in Navadvīpa.

Śrīla Puṇḍarīka Vidyānidhi (Ācāryanidhi or Premanidhi), Śrī Vasudeva Datta Ṭhākura, and his brother Mukunda Datta appeared in the village of Cāṭigrāma (presently known as Caṭṭagrāma).

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

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

Śrīhaṭṭa is presently situated in the state of Assam, which is adjacent to Bengal. Many great

devotees like Śrīvāsa Paṇḍita, Śrīrāma Paṇḍita, Śrī Candraśekhara Ācārya, Śrī Jagannātha Miśra, and Śrī Advaita Prabhu appeared in this district.

The word *paścime* indicates the place presently known as Trihut. The Sanskrit name of this place is Tīrabhukti. Śrīpāda Paramānanda Purī and Śrī Raghupati Upādhyāya appeared at this place. They were both disciples of Śrīla Mādhavendra Purīpāda and very intimate associates of Śrīmān Mahāprabhu.

CB Ādi-khaṇḍa 2.32

TEXT 32

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

TRANSLATION

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

COMMENTARY

The words *sabāra milana* indicate that the associates of Śrī Gaurasundara appeared in various impure places in order to illuminate and increase the glories of these places, and later they came to the lotus feet of Śrī Caitanya in Śrī Navadvīpa and joined His *saṅkīrtana* movement.

CB Ādi-khaṇḍa 2.33

TEXT 33

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.34

TEXT 34

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

TRANSLATION

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

COMMENTARY

Śrīvāsa and Śrīrāma are described in Śrī Kavi-karṇapūra's *Gaura-gaṇoddeśa-dīpikā* (90) as follows: "The most intelligent Śrīvāsa Paṇḍita is nondifferent from Śrī Nārada Muni. Śrī Parvata Muni, who was very dear to Nārada Muni, has now appeared as Śrīrāma Paṇḍita, the younger brother of Śrīvāsa Paṇḍita." After the Lord took *sannyāsa*, Śrīvāsa and Śrīrāma left Navadvīpa and resided at Kumārahaṭṭa. (See *Antya-khaṇḍa*, Chapter 5.)

Śrīmān Candraśekhara Deva was the Lord's devotee uncle (husband of Śacī's sister). According to

the *Gaura-gaṇoddeśa-dīpikā*, he was one of the nine Nidhis or Candra. Śrīmān Mahāprabhu danced and sang in his house in the mood of Devī for the first time in Bengal. The place where Candraśekhara's house was situated is now known as Vrajapattana. The huge octagonal temple known as Śrī Caitanya Maṭha is situated at this place. It is the center of nourishment for the world-famous Viśva-vaiṣṇava Rāja-sabhā. Deities of the four Vaiṣṇava-sampradāya *ācāryas* are established on the four sides of this temple. Śrī Guru-Gaurāṅga and Gāndharvikā-Giridhārī are being worshiped in the middle of the temple. Nityānanda Prabhu gave prior information to Śrī Candraśekhara of the Lord's plan to take *sannyāsa*. (See *Madhya-khaṇḍa*, Chapter 26.) Śrī Candraśekhara was present with Śrī Nityānanda and Mukunda Datta at Katwa when the Lord took *sannyāsa*. He duly performed the prescribed *sannyāsa* rituals and then returned to Navadvīpa to inform everyone of the Lord's acceptance of *sannyāsa*. A description of the Lord's *kīrtana* in the house of Candraśekhara Ācārya prior to His acceptance of *sannyāsa* is found in the *Madhya-khaṇḍa*, Chapter 8. The presence of Candraśekhara Ācārya during the huge *saṅkīrtana* procession to subdue the Kazi and when the Lord bestowed His mercy on Śrīdhara is described in the *Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter 23. He would accompany the devotees of Bengal to visit the Lord in Nīlācala every year.

CB Ādi-khaṇḍa 2.35

TEXT 35

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

TRANSLATION

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

COMMENTARY

The word *bhava-roga* refers to the disease of material life. In other words, *bhava* refers to the material miseries born of attachment to one's home. In this connection one should refer to Jīva Gosvāmī's *Laghu-toṣaṇī* commentary on the *Śrīmad Bhāgavatam* (10.51.53).

Śrīla Vṛndāvana dāsa Ṭhākura has referred to Murāri Gupta as a *vaidya*, or doctor. By doing so, he indicated that Murāri exhibited great compassion on the living entities who have been averse to the Lord since time immemorial by destroying the seed of nescience and thus curing their disease of rebelliousness. Śrī Vṛndāvana dāsa Ṭhākura has never referred to Murāri Gupta as a doctor of simply the material body. The incarnation of Vyāsadeva and prime example of one recording the activities of the Lord and His devotees has thus confirmed that it is totally prohibited, hellish, and inauspicious to consider Lord Viṣṇu and the Vaiṣṇavas as belonging to a particular caste and mode of nature. They are in fact transcendental spiritual beings.

The words *vaidya śrī murāri* refer to Śrī Murāri Gupta, the writer of the celebrated book *Śrī Caitanya-carita*. He appeared in a doctor's family in Śrīhaṭṭa and later became a resident of Śrī Navadvīpa. He was elder to Śrīmān Mahāprabhu. In his house the Lord exhibited His form of Varāha (*Madhya-khaṇḍa,*

Chapter 3), and during the Lord's *mahā-prakāśa* pastimes the Lord revealed to him His form as Rāma (*Madhya-khaṇḍa,* Chapter 10). Once in the house of Śrīvāsa, when Murāri Gupta saw both Nityānanda and Gaurasundara, he offered his obeisances first to Mahāprabhu and then to Nityānanda Prabhu. Seeing this, Mahāprabhu told him, "You have violated proper etiquette by offering obeisances first to Me." Later that night the Lord appeared to him in a dream and glorified the position of Nityānanda. Early the next day Murāri offered obeisances first to Nityānanda and then Mahāprabhu. This pleased Mahāprabhu, who then gave him His chewed betel nut remnants. One day Murāri offered fried rice to Mahāprabhu, and the next day the Lord displayed His pastime of having indigestion from eating that indigestible rice. The Lord therefore came to Murāri Gupta for treatment and drank water from his waterpot, saying, "This is the only remedy." Another day, when Śrīmān Mahāprabhu accepted a four-armed form in the house of Śrīvāsa, Murāri manifested the mood of Garuḍa. The Lord then sat on his shoulders and exhibited His opulent pastimes.

Once Murāri considered that when the Lord disappeared, separation from Him would be unbearable, so he decided to give up his body while the Lord was still present in this world. The Lord, who is the Supersoul, forbade him from this act (*Madhya-khāṇḍa,* Chapter 20). On another occasion, Murāri offered prayers to the Lord when He accepted the form of Varāha in Murāri's house (*Antya-khaṇḍa,* Chapter 4). His humble entreaties are found in *Caitanya-caritāmṛta, Madhya-līlā*, Chapter 11, verses 152 to 158. His attachment to Lord Rāmacandra is

mentioned in the *Caitanya-caritāmṛta, Madhya-līlā*, Chapter Fifteen, verses 137 to 157.

The words *vaiṣṇavera 'avatāra'* indicate that the Vaiṣṇavas belong to Goloka. They do not possess gross or subtle designations. These residents of Goloka appear in this material world for the benefit of the living entities. The Vaiṣṇavas accept gross and subtle bodies to bewilder the demons and accomplish some task; those bodies are not their constitutional forms. If fruitive workers consider a Vaiṣṇava low-class because of his external appearance, this improper vision makes them offenders. Everyone within eight hundred thousand miles from where a Vaiṣṇava appears or incarnates in this world is freed from all material conceptions. They then become relieved from the misunderstandings of considering the Vaiṣṇavas as born in a particular caste, as belonging to a particular creed or *āśrama*, as being simply ordinary scholars, or as being objects of mundane enjoyment. The real sadhus who worship Śrī Hari and give proper respect to the demigods and *brāhmaṇas* never fall under the clutches of demonic vehement karmis by disrespecting the Vaiṣṇavas and thereby cleansing and widening their path to hell.

CB Ādi-khaṇḍa 2.36-37

TEXTS 36-37

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

'cāṭigrāme' haila iṅhā-sabāra parakāśa
'buḍhane' hailā avatīrṇa haridāsa

TRANSLATION

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

COMMENTARY

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

Puṇḍarīka Vidyānidhi was the disciple of Śrī Mādhavendra Purīpāda and the spiritual master of Śrī Gadādhara Paṇḍita Gosvāmī. His wife's name was Ratnāvatī, his father's name was Bāṇeśvara (or, in other's opinion, Śuklāmbara) Brahmacārī, and his mother's name was Gaṅgādevī. His ancestral house is situated in the village of Mekhalā, which is two miles east of the Hāta-hājāri police station, which is twelve miles north of Caṭṭagrāma. One can approach Mekhalā-grāma from Caṭṭagrāma either on horseback, by bullock cart, or by steamer. The steamer station is known as Annapūrṇāra-ghāṭa. The birthplace of Puṇḍarīka Vidyānidhi is about two miles southwest of Annapūrṇāra-ghāṭa. Although the father of Vidyānidhi belonged to the Vārendra class of *brāhmaṇas*, when he shifted to the village of Bāghiyā, in the district of Dacca, the *brāhmaṇa* community of Rāḍha-deśa did not accept him. For this reason his descendants who followed Śākta-dharma [worship of Durgā] were isolated from the community and became the priests for the members of the isolated community. One of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its

members had only one son or no son at all, and therefore the family was not very expansive.

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

The *bhajana-kuṭira* of Puṇḍarīka Vidyānidhi is now very old and dilapidated. Without repair, it may soon crumble. There are two verses inscribed on the wall of that temple, but they are so old that one cannot read or understand them. There is another temple, however, about two hundred yards southeast of this one, and the inscriptions on the wall of that temple are also illegible. One can infer from the pile of broken bricks ten yards from this temple that there used to be another temple there. Descendants there say that Mukunda Datta often came there to perform his *bhajana*. There are two living descendants of the family of Śrīla Vidyānidhi named Śrī Harakumāra Smṛtitīrtha and Śrī Kṛṣṇakiṅkara Vidyālaṅkāra. For further information one should refer to the dictionary known as *Vaiṣṇava-mañjuṣā*.

There was a devotee named Caitanya-vallabha in the line of Gadādhara Paṇḍita (see *Cc. Ādi* 12.87). There is a difference in opinion whether or not this is the Caitanya-vallabha mentioned in this verse, otherwise the word *caitanya-vallabha* may be accepted

as meaning "one who is very dear to Śrī Caitanya" (an adjective for Śrī Vasudeva Datta Ṭhākura).

Śrī Vasudeva Datta Ṭhākura was born in the village Chanharā, near the Paṭiyā police station in the district of Caṭṭagrāma. This village is situated twenty miles from Mekhalā, the birthplace of Śrī Puṇḍarīka Vidyānidhi. It is stated in the *Gaura-gaṇoddeśa-dīpikā* (140): "In Vraja there were two very nice singers named Madhukaṇṭha and Madhuvrata. They appeared in *caitanya-līlā* as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu." He was the dear well-wisher of Śrīvāsa Paṇḍita and Śrī Śivānanda Sena. There is a railway station named Pūrvasthalī on the E.I.R. Howra-Katwa line, and about one mile away, in a village known as Māmagāchi, which is the birthplace of Vṛndāvana dāsa Ṭhākura, there is an old temple of Madana-gopāla that was established by Vāsudeva Datta. He later on shifted to Kumārahaṭṭa, or Kāñcanapallī, and lived with Śrīvāsa and Śivānanda. Seeing his liberal nature, Śrīmān Mahāprabhu ordered Śivānanda to act as his manager and reduce his excessive expenditure (see *Cc. Madhya* 15.93-96). His heart-rending prayers to Śrīmān Mahāprabhu on behalf of the miserable, misguided living entities who are averse to Lord Hari are found in the *Caitanya-caritāmṛta* (*Madhya* 15.159-180). It is also explained in the *Caitanya-caritāmṛta* (*Ādi* 10.41-42): "Vāsudeva Datta, the nineteenth branch of the Śrī Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths. Śrīla Vāsudeva Datta Ṭhākura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them." His

disciple was Śrī Yadunandana Ācārya, who was the initiating spiritual master of Śrīla Raghunātha dāsa Gosvāmī (see *Cc.* Antya 6.161). Śrī Mukunda Datta was his brother.

It is not definitely certain whether Śrī Haridāsa Ṭhākura appeared in the village named Buḍhana that is in the district of Khulnā. Formerly this village was within a district of twenty-four *pargaṇās* within the Sātakṣīrā division.

CB Ādi-khaṇḍa 2.38

TEXT 38

rāḍha-mājhe 'ekacākā'-nāme āche grāma
yaṅhi avatīrṇa nityānanda bhagavān

TRANSLATION

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

COMMENTARY

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

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

CB Ādi-khaṇḍa 2.39

TEXT 39

hāḍāi-paṇḍita-nāma śuddha-vipra-rāja
mūle sarva-pitā tāne kare pitā-vyāja

TRANSLATION

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

COMMENTARY

Hāḍāi Paṇḍita, or Hāḍo Ojhā, was born in a Maithila *brāhmaṇa* family. His wife's name was Padmāvatī. Although Lord Śrī Nityānanda Prabhu is the father of all universes, the Vaikuṇṭhas, the living entities, and the *viṣṇu-tattvas*, He nevertheless appeared as the son of Hāḍāi Paṇḍita. Some time back a false rumor was spread that Śrī Nityānanda Prabhu was born in a non-*brāhmaṇa* family. This is totally baseless and born from the duplicitous *smārtas*' envy and hatred of Lord Viṣṇu.

CB Ādi-khaṇḍa 2.40

TEXT 40

kṛpā-sindhu, bhakti-dātā, śrī vaiṣṇava-dhāma
rāḍhe avatīrṇa hailā nityānanda-rāma

TRANSLATION

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

CB Ādi-khaṇḍa 2.41

TEXT 41

mahā-jaya-jaya-dhvani puṣpa-variṣaṇa
saṁgope devatā-gaṇe kailena takhana

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.42

TEXT 42

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.43

TEXT 43

trihute paramānanda-purīra prakāśa
nīlācale yāṅra saṅge ekatra vilāsa

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.44-45

TEXTS 44-45

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

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

TRANSLATION

The banks of the Ganges are most sanctified. Why then would a Vaiṣṇava take birth at an impious place? The Lord appeared on the bank of the Ganges, so why did His associates appear in distant places?

COMMENTARY

The term *śocya-deśa*, or impious places, is described in the *Śrīmad Bhāgavatam* (11.21.8) as follows: "Among places, those bereft of the spotted antelope, those devoid of devotion to the *brāhmaṇas*, those possessing spotted antelopes but bereft of respectable men, provinces like Kīkaṭa and places where cleanliness and purificatory rites are neglected, where meat-eaters are prominent or where the earth is barren, are all considered to be contaminated lands." In *Manu-saṁhitā* (2.23) it is stated: "Places devoid of sacrificial performances and naturally grazing spotted antelopes are known as Mleccha-deśas, or impious lands."

The Ganges, which emanates from the lotus feet of Viṣṇu and which is the best of the seven sacred rivers, is glorified by the *Purāṇas* as possessing the topmost potency for purification. That is why she has a special position amongst the devotees. The Ganges, also known as Bhāgīrathī, flows through Navadvīpa of Gauḍa-deśa. Since many of Śrī Caitanya's associates appeared outside of Gauḍa-deśa, many questions may arise in the hearts of materialistic people. If Vaiṣṇavas appear in a place that is so contaminated that the visitor requires atonement, a place that hinders one's purification, then people will consider these pure Vaiṣṇavas as materially contaminated and forced to enjoy the fruits of pious and impious activities. Therefore the following question arises: Why did the pious Vaiṣṇavas take birth in places not visited by the Pāṇḍavas or touched by the Ganges instead of appearing on the banks of the Ganges? One may also question why Śrī Caitanyadeva personally appeared in the highest *brāhmaṇa* family of Navadvīpa, which is situated on the banks of the supremely pure Ganges, yet He had His associates appear in places far from the

Ganges in families other than *brāhmaṇas*. In answer to these questions it may be said that pure Vaiṣṇavas appeared in such places and in such families in order to purify those places and families. This will be explained by the author in verses 46 to 52.

CB Ādi-khaṇḍa 2.46-47

TEXTS 46-47

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

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

TRANSLATION

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

COMMENTARY

For an elaboration on the meaning of this verse one can refer to the following verses from the *Śrīmad Bhāgavatam* (7.10.18-19 and 1.1.15): "The Supreme Personality of Godhead said: My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified. Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified." And, "O Sūta, those great sages who have completely taken shelter of the lotus

feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use."

One requires atonement after visiting those places where Kṛṣṇa's friends, the Pāṇḍavas, did not visit, as such places are not frequented by devotees. The Pāṇḍavas are as good as Kṛṣṇa, therefore the people of countries beyond the jurisdiction of their rule were fallen, devoid of devotional service, and absorbed in material sense gratification. In Dvāpara-yuga Lord Kṛṣṇa sent the Pāṇḍavas to various provinces and thus established His *bhakta-vātsalya*, affection for His devotees. Similarly, in Kali-yuga the magnanimous personality Śrī Gaurasundara displayed His extraordinary munificence by sending His own associates to places where even Kṛṣṇa had not sent the Pāṇḍavas.

CB Ādi-khaṇḍa 2.48

TEXT 48

saṁsāra tārite śrī-caitanya-avatāra
āpane śrī-mukhe kariyāchena aṅgīkāra

TRANSLATION

Śrī Caitanya descended to deliver the entire universe. He has confirmed this with His own words.

CB Ādi-khaṇḍa 2.49

TEXT 49

śocya-deśe, śocya-kule āpana-samāna
janmāiyā vaiṣṇave, sabāre kare trāṇa

TRANSLATION

The Lord had His devotees, who are equal to Him, appear at impious places and in impious families in order to deliver everyone.

COMMENTARY

The term *śocya-kule* is explained as follows: Pious people are not affected by low-birth, because they are born in pure *brāhmaṇa* families. *Kṣatriyas*, *vaiśyas*, *śūdras*, and *antyajas* are progressively more impious. Fruitive workers are born in impious families due to their sinful activities, but Vaiṣṇavas, who are engaged in the service of Lord Viṣṇu, are as good as Viṣṇu. They are able to purify all sorts of impious countries and families. In the *śāstras* it is also stated:

kulaṁ pavitraṁ jananī kṛtārthā
vasundharā vā vasatiś ca dhanyā
nṛtyanti svarge pitaro 'pi teṣāṁ
yeṣāṁ kule vaiṣṇava-nāmadheyam

"In whatever family a Vaiṣṇava appears, his family, mother, birthplace, and residence become purified and his forefathers dance in the heavens."

The words *āpana-samāna* indicate that Vaiṣṇavas are the spiritual masters of the entire world and inconceivably one with and different from Lord Kṛṣṇa. They represent the lotus feet of Lord Viṣṇu, the Supreme Absolute Truth, and they personify the syllable *oṁkāra*. Through the Vaiṣṇavas, Śrī Kṛṣṇa delivers the conditioned souls, whose aversion to Hari is born from accepting materialistic *varṇāśrama* and caste consciousness. That is why the Vaiṣṇava *śāstras* (*Hari-bhakti-vilāsa* 4.366) loudly declare:

avaiṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ

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

CB Ādi-khaṇḍa 2.50

TEXT 50

yei deśe yai kule vaiṣṇava 'avatare'
tāṅhāra prabhāve lakṣa-yojana nistare

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.51

TEXT 51

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

TRANSLATION

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

COMMENTARY

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

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

"My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage." When the materialistic enjoying mentality is absent in a conditioned soul, he becomes a sadhu. Places inhabited by Vaiṣṇavas are better than ordinary holy places.

CB Ādi-khaṇḍa 2.52

TEXT 52

ataeva sarva-deśe nija-bhakta-gaṇa
avatīrṇa kailā śrī-caitanya-nārāyaṇa

TRANSLATION

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

CB Ādi-khaṇḍa 2.53

TEXT 53

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

TRANSLATION

Although the devotees appeared in various places, they all met together in Navadvīpa.

COMMENTARY

Please refer to the commentary on verse 32.

CB Ādi-khaṇḍa 2.54

TEXT 54

navadvīpe haiba prabhura avatāra
ataeva navadvīpe milana sabāra

TRANSLATION

Because the Lord would appear in Navadvīpa, the devotees all gathered together there.

COMMENTARY

Śrī Navadvīpa is considered the most glorious abode in the entire universe, for on one hand, Śrī Navadvīpa is the birthplace of Śrī Gaurasundara, the personification of love of God, and on the other hand, innumerable associates of the Lord, who are able to purify the entire world, were also present there. Since the wonderful, sweet *prema* of Vṛndāvana was hidden, the six Gosvāmīs and their followers lived in Śrī Vṛndāvana and broadcast Lord Kṛṣṇa's eternal pastimes on the order of Śrī Gaurasundara. Similarly, during the time of Śrī Gaurasundara, many devotees came from various places to Śrī Navadvīpa and assisted the Lord in His *kīrtana* pastimes.

CB Ādi-khaṇḍa 2.55

TEXT 55

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

TRANSLATION

There is no place in the three worlds like Navadvīpa, where Lord Śrī Caitanya appeared.

COMMENTARY

There are fourteen worlds in the material universe. Among them, Bhūr, Bhuvar, and Svar are mainly inhabited by materialistic persons. Among these three worlds, Jambūdvīpa of this earth planet is the best; in Jambūdvīpa, Bhārata-varṣa is the best; in the land of Bhārata-varṣa, Gauḍa-maṇḍala, which is nondifferent from Śrī Vraja-maṇḍala, is the best; and in Gauḍa-maṇḍala, the most pious nine islands of Śrī Navadvīpa are the best. There is no place superior to Navadvīpa in the three worlds, because Śrī Gaurahari,

the all-auspicious ocean of mercy, imparted love of God, which is rarely attained even by the demigods, to anyone and everyone without considering whether they were qualified recipients or not. Therefore the glories of Śrī Navadvīpa are factually incomparable and matchless.

CB Ādi-khaṇḍa 2.56

TEXT 56

'avataribena prabhu' jāniyā vidhātā
sakala sampūrṇa kari' thuilena tathā

TRANSLATION

Knowing that the Lord would appear, providence arranged all prosperity and opulence in advance.

CB Ādi-khaṇḍa 2.57

TEXT 57

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

TRANSLATION

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

COMMENTARY

No one is able to describe with words the opulences and prosperity of Navadvīpa at that time. Śrī Navadvīpa-dhāma was decorated with all the good fortune of the seven holy cities of India that award liberation—Ayodhyā, Mathurā, Haridvāra, Kāśī

(Benares), Kāñcī, Avantī (Ujjain), and Dvārakā—and thus qualified to bear Śrī Caitanyadeva's transcendental lotus feet, which purify the world. At that time Śrī Māyāpur-dhāma was so thickly populated that innumerable residents and visitors would bathe at each *ghāṭa* on the Ganges.

CB Ādi-khaṇḍa 2.58

TEXT 58

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

TRANSLATION

By the merciful glance of Sarasvatī, the goddess of learning, hundreds of thousands of children, youths, and old people were expert in the scriptures.

COMMENTARY

The words *trividha-vayase* indicate children, youths, and old people. By the mercy of Sarasvatī, they were all expert in the scriptures.

CB Ādi-khaṇḍa 2.59

TEXT 59

sabe mahā-adhyāpaka kari' garva dhare
bālakeo bhaṭṭācārya-sane kakṣa kare

TRANSLATION

They were all proud of being great scholars. Even a young boy would challenge his teacher.

COMMENTARY

The cultivation of knowledge was so mature that people all considered themselves matchless scholars. By the power of their learning, even young students who were still studying competed with elder mature teachers with hopes of winning. The word *kakṣa* in this verse means "competition" or "debate on the scriptures."

CB Ādi-khaṇḍa 2.60

TEXT 60

nānā-deśa haite loka navadvīpe yāya
navadvīpe paḍile se 'vidyā-rasa' pāya

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.61

TEXT 61

ataeva paḍuyāra nāhi samuccaya
lakṣa-koṭi adhyāpaka,—nāhika niścaya

TRANSLATION

Therefore no one could count the innumerable students and millions of teachers gathered there.

COMMENTARY

Due to the facility for studying various scriptures, there were innumerable teachers and students in Navadvīpa. The word *samuccaya* means "collection" or "assembly."

CB Ādi-khaṇḍa 2.62

TEXT 62

ramā-dṛṣṭi-pāte sarva-loka sukhe vase
vyartha kāla yāya mātra vyavahāra-rase

TRANSLATION

By the merciful glance of Ramā, the goddess of fortune, everyone lived happily there, but they wasted their time in mundane activities.

COMMENTARY

Although by the mercy of Lakṣmīdevī, Navadvīpa was full of opulences and the abode of happiness, people who were maddened by material happiness were simply interested to increase their material knowledge in order to gratify their senses. Thus they uselessly spent their time in ordinary worldly dealings. In his book, *Śrī Caitanya-candrāmṛta* (113), Tridaṇḍi Svāmī Śrī Prabodhānanda Sarasvatīpāda has described the mentality of the materialists and *tapasvīs*, who at the time of Śrīmān Mahāprabhu were proud of their mundane godless knowledge.

CB Ādi-khaṇḍa 2.63

TEXT 63

kṛṣṇa-rāma-bhakti-śūnya sakala saṁsāra
prathama-kalite haila bhaviṣya-ācāra

TRANSLATION

The whole universe was devoid of devotion to Kṛṣṇa and Balarāma, and future symptoms of the age of Kali became manifest in the beginning of the age.

COMMENTARY

At that time, various types of misbehavior, in the form of aversion to the Lord, which was expected to appear at the end of Kali-yuga, began to manifest throughout the universe. People forgot that serving Balarāma and Kṛṣṇa was their only occupational duty.

CB Ādi-khaṇḍa 2.64

TEXT 64

dharma karma loka sabe ei mātra jāne
maṅgalacaṇḍīra gīte kare jāgaraṇe

TRANSLATION

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

COMMENTARY

Material knowledge was so predominant at that time that people mistook speculation devoid of devotional service to Hari as scholarship. Ordinary people believed that the supreme goal of following

religious principles was to increase their material happiness and prosperity by hearing and chanting songs about Maṅgalacaṇḍī. They actually mistook unnatural nondevotional endeavors for religion and thus increased the covering of desire for sense gratification, fruitive work, and speculative knowledge. They did not consider that worshiping the lotus feet of the Lord's devotees was the living entities' only goal.

CB Ādi-khaṇḍa 2.65

TEXT 65

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

TRANSLATION

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

COMMENTARY

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

in the water and proved the flickering nature of their worship and their object of worship. Because they spent large amounts of money on useless purposes, the worship of Deities such as Śrī Jagannāthadeva was rarely found in Bengal.

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

CB Ādi-khaṇḍa 2.66

TEXT 66

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.67

TEXT 67

yebā bhaṭṭācārya, cakravartī, miśra saba
tāhārāo nā jāne saba grantha-anubhava

TRANSLATION

Even the so-called scholars—the Bhaṭṭācāryas, Cakravartīs, and Miśras—did not know the real purport of the scriptures.

COMMENTARY

The words *grantha-anubhava* mean "summary" or "purport." It is stated in the *Śrīmad Bhāgavatam* (1.2.28-29): "In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [*dharma*] is rendering loving service unto Him. He is the supreme goal of life." In his commentary on *Bhagavad-gītā* (2.45), Śrī Madhvācārya quotes the following verses: "In the Vedic literature, including the *Rāmāyaṇa*, *Purāṇas,* and *Mahābhārata*, from the very beginning (*ādau*) to the end (*ante ca*), as well as within the middle (*madhye ca*), only Hari, the Supreme Personality of Godhead, is explained," and "All Vedic knowledge is searching after the Supreme Personality of Godhead." (*Kaṭha Upaniṣad* 1.2.15) "The source of *dharma*, or religious principles, is the *Vedas*, the *smṛtis*, their commentaries, the conduct of sadhus, and the satisfaction of the soul." (*Manu-saṁhitā* 2.6) "That which is prescribed in the *Vedas* constitutes *dharma*, the religious principles, and the opposite of that is

irreligion." (*Bhāg.* 6.1.40) Thus the *Vedas* are primarily concerned with declaring the supremacy of Viṣṇu. In his commentary on *Mahābhārata* (32-34), Śrī Madhvācārya states: "The Vaiṣṇava *Purāṇas* are all factual evidence, being the same as the *Pañcarātra*. All the original *smṛtis* are also evidence, being supportive. In all of these works, only the supremacy of Viṣṇu is proclaimed, nothing else. This alone is the final analysis. Other scriptures have been written on the order of Lord Hari for the purpose of bewildering the demons. The statements of these scriptures should not be accepted, as they are meant for the *asuras* and lead one to the darkness of ignorance." In his commentary on the *Vedānta-sūtras* (1.2.26) Śrī Madhvācārya quotes the following verse from the *Padma Purāṇa*: "Just as the *Puruṣa-sūkta* continually glorifies Viṣṇu, my mind continually glorifies Viṣṇu." In his commentary on the *Bhagavad-gītā*, Śrī Madhvācārya quotes from the *Nāradīya Purāṇa* as follows: "It is proclaimed that the Vaiṣṇava scriptures consist of the *Pañcarātra*, the *Mahābhārata*, the original *Rāmāyaṇa*, the *Purāṇas* and the *Bhāgavatam*. The *Purāṇas* glorifying Lord Śiva should be adjusted so their statements do not conflict with the Vaiṣṇava literatures. Those who dishonor the *Vedas* by taking shelter of philosophies like Gautama's Nyāya, Kaṇāda's Vaiśeṣika, [the atheist] Kapila's Sāṅkhya, Patañjali's Yoga, and that found in Śaivite *Purāṇas* are of low intelligence."

The Bhaṭṭācāryas, who were expert in teaching, the Cakravartīs, who were expert in fruitive rituals, and the Miśras, who were learned scholars, were simply engaged in scriptural debate, therefore they were unable to understand the purport of the *śāstras* and essence of the *Vedas*. They were simply engaged

in the path of useless fruitive activities and mental speculation. They could not understand that the only purpose of all activities of the living entities and the only goal of all scriptures is devotional service for the pleasure of Lord Hari.

CB Ādi-khaṇḍa 2.68

TEXT 68

śāstra paḍāiyā sabe ei karma kare
śrotāra sahite yama-pāśe ḍubi' mare

TRANSLATION

And even after teaching the scriptures, the teachers still engaged in such activities. As a result, both the teachers and the students were punished by Yamarāja.

COMMENTARY

The teachers by teaching and the students by learning both became entangled in the laws of karma, and due to these temporary endeavors they ultimately became punishable by Yamarāja. In the *Śrīmad Bhāgavatam* (6.3.28-29) Śrī Yamarāja spoke the following words to his servants in connection with Ajāmila: "*Paramahaṁsas* are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with *paramahaṁsas* and who are attached to family life and worldly enjoyment, which form the path to hell. My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do

not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals."

CB Ādi-khaṇḍa 2.69

TEXT 69

nā vākhāne 'yuga-dharma' kṛṣṇera kīrtana
doṣa vinā guṇa kāro nā kare kathana

TRANSLATION

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

COMMENTARY

Other than the pure devotees who chant the names of Kṛṣṇa, the selfish conditioned souls who are averse to Kṛṣṇa are crushed by the stringent laws of karma, and instead of self-realization, they identify themselves with matter and always criticize the people of this world. Therefore Śrīla Prabodhānanda Sarasvatīpāda has stated in the *Śrī Caitanya-candrāmṛta* (5) as follows: "For those who have attained the merciful sidelong glance of Lord Gaura, the world is the abode of happiness and the position of Brahmā, Indra, and other demigods is considered no better than that of tiny insects."

Regarding *yuga-dharma*, the *Śrīmad Bhāgavatam* (12.3.52) states: "Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by

performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*."

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

TEXT 70

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

TRANSLATION

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

COMMENTARY

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

The word *tapasvī* refers to a living entity who tries to gain strength to deliver himself from the danger of being afflicted by the threefold miseries.

Although renunciation and austerity are employed as means of getting relief from the miseries of this world, if they are not engaged in the service of Adhokṣaja, they fail to produce the desired results. All kinds of renunciation and austerity are subsidiary eternal assets of devotees who chant the names of the Supreme Lord. The endeavors of those who give up chanting the holy names and separately engage in renunciation and austerity are all useless. The communities of renunciates and ascetics aim for material enjoyment and are thus deprived of the wealth of devotional service to the lotus feet of Śrī Hari. Such people cannot expect any success from

their laborious practices. Before the advent of Mahāprabhu, the renunciates and ascetics were bereft of devotional service to Hari. It is stated in the *Nārada Pañcarātra*:

ārādhito yadi haris tapasā tataḥ kiṁ
nārādhito yadi haris tapasā tataḥ kim
antar bahir yadi haris tapasā tataḥ kiṁ
nāntar bahir yadi haris tapasā tataḥ kim

"If one is worshiping Lord Hari, what is the use of severe penances? And if one is not worshiping Lord Hari, what is the use of severe penances? If one can understand that Lord Hari is all-pervading, what is the use of severe penances? And if one cannot understand that Lord Hari is all-pervading, what is the use of severe penances?" In the *Śrīmad Bhāgavatam* (11.20.8 and 31) Lord Kṛṣṇa tells Uddhava: "Being neither very disgusted with nor attached to material life, one should achieve perfection through the path of loving devotion to Me." And, "The cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world."

CB Ādi-khaṇḍa 2.71

TEXT 71

ati-vaḍa sukṛti se snānera samaya
'govinda' 'puṇḍarīkākṣa'-nāma uccāraya

TRANSLATION

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

COMMENTARY

Before the Lord inaugurated the *saṅkīrtana* movement, so-called pious and religious persons chanted the names of Govinda and Puṇḍarīkākṣa only at the time of taking bath in order to cleanse their sins with water. They considered this a traditional social custom. Otherwise these people never chanted the names of Viṣṇu even by mistake. Rather, they believed that chanting the names of Govinda and Puṇḍarīkākṣa by everyone at all times is prohibited. They thought that the names of Govinda and Puṇḍarīkākṣa should not be chanted by unqualified persons or at improper times. This is how unfortunate and averse to Lord Hari the communities of so-called followers of the *Vedas* were. Ultimately this consideration was checked by the *nāmnām akāri Śikṣāṣṭaka* verse of the most magnanimous friend of the living entities, Śrī Caitanyadeva.

CB Ādi-khaṇḍa 2.72

TEXT 72

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

TRANSLATION

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

COMMENTARY

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

bhārataṁ sarva-śāstreṣu bhārate gītikā varā
viṣṇoḥ sahasra-nāmāpi geyaṁ pāṭhyaṁ ca tad dvayam

"*Mahābhārata* is the best of all scriptures, and *Bhagavad-gītā* and *Viṣṇu-sahasra-nāma* are the best parts of the *Mahābhārata*. They should always be studied and recited."

Lord Śrī Kṛṣṇa is the speaker of the *Bhagavad-gītā*, and Arjuna is the listener. *Śrīmad Bhagavad-gītā* consists of 700 *ślokas* in eighteen chapters and is found in the *Bhīṣma-parva* of the *Mahābhārata*. It is the first book to be read by persons on the spiritual path.

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

artho 'yaṁ brahma-sūtrāṇāṁ bhāratārtha vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau vedārtha-paribṛṁhitaḥ

"The meaning of the *Vedānta-sūtras*, the full purport of the *Mahābhārata*, the commentary on Brahma-gāyatrī, and the fully expanded knowledge of the *Vedas* are all present in the *Śrīmad Bhāgavatam*." From this statement it is understood that this emperor of all literatures, or spotless *pramāṇa*, is also a *śruti* like the *Upaniṣads* (see *Śrīmad Bhāgavatam* 1.4.7 spoken by Śaunaka Ṛṣi to his spiritual master, Śrī Śukadeva Gosvāmī); it is also *nyāya* like the *Brahma-sūtras* (see *Śrīmad Bhāgavatam* 12.13.15); and it is also *smṛti* like

the *Mahābhārata* and the *Purāṇas*. Regarding the glories of *Śrīmad Bhāgavatam*, one may refer to the *Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Chapter Twenty-one, and *Antya-khaṇḍa*, Chapter Three; *Caitanya-caritāmṛta*, *Ādi-līlā,* Chapter One, *Madhya-līlā*, Chapters Twenty, Twenty-four, and Twenty-five, *Antya-līlā*, Chapters Five, Seven, and Thirteen; and Śrīla Jīva Gosvāmī Prabhu's considerations in the *Tattva-sandarbha* (18-28). This literature is always discussed among liberated swanlike Vaiṣṇavas.

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

materialistic people. This class of speakers and listeners who are interested in sensual happiness are ever bereft of the merciful glance of magnanimous Mahāprabhu.

CB Ādi-khaṇḍa 2.73

TEXT 73

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

TRANSLATION

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

COMMENTARY

The devotees of the Lord became extremely unhappy seeing the activities of so-called scholars and persons maddened with the materialistic way of life. On seeing persons who under the influence of Viṣṇu's illusory energy proudly considered themselves great, the devotees exhibited distress for the benefit of such persons. If proud scholars are openly checked from sinful endeavors, then on the strength of their misguided intelligence, they may attack the devotees who are bestowing their mercy. Such attacks may then hinder their endeavors for spiritual advancement. With this thought in mind, the pure devotees, who are *para-duḥkha-duḥkhī*, unhappy for other's unhappiness, had no alternative other than to display distress on seeing the living entities aversion to Lord Hari. They knew that those foolish living entities under the influence of false ego are bewildered by the covering and throwing potencies of the illusory energy of

Viṣṇu. Such people are travelers on the path of death and in great danger.

CB Ādi-khaṇḍa 2.74

TEXT 74

'kemane ei jīva-saba pāibe uddhāra!
viṣaya-sukhete saba majila saṁsāra

TRANSLATION

[They thought:] "How will these people be delivered? The whole world is simply absorbed in material enjoyment.

COMMENTARY

How will these people facing danger be eternally benefited? The hearts of those devotees were filled with compassion. They understood that living entities who were averse to the Lord were simply absorbed in sensual happiness. In other words, people considered material sense gratification as their immediate self-interest and source of enjoyment. They thus completely forgot pure devotional service to the Lord.

CB Ādi-khaṇḍa 2.75

TEXT 75

balileo keha nāhi laya kṛṣṇa-nāma!
niravadhi vidyā-kula karena vyākhyāna

TRANSLATION

"People will not chant the names of Kṛṣṇa even if they are instructed! Rather, they constantly glorify their education and good birth."

COMMENTARY

When one of the pure devotees chanted the name of Kṛṣṇa, the nondevotees would disregard the devotional process of the pure devotees, or *paramahaṁsa* Vaiṣṇavas, by proclaiming their own noble birth and exhibiting their prowess in mundane knowledge. Regarding such people, Ṭhākura Śrī Narottama has sung as follows:

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

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

CB Ādi-khaṇḍa 2.76

TEXT 76

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

TRANSLATION

The great devotees, however, followed their prescribed duties like worshiping Kṛṣṇa, bathing in the Ganges, and discussing topics of Kṛṣṇa.

COMMENTARY

The devotees gave up the association of those who were averse to Kṛṣṇa and continued to chant the names of Kṛṣṇa, discuss the topics of Kṛṣṇa, drink the *caraṇāmṛta* of Kṛṣṇa, serve Kṛṣṇa, and take bath in the Ganges. The devotees continually engaged is such activities in order to remain aloof from the service of Māyā.

CB Ādi-khaṇḍa 2.77

TEXT 77

sabe meli' jagatere kare āśīrvāda
'śīghra, kṛṣṇa-candra, kara sabāre prasāda'

TRANSLATION

They all bestowed their blessings on the people of the world and prayed, "O Kṛṣṇacandra, please quickly bestow mercy on these people."

COMMENTARY

Whenever the devotees failed to change the extremely materialistic *pāṣaṇḍīs*' mentality by their cultivation of Kṛṣṇa consciousness, they would pray for Kṛṣṇa to bestow His mercy on them.

CB Ādi-khaṇḍa 2.78

TEXT 78

sei navadvīpe vaise vaiṣṇavāgragaṇya
'advaita ācārya' nāma, sarva-loke dhanya

TRANSLATION

Residing in Navadvīpa at that time was Advaita Ācārya, the topmost Vaiṣṇava, who is glorified throughout the world.

COMMENTARY

Even in that society of such materialistic persons, Śrī Advaita Ācārya was glorified and worshiped by everyone and accepted as the spokesman for the Vaiṣṇavas.

CB Ādi-khaṇḍa 2.79

TEXT 79

jñāna-bhakti-vairāgyera guru mukhyatara
kṛṣṇa-bhakti vākhānite yehena śaṅkara

TRANSLATION

Śrī Advaita Ācārya was the most respected teacher. He was as expert as Lord Śiva in explaining the devotional service of Lord Kṛṣṇa with knowledge and renunciation.

COMMENTARY

As the greatest teacher of the science of Kṛṣṇa, devotional service to Kṛṣṇa, and renunciation of everything unrelated to Kṛṣṇa, Śrī Advaita Ācārya preached the glories of pure devotional service to the Lord. He manifested pastimes like those of Śrī Rudra, who is the principle *ācārya* for broadcasting devotional service and the inaugurator of the Viṣṇusvāmī-sampradāya. Just as Śrī Śaṅkarācārya, the incarnation of Śaṅkara, scattered and covered the devotional service of the Lord through his philosophy, arguments, and scholarship in order to bewilder the

demoniac people, Śrī Advaita Prabhu exhibited the true identity of pure knowledge, devotional service, and renunciation in the course of explaining the devotional service of Kṛṣṇa by His uncommon endeavors and activities. The *ācāryas* of the Śrī Rudra-sampradāya are known as Viṣṇusvāmī, because they preach pure devotional service. A few disciples of the Rudra-sampradāya gave up subordination to their spiritual master, or the process of accepting knowledge through aural reception, and practiced adulterated devotional service. They then created a new *sampradāya* known as the Śivasvāmi-sampradāya. Śrī Śaṅkarācārya appeared in this Śivasvāmi-sampradāya and vigorously preached adulterated devotional service in this world. Since less intelligent people considered both pure and adulterated devotional service as the same, they were cheated from achieving eternal benefit.

CB Ādi-khaṇḍa 2.80

TEXT 80

tribhuvane āche yata śāstrera pracāra
sarvatra vākhāne,—'kṛṣṇa-pada-bhakti sāra'

TRANSLATION

He explained all the scriptures that are found in the three worlds and concluded that devotional service to the lotus feet of Kṛṣṇa is the essence of all teachings.

COMMENTARY

In the *Mahābhārata-tātparya* (1.53) it is stated:

paramo viṣṇur evaikas taj jñānaṁ mukti-sādhana
śāstrāṇāṁ nirṇayas tv eṣa tad anyan mohanāya hi

"Viṣṇu is the one Supreme Lord. Knowledge of Him is the means of liberation. He alone is the object of the scriptures. To conclude anything else is a cause of delusion."

Śrī Advaita Ācārya always preached that one should eternally take shelter of the service of Kṛṣṇa's lotus feet, as this is the essence and goal of all scriptures within the three worlds. Śrī Advaita Prabhu preached that devotional service to Kṛṣṇa is the essence of all scriptures and the only objective of *Śrīmad Bhāgavatam*, which is Śrī Vyāsadeva's natural commentary on the *Brahma-sūtras*, the fountainhead of all scriptures. By preaching *Śrīmad Bhāgavatam*, He checked all kinds of false speculation and conclusions that are opposed to pure devotional service. He thus endeavored to establish the attitude of service to the Supreme Lord in the hearts of His audience.

CB Ādi-khaṇḍa 2.81

TEXT 81

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

TRANSLATION

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

COMMENTARY

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

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

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

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

CB Ādi-khaṇḍa 2.82

TEXT 82

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

TRANSLATION

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

COMMENTARY

Śrī Advaita Ācārya Prabhu was a plenary incarnation of Lord Viṣṇu, therefore by His great endeavor and influence His chanting of Kṛṣṇa's names crossed beyond the enjoying realm and sensual perception of the material world and echoed in the supreme abode of Viṣṇu, the transcendental Vaikuṇṭhalokas, which are composed of pure goodness. Within this universe there are fourteen planetary systems, among which Maharloka, Janaloka, Tapaloka, and Satyaloka are situated at the top of the three worlds. Śrī Advaita Ācārya Prabhu engaged in Lord Hari's service by chanting the names of Kṛṣṇa, which crossed beyond these planets born of the material modes of nature and entered into the transcendental realm of Vaikuṇṭha, which is free of all anxiety.

CB Ādi-khaṇḍa 2.83

TEXT 83

ye-premera huṅkāra śuniñā kṛṣṇa nātha
bhakti-vaśe āpane ye hailā sākṣāt

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.84

TEXT 84

ataeva advaita—vaiṣṇava-agragaṇya
nikhila-brahmāṇḍe yāṅra bhakti-yoga dhanya

TRANSLATION

Therefore Advaita Ācārya is the best of all Vaiṣṇavas. There is no comparison to His devotional service in the entire universe.

COMMENTARY

For all these reasons Śrī Advaita Prabhu is the first and foremost of the Vaiṣṇavas. He is famous as the topmost devotee in the entire universe. In this world there is no devotee engaged in the service of Hari like Him. He is personally *viṣṇu-tattva*, and as an *ācārya*, He is an incarnation of a devotee and as good as Hari.

CB Ādi-khaṇḍa 2.85

TEXT 85

ei-mata advaita vaisena nadīyāya
bhakti-yoga-śūnya loka dekhi' duḥkha pāya

TRANSLATION

In this way Advaita Ācārya resided in Nadia in great distress due to people's lack of devotion.

COMMENTARY

In order to benefit materialistic persons, Śrī Advaita Prabhu displayed the pastime of worshiping Kṛṣṇa while residing in Māyāpur. The pathetic

condition of those who were averse to Hari caused excessive pain to His heart.

CB Ādi-khaṇḍa 2.86

TEXT 86

sakala saṁsāra matta vyavahāra-rase
kṛṣṇa-pūjā, kṛṣṇa-bhakti kāro nāhi vāse

TRANSLATION

Everyone in the entire world was engaged in materialistic activities; no one was engaged in worshiping or serving Kṛṣṇa.

COMMENTARY

Whether scholar, fool, child, elder, or woman—everyone in Navadvīpa at that time was absorbed in the five types of sense gratification. None of them had any taste for constantly serving the worshipable Lord Kṛṣṇa with their senses. People's tastes were so perverted that they were simply interested in worldly activities with no inclination for the worship of Lord Hari.

CB Ādi-khaṇḍa 2.87

TEXT 87

vāśulī pūjaye keha nānā upahāre
madya māṁsa diyā keha yakṣa-pūjā kare

TRANSLATION

Some people worshiped Vāśulī (Caṇḍī or Durgā) with various ingredients, and some people worshiped the Yakṣas with meat and wine.

COMMENTARY

Every item of this world is an ingredient for the service of Lord Kṛṣṇa. People who were averse to and desiring to cheat Lord Kṛṣṇa did not accept material ingredients as suitable for Kṛṣṇa's enjoyment or satisfaction, rather they considered these ingredients as meant for their own sense enjoyment. They therefore offered those ingredients to Vāśulīdevī, who awards boons according to her worshipers' desires, and various imaginary demigoddesses, who were simply instruments for fulfilling their sense gratification. They even considered abominable items like wine and meat as suitable offerings. Some of them concluded that the highest activity in life was to earn money for sense gratification.

The word *yakṣa-pūjā* is explained as follows: Miserly persons devoid of knowledge of their relationship with the infallible Lord worship Yakṣas, who protect material wealth. Those fruitive workers who consider the mantra of *Īśopaniṣad* (18): *agne naya supathā rāye*—"O my Lord, please lead me on the right path to reach You," as an instrument for their sense gratification engage in the worship of Yakṣas. It is stated in the *Bṛhad-āraṇyaka Upaniṣad*: *yo vā etad akṣaraṁ gārgy aviditvāsmāḷ lokāt praiti sa kṛpaṇaḥ*—"He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization." One may refer to the story of the astrologer and the Yakṣa in the *Śrī Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter 20.

The word *vāśulī* is an abbreviation for the name Viśālākṣī, or Caṇḍī.

The word *madya* refers to an intoxicating liquor, the drinking of which robs one of the power of discrimination. Wine is a liquid form of intoxication, and ganja, opium, and tobacco are smoked forms of intoxication. Both of these forms of intoxication are used for sense gratification and make one maddened.

The word *māṁsa* refers to a lump of flesh produced from blood, one of the seven fluids of the body. It is one of the ingredients of the gross body, which is born of semen and blood, and it is the food of demoniac people. Although it is true that the flesh of a living entity is not impure so long as the living entity is alive, the flesh taken from a dead body for the purpose of eating is certainly abominable. No one with a sense of discrimination will accept such a disgusting thing; rather, it should be rejected and condemned like urine and stool. Living entities who are interested in eating stool, urine, semen, and blood accept such prohibited foodstuffs for their sense enjoyment. Such items can never be accepted by the demigods, who bestow happiness superior to that of the senses. In particular, the most immoral propensity of envy is attached to the eating of flesh. This is confirmed in the *Śrīmad Bhāgavatam* (11.5.11, 14) as follows: "In this material world the conditioned soul is always inclined to sex, meat-eating, and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings, and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation. Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without

compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world." It is also stated in the *Manu-saṁhitā* (5.56): "There is no fault in eating meat, drinking liquor, or sexual intercourse, for that is the natural tendency of the living entities, but abstention yields great benefit."

The word *yakṣa* refers to an *apadeva*, or semipious spirit, follower of Kuvera.

CB Ādi-khaṇḍa 2.88

TEXT 88

niravadhi nṛtya, gīta, vādya-kolāhala
nā śune kṛṣṇera nāma parama maṅgala

TRANSLATION

People would constantly dance, sing, and play musical instruments in a great commotion, but they never heard the supremely auspicious names of Kṛṣṇa.

COMMENTARY

Dancing, singing, and playing musical instruments are forms of intoxication technically called *tauryatrika*. Persons who aspire for auspiciousness should never come under the influence of such activities. Such activities induce one to forget Kṛṣṇa, but dancing, singing, and playing instruments for the service of Kṛṣṇa are forms of cultivating Kṛṣṇa consciousness. By such processes, the living entity is supremely benefited. Those who give up the intention of serving Kṛṣṇa while engaging in dancing, singing, and playing musical instruments out of greed for their

own material sense enjoyment are unable to chant Kṛṣṇa's names, which bestow supreme benefit. Material sound vibrations never allow one to cultivate Kṛṣṇa consciousness, rather they attract one to remain busy in sense gratification and thus spoil everything.

CB Ādi-khaṇḍa 2.89

TEXT 89

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

TRANSLATION

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

COMMENTARY

The demigods are never pleased by so-called prayers for auspiciousness that are unrelated to Kṛṣṇa. The demigods are devotees of Lord Viṣṇu, and persons devoid of unalloyed service to Viṣṇu are known as demons. Ideals of perishable temporary auspiciousness not related to Kṛṣṇa are appropriate for the demons' selfish mentality, but such ideals may be profitable only temporarily, not permanently. Seeing the nondevotees' endeavors for temporary concocted auspiciousness, the pure devotees of Navadvīpa, particularly Śrī Advaita Prabhu, were distressed rather than pleased.

CB Ādi-khaṇḍa 2.90

TEXT 90

sva-bhāve advaita—baḍa kāruṇya-hṛdaya
jīvera uddhāra cinte haiyā sadaya

TRANSLATION

By nature the heart of Advaita Ācārya was full of compassion, so He mercifully contemplated how to deliver the living entities.

COMMENTARY

Advaita Prabhu was by nature full of compassion. The examples of compassion found in this material world are most insignificant compared to His compassion. Lord Viṣṇu and the Vaiṣṇavas have no need for insignificant fruitless compassion like the temporary compassion of displaying mercy on the material body or supplying fuel to the fire of material enjoyment. The kind-hearted Lord Viṣṇu and the Vaiṣṇava Ṭhākuras actually free the living entities from material bondage for their eternal benefit. It is not possible to deliver the living entities from their enjoying propensity by the examples of cheating compassion that we see in this world of enjoyment. In order to deliver the conditioned souls who are averse to Viṣṇu from their propensity for imaginary happiness and comfort, one should awaken them to their constitutional position. In other words, one should help such people develop the qualification for receiving the direct mercy of the Supreme Lord.

CB Ādi-khaṇḍa 2.91

TEXT 91

'mora prabhu āsi' yadi kare avatāra
tabe haya e sakala jīvera uddhāra

TRANSLATION

"If My Lord descends, then all these fallen souls would be delivered.

COMMENTARY

The Absolute Truth is fully cognizant, fully independent, and fully self-satisfied. Therefore, if that compassionate Lord appears before the foolish living entities, they will awaken to their constitutional position and attain liberation from material entanglement. This is how Advaita Prabhu felt.

CB Ādi-khaṇḍa 2.92

TEXT 92

tabe ta' 'advaita siṁha' āmāra baḍāi
vaikuṇṭha-vallabha yadi dekhāña hethāi

TRANSLATION

"My name, 'Advaita Siṁha,' will be justified when I cause the descent of the beloved Lord of Vaikuṇṭha.

COMMENTARY

Śrī Advaita Prabhu, the ocean of mercy, began to speak in the following way, "If I can make the Lord of Vaikuṇṭha appear in this material world and distribute His mercy to the people, then even though I am nondifferent from Viṣṇu, My supreme title as Vaiṣṇava Ācārya will be justified and My happiness will expand."

CB Ādi-khaṇḍa 2.93

TEXT 93

āniyā vaikuṇṭha-nātha sākṣāt kariyā
nāciba, gāiba sarva-jīva uddhāriyā

TRANSLATION

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

COMMENTARY

"If I can make the Lord of Vaikuṇṭha appear in this material world in order to deliver the living entities from their enjoying propensity through dancing and chanting the holy name of Kṛṣṇa, then I will truly be happy."

CB Ādi-khaṇḍa 2.94

TEXT 94

niravadhi ei-mata saṅkalpa kariyā
sevena śrī-kṛṣṇa-pada eka-citta haiyā

TRANSLATION

With this determination, Advaita Ācārya constantly served the lotus feet of Śrī Kṛṣṇacandra with fixed mind.

CB Ādi-khaṇḍa 2.95

TEXT 95

'advaitera kāraṇe caitanya avatāra'
sei prabhu kahiyāchena bāra-bāra

TRANSLATION

Lord Caitanya repeatedly confirmed that He incarnated due to the desire of Śrī Advaita Prabhu.

COMMENTARY

It is due only to Śrī Advaita Prabhu's internal endeavor that Śrī Caitanyadeva awakened pure intelligence, in the form of devotional service, in the hearts of the living entities who were absorbed in material sense gratification. In this way everyone was benefited. This was repeatedly stated by Śrī Gaurāṅga Mahāprabhu Himself.

CB Ādi-khaṇḍa 2.96

TEXT 96

sei navadvīpe vaise paṇḍita śrīvāsa
yāṅhāra mandire haila caitanya-vilāsa

TRANSLATION

Śrīvāsa Paṇḍita resided in Navadvīpa. Lord Caitanya enjoyed many pastimes in his house.

COMMENTARY

Śrī Caitanyadeva performed His pastimes of chanting the holy names of Kṛṣṇa in Śrīvāsa Paṇḍita's courtyard, which is nondifferent from Śrī Vṛndāvana.

CB Ādi-khaṇḍa 2.97

TEXT 97

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

TRANSLATION

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

COMMENTARY

The words *cāri bhāi* refer to Śrīvāsa, Śrīrāma, Śrīpati, and Śrīnidhi. The words *kṛṣṇa-nāma gāya* refer to the chanting of the Hare Kṛṣṇa *mahā-mantra.* The word *tri-kāla* means "morning, noon, and evening." The word *gaṅgā-snāna* refers to taking bath in the Ganges, the nectar emanating from the lotus feet of Śrī Kṛṣṇa, in order to cleanse the dirt accumulated in the heart of the conditioned soul or to give up the propensity of accumulating piety and impiety.

CB Ādi-khaṇḍa 2.98-99

TEXTS 98-99

nigūḍhe aneka āra vaise nadīyāya
pūrve sabe janmilena īśvara-ājñāya

śrī candraśekhara, jagadīśa, gopīnātha
śrīmān, murāri, śrī garuḍa, gaṅgādāsa

TRANSLATION

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

COMMENTARY

The word *nigūḍhe* means "most secretively" or "incognito."

Śrī Jagadīśa is described in the *Gaura-gaṇoddeśa-dīpikā* (192) as follows: "Śrī Jagadīśa and Hiraṇya previously appeared as the wives of the yajñic *brāhmaṇas* of Vraja. The Lord asked for the grains they offered to Viṣṇu on the day of Ekādaśī." The *Gaura-gaṇoddeśa-dīpikā* (143) also says: "Candrahāsa, the expert dancer and knower of the mellows of Vraja, has now appeared as Śrī Jagadīśa Paṇḍita." A description of Śrīmān Mahāprabhu's eating the grains offered to Viṣṇu on Ekādaśī at the house of Hiraṇya and Jagadīśa is found in the *Caitanya-bhāgavata*, *Ādi-khaṇḍa*, Chapter Four, and *Caitanya-caritāmṛta* (*Ādi* 11.30 and *Ādi* 14.39). It is also stated in the *Antya-khaṇḍa* (5.736): "Śrī Nityānanda Prabhu with His associates are the life and wealth of the most effulgent Śrī Jagadīśa Paṇḍita."

Śrī Gopīnātha Ācārya was a *brāhmaṇa* companion of the Lord at Navadvīpa. He was the brother-in-law (sister's husband) of Sārvabhauma Bhaṭṭācārya. It is stated in the *Gaura-gaṇoddeśa-dīpikā* (178): The *prāṇa-sakhī gopī* Ratnāvalī of Vraja has now appeared as the most pure Gopīnātha Ācārya." According to the opinion of others, he was an incarnation of Brahmā. The *Gaura-gaṇoddeśa-dīpikā* (75) states: "Lord Brahmā, the Lord of the universe and one of the *nava-vyūhas*, has appeared as Śrī Gopīnātha Ācārya." It is also stated in the *Caitanya-caritāmṛta* (*Ādi* 10.130): "There was Sārvabhauma Bhaṭṭācārya, one of the biggest branches of the tree of the Lord, and his sister's husband, Śrī Gopīnātha Ācārya."

In this verse *śrīmān* refers to Śrīmān Paṇḍita, a resident of Navadvīpa and participant in the Lord's inauguration of *kīrtana*. At the time of the Lord's

dancing in the mood of Devī, he held a torch. It is stated in the *Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Chapter Eighteen: "All the beelike devotees happily watched as the lionlike Lord Gaura danced in the mood of Durgā. Śrīmān Paṇḍita held a torch in front of the Lord." In the *Caitanya-caritāmṛta* (*Ādi* 10.37) it is stated: "The fifteenth branch was Śrīmān Paṇḍita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced."

Śrī Garuḍa Paṇḍita was a resident of Navadvīpa and an associate of the Lord. It is stated in the *Caitanya-bhāgavata* (*CB Antya-khaṇḍa* 8.34): "As Śrī Garuḍa Paṇḍita traveled in ecstasy, the poison of a snake had no effect on him due to the strength of his chanting the holy name." It is stated in the *Gaura-gaṇoddeśa-dīpikā* (117): "He who previously appeared as Garuḍa has now appeared as Śrī Garuḍa Paṇḍita." In the *Caitanya-caritāmṛta* (*Ādi* 10.75) it is stated: "Garuḍa Paṇḍita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him."

Nimāi studied Kalāpa grammar from Gaṅgādāsa Paṇḍita. His residence was at Gaṅgānagara near the Lord's house. It is stated in the *Gaura-gaṇoddeśa-dīpikā* (53): "Vaśiṣṭha Muni, who was the spiritual master of Lord Rāmacandra, has appeared as Gaṅgādāsa and Sudarśana." The *Gaura-gaṇoddeśa-dīpikā* (111) also says: "Gaṅgādāsa, who is very dear to the Lord was formerly the *gopīs*' esteemed Durvāsā of Nidhuvana." It is stated in the *Caitanya-caritāmṛta* (*Ādi* 10.29): "Paṇḍita Gaṅgādāsa

was the eighth dear branch of the tree of Śrī Caitanya Mahāprabhu. One who remembers his activities attains freedom from all bondage."

CB Ādi-khaṇḍa 2.100

TEXT 100

eke eke balite haya pustaka-vistāra
kathāra prastāve nāma laiba, jāni yāṅra

TRANSLATION

If I listed the names of all the devotees this book would increase in size, so I will mention those names that I know at the appropriate time.

COMMENTARY

"If I narrate descriptions of each devotee, then the book will become voluminous. Therefore I will describe only what is known to me at the proper place."

CB Ādi-khaṇḍa 2.101

TEXT 101

sabei sva-dharma-para, sabei udāra
kṛṣṇa-bhakti bai keha nā jānaye āra

TRANSLATION

All these devotees were engaged in their prescribed duties, they were all magnanimous, and they knew nothing other than the devotional service of Lord Kṛṣṇa.

COMMENTARY

The associates of Śrī Caitanyadeva were as good and as magnanimous as the Lord Himself. They had no interest in the living entities other than engaging them in the service of Kṛṣṇa.

CB Ādi-khaṇḍa 2.102

TEXT 102

sabe kare sabāre bāndhava-vyavahāra
keha kāro nā jānena nija-avatāra

TRANSLATION

They all had friendly relationships with each other, although they were unaware of each other's identity.

COMMENTARY

Relatives and friends cooperated with the devotees in the service of Lord. Those relatives and friends of the devotees forgot themselves as they developed friendship with the devotees according to their own tastes.

CB Ādi-khaṇḍa 2.103

TEXT 103

viṣṇu-bhakti-śūnya dekhi' sakala saṁsāra
antare dahaye baḍa citta sabākāra

TRANSLATION

The hearts of these devotees burned on seeing the people of the world devoid of devotion to Lord Viṣṇu.

COMMENTARY

The devotees' hearts burned as they observed the godless mentality of the living entities who were forced to enjoy the fruits of their karma.

CB Ādi-khaṇḍa 2.104

TEXT 104

kṛṣṇa-kathā śunibeka hena nāhi jana
āpanā-āpani sabe karena kīrtana

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.105

TEXT 105

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.106

TEXT 106

dagdha dekhe sakala saṁsāra bhakta-gaṇa
ālāpera sthāna nāhi, karena krandana

TRANSLATION

The devotees felt that the entire world was burning, and they felt sorry because they could not find anyone to speak with.

COMMENTARY

The devotees found that discussion of topics not related to Kṛṣṇa was very prominent, so they considered the people of this world who were averse to Kṛṣṇa as unworthy of speaking to. The devotees understood that the ultimate goal of such people was inauspicious, so they felt pity on them and cried.

CB Ādi-khaṇḍa 2.107

TEXT 107

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

TRANSLATION

Śrī Advaita Ācārya along with the other Vaiṣṇavas tried to preach to the people, but they could not understand anything.

COMMENTARY

Śrī Advaita Prabhu and the Vaiṣṇavas tried to explain the science of self-realization to the people of this world, but no one could understand them.

CB Ādi-khaṇḍa 2.108

TEXT 108

duḥkha bhāvi' advaita karena upavāsa
sakala vaiṣṇava-gaṇe chāḍe dīrgha śvāsa

TRANSLATION

In distress, Advaita Ācārya began to fast and the Vaiṣṇavas sighed deeply.

COMMENTARY

Because the people of this world could not understand the importance of hearing topics of Hari, Śrī Advaita Prabhu became afflicted with distress and began to fast. Other devotees were also disappointed and sighed deeply.

CB Ādi-khaṇḍa 2.109

TEXT 109

'kena vā kṛṣṇera nṛtya, kena vā kīrtana?
kāre vā vaiṣṇava bali', kibā saṅkīrtana?'

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.110

TEXT 110

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.111

TEXT 111

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

TRANSLATION

Every evening Śrīvāsa Paṇḍita and his three brothers would loudly chant the names of Hari in their house.

COMMENTARY

At night, the four brothers headed by Śrīvāsa loudly chanted the *mahā-mantra* in Śrīvāsa's courtyard.

CB Ādi-khaṇḍa 2.112

TEXT 112

śuniyā pāṣaṇḍī bole,—'haila pramāda
e brāhmaṇa karibeka grāmera utsāda

TRANSLATION

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

COMMENTARY

Those envious of the Vaiṣṇavas became bewildered on seeing Śrīvāsa's activities. They feared that by chanting the names of Hari, which deliver one from material life, all the living entities would be delivered. Therefore all the opulences and beauty of the village would be destroyed by such chanting. The word *e brāhmaṇa* refers to Śrīvāsa Ṭhākura.

TEXT 113

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

TRANSLATION

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

COMMENTARY

The word *mahā-tīvra* means "very violent" or "formidable."

The phrase *yavana narapati* refers to the Lodi and Sayed dynasty kings and their subordinates, who were the administrators of Bengal. If such administrators, who were envious of devotional service, heard about the strong introduction and preaching of day and night *kīrtana* in Navadvīpa, the capitol of Bengal, they would oppress and torture the citizens.

CB Ādi-khaṇḍa 2.114

TEXT 114

keha bole,—'e brāhmaṇe ei grāma haite
ghara bhāṇgi' ghucāiyā phelāimu srote

TRANSLATION

Someone else said, "I'll drive this brāhmaṇa out of town, break his house, and throw it in the Ganges.

COMMENTARY

Some people considered, "In order to drive Śrīvāsa Paṇḍita out of this village, we will break his house and throw it in the Ganges."

CB Ādi-khaṇḍa 2.115

TEXT 115

e vāmune ghucāile grāmera maṅgala
anyathā yavane grāma karibe karala'

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.116

TEXT 116

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

TRANSLATION

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

CB Ādi-khaṇḍa 2.117

TEXT 117

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

TRANSLATION

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

COMMENTARY

Śrī Advaita Prabhu became angry like fire on hearing the words of those who were envious of the Vaiṣṇavas. Neglecting His dress, He spoke to the Vaiṣṇavas.

CB Ādi-khaṇḍa 2.118-119

TEXTS 118-119

'śuna, śrīnivāsa, gaṅgādāsa, śuklāmbara
karāiba kṛṣṇe sarva-nayana-gocara

sabā uddhāribe kṛṣṇa āpane āsiyā
bujhāibe kṛṣṇa-bhakti tomā-sabā laiyā

TRANSLATION

"Listen, Śrīvāsa, Gaṅgādāsa, and Śuklāmbara! I will make Kṛṣṇa descend for all to see. He will personally come and deliver one and all by preaching devotional service with your help.

COMMENTARY

Śrī Advaita Prabhu said, "O Śuklāmbara! O Gaṅgādāsa! O Śrīvāsa! Please listen. The people of this world are misguided due to a lack of Kṛṣṇa consciousness. I will bring Śrī Kṛṣṇa and show everyone. Śrī Kṛṣṇa will personally appear and deliver everyone. Along with devotees like yourselves, He will deliver everyone by teaching them the necessity of devotional service.

CB Ādi-khaṇḍa 2.120

TEXT 120

yabe nāhi pāroṅ, tabe ei deha haite
prakāśiyā cāri-bhuja, cakra laimu hāte

TRANSLATION

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

CB Ādi-khaṇḍa 2.121

TEXT 121

pāṣaṇḍīre kāṭiyā karimu skandha nāśa
tabe kṛṣṇa—prabhu mora, muñi—tāṅra dāsa'

TRANSLATION

"I will sever the heads of the atheists, and then it will be confirmed that Kṛṣṇa is My Lord and I am His servant."

COMMENTARY

"If I am unable to bring the Supreme Lord to preach the process of worshiping Kṛṣṇa, then I will manifest four arms from this body and sever the heads of the atheists with My conchshell, disc, club, and lotus flower. If I can do this, then I will know that Śrī Kṛṣṇa is My Lord and I am His worthy servant."

CB Ādi-khaṇḍa 2.122

TEXT 122

ei-mata advaita balena anukṣaṇa
saṅkalpa kariyā pūje kṛṣṇera caraṇa

TRANSLATION

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

COMMENTARY

The words *saṅkalpa kariyā* mean "with a determined and unwavering heart."

CB Ādi-khaṇḍa 2.123

TEXT 123

bhakta-saba niravadhi eka-citta haiyā
pūje kṛṣṇa-pāda-padma krandana kariyā

TRANSLATION

The other devotees also shed tears as they all constantly worshiped Kṛṣṇa with fixed determination.

CB Ādi-khaṇḍa 2.124

TEXT 124

sarva-navadvīpe bhrame bhāgavata-gaṇa
kothāo nā śune bhakti-yogera kathana

TRANSLATION

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

CB Ādi-khaṇḍa 2.125

TEXT 125

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

TRANSLATION

Seeing the people's pathetic condition, some of the devotees wanted to give up their bodies, while other devotees sighed deeply as they called out the name of Kṛṣṇa and cried.

COMMENTARY

The devotees desired to give up their bodies out of distress for the living entities of that time who had no inclination for serving the Lord. They displayed compassion for the living entities by crying, sighing heavily, and fasting. Seeing the behavior of people who were averse to Kṛṣṇa, the devotees' hearts were afflicted with distress.

CB Ādi-khaṇḍa 2.126

TEXT 126

anna bhāla-mate kāro nā rucaye mukhe
jagatera vyavahāra dekhi' pāya duḥkhe

TRANSLATION

The devotees became so unhappy by seeing people's behavior that they lost their desire to eat.

CB Ādi-khaṇḍa 2.127

TEXT 127

chāḍilena bhakta-gaṇa sarva upabhoga
avataribāre prabhu karilā udyoga

TRANSLATION

As the devotees gave up all material comforts, the Supreme Lord prepared to advent.

COMMENTARY

As the devotees anticipated the Lord's appearance, they refrained from all forms of material happiness and enjoyment. The Supreme Lord prepared to advent as His heart melted with compassion for the devotees' distress.

CB Ādi-khaṇḍa 2.128

TEXT 128

īśvara-ājñāya āge śrī-ananta-dhāma
rāḍhe avatīrṇa hailā nityānanda-rāma

TRANSLATION

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

COMMENTARY

By the order of the Supreme Personality of Godhead, Śrī Kṛṣṇacandra, Śrī Baladeva, who is nondifferent from Ananta, appeared as Nityānanda Svarūpa in the village of Ekacakra, of Rāḍha-deśa.

CB Ādi-khaṇḍa 2.129-130

TEXTS 129-130

māgha-māse śuklā-trayodaśī śubha-dine
padmāvatī-garbhe ekacākā-nāma grāme

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

TRANSLATION

He appeared from the womb of Padmāvatī in the village of Ekacakra on the auspicious thirteenth day of the waxing moon in the month of Magha. The Lord, who is the original father of everyone, accepted Hāḍāi Paṇḍita, the king of the brāhmaṇas, as His father.

COMMENTARY

Śrī Nityānanda Svarūpa appeared as the son of Hāḍāi Paṇḍita, the personification of pure goodness, from the womb of Padmāvatī, the personification of pure goodness, on the thirteenth day of the waxing moon in the month of Magha.

CB Ādi-khaṇḍa 2.131

TEXT 131

kṛpā-sindhu, bhakti-dātā, prabhu balarāma
avatīrṇa hailā dhari' nityānanda-nāma

TRANSLATION

Lord Balarāma is an ocean of mercy and the bestower of devotional service. He appeared as Śrī Nityānanda Prabhu.

CB Ādi-khaṇḍa 2.132

TEXT 132

mahā-jaya-jaya-dhvani, puṣpa-variṣaṇa
saṅgope devatā-gaṇa karilā takhana

TRANSLATION

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

CB Ādi-khaṇḍa 2.133

TEXT 133

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.134

TEXT 134

ye prabhu patita-jane nistāra karite
avadhūta-veśa dhari' bhramilā jagate

TRANSLATION

In order to deliver the fallen souls, Nityānanda Prabhu accepted the dress of a mendicant and traveled throughout the world.

COMMENTARY

In order to deliver the fallen souls, Śrī Nityānanda Prabhu accepted the dress of a *paramahaṁsa avadhūta* and wandered like a mendicant.

The words *avadhūta-veśa* indicate accepting the appearance of a *sannyāsī* rather than dressing like a

materialist, who is under the control of material sense perception.

CB Ādi-khaṇḍa 2.135

TEXT 135

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

TRANSLATION

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

CB Ādi-khaṇḍa 2.136

TEXT 136

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

TRANSLATION

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

CB Ādi-khaṇḍa 2.137

TEXT 137

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

TRANSLATION

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

COMMENTARY

There is no comparison with Śrī Jagannātha Miśra's magnanimous characteristics in this world.

CB Ādi-khaṇḍa 2.138

TEXT 138

ki kaśyapa, daśaratha, vasudeva, nanda
sarva-maya-tattva jagannātha-miśra-candra

TRANSLATION

All the good qualities of Kaśyapa, Daśaratha, Vasudeva, and Nanda Mahārāja were found in the person of Jagannātha Miśra.

COMMENTARY

All personifications of pure goodness like Kaśyapa Muni, the father of Upendra; Daśaratha, the father of Rāmacandra; Vasudeva, the father of Vāsudeva; and Nanda Mahārāja, the father of Vrajendra-nandana, were all simultaneously manifested in the person of Jagannātha Miśra.

CB Ādi-khaṇḍa 2.139

TEXT 139

tāṅna patnī śacī-nāma mahā-pati-vratā
mūrti-mati viṣṇu-bhakti sei jagan-mātā

TRANSLATION

His wife was the most chaste Śacīdevī, the universal mother and personification of devotional service to the Supreme Lord.

CB Ādi-khaṇḍa 2.140

TEXT 140

bahutara kanyāra haila tirobhāva
sabe eka putra viśvarūpa mahābhāga

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.141

TEXT 141

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

TRANSLATION

Śrī Viśvarūpa was as attractive as Cupid personified. His mother and father were jubilant on seeing Him.

COMMENTARY

Seeing that Śrī Viśvarūpa was as handsome as Cupid, His father and mother were greatly pleased.

CB Ādi-khaṇḍa 2.142

TEXT 142

janma haite viśvarūpera haila virakti
śaiśabei sakala-śāstrete haila sphūrti

TRANSLATION

Viśvarūpa was detached from the time of His birth, and He realized the purport of the scriptures in His very childhood.

COMMENTARY

From the time of His birth, Śrī Viśvarūpa was detached from material enjoyment, which is unrelated with Kṛṣṇa. In His childhood He became expert in all scriptures.

CB Ādi-khaṇḍa 2.143

TEXT 143

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.144-145

TEXTS 144-145

dharma-tirobhāva haile prabhu avatare
'bhakta-saba duḥkha pāya' jāniyā antare

tabe mahāprabhu gauracandra bhagavān
śacī-jagannātha-dehe hailā adhiṣṭhāna

TRANSLATION

Whenever there is a decline in the practice of religious principles, the Lord incarnates. Knowing that the devotees were in distress, Lord Gauracandra Mahāprabhu appeared in the bodies of Jagannātha Miśra and Śacīdevī.

COMMENTARY

Whenever there is a decline in religious principles, the merciful Lord and His devotees incarnate in order to reestablish those principles. When Lord Gauracandra saw the miserable condition of His devotees, He appeared in the bodies of Śacī and Jagannātha.

CB Ādi-khaṇḍa 2.146

TEXT 146

jaya-jaya-dhvani haila ananta-vadane
svapna-prāya jagannātha-miśra śacī śune

TRANSLATION

As Śrī Ananta loudly chanted, "Jaya! Jaya!" Jagannātha Miśra and Śacīdevī heard this sound vibration as if it were a dream.

COMMENTARY

Śrī Anantadeva, the servant of the Supreme Lord, began to glorify the Lord with His innumerable mouths. Śrī Jagannātha and Śacī heard His chanting as if it were a dream.

CB Ādi-khaṇḍa 2.147

TEXT 147

mahā-tejo-mūrtimanta haila dui-jane
tathāpiha lakhite nā pāre anya-jane

TRANSLATION

Both husband and wife manifested brilliant spiritual effulgence, which common people could not perceive.

CB Ādi-khaṇḍa 2.148

TEXT 148

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

TRANSLATION

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

COMMENTARY

In the *Śrīmad Bhāgavatam* (11.5.33-34) Karabhājana Muni, one of the nine Yogendras, narrated to Nimi Mahārāja as follows: "My dear Lord, You are the Mahā-puruṣa, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy

the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Śiva and Lord Brahmā. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahmā and Lord Śiva seek shelter at Your lotus feet.

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

CB Ādi-khaṇḍa 2.149

TEXT 149

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

TRANSLATION

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

CB Ādi-khaṇḍa 2.150

TEXT 150

bhakti kari' brahmādi-devera śuna stuti
ye gopya-śravaṇe haya kṛṣṇe rati-mati

TRANSLATION

Now please hear with devotion the prayers offered by the demigods headed by Brahmā. By hearing these prayers, one's mind becomes attached to Kṛṣṇa.

COMMENTARY

If one hears the most confidential prayers offered to Śrī Gaurasundara by the demigods, headed by Lord Brahmā, one's attachment for Kṛṣṇa will certainly increase.

CB Ādi-khaṇḍa 2.151

TEXT 151

jaya jaya mahāprabhu janaka sabāra
jaya jaya saṅkīrtana-hetu avatāra

TRANSLATION

"All glories to Śrīmān Mahāprabhu, the father of all living entities. All glories to the Supreme Lord, who has incarnated to inaugurate the saṅkīrtana movement.

COMMENTARY

The word *mahāprabhu* refers to He who is directly Kṛṣṇacandra and therefore the cause of all causes. He appeared along with His associates in order to deliver the conditioned souls and perform *saṅkīrtana* with them.

CB Ādi-khaṇḍa 2.152

TEXT 152

jaya jaya veda-dharma-sādhu-vipra-pāla
jaya jaya abhakta-damana-mahākāla

TRANSLATION

"All glories to the protector of Vedic principles, saintly persons, and brāhmaṇas. All glories to the personification of time, which destroys the nondevotees.

COMMENTARY

In his commentary on *Śrīmad Bhāgavatam* (1.3.16), Śrī Madhvācārya quotes the following verse from the *śrutis*: "He is the Lord, the maintainer, controller, and protector of all universes. He is Lord Viṣṇu."

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

CB Ādi-khaṇḍa 2.153

TEXT 153

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

TRANSLATION

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

COMMENTARY

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

CB Ādi-khaṇḍa 2.154

TEXT 154

ye tumi—ananta-koṭi-brahmāṇḍera vāsa
se tumi śrī-śacī-garbhe karilā prakāśa

TRANSLATION

"You are the shelter of innumerable universes, yet You have entered the womb of mother Śacīdevī.

CB Ādi-khaṇḍa 2.155

TEXT 155

tomāra ye icchā, ke bujhite tāra pātra?
sṛṣṭi, sthiti, pralaya—tomāra līlā-mātra

TRANSLATION

"Who can understand Your supreme will? Creation, maintenance, and annihilation are simply part of Your pastimes.

CB Ādi-khaṇḍa 2.156

TEXT 156

sakala saṁsāra yāṅra icchāya saṁhāre
se ki kaṁsa-rāvaṇa vadhite vākye nāre?

TRANSLATION

"For one who destroys the entire creation simply by His desire, can He not kill Rāvaṇa or Kaṁsa simply by giving an order?

CB Ādi-khaṇḍa 2.157

TEXT 157

tathāpiha daśaratha-vasudeva-ghare
avatīrṇa haiyā vadhilā tā-sabāre

TRANSLATION

"Still, He appeared in the house of Daśaratha and Vasudeva in order to kill them.

COMMENTARY

While offering prayers to the Lord in the womb, the demigods also prayed, "O moonlike personality. You have appeared in the oceanlike womb of Śacī, yet You are the shelter of innumerable universes."

The Lord is fully independent and able to destroy the entire universe, so simply by His will demons like Kaṁsa and Rāvaṇa who are averse to Lord Viṣṇu can be killed by a gesture. Nevertheless, as part of His pastimes, He appeared in the home of Daśaratha and sportingly killed Rāvaṇa, and He

appeared in the home of Vasudeva and sportingly killed Kaṁsa.

CB Ādi-khaṇḍa 2.158

TEXT 158

eteke ke bujhe, prabhu, tomāra kāraṇa?
āpani se jāna tumi āpanāra mana

TRANSLATION

"Therefore, my Lord, who can understand the cause of Your appearance other than You Yourself?

COMMENTARY

The *Śvetāśvatara Upaniṣad* (3.19) states: *sa vetti vedyaṁ na ca tasya vettā*—"He knows everyone, yet no one knows Him." Without understanding the purport of this verse, persons whose hearts are attached to false arguments cannot understand the fact that the Lord incarnates according to His own sweet will. In order to bewilder such persons by Your illusory energy, You remain fully independent and beyond the purview of their mental speculation.

CB Ādi-khaṇḍa 2.159

TEXT 159

tomāra ājñāya eka eka sevake tomāra
ananta brahmāṇḍa pāre karite uddhāra

TRANSLATION

"By Your order, each one of Your servants can deliver innumerable universes.

COMMENTARY

[The Vaiṣṇava poet Śrī Devakīnanda Dāsa has sung:] *brahmāṇḍa tārite śakti dhare jane jane*—"Each and every one of the devotees of Lord Śrī Caitanya Mahāprabhu can deliver the entire universe."

CB Ādi-khaṇḍa 2.160

TEXT 160

tathāpiha tumi se āpane avatari'
sarva-dharma bujhāo pṛthivī dhanya kari'

TRANSLATION

"Still You incarnate Yourself to teach religious principles to all and thus make the earth glorious.

CB Ādi-khaṇḍa 2.161

TEXT 161

satya-yuge tumi, prabhu, śubhra varṇa dhari'
tapo-dharma bujhāo āpane tapa kari'

TRANSLATION

"O my Lord, in Satya-yuga You have appeared with a white complexion to preach the principles of austerity by Your personal example.

COMMENTARY

The word *śubhra* indicates the white color accepted by the incarnations for Satya-yuga.

CB Ādi-khaṇḍa 2.162

TEXT 162

kṛṣṇājina, daṇḍa, kamaṇḍalu, jaṭā dhari'
dharma sthāpa' brahmacāri-rūpe avatari'

TRANSLATION

"You wear a deerskin and carry a daṇḍa and waterpot, and You wear matted locks of hair. In this way You incarnate as a brahmacārī to reestablish the principles of religion.

COMMENTARY

The word *kṛṣṇājina* refers to the skin of the spotted deer, worn by *brahmacārīs* at the time of sacrificial performances. The word *daṇḍa* indicates either *ekadaṇḍa* or *tridaṇḍa*, which are made from the sticks of the *palāśa*, *khadira*, or bamboo trees. In other words, *vajra-daṇḍa*, *indra-daṇḍa*, *brahma-daṇḍa*, and *jīva-daṇḍa* are combined together and known as *tridaṇḍa*. The word *kamaṇḍalu* refers to a waterpot made from wood or a gourd. The word *jaṭā* refers to a bunch of hair that has matted due to not shaving.

The *brahmacārīs* do not always get an opportunity to shave like the pleasure-seeking *gṛhasthas*. Therefore they often keep their hair and nails uncut. For those who live at home in comfort, keeping hair and nails uncut is the symptom of an uncultured person, but *brahmacārīs* have some concession in this regard. Those not in the *brahmacārī āśrama* have no right in this matter.

CB Ādi-khaṇḍa 2.163

TEXT 163

tretā-yuge haiyā sundara-rakta-varṇa
hai' yajña-puruṣa bujhāo yajña-dharma

TRANSLATION

"You appear in Tretā-yuga with a beautiful red complexion. Although You are the Lord of sacrifice, You set the example by engaging in the performance of sacrifice.

CB Ādi-khaṇḍa 2.164

TEXT 164

sruk-sruva-haste yajña, āpane kariyā
sabāre laoyāo yajña, yājñika haiyā

TRANSLATION

"You carry a sacrificial ladle and spoon in Your hands and encourage everyone to perform sacrifice.

COMMENTARY

The word *sruk* refers to a ladle made from the wood of the *vikaṅkata* (*baiñca*) tree and used to offer ghee to the sacrificial fire. It is the length of one's forearm, and it has a handle on one end and a bowl with a spout shaped like the mouth of a swan on the other end.

The word *sruva* refers to a spoon made of *khadira* wood. One end is rounded like the tip of one's thumb, and the other end has two semi-circular indentations. It is part of the paraphernalia for performing fire sacrifices.

CB Ādi-khaṇḍa 2.165

TEXT 165

divya-megha-śyāma-varṇa haiyā dvāpare
pūjā-dharma bujhāo āpane ghare-ghare

TRANSLATION

"In Dvāpara-yuga You appear with a transcendental blackish complexion that resembles a monsoon cloud. You preach the process of Deity worship from house to house.

CB Ādi-khaṇḍa 2.166

TEXT 166

pīta-vāsa, śrīvatsādi nija-cihna dhari'
pūjā kara, mahārāja-rūpe avatari'

TRANSLATION

"You wear yellow cloth, and You are decorated with the mark of Śrīvatsa. As a great king, You personally demonstrate the process of Deity worship.

COMMENTARY

The term *mahārāja-rūpe* indicates one who is adorned with items like an umbrella and *cāmara*. In this regard one may refer to Śrīdhara Svāmī's *Bhāvārtha-dīpikā* commentary on *Śrīmad Bhāgavatam* (11.5.28).

CB Ādi-khaṇḍa 2.167

TEXT 167

kali-yuge vipra-rūpe dhari' pīta-varṇa
bujhābāre veda-gopya saṅkīrtana-dharma

TRANSLATION

"You appear in Kali-yuga as a brāhmaṇa with a golden complexion to inaugurate the congregational chanting of the holy names, which is unknown through the Vedas.

COMMENTARY

Vedic literature composed on the basis of material knowledge, gathered through *pratyakṣa*, direct understanding, and *anumāna*, hypothetical understanding, is suitable for material enjoyment alone. Although one's constitutional duties, in the form of chanting the glories of the Supreme Lord, are not directly propagated by the *Vedas*, they are nevertheless exhibited in this world in the form of devotional service unto the Lord, who is *adhokṣaja* (beyond material perception), *sad-dharma-praṇeta* (the director of religious codes), *bhāgavata-dharmājña* (the knower of Vaiṣṇava religious principles), and *veda-goptā* (the protector of the *Vedas*). In other words, chanting the holy names of the Lord is a spiritual substance that is nondifferent from Lord Viṣṇu. The term *kali-yuga-avatāra* refers to Śrī Caitanya, whose complexion is golden, who is the spiritual master for the world, and who is the *brāhmaṇa* inaugurator of the *saṅkīrtana* movement. The prescribed service of the holy names and forms of the Lord is temple worship in Dvāpara-yuga, sacrificial performance in Tretā-yuga, and meditation in Satya-yuga. As a teacher, the Lord propagated the religious principles of all four *yugas* and thus acted as an spiritual master, or *ācārya*. The Lord also revealed that in Satya-yuga one should remain a *brahmacārī*, in Tretā-yuga one should remain a *gṛhastha*, in Dvāpara-yuga one should remain a *vānaprastha*, and in Kali-yuga one should remain a *sannyāsī*.

TEXT 168

kateka vā tomāra ananta avatāra
kāra śakti āche ihā saṅkhyā karibāra?

TRANSLATION

"Therefore You are the source of innumerable incarnations. Who has the ability to enumerate all of them?

COMMENTARY

In the *Śrīmad Bhāgavatam* (11.5.20-27 and 32) it is stated: "In each of the four *yugas*, or ages—Kṛta, Tretā, Dvāpara and Kali—Lord Keśava appears with various complexions, names, and forms and is thus worshiped by various processes.

"In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads, and the rod and waterpot of a *brahmacārī*.

"People in Satya-yuga are peaceful, nonenvious, friendly to every creature, and steady in all situations. They worship the Supreme Personality by austere meditation and by internal and external sense control.

"In Satya-yuga the Lord is glorified by the names Haṁsa, Suparṇa, Vaikuṇṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta, and Paramātmā.

"In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears

a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of worship by sacrificial performance, which is contained in the *Ṛg*, *Sāma,* and *Yajur Vedas*, His symbols are the ladle, spoon, and other implements of sacrifice.

"In Tretā-yuga, those members of human society who are fixed in religiosity and are sincerely interested in achieving the Absolute Truth worship Lord Hari, who contains within Himself all the demigods. The Lord is worshiped by the rituals of sacrifice taught in the three *Vedas*.

"In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Pṛśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta, and Urugāya.

"In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord's transcendental body is marked in this incarnation with Śrīvatsa and other distinctive ornaments, and He manifests His personal weapons.

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."

Elsewhere in the *Śrīmad Bhāgavatam* (1.3.26) it is said: "O *brāhmaṇas*, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water."

CB Ādi-khaṇḍa 2.169

TEXT 169

matsya-rūpe tumi jale pralaye vihāra
kūrma-rūpe tumi sarva-jīvera ādhāra

TRANSLATION

"In the form of Matsya, You enjoy in the waters of annihilation. In the form of Kūrma, You are the shelter of all living entities.

COMMENTARY

As stated in the *Śrīmad Bhāgavatam* (1.3.15-16): "When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat. The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and atheists of the universe."

CB Ādi-khaṇḍa 2.170

TEXT 170

hayagrīva-rūpe kara vedera uddhāra
ādi-daitya dui madhu-kaiṭabhe saṁhāra

TRANSLATION

"In the form of Hayagrīva, You saved the Vedas by killing the original demons, Madhu and Kaiṭabha.

COMMENTARY

The *Laghu-bhāgavatāmṛta* (*Pūrva* 50) says: "Lord Hayagrīva appeared from the fire sacrifice performed by Brahmā. After killing the demons Madhu and Kaiṭabha, He returned the *Vedas*."

CB Ādi-khaṇḍa 2.171

TEXT 171

śrī-varāha-rūpe kara pṛthivī uddhāra
narasiṁha-rūpe kara hiraṇya-vidāra

TRANSLATION

"In the form of Varāha, You delivered the earth, and in the form of Nṛsiṁha, You tore apart the demon Hiraṇyakaśipu.

COMMENTARY

As stated in the *Śrīmad Bhāgavatam* (1.3.7): "The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe." The description of Nṛsiṁha-deva's incarnation is found in the *Śrīmad Bhāgavatam* (1.3.18) as follows: "In the fourteenth incarnation, the Lord appeared as Nṛsiṁha and bifurcated the strong body of the atheist Hiraṇyakaśipu with His nails, just as a carpenter pierces cane."

The phrase *kara hiraṇya-vidāra* indicate that Lord Nṛsiṁha-deva tore apart Hiraṇyakaśipu.

CB Ādi-khaṇḍa 2.172

TEXT 172

balire chala' apūrva vāmana-rūpa hai'
paraśurāma-rūpe kara niḥkṣatriyā mahī

TRANSLATION

"In the wonderful form of Vāmana, You deceived Bali Mahārāja, and in the form of Paraśurāma, You rid the earth of kṣatriyas.

COMMENTARY

As stated in the *Śrīmad Bhāgavatam* (1.3.19-20): "In the fifteenth incarnation, the Lord assumed the form of a dwarf-*brāhmaṇa* [Vāmana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land. In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [*kṣatriyas*] twenty-one times, being angry with them because of their rebellion against the *brāhmaṇas* [the intelligent class]."

CB Ādi-khaṇḍa 2.173

TEXT 173

rāmacandra-rūpe kara rāvaṇa saṁhāra
haladhara-rūpe kara ananta vihāra

TRANSLATION

"In the form of Rāmacandra, You killed Rāvaṇa, and in the form of Balarāma, You performed innumerable pastimes.

COMMENTARY

It is stated in the *Śrīmad Bhāgavatam* (1.3.22): "In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea."

CB Ādi-khaṇḍa 2.174

TEXT 174

buddha-rūpe dayā-dharma karaha prakāśa
kalkī-rūpe kara mleccha-gaṇera vināśa

TRANSLATION

"In the form of Buddha, You exhibited compassion, and in the form of Kalki, You destroyed the mlecchas.

COMMENTARY

The *Śrīmad Bhāgavatam* (1.3.24-25) says: "Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist. Thereafter, at the conjunction of two *yugas*, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśā. At this time the rulers of the earth will have degenerated into plunderers."

CB Ādi-khaṇḍa 2.175

TEXT 175

dhanvantari-rūpe kara amṛta pradāna
haṁsa-rūpe brahmādire kaha tattva-jñāna

TRANSLATION

"In the form of Dhanvantari, You delivered nectar to the demigods, and in the form of Hamsa, You spoke on the Absolute Truth to Brahmā and others.

COMMENTARY

As stated in the *Śrīmad Bhāgavatam* (2.7.19): "O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Haṁsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead." Elsewhere, in the *Śrīmad Bhāgavatam* (1.3.17) it is stated: "In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink."

CB Ādi-khaṇḍa 2.176

TEXT 176

śrī-nārada-rūpe vīṇā dhari' kara gāna
vyāsa-rūpe kara nija-tattvera vyākhyāna

TRANSLATION

"In the form of Nārada, You carry a vīṇā and sing Your glories, and in the form of Vyāsa, You explain the truth about Yourself.

COMMENTARY

It is stated in the *Śrīmad Bhāgavatam* (1.3.8): "In the millennium of the *ṛṣis*, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the *Vedas* which deal with devotional service and which inspire nonfruitive action." Again from the *Śrīmad Bhāgavatam* (1.3.21) it is stated: "Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī through Parāśara Muni, and he divided the one *Veda* into several branches and subbranches, seeing that the people in general were less intelligent."

CB Ādi-khaṇḍa 2.177

TEXT 177

sarva-līlā-lāvaṇya-vaidagdhī kari' saṅge
kṛṣṇa-rūpe vihara' gokule bahu-raṅge

TRANSLATION

"In the form of Kṛṣṇa, Your unlimited enchanting Gokula pastimes include those of all other incarnations.

COMMENTARY

In the *Śrīmad Bhāgavatam* (10.44.14) it is stated: "What austerities must the *gopīs* have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."

The words *kṛṣṇa-rūpe vihara' gokule* are described in the following verses from *Laghu-bhāgavatāmṛta* (334, 520, 538): "The various wonderfully enchanting sweet pastimes exhibited by the Lord in this world are superior to the opulent pastimes exhibited by Nārāyaṇa among the demigods. Although Lord Kṛṣṇa performs His pastimes in Gokula, Mathurā, and Dvārakā, His sweet pastimes of Gokula are the topmost. All animate and inanimate living entities become jubilant upon seeing the form of Gopendra-nandana, Śrī Kṛṣṇa, whose beauty is inexhaustible, nectarean, and incomparable." It is stated in the *Brahmāṇḍa Purāṇa*:

santi bhūrīṇi rūpāṇi mama pūrṇāni ṣaḍ guṇaiḥ
bhaveyustāni tulyāni na mayā gopa-rūpiṇā

"All My various forms are full with six opulences, but there is no comparison to My form as a cowherd boy." The *Padma Purāṇa* says:

caritaṁ kṛṣṇa-devasya sarvam evādbhutaṁ bhavet
gopāla-līlā tatrāpi sarvato 'ti-manoharā

"The characteristics of Kṛṣṇa are certainly wonderful, and His pastimes as a cowherd boy are most enchanting." The *Tantras* state:

kandarpa-koty-arbuda-rūpa-śobhā-
nīrājyapādābja-nakhāṁ calasya
kutrāpy adṛṣṭa-śruta-ramya-kānter
dhyānaṁ paraṁ nanda-sūtasya vakṣye

"I meditate on Nanda-suta, whose beauty surpasses that of millions of Cupids, who thus adore His lotus feet and toenails. His transcendental

effulgence is beyond the description or vision of material senses."

The Gokula pastimes of Śrī Kṛṣṇa are most perfect because they include all of Kṛṣṇa's sweet sportive pastimes as well as the pastimes of all His other incarnations.

CB Ādi-khaṇḍa 2.178

TEXT 178

ei avatāre bhāgavata-rūpa dhari'
kīrtana karibe sarva-śakti paracāri'

TRANSLATION

"In this incarnation as a devotee, You will invest all Your transcendental energies in the performance of kīrtana.

COMMENTARY

"In Your incarnation as Gaurāṅga, You will propagate five forms of eternal service."

CB Ādi-khaṇḍa 2.179

TEXT 179

saṅkīrtane pūrṇa haibe sakala saṁsāra
ghare ghare haibe prema-bhakti-paracāra

TRANSLATION

"The whole world will be filled with the sound of saṅkīrtana, and pure devotional service will be preached from house to house.

COMMENTARY

The pastimes of Śrī Gaurāṅga are nicely described in the prayers of the demigods. The whole world will achieve complete happiness by proper glorification of Lord Kṛṣṇa. Then loving service to the Supreme Lord will be preached in every house. From this we get an indication that the Lord wants each person to become adept at *kīrtana* and preaching. Only those who worship Lord Hari are real *ācāryas* and preachers of pure devotional service to the Lord. By artificially imitating the worship of Hari no preaching is successful, because that is not proper behavior. Only those devotees who are well-behaved, freed from bad association, and engaged in the devotional service of Lord Kṛṣṇa are able to truly preach in every house.

CB Ādi-khaṇḍa 2.180

TEXT 180

ki kahiba pṛthivīra ānanda-prakāśa
tumi nṛtya karibe miliyā sarva-dāsa

TRANSLATION

"How can we describe the happiness that this earth planet will enjoy when You dance along with Your servants?

CB Ādi-khaṇḍa 2.181

TEXT 181

ye tomāra pāda-padma nitya dhyāna kare
tāṅ-sabāra prabhāvei amaṅgala hare

TRANSLATION

"The mere presence of those who constantly meditate on Your lotus feet vanquishes all inauspiciousness.

COMMENTARY

"Each of the Supreme Lord's incarnations preach and benefit some particular persons, but in Your incarnation as Gaurāṅga You will benefit the entire world by inaugurating the process of *kīrtana*. You will dance with innumerable servants and make the entire world jubilant."

Śrīla Prabodhānanda Sarasvatīpāda has written in his *Śrī Caitanya-candrāmṛta* (5) as follows:

kaivalyaṁ narakāyate tridaśa-pūr
ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī
protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

"For a devotee who has received Śrī Caitanya Mahāprabhu's merciful glance, *kaivalya*, merging into the existence of Brahman, appears hellish, the heavenly planets appear like phantasmagoria, the senses appear like serpents with broken teeth, the entire world becomes a replica of Vaikuṇṭha, and the position of demigods headed by Lord Brahmā and Lord Indra is considered equal to that of a tiny insect."

CB Ādi-khaṇḍa 2.182

TEXT 182

pada-tāle khaṇḍe pṛthivīra amaṅgala
dṛṣṭi-mātra daśa-dik haya sunirmala

TRANSLATION

"As such persons dance, the touch of their lotus feet destroys all the inauspiciousness of the world. By their glance, the ten directions are purified.

CB Ādi-khaṇḍa 2.183

TEXT 183

bāhu tuli' nācite svargera vighna-nāśa
hena yaśa, hena nṛtya, hena tora dāsa

TRANSLATION

"Such are Your glories, such is the dancing, and such are Your servants that when they dance with their arms raised, the disturbances in the heavenly planets are destroyed.

COMMENTARY

This temporary material world is full of threefold miseries. Uninterrupted happiness is not found even in the heavenly planets. In the course of enjoying heavenly pleasure there are two impediments—aversion to the Supreme Lord due to sense gratification and being deprived of heavenly pleasures achieved through pious activities by the demons. When the demigods who reside on the heavenly planets raise their arms and happily dance with a desire to serve Lord Viṣṇu, the fallible heavenly planets no longer remain hated. The characteristics of Kṛṣṇa's devotees are like those of the demigods, except that the devotees are freed from all material desires.

Such devotees of Kṛṣṇa can raise their arms and dance in ecstasy. The heroic activities of the Supreme Lord are spotless and bestow all auspiciousness. The devotees of the Supreme Lord also possess such extraordinary qualities. The word *hena* means "this type" or "this kind."

CB Ādi-khaṇḍa 2.184

TEXT 184

padbhyāṁ bhūmer diśo dṛgbhyāṁ dorbhyāñ cāmaṅgalaṁ divaḥ
bahu-dhotsādyate rājan kṛṣṇa-bhaktasya nṛtyataḥ

TRANSLATION

"'My dear King, when Kṛṣṇa's devotees dance in kīrtana, they destroy the inauspiciousness of the earth by the touch of their feet, the directions by their glance, and the higher planetary systems by their upraised arms.'

COMMENTARY

This verse is found in the *Padma Purāṇa* and in the *Hari-bhakti-sudhodaya* (20.68).

CB Ādi-khaṇḍa 2.185-186

TEXTS 185-186

se prabhu āpane tumi sākṣāt haiyā
karibā kīrtana-prema bhakta-goṣṭhī laiyā

e mahimā, prabhu, varṇibāra kāra śakti?
tumi vilāibā veda-gopya viṣṇu-bhakti!

TRANSLATION

"O Lord, You will personally appear and perform kīrtana with Your pure devotees. O Lord, who has the power to describe Your glories? You will distribute devotional service to Lord Viṣṇu that is unknown through the Vedas.

COMMENTARY

"O Lord Gaurasundara! You are the nondifferent golden form of the son of the king of Vraja. You will appear in this world along with Your associates and enjoy the pastimes of distributing love of God through the process of *kīrtana*. Neither the demigods nor the human beings are able to properly describe Your glories. The knowledge of demigods and human beings is mundane; the most beneficial work of distributing pure service to Kṛṣṇa, which is hidden in the *Vedas* and not manifest to all, is only possible in Your incarnation as Gaura." Śrī Dāmodara Svarūpa Prabhu has written in his notebook:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

"May the Supreme Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

CB Ādi-khaṇḍa 2.187

TEXT 187

mukti diyā ye bhakti rākhaha gopya kari'
āmi-saba ye-nimitte abhilāṣa kari

TRANSLATION

"You easily award liberation, but You keep devotional service hidden. We have a desire to attain that devotional service.

COMMENTARY

One should refer to the *Śrīmad Bhāgavatam* (2.10.6 and 5.6.18) in this regard.

CB Ādi-khaṇḍa 2.188

TEXT 188

jagatera prabhu tumi dibā hena dhana
tomāra kāruṇya sabe ihāra kāraṇa

TRANSLATION

"O Lord, You will freely distribute the treasure of devotional service throughout the world, simply due to Your causeless mercy.

COMMENTARY

"We are demigods, decorated with all good qualities. We are beyond the jurisdiction of poverty. We therefore have no ulterior motive. Our only desire is to serve Lord Viṣṇu. Since we are bereft of the Lord's devotional service, we pray that we may regain that service. You will bestow on all sinful persons of the world the qualification to serve the Supreme Lord, which is the topmost treasure. Although no one is qualified to achieve this benediction, You have the power to bestow causeless mercy on such worthless

persons. Therefore Your causeless mercy is the only means of obtaining Your favor."

CB Ādi-khaṇḍa 2.189

TEXT 189

ye tomāra nāme prabhu sarva-yajña pūrṇa
se tumi hailā navadvīpe avatīrṇa

TRANSLATION

"By the chanting of whose holy names all sacrifices are performed, that Lord has now appeared in Navadvīpa.

COMMENTARY

"The four types of sacrifice—meditation, fire sacrifice, Deity worship, and *kīrtana*—are perfected by chanting the holy names of Hari. All sacrifices are complete only by chanting Your names that You have given. You have appeared in Navadvīpa to preach these holy names."

CB Ādi-khaṇḍa 2.190

TEXT 190

ei kṛpā kara, prabhu haiyā sadaya
yena āmā-sabāra dekhite bhāgya haya

TRANSLATION

"O Lord, please be merciful to us so that we may have the fortune to see Your pastimes.

COMMENTARY

The demigods continue with their prayers, "Let us be fortunate enough that we may see Your eternal Gaura pastimes in this material world."

CB Ādi-khaṇḍa 2.191

TEXT 191

eta-dine gaṅgāra pūrila manoratha
tumi krīḍā karibā ye cira-abhimata

TRANSLATION

"The long-cherished desire of the Ganges will now be fulfilled when You sport in her waters.

COMMENTARY

From time immemorial the Ganges has been famous as the nectar emanating from the lotus feet of Kṛṣṇa and sustained on the head of Lord Śiva, the topmost Vaiṣṇava. For the benefit of the world she flowed from Haridvāra to Gaṅgā-sāgara and thus expanded the service attitude of those who live on her banks. Foolish people could not understand that she is the water touched by Your feet, so Gaṅgādevī desired to serve You by being identified in this world as the water touched by Your feet. Therefore her desires will be fulfilled when You wash Your feet and take bath in her waters."

CB Ādi-khaṇḍa 2.192

TEXT 192

ye tomāre yogeśvara sabe dekhe dhyāne
se tumi vidita haibe navadvīpa-grāme

TRANSLATION

"You who are seen through the yogis' meditation as Yogeśvara will now be seen in the village of Navadvīpa.

COMMENTARY

"The great mystic yogis meditate on Your form in their hearts. You will manifest that eternal transcendental form for the benefit of the residents of Navadvīpa."

CB Ādi-khaṇḍa 2.193

TEXT 193

navadvīpa-pratio thākuka namaskāra
śacī-jagannātha-gṛhe yathā avatāra

TRANSLATION

"We therefore offer our respectful obeisances to Śrī Navadvīpa, where the Lord appeared in the house of Śacīdevī and Jagannātha."

COMMENTARY

"We offer our obeisances to the abode that is qualified for receiving Your lotus feet." That abode is nondifferent from Durgā, or Nīlā, who is a manifestation of Nārāyaṇa's energy and worshipable by all devotees. That Yogapīṭha, which is situated in Śrī Māyāpur, is the site of Śacī and Jagannātha's house, wherein the Lord took birth. In other words, Śrī Navadvīpa-dhāma is composed of pure goodness and is nondifferent from Vṛndāvana. It is the basis of the nine types of devotional service for devotees who have taken shelter of a spiritual master.

CB Ādi-khaṇḍa 2.194

TEXT 194

ei-mata brahmādi devatā prati-dine
gupte rahi' īśvarera karena stavane

TRANSLATION

In this way the demigods headed by Lord Brahmā would daily offer prayers in seclusion.

CB Ādi-khaṇḍa 2.195

TEXT 195

śacī-garbhe vaise sarva-bhuvanera vāsa
phālgunī pūrṇimā āsi' haila prakāśa

TRANSLATION

The Lord, who is the shelter of all universes, remained in the womb of Śacīdevī until the Phālgunī Pūrṇimā gradually approached.

COMMENTARY

The Supreme Lord, who is the resting place of innumerable Vaikuṇṭha planets and material universes composed of fourteen planetary systems, has appeared in the womb of Śacī. The Lord remained in the womb of Śacī until the full moon night of the month of Phālguna, in the year 1486. The words *śacī-garbha-sindhu* refer to the form of pure goodness.

CB Ādi-khaṇḍa 2.196

TEXT 196

ananta-brahmāṇḍe yata āche sumaṅgala
sei pūrṇimāya āsi' mililā sakala

TRANSLATION

All the auspicious symptoms present throughout unlimited universes appeared together on that full moon night.

COMMENTARY

This full moon day became most auspicious as all favorable symptoms gathered together.

CB Ādi-khaṇḍa 2.197

TEXT 197

saṅkīrtana-sahita prabhura avatāra
grahaṇera chale tāhā karena pracāra

TRANSLATION

Thus the Lord simultaneously appeared along with the congregational chanting of the holy names, which He inaugurated on the pretext of a lunar eclipse.

COMMENTARY

The tradition of chanting the names of Hari for fruitive results during solar and lunar eclipses has been current since time immemorial. Although such chanting of the holy names yields insignificant fruits, Śrī Caitanyadeva coincidentally appeared while everyone was thus engaged.

CB Ādi-khaṇḍa 2.198

TEXT 198

īśvarera karma bujhibāra śakti kāya?
candre ācchādila rāhu īśvara-icchāya

TRANSLATION

Who has the power to understand the activities of the Lord? By His desire Rāhu covered the moon.

CB Ādi-khaṇḍa 2.199

TEXT 199

sarva-navadvīpe,—dekhe haila grahaṇa
uṭhila maṅgala-dhvani śrī-hari-kīrtana

TRANSLATION

When the inhabitants of Navadvīpa saw the eclipse, they began to chant the auspicious names of Hari.

CB Ādi-khaṇḍa 2.200

TEXT 200

ananta arbuda loka gaṅgā-snāne yāya
'hari bola' 'hari bola' bali' sabe dhāya

TRANSLATION

Millions of people went to take bath in the Ganges while chanting, "Hari bol! Hari bol!"

COMMENTARY

As a lunar eclipse took place that evening, everyone engaged in chanting the holy names of Hari and bathing in the Ganges as though unknowingly celebrating the appearance of the Lord.

CB Ādi-khaṇḍa 2.201

TEXT 201

hena hari-dhvani haila sarva-nadīyāya
brahmāṇḍa pūriyā dhvani sthāna nāhi pāya

TRANSLATION

The whole of Nadia was filled with the sound vibration of the name of Hari. Indeed, the sound vibration filled the entire universe and beyond.

CB Ādi-khaṇḍa 2.202

TEXT 202

apūrva śuniyā saba bhāgavata-gaṇa
sabe bale,—'nirantara hauka grahaṇa'

TRANSLATION

Hearing this wonderful vibration, all the devotees remarked, "Let there be a perpetual eclipse!"

CB Ādi-khaṇḍa 2.203

TEXT 203

sabe bale,—'āji baḍa vāsiye ullāsa
hena bujhi, kibā kṛṣṇa karilā prakāśa

TRANSLATION

All the devotees said, "From the great happiness that we are feeling today it can be understood that Kṛṣṇa must have appeared."

CB Ādi-khaṇḍa 2.204

TEXT 204

gaṅgā-snāne calilā sakala bhakta-gaṇa
niravadhi catur-dike hari-saṅkīrtana

TRANSLATION

As the devotees all went to take bath in the Ganges, the vibration of the name of Hari was continually heard from all directions.

CB Ādi-khaṇḍa 2.205

TEXT 205

kibā śiśu, vṛddha, nārī, sajjana, durjana
sabe 'hari' 'hari' bole dekhiyā 'grahaṇa'

TRANSLATION

Whether one was young, old, woman, pious, or impious—everyone was engaged in chanting the name of Hari while observing the eclipse.

CB Ādi-khaṇḍa 2.206

TEXT 206

'hari bola' 'hari bola' sabe ei śuni
sakala-brahmāṇḍe vyāpileka hari-dhvani

TRANSLATION

All one could hear was "Hari bol! Hari bol!" Thus the name of Lord Hari was heard throughout the entire universe.

CB Ādi-khaṇḍa 2.207

TEXT 207

catur-dike puṣpa-vṛṣṭi kare deva-gaṇa
'jaya'-śabde dundubhi bājaye anukṣaṇa

TRANSLATION

The demigods showered flowers on all directions, and they played kettledrums as they chanted, "Jaya! Jaya!"

CB Ādi-khaṇḍa 2.208

TEXT 208

henai samaye sarva-jagat-jīvana
avatīrṇa hailena śri-śacī-nandana

TRANSLATION

At that very moment the life of all living entities, Śrī Śacīnandana, made His appearance.

CB Ādi-khaṇḍa 2.209

TEXT 209

rāhu-kavale indu, parakāśa nāma-sindu,
kali-mardana bāje bāṇā
pahuṅ bhela parakāśa, bhuvana catur-daśa,
jaya jaya paḍila ghoṣaṇā

TRANSLATION

When the moon was covered by Rāhu, when the ocean of the holy names was manifest, when Kali was subdued, and when the flag of victory was raised—at that time the Supreme Lord appeared and the fourteen worlds filled with the sound of "Jaya! Jaya!"

COMMENTARY

When the sun and moon are at opposite extremes in their orbits, their shadows form Rāhu and Ketu. When the sun and moon are six *rāśis*, or signs, from each other, or when they are at 180 degrees, the

residents of this planet see the shadow of earth fall on the moon. This shadow is called Rāhu. When the sun is covered by the shadow of the moon it is said to be eclipsed by Ketu or Rāhu. Also at the time of the lunar eclipse the earth's shadow is called Rāhu. The word *kavala* means "swallowed."

At the time of the lunar eclipse, or the swallowing of the moon by Rāhu, people chant the holy names of the Lord and the flag of victory over Kali is raised. The word *pahuṅ* means "Lord," and the word *bhela* means "became."

The fourteen worlds consist of the seven upper planets—Bhūr, Bhuvar, Svar, Mahar, Janas, Tapas and Satya—and the seven lower planets—Atala, Vitala, etc.

CB Ādi-khaṇḍa 2.210

TEXT 210

dekhite gaurāṅga-candra
nadīyāra loka- śoka saba nāśala,
dine dine bāḍala ānanda

TRANSLATION

The happiness of the people of Nadia daily increased and their lamentation was vanquished as they saw the moonlike Lord Gaurāṅga.

CB Ādi-khaṇḍa 2.211

TEXT 211

dundubhi bāje, śata śaṅkha gāje,
bāje veṇu-viṣāṇa

śrī-caitanya-ṭhākura, nityānanda-prabhu
vṛndāvana-dāsa gāna

TRANSLATION

Kettledrums were sounded, hundreds of conchshells were blown, and flutes and horns were played. In this way Vṛndāvana dāsa Ṭhākura sings the glories of Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu.

COMMENTARY

The word *gāje* means "roars" or "sounds." The word *viṣāṇa* refers to the buffalo horn, as carried by Balarāma.

CB Ādi-khaṇḍa 2.212

TEXT 212

jiniñā ravi-kara, śrī-aṅga-sundara,
nayane herai nā pāri
āyata locana, īṣat baṅkima,
upamā nāhika vicāri

TRANSLATION

The Lord's beautiful bodily features cannot be perceived, for they outshine the rays of the sun. His broad eyes, which are upturned at the ends, have no comparison.

COMMENTARY

The words *jiniñā ravi-kara* mean "defeating or conquering the sun's rays." Another reading of *śrī-aṅga-sundara* is *śrī-aṅga-ujora*, or "effulgent limbs." The rays of the sun are intensely bright and

impossible to look at, yet the body of Śrī Gaura is even more effulgent. So it was impossible to look at Him. Gaura's glance and broad eyes are matchless, and His body is nondifferent from the body of Kṛṣṇa.

CB Ādi-khaṇḍa 2.213

TEXT 213

(āju) vijaye gaurāṅga, avanī-maṇḍale,
caudike śuniyā ullāsa
eka hari-dhvani, ā-brahma bhari' śuni,
gaurāṅga-cāṅdera parakāśa

TRANSLATION

Due to the appearance of Śrī Gaurāṅga in this world, the sound vibration of Hari's name spread throughout the universe up to Brahmaloka.

COMMENTARY

The word *vijaya* means "while appearing in this material world."

CB Ādi-khaṇḍa 2.214

TEXT 214

candane ujjvala, vakṣa parisara,
dolaye tathi vana-mālā
cāṅda-suśītala, śrī-mukha-maṇḍala,
ā-jānu bāhu viśāla

TRANSLATION

The Lord's broad chest is smeared with bright sandalwood pulp and decorated with a flower garland.

The Lord's sweet face is as soothing as the full moon, and His long arms stretch to His knees.

CB Ādi-khaṇḍa 2.215

TEXT 215

dekhiyā caitanya, bhuvane dhanya-dhanya,
uṭhaye jaya-jaya-nāda
koi nācata, koi gāyata,
kali haila hariṣe viṣāda

TRANSLATION

All the living entities of the world are blessed to see Śrī Caitanya. Some dance, some chant, and some loudly exclaim, "Jaya! Jaya!" Kali, however, feels sad and laments.

CB Ādi-khaṇḍa 2.216

TEXT 216

cāri-veda-śira- mukuṭa caitanya
pāmara mūḍha nāhi jāne
śrī-caitanya-candra, nitāi-ṭhākura,
vṛndāvana-dāsa gāne

TRANSLATION

Śrī Caitanya is the crown on the head of the four Vedas, but sinful and foolish people cannot understand this. Śrī Vṛndāvana dāsa Ṭhākura sings the glories of Śrī Caitanyacandra and Śrī Nityānanda Prabhu.

COMMENTARY

Śrī Caitanyadeva is like the crown on the *Upaniṣads*, which are like the heads of the four *Vedas*.

In other words, He is worshipable by the four-headed Brahmā:

nikhila-śruti-mauli-ratna-mālā-dyuti-nīrājita-pāda-paṅ kajānta

—"The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the *Upaniṣads*, the crown jewels of all the *Vedas*."

CB Ādi-khaṇḍa 2.217

TEXT 217

prakāśa hailā gauracandra
daśa-dike uṭhila ānanda

TRANSLATION

As Śrī Gauracandra appeared, the ten directions become filled with bliss.

COMMENTARY

The word *daśa-dike*, the ten directions, refers to the east, west, north, south, northeast, northwest, southeast, southwest, up, and down.

CB Ādi-khaṇḍa 2.218

TEXT 218

rūpa koṭi-madana jiniñā
hāse nija-kīrtana śuniyā

TRANSLATION

The Lord's beauty defeats that of millions of Cupids. He laughs upon hearing His holy names chanted.

CB Ādi-khaṇḍa 2.219

TEXT 219

ati-sumadhura mukha-āṅkhi
mahārāja-cihna saba dekhi

TRANSLATION

The Lord's face and eyes are most sweet, and His body is decorated with the signs of a king.

CB Ādi-khaṇḍa 2.220

TEXT 220

śrī-caraṇe dhvaja-vajra śobhe
saba-aṅge jaga-mana lobhe

TRANSLATION

His lotus feet are marked with a flag and a thunderbolt. All His limbs attract the minds of all people.

CB Ādi-khaṇḍa 2.221

TEXT 221

dūre gela sakala āpada
vyakta haila sakala sampada

TRANSLATION

By His advent all danger is vanquished and all prosperity is manifested.

CB Ādi-khaṇḍa 2.222

TEXT 222

śrī caitanya nityānanda jāna
vṛndāvana dāsa guṇa gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

CB Ādi-khaṇḍa 2.223

TEXT 223

caitanya-avatāra, śuniyā deva-gaṇa,
uṭhila parama maṅgala re
sakala-tāpa-hara, śrī-mukha-candra dekhi',
ānande haila vihvala re

TRANSLATION

Hearing that Lord Caitanya has incarnated, all the demigods become overjoyed. They are overwhelmed with ecstasy on seeing the Lord's face, which destroys all misery.

CB Ādi-khaṇḍa 2.224

TEXT 224

ananta, brahmā, śiva, ādi kari' yata deva,
sabei nara-rūpadhari' re
gāyena 'hari' 'hari', grahaṇa-chala kari',
lakhite keha nāhi pāri re

TRANSLATION

Ananta, Brahmā, Śiva and other demigods accept the form of human beings and chant, "Hari! Hari!" on the pretext of the eclipse. No one, however, can recognize them.

CB Ādi-khaṇḍa 2.225

TEXT 225

daśa-dike dhāya, loka nadīyāya
baliyā ucca 'hari' 'hari' re
mānuṣe deve meli', ekatra hañā keli,
ānande navadvīpa pūri re

TRANSLATION

The people of Nadia run in the ten directions while loudly chanting, "Hari! Hari!" The demigods and human beings mix together, and the whole of Navadvīpa is filled with ecstasy.

CB Ādi-khaṇḍa 2.226

TEXT 226

śacīra aṅgane, sakala deva-gaṇe,
praṇāma haiyā paḍilā re
grahaṇa-andhakāre, lakhite keha nāre,
durjñeya caitanyera khelā re

TRANSLATION

All the demigods come to the courtyard of Śacīdevī and offer their obeisances. Due to the darkness of the eclipse, no one can recognize them. Such are the mysterious pastimes of Śrī Caitanya!

CB Ādi-khaṇḍa 2.227

TEXT 227

keha paḍe stuti, kāhāro hāte chāti,
keha cāmara ḍhulāya re
parama-hariṣe, keha puṣpa variṣe,
keha nāce, gāya, vā'ya re

TRANSLATION

Some demigods offer prayers, someone holds an umbrella, another waves a cāmara, some happily shower flowers, others dance, and some play musical instruments.

CB Ādi-khaṇḍa 2.228

TEXT 228

saba-bhakta saṅge kari', āilā gaurahari,
pāṣaṇḍī kichui nā jāne re
śrī kṛṣṇa-caitanya, prabhu nityānanda,
vṛndāvana-dāsa rasa gāna re

TRANSLATION

Lord Gaurahari descended along with His devotees, but the atheists did not understand a thing. Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

COMMENTARY

The word *pāṣaṇḍī* refers to persons who blaspheme and ridicule the devotees, as well as those who consider the demigods, who are actually the servants of the Supreme Lord, as equal to Lord Viṣṇu, who is their controller.

In this way Vṛndāvana dāsa Ṭhākura sings the glories of Śrī Caitanya and Nityānanda.

CB Ādi-khaṇḍa 2.229

TEXT 229

dundubhi-ḍiṇḍima- maṅgala-jaya-dhvani,
gāya madhura rasāla re
vedera agocara, āji bheṭava,
vilambe nāhi āra kāla re

TRANSLATION

The demigods play kettledrums and ḍiṇḍima drums, chant the auspicious sound of "Jaya!" and sing in sweet melodies. The demigods think, "Today we will see the Lord, who is unknown through the Vedas. Therefore let us not waste time."

COMMENTARY

The appearance of Śrī Caitanya is unknown to the *Vedas*. That unmanifested object, Śrī Gauracandra, is now being seen by everyone. Therefore let us go immediately; there is no need to waste time in this matter.

CB Ādi-khaṇḍa 2.230

TEXT 230

ānande indrapura, maṅgala-kolahāla,
sāja' sāja' bali' sāja' re
bahuta puṇya-bhāgye, caitanya-parakāśa
pāola navadvīpa-mājhe re

TRANSLATION

In this way the residents of Amarāvatī are in ecstasy and an auspicious commotion arises as they decorate themselves to go see the Lord. "Due to our great fortune we will see Śrī Caitanya in Navadvīpa."

COMMENTARY

The word *indrapura* refers to Amarāvatī.

CB Ādi-khaṇḍa 2.231

TEXT 231

anyo 'nye āliṅgana, cumbana ghana-ghana,
lāja keha nāhi māne re
nadīyā-purandara- janama-ullāse,
āpana-para nāhi jāne re

TRANSLATION

Being overjoyed on the birth of the Lord of Nadia, the demigods repeatedly embrace and kiss each other without reservation or consideration of whether one is a friend or stranger.

COMMENTARY

The word *anyo 'nye* means "between each other."

CB Ādi-khaṇḍa 2.232

TEXT 232

aichana kautuke, āilā navadvīpe,
caudike śuni hari-nāma re
pāiyā gaura-rasa, vihvala paravaśa,
caitanya-jaya-jaya gāna re

TRANSLATION

In this joyous condition they come to Navadvīpa and hear the sound vibration of Hari's names from all sides. There they taste Gaura's ecstatic emotions and become overwhelmed as they sing His glories.

CB Ādi-khaṇḍa 2.233

TEXT 233

dekhila śacī-gṛhe, gaurāṅga-sundare,
ekatra yaiche koṭi-cānda re
mānuṣa rūpa dhari', grahaṇa-chala kari',
bolaye ucca hari-nāma re

TRANSLATION

There in Śacī's house they see the beautiful form of Lord Gaurāṅga, who resembles millions of moons combined together. In the guise of human beings and on the pretext of the eclipse, they all loudly chant the name of Hari.

CB Ādi-khaṇḍa 2.234

TEXT 234

sakala-śakti-saṅge, āilā gauracandra,
pāṣaṇḍī kichui nā jāne re
śrī caitanya nityānanda- cāṅda-prabhu jāna,
vṛndāvana-dāsa rasa gāna re

TRANSLATION

Śrī Gauracandra appears along with His energies, but the atheists could not understand a thing. Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Two, entitled "The Lord's Appearance."

CBP 3: Calculation of the Lord's Horoscope

Chapter Three: Calculation of the Lord's Horoscope

This chapter describes the appearance of Śrīmān Mahāprabhu along with the congregational chanting of the holy names on the pretext of a lunar eclipse, the calculation of the child Viśvambhara's horoscope by Śrī Nīlāmbara Cakravartī, the celebration of Viśvambhara's appearance at the house of Jagannātha Miśra, and the glories of the appearance days of Viṣṇu and the Vaiṣṇavas.

Prior to His advent, Śrīmān Mahāprabhu preached the congregational chanting of the names of Lord Hari on the pretext of a lunar eclipse, and then He appeared in this world. What to speak of others, even those who had never uttered the names of Hari by mistake loudly chanted the names of Hari while going to take bath in the Ganges on that day. The loud chanting of Kṛṣṇa's names filled the ten directions. Śrī Śacī and Jagannātha forgot themselves in ecstasy as they looked at the beautiful face of their son. The great astrologer Śrī Nīlāmbara Cakravartī found the symptoms of an exalted personality in his calculation of the Lord's horoscope. He was struck with wonder and began to glorify the Lord according to His horoscope. One particular *brāhmaṇa* there described Śrīmān Mahāprabhu as Lord Nārāyaṇa Himself, the deliver of the world, the founder of religious principles, an unprecedented preacher, the

giver of religious principles desired by personalities like Lord Śiva and Śukadeva Gosvāmī, the bestower of mercy on all living entities, the life and soul of the entire universe, and the worshipable Lord of everyone. He thus revealed all these extraordinary qualities of the Lord. That *brāhmaṇa* further declared, "Innumerable universes will glorify the activities of this child Nārāyaṇa. This child is the embodiment of *bhāgavata-dharma*. He will preach the religious principles for the age of Kali like the *yuga-avatāra* of Lord Viṣṇu. He will even attract the minds of the atheistic Yavanas and be worshiped by them. This child will be known as Śrī Viśvambhara and Navadvīpa-candra." Fearing that there may be *rasābhāsa*, or an unfavorable overlapping of mellows, the *brāhmaṇa* did not foretell the *sannyāsa* pastimes of the Lord. This chapter ends with descriptions of the tumultuous sound of various musical instruments in the house of Jagannātha Miśra, the mixing of the demigods' wives with the *brāhmaṇas*' wives, their blessing the child Lord with *dūrvā* grass and rice paddy, their request to the Lord to benefit everyone by remaining in this world for a long time, the celebrations throughout Navadvīpa of the Lord's appearance, the glories of Śrī Gaura and Śrī Nityānanda's appearance days, how the living entities who observe these days are relieved of nescience and attain devotion to Lord Kṛṣṇa, the equally glorious nature of the appearance days of both Viṣṇu and the Vaiṣṇavas, and, lastly, the eternal nature of the appearance and activities of the Lord and His devotees.

CB Ādi-khaṇḍa 3.1

TEXT 1

prema-dhana-ratana pasāra
dekha gorācāṅdera bājāra

TRANSLATION

Behold Gauracandra's marketplace, where the jewels of love of God are stacked high.

CB Ādi-khaṇḍa 3.2-5

TEXTS 2-5

hena-mate prabhura haila avatāra
āge hari-saṅkīrtana kariyā pracāra

catur-dike dhāya loka grahaṇa dekhiyā
gaṅgā-snāne 'hari' bali' yāyena dhāiyā

yāra mukha janmeha nā bale hari-nāma
seha 'hari' bali' dhāya, kari' gaṅgā-snāna

daśa-dik pūrṇa haila, uṭhe hari-dhvani
avatīrṇa haiyā hāsena dvija-maṇi

TRANSLATION

In this way, Lord Gaurāṅga appeared by first inaugurating the saṅkīrtana movement. From all directions people went to the Ganges for bath while chanting the name of Hari. Even persons who never chanted the name of Hari in their lives also chanted the name of Hari as they ran to the Ganges for bath. The sound vibration of Hari's name filled the ten directions. The Lord, who is the best of the brāhmaṇas, appeared with a smile on His face.

COMMENTARY

The tumultuous sound of the chanting of the names of Hari at the transcendental advent of Lord Gaurasundara, the personification of *śrī-kṛṣṇa-saṅkīrtana*, indicated that He would later preach the devotional process of chanting the holy names, and thus maintain the religious principles of this age.

CB Ādi-khaṇḍa 3.6

TEXT 6

śacī-jagannātha dekhi' putrera śrī-mukha
dui-jana hailena ānanda-svarūpa

TRANSLATION

Seeing their son's face, Śacī and Jagannātha were filled with ecstasy.

CB Ādi-khaṇḍa 3.7

TEXT 7

ki vidhi kariba ihā, kichui nā sphure
āste-vyaste nārī-gaṇa 'jaya-jaya' phukāre

TRANSLATION

They were so overwhelmed that they did not know what to do. The ladies there became excited and simply exclaimed, "Jaya! Jaya!"

COMMENTARY

All the assembled ladies were totally bewildered.

CB Ādi-khaṇḍa 3.8

TEXT 8

dhāiyā āilā sabe, yata āpta-gaṇa
ānanda haila jagannāthera bhavana

TRANSLATION

All the relatives came rushing to the house of Jagannātha Miśra, and the whole household became filled with bliss.

COMMENTARY

The word *āpta-gaṇa* refers to one's relatives.

CB Ādi-khaṇḍa 3.9

TEXT 9

śacira janaka—cakravartī nīlāmbara
prati-lagne adbhuta dekhena vipra-vara

TRANSLATION

The father of Śacīdevī and great brāhmaṇa, Nīlāmbara Cakravartī, noted wonderful planetary arrangements in each house of the child's horoscope.

COMMENTARY

Nīlāmbara Cakravartī was the father of Śacīdevī. He formerly resided at Magḍobā, in the district of Faridpura [within present day Bangladesh]. Most of the learned *brāhmaṇas* of that time had some knowledge of astrology. After calculating His horoscope, Nīlāmbara Cakravartī began to foretell the future of the Lord, his grandson.

The particular zodiac sign that appears on the eastern horizon at a given time for a given place on earth is called the *lagna*. The various planets headed

by the sun move throughout the zodiac. The north-south zodiac extends 90 degrees and the east-west zodiac extends 360 degrees. The zodiac is divided into twelve equal signs, or *rāśis*, each consisting of 30 degrees. The second and consecutive signs after the rising sign, or *janma-lagna*, are the twelve "*lagnas*" for wealth, brothers, friends, sons, education, enemies, wife, death, fortune, occupation, income, and expenditure.

The word *prati-lagne* means "in the twelve *lagnas*, beginning with the *lagna* for the body." By the words *adbhuta dekhena,* it is understood that he saw extraordinary fruits.

CB Ādi-khaṇḍa 3.10

TEXT 10

mahārāja-lakṣaṇa sakala lagne kahe
rūpa dekhi' cakravartī hailā vismaye

TRANSLATION

In each house there were signs that indicated a king. Moreover, Cakravartī was astonished by the child's beauty and said:

COMMENTARY

Śukra (Venus) was in Meṣa-rāśi (Aries), in the constellation of Aśvinī; Ketu (the ninth planet) was in Siṁha-rāśi (Leo), in Uttaraphalgunī; Candra (the moon) was in Siṁha-rāśi, in Pūrvaphalgunī (the eleventh lunar mansion); Śani (Saturn) was in Vṛścika-rāśi (Scorpio), in Jyeṣṭhā; Bṛhaspati (Jupiter) was in Dhanu-rāśi, in Pūrvāṣāḍhā (Sagittarius); Maṅgala (Mars) was in Makara-rāśi (Capricorn), in

Śravaṇā; Ravi (the sun) and Rāhu were in Kumbha-rāśi (Aquarius), in Pūrvabhādrapāda; and Budha (Mercury) was in Mīna-rāśi (Pisces), in Uttarabhādrapāda. The *lagna* was Siṁha. Mars, the owner of the ninth house, is exalted. Venus and Saturn are almost exalted. Jupiter, in his own house, aspects Venus, which occupies the house of *dharma*. Venus, the owner of the tenth house, is aspected by Jupiter and situated in the ninth house.

After scrutinizingly studying each of the Lord's *lagnas*, Nīlāmbara Cakravartī foretold the highest fruits and was struck with wonder by seeing the Lord's beauty, because the Lord is the original Personality of Godhead.

CB Ādi-khaṇḍa 3.11

TEXT 11

'vipra rājā gauḍe haibeka' hena āche
vipra bale,—'sei vā, jāniba tāhā pāche'

TRANSLATION

"There is a prediction that in the future a brāhmaṇa will become the King of Bengal. The future will show whether this child is that personality."

COMMENTARY

There was a prophecy amongst people that a great personality would be born in a *brāhmaṇa* family of Bengal and become king. Nīlāmbara Cakravartī thought that perhaps this boy would in the future become King of Bengal. Time would tell.

CB Ādi-khaṇḍa 3.12

TEXT 12

mahā-jyotir-vit vipra sabāra agrete
lagne anurūpa kathā lāgila kahite

TRANSLATION

Then that great astrologer brāhmaṇa began to speak before everyone present about the symptoms of the various houses in the child's horoscope.

COMMENTARY

Nīlāmbara Cakravartī was a learned teacher of the science of astrology. Therefore he began to explain the various *lagnas* of the Lord's horoscope to the people present there. The word *mahā-jyotir-vit* is explained as follows:

śaṅkhe taile tathā māṁse vaidye jyotiṣike dvije
yātrāyāṁ pathi nidrāyāṁ mahaccabdo na dīyate

"If one adds the prefix *mahā* to *śaṅkha* (conch), *taila* (oil), *māṁsa* (flesh), *vaidya* (doctor), *jyotisi* (astrologer), *brāhmaṇa*, *yatra* (journey), *patha* (path), and *nidrā* (sleep) it will produce an opposite meaning [iii]1. Therefore *mahā* should not be added to these words." But in this case it is to be understood that Nīlāmbara Cakravartī was learned and expert in the science of astrology. The word *mahā-jyotir-vit* may also indicate one who is learned and expert in the spiritual science.

CB Ādi-khaṇḍa 3.13

TEXT 13

"lagne yata dekhi ei bālaka-mahimā
rājā hena, vākye tāṅre dite nāri sīmā

TRANSLATION

"The qualities I see in this child's horoscope are beyond those of a king, if fact, they are beyond all description.

COMMENTARY

While calculating the *lagnas*, Nīlāmbara Cakravartī could understand the child's wonderful qualities. The words *rājā hena* mean "as good as a king" or "topmost." Actually no one can properly describe the qualities of this child.

CB Ādi-khaṇḍa 3.14

TEXT 14

bṛhaspati jiniyā haibe vidyāvān
alpei haibe sarva-guṇera nidhāna"

TRANSLATION

"This child will be more learned than Bṛhaspati. He will soon manifest a reservoir of all good qualities."

COMMENTARY

Bṛhaspati is the most learned personality in the heavenly planets. Mahāprabhu would surpass Bṛhaspati in spiritual knowledge rather than in insignificant material knowledge. In other words, the knowledge of Brahman obtained through the material senses of Sārvabhauma Bhaṭṭācārya, the incarnation of Bṛhaspati, was vanquished by the Lord, just as darkness is vanquished by the rising of the sun. In this

way the Lord would enlighten him with spiritual knowledge, in the form of service to Lord Kṛṣṇa. Śrīmān Mahāprabhu does not have to endeavor to gradually acquire knowledge as an experienced person labors hard to gradually acquire knowledge, for He is the ocean of all auspicious qualities. Therefore on the slightest pretense He will display full mastery in all fields of knowledge.

CB Ādi-khaṇḍa 3.15

TEXT 15

seikhāne vipra-rūpe eka mahājana
prabhura bhaviṣya-karma karaye kathana

TRANSLATION

In that assembly was one great brāhmaṇa devotee, who began to describe the Lord's future activities.

COMMENTARY

At the time of calculating the Lord's horoscope, a great personality, well-versed in spiritual knowledge, was present there in the form of a *brāhmaṇa*. He began to describe Mahāprabhu's future transcendental activities, or His distribution of love of God.

CB Ādi-khaṇḍa 3.16

TEXT 16

vipra bale,—"e śiśu sākṣāt nārāyaṇa
iṅhā haite sarva-dharma haibe sthāpana

TRANSLATION

He said, "This child is nondifferent from Nārāyaṇa. He will reestablish religious principles.

COMMENTARY

The *brāhmaṇa* said, "This boy is Nārāyaṇa Himself, Lord of all lords. He alone will properly reconcile the conflicting principles of various religious preachers."

CB Ādi-khaṇḍa 3.17

TEXT 17

iṅhā haite haibeka apūrva pracāra
ei śiśu karibe sarva-jagat uddhāra

TRANSLATION

"He will preach wonderfully and thus deliver the entire world.

COMMENTARY

"This child will distribute throughout the world the splendor of devotional service, which has never before been preached. He will deliver everyone from their narrow-minded desires for material enjoyment, fruitive activities, and speculative knowledge and fix them in their eternal occupation—devotional service to the Supreme Lord."

CB Ādi-khaṇḍa 3.18

TEXT 18

brahmā, śiva, śuka yāhā vāñccha anukṣaṇa
iṅhā haite tāhā pāibeka sarva-jana

TRANSLATION

"People will receive from Him love of God that is desired by even Brahmā, Śiva, and Śukadeva.

COMMENTARY

In the *Caitanya-candrāmṛta* (18 and 55) it is stated: "The dear devotees of Lord Gaura happily enjoy pastimes on the splendid path of pure devotional service, which great sages like Vyāsadeva could not thoroughly understand, which material intelligence has no power to enter, which Śukadeva Gosvāmī could not reveal, and which merciful Lord Kṛṣṇa never revealed to His devotees. O Lord Caitanyacandra, who enlightens the ignorant, if You grace me with Your merciful glance, then even though I am a wretch I will not be far away from the wonderful path of pure devotion, which is rarely attained by Śiva, Śukadeva, Uddhava, Nārada, and other great souls."

This child will indiscriminately give everyone that which great personalities like Lord Brahmā, Lord Śiva, and Śukadeva Gosvāmī always desire to obtain.

CB Ādi-khaṇḍa 3.19

TEXT 19

sarva-bhūta-dayālu, nirveda daraśane
sarva-jagatera prīta haiba ihāne

TRANSLATION

"Just by seeing Him, the people of this world will develop love for Him, compassion for other living entities, and detachment from material enjoyment.

COMMENTARY

By seeing Śrīmān Mahāprabhu, the people of this world will develop love for Gaura-Kṛṣṇa and become kind to all living entities and equal in happiness and distress.

CB Ādi-khaṇḍa 3.20

TEXT 20

anyera ki dāya, viṣṇu-drohī ye yavana
tāhārāo e śiṣura bhajibe caraṇa

TRANSLATION

"What to speak of others, even Yavanas who are averse to Viṣṇu will worship the lotus feet of this child.

COMMENTARY

In the *Caitanya-candrāmṛta* (2) it is stated: "Those who are untouched by any piety, who are completely absorbed in irreligion, and who have never received the merciful glance of the devotees or been to any holy place sanctified by them are still ecstatically dancing, loudly singing, and even rolling about on the ground because they are intoxicated by tasting the nectar of the transcendental mellows of pure love of God, given by Lord Caitanya. Let me therefore glorify that Lord Caitanya Mahāprabhu."

The Yavanas are naturally averse to Lord Viṣṇu. But even such Yavanas will give up such propensities to follow the footsteps of Śrī Gaurāṅga.

CB Ādi-khaṇḍa 3.21

TEXT 21

ananta brahmāṇḍe kīrti gāiba ihāna
ā-vipra e śiśure karibe praṇāma

TRANSLATION

"His glories will be sung in innumerable universes, and everyone, including brāhmaṇas, will offer respects to this child.

COMMENTARY

The word *ihāna* means "His." *Brāhmaṇas* are the spiritual masters of all other *varṇas*—*kṣatriyas*, *vaiśyas*, *śūdras*, and *antyajas*, or *mlecchas*. Such *brāhmaṇas* will also offer obeisances to this child, and the entire universe will become maddened by the fragrance of His fame.

CB Ādi-khaṇḍa 3.22

TEXT 22

bhāgavata-dharma-maya ihāna śarīra
deva-dvija-guru-pitṛ-mātṛ-bhakta dhīra

TRANSLATION

"He is the personification of religious principles and the benefactor of the demigods, the brāhmaṇas, the spiritual masters, His father and mother, and the sober devotees.

COMMENTARY

In the *Śrīmad Bhāgavatam* (7.11.7) it is stated: "The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhiṣṭhira, this principle of

religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body."

The gross body and subtle mental functions are all foreign. The soul's eternal activities are called *bhāgavata-dharma*. The transcendental body of this child is direct service of the Supreme Lord. In other words, He is the personification of devotional service to Lord Kṛṣṇa. Therefore godly qualities like subordination to the demigods, *brāhmaṇas*, spiritual masters, father, and mother, who are all devotees of Viṣṇu, are all present in Him.

CB Ādi-khaṇḍa 3.23

TEXT 23

viṣṇu yena avatari' laoyāyena dharma
sei-mata e śiśu karibe sarva-karma

TRANSLATION

"Just as Lord Viṣṇu incarnates and induces people to follow religious principles, this child will perform similar activities.

COMMENTARY

Whenever there is danger in this material world, the demigods pray to the Supreme Lord. Lord Viṣṇu then incarnates and protects the demigods and human beings from the danger. This child will also be as powerful as Lord Viṣṇu while He fulfills His mission.

CB Ādi-khaṇḍa 3.24

TEXT 24

lagne yata kahe śubha lakṣaṇa ihāna
kāra śakti āche tāhā karite vyākhyāna?

TRANSLATION

"Who has the power to explain the auspicious symptoms that are found in the houses of this child's horoscope?

CB Ādi-khaṇḍa 3.25

TEXT 25

dhanya tumi, miśra-purandara bhāgyavān
yāṅra e nandana, tāṅre rahuka praṇāma

TRANSLATION

"O Jagannātha Miśra, you are indeed glorious and fortunate, because this child is your son. I offer my obeisances unto you.

COMMENTARY

Seeing Jagannātha Miśra's son and hearing His glories, everyone considered Jagannātha Miśra most fortunate. They congratulated him and offered him their obeisances.

CB Ādi-khaṇḍa 3.26

TEXT 26

hena koṣṭhī gaṇilāṅa āmi bhāgyavān
'śrī-viśvambhara'-nāma haibe ihāna

TRANSLATION

"I am also fortunate to have had the privilege of calculating His horoscope. This child's name will be Śrī Viśvambhara.

COMMENTARY

The *brāhmaṇa* decided, "I have become fortunate simply by calculating the horoscope of the Lord. The name of this child will be Viśvambhara."

CB Ādi-khaṇḍa 3.27

TEXT 27

ihāne balibe loka 'navadvīpa-candra'
e bālake jāniha kevala parānanda

TRANSLATION

"Yet people will call Him Navadvīpa Candra. Know for certain that this child is the personification of spiritual ecstasy."

COMMENTARY

People will call this child Navadvīpa Candra, and they will know Him as the embodiment of unalloyed ecstasy.

CB Ādi-khaṇḍa 3.28

TEXT 28

hena rase pāche haya duḥkhera prakāśa
ataeva nā kahilā prabhura sannyāsa

TRANSLATION

The brāhmaṇa did not mention anything about the Lord's accepting sannyāsa out of fear for creating a distressful condition amidst the joyous occasion.

COMMENTARY

Although the *brāhmaṇa* foresaw auspicious symptoms indicating the Lord's acceptance of *sannyāsa*, out of fear of disturbing the festive atmosphere he did not disclose this unhappy news.

CB Ādi-khaṇḍa 3.29

TEXT 29

śuni' jagannātha-miśra putrera ākhyāna
ānande vihvala, vipre dite cāhe dāna

TRANSLATION

Jagannātha Miśra was overwhelmed with ecstasy upon hearing the child's glories, and he desired to give something in charity to the brāhmaṇa.

CB Ādi-khaṇḍa 3.30

TEXT 30

kichu nāhi—sudaridra, tathāpi ānande
viprera caraṇe dhari' miśra-candra kānde

TRANSLATION

But because Jagannātha Miśra was extremely poor, he simply took hold of the brāhmaṇa's feet and cried.

CB Ādi-khaṇḍa 3.31

TEXT 31

seha vipra kānde jagannātha-pā'ye dhari'
ānande sakala-loka bale 'hari' 'hari'

TRANSLATION

The brāhmaṇa then grabbed hold of Jagannātha Miśra's feet and cried, while the people present there chanted, "Hari! Hari!" in ecstasy.

CB Ādi-khaṇḍa 3.32

TEXT 32

divya-koṣṭhī śuni' yata bāndhava sakala
jaya-jaya diyā sabe karena maṅgala

TRANSLATION

Hearing the Lord's extraordinary horoscope, the friends and relatives there happily chanted, "Jaya! Jaya!"

COMMENTARY

The word *divya-koṣṭhī* refers to the horoscope of a godly personality.

CB Ādi-khaṇḍa 3.33

TEXT 33

tata-kṣaṇe āila sakala vādyakāra
mṛdaṅga, sānāi, vaṁśī bājaye apāra

TRANSLATION

At that time various musicians came and began to enthusiastically play mṛdaṅgas, sānāi, and flutes.

COMMENTARY

A *mṛdaṅga* is a clay oblong drum shell with the right and left open ends covered by leather smeared with mangosteen and stretched in place and connected together by leather strips. It is a famous instrument used in *saṅkīrtana*. The use of *mṛdaṅgas* was current even during the time of the Lord's appearance.

The *sānāi* is an brass musical wind instrument with holes in it.

CB Ādi-khaṇḍa 3.34

TEXT 34

deva-strīye nara-strīye nā pāri cinite
deve nare ekatra haila bhāla-mate

TRANSLATION

Demigoddesses mixed unnoticed with the ladies present there.

COMMENTARY

After understanding that the Lord had advented, the wives of the demigods mixed with the ladies of this world and assembled at the house of Jagannātha Miśra with a desire to see the Lord. No one could distinguish the demigoddess from the worldly women.

CB Ādi-khaṇḍa 3.35

TEXT 35

deva-mātā savya-hāte dhānya-dūrvā laiyā
hāsi' dena prabhu-śire 'cirāyu' baliyā

TRANSLATION

Aditi, the mother of the demigods, with her right hand placed paddy and dūrvā grass on the head of the child and blessed Him, saying, "Live a long life."

COMMENTARY

The word *savya-hāte* in this verse means "right hand." The word *deva-mātā* refers to Aditi, the wife of Kaśyapa Muni.

CB Ādi-khaṇḍa 3.36

TEXT 36

cira-kāla pṛthivīte karaha prakāśa
ataeva 'cirāyu' baliyā haila hāsa

TRANSLATION

She desired that the Lord would always remain on this earth planet, therefore she smiled as she blessed Him with the words, "Live a long life."

CB Ādi-khaṇḍa 3.37

TEXT 37

apūrva sundarī saba śacī-devī dekhe
vārtā jijñāsite kāro nā āise mukhe

TRANSLATION

Although mother Śacī saw the beautiful demigoddesses there, she was too shy to inquire about their identities.

CB Ādi-khaṇḍa 3.38

TEXT 38

śacīra caraṇa-dhūli laya devī-gaṇa
ānande śacīra mukhe nā āise vacana

TRANSLATION

The demigoddesses took the dust from Śacīdevī's feet, and Śacī became speechless out of joy.

CB Ādi-khaṇḍa 3.39

TEXT 39

kibā ānanda haila se jagannātha-ghare
vedete anante tāhā varṇite nā pāre

TRANSLATION

The happiness experienced in the house of Jagannātha Miśra could not be described by either Lord Ananta or the Vedas.

CB Ādi-khaṇḍa 3.40

TEXT 40

loka dekhe,—śacī-gṛhe sarva-nadīyāya
ye ānanda haila, tāhā kahana nā yāya

TRANSLATION

People at the house of Śacī and throughout Nadia felt such ecstasy that it is beyond description.

CB Ādi-khaṇḍa 3.41

TEXT 41

ki nagare, kibā ghare, kibā gaṅgā-tīre
niravadhi sarva-loka hari-dhvani kare

TRANSLATION

Whether in the village, in the houses, or on the banks of the Ganges—everywhere, people continually chanted the names of Lord Hari.

CB Ādi-khaṇḍa 3.42

TEXT 42

janma-yātrā-mahotsava, niśāya grahaṇe
ānande karena, keha marma nāhi jāne

TRANSLATION

Everyone observed the festival of the Lord's appearance while thinking they were celebrating the occasion of the eclipse.

COMMENTARY

Since there was a lunar eclipse that night, many people unknowingly celebrated the appearance of Mahāprabhu. Although the celebrations were performed on account of the lunar eclipse, they were actually meant for the Lord's appearance. Common men, however, did not understand this fact.

CB Ādi-khaṇḍa 3.43

TEXT 43

caitanyera janma-yātrā—phālgunī pūrṇimā
brahmā-ādi e tithira kare ārādhanā

TRANSLATION

Lord Caitanya appeared on the full moon night of the month of Phālguna, a day thus worshiped by Brahmā and others.

CB Ādi-khaṇḍa 3.44

TEXT 44

parama-pavitra tithi bhakti-svarūpiṇī
yaṅhi avatīrṇa hailena dvija-maṇi

TRANSLATION

This day is the reservoir of devotional service and therefore most sanctified, because the Supreme Lord, the best of the brāhmaṇas, appeared on that day.

COMMENTARY

The demigods headed by Lord Brahmā also worshiped the full moon night of the month of Phālguna, the appearance day of Śrī Caitanya. The full moon night of the month of Phālguna is a spiritual day that is *śuddha-sattva-mayī*, comprised of pure goodness, and *sākṣād-bhakti-svarūpiṇī*, the personification of devotional service.

CB Ādi-khaṇḍa 3.45

TEXT 45

nityānanda-janma māghī śuklā trayodaśī
gauracandra-prakāśa phālgunī paurṇamāsī

TRANSLATION

Lord Nityānanda appeared on the thirteenth day of the waxing moon in the month of Magha, and Gauracandra appeared on the full moon evening in the month of Phālguna.

CB Ādi-khaṇḍa 3.46

TEXT 46

sarva-yātrā maṅgala e dui puṇya-tithi
sarva-śubha-lagna adhiṣṭhāna haya ithi

TRANSLATION

These two days are most auspicious because all favorable planetary conjunctions are present on these days.

CB Ādi-khaṇḍa 3.47

TEXT 47

eteke e dui tithi karile sevana
kṛṣṇa-bhakti haya, khaṇḍe avidyā-bandhana

TRANSLATION

Therefore whoever observes these two days attains devotion to Lord Kṛṣṇa and freedom from the bondage to ignorance.

CB Ādi-khaṇḍa 3.48

TEXT 48

īśvarera janma-tithi ye-hena pavitra
vaiṣṇavera sei-mata tithira caritra

TRANSLATION

Just as the appearance day of the Lord is sanctified, the appearance days of the Vaiṣṇavas are also.

COMMENTARY

In the *Brahma Purāṇa* it is stated: "Fortunate are those persons of Kali-yuga who observe the appearance days of Viṣṇu by staying awake at night

and fasting. They are not subject to the great fear of rebirth in the material world. Wherever they reside, Kali cannot affect them. Observing vows on the appearance days of the eternal Supreme Lord gives liberation. These observances of vows for the pleasure of Viṣṇu are the greatest good in this life and the next, the greatest *dharma*."

By observing these two auspicious days—the thirteenth day of the waxing moon in the month of Magha (January-February) and the full moon day in the month of Phālguna (March-April)—a conditioned soul's nescience is destroyed and his propensity for serving Kṛṣṇa is awakened. One may observe the appearance day of the Lord by fasting and holding a festival.

Just as the appearance day of the Lord is pure, the appearance days of the Lord's devotees are also pure. One must certainly hold festivals on those days.

CB Ādi-khaṇḍa 3.49

TEXT 49

gauracandra-āvirbhāva śune yei jane
kabhu duḥkha nāhi tāra janme vā maraṇe

TRANSLATION

Whoever hears about the appearance of Lord Gauracandra will never feel distress, either during this life or at the time of death.

CB Ādi-khaṇḍa 3.50

TEXT 50

śunile caitanya-kathā bhakti-phala dhare
janme-janme caitanyera saṅge avatare

TRANSLATION

By hearing the topics of Śrī Caitanya, one attains the fruit of devotional service to the Supreme Lord and accompanies the Lord in His pastimes life after life.

COMMENTARY

It is stated in the *Śrīmad Bhāgavatam* (11.11.23-24): "My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies, and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual, and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead."

If a living entity hears the topics of Śrī Caitanyadeva, his service attitude is awakened and he can accompany Śrī Caitanya in each of His incarnations within this world.

CB Ādi-khaṇḍa 3.51

TEXT 51

ādi-khaṇḍa-kathā baḍa śunite sundara
yaṅhi avatīrṇa gauracandra maheśvara

TRANSLATION

The topics of Ādi-khaṇḍa are most pleasing to hear, because they describe the appearance of the Supreme Personality of Godhead, Lord Gauracandra.

CB Ādi-khaṇḍa 3.52-53

TEXTS 52-53

e saba līlāra kabhu nāhi pariccheda
'āvirbhāva' 'tirobhāva' mātra kahe veda

caitanya-kathāra ādi, anta nāhi dekhi
tāṅhāna kṛpāya ye bolāna, tāhā likhi

TRANSLATION

Although the Vedas describe the Lord's "appearance" and "disappearance," there is actually no end to His pastimes. I don't see any beginning or end of the topics of Śrī Caitanya. I simply write down whatever He mercifully induces me to speak.

COMMENTARY

In the *Caitanya-caritāmṛta* (Madhya 20.382-391, 393, 395) it is stated: "The consecutive pastimes of Kṛṣṇa are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another. Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja. Lord Kṛṣṇa exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His *rāsa* dance and other pastimes. Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures.

But one cannot understand how they are continuing eternally. Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac. The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other. According to Vedic astronomical calculations, the rotation of the sun consists of sixty *daṇḍas*, and it is divided into thirty-six hundred *palas*. The sun rises in steps consisting of sixty *palas*. Sixty *palas* equal one *daṇḍa*, and eight *daṇḍas* comprise one *prahara*. Day and night are divided into eight *praharas*—four belonging to the day and four belonging to the night. After eight *praharas*, the sun rises again. Just like the sun, there is an orbit to Kṛṣṇa's pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another. The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe. Since all Kṛṣṇa's pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the *Vedas* and *Purāṇas*."

In the *Laghu-bhāgavatāmṛta* (*Pūrva* 363, 385, 392, and 421) it is stated: "Just as Śrī Kṛṣṇa is the primeval Lord, or unborn, His pastimes of appearance and disappearance are beginningless. By His own supreme will, Lord Mukunda repeatedly manifests His pastimes of appearance and disappearance in this world. He is *aja*, or unborn, yet He takes birth. One may ask how a person who is unborn can take birth; it appears completely contradictory. In order to

reconcile this contradiction, one may reply that the Supreme Lord is inconceivable, full of opulences, and completely spiritual. Since there is no tinge of transformation in the Supreme Lord and His devotees, they are both unborn; and though their birth is not due to sexual intercourse, they appear in a pure heart as the sun appears in the east and are therefore also born. As the fire present in the form of heat within jewels and wood manifests due to a particular cause, Lord Kṛṣṇa manifests His wonderful pastimes of appearance and disappearance at a particular time due to a particular cause. The principle cause of His manifesting pastimes of appearance and disappearance is His desire to bless His devotees and spread the glories of His famous pastimes. Another principle cause for His appearance is to exhibit mercy on His dear devotees like Vasudeva, who are constantly being tortured by formidable demons. Brahmā and other demigods' prayers to the Lord for diminishing the burden of the earth, even today, are secondary causes for the Lord's appearance. If His dear devotees are eager to see Him, then Lord Kṛṣṇa, who is an ocean of mercy, immediately exhibits His pastimes to them. Even today some most fortunate devotees who are overwhelmed with love and devotion happily see the sporting pastimes of Kṛṣṇa in Vṛndāvana. Therefore the fully independent Supreme Lord manifests before one's eyes by His own sweet will; but since He is not the object of material vision, He is not seen by material eyes." Elsewhere in *Laghu-bhāgavatāmṛta* (*Pūrva* 427) it is stated: "It is clearly stated in the *Śrīmad Bhāgavatam* and other *Purāṇas* that the pastimes of Kṛṣṇa are eternal."

In his commentary on the above quoted verse from *Laghu-bhāgavatāmṛta,* Śrīla Baladeva

Vidyābhūṣaṇa has stated: "Since the pastimes of the Lord are activities, there must be a beginning and an end, otherwise the pastimes cannot be complete. But if the pastimes have a beginning and an end, how can they be considered eternal? In answer to this it is replied in the *Gopāla-tāpanī*: *eko 'pi san bahudhā yo 'vabhāti*—'Although Lord Viṣṇu is one, He manifests in many forms,' and in the *Viṣṇu Purāṇa*: *ekāneka-svarūpāya*—'Lord Viṣṇu is one as well as many.' These two statements prove the unlimitedness of the Supreme Lord. The *Chāndogya Upaniṣad* describes the devotees of the Lord as follows: *sa ekadhā bhavati tridhā*—'He is one kind and three kinds.' From this statement of the *Chāndogya Upaniṣad* it is understood that each of Lord Viṣṇu's associates are also unlimited. Also in the *Ṛg Veda* (1.54.6) it is said: *paramaṁ padam avabhāti bhūri*—'The supreme abode of Kṛṣṇa is unlimitedly manifested.' From this statement of the *Ṛg Veda* the unlimitedness of the pastime places of the Supreme Lord is also confirmed. From these statements that establish the unlimitedness of the Supreme Lord, His devotees, and His abode, it is understood that the pastimes of the Supreme Lord are not temporary. Despite the beginning and end of the various pastimes of the Lord's various incarnations, all such pastimes are factually eternally enacted; they simply appear to begin in one place while ending in another. In this way, because there is no gap in the pastimes, they are called eternal. If one accepts that the pastimes of the Lord are eternal, the doubt may still arise that since His pastimes have a beginning, they must certainly end. In reply, it is understood that although the pastimes of a particular form of the Lord take place at a particular time, they are, nevertheless, eternal. Śaṅkarācārya has stated in his commentary on the

Brahma-sūtras (1.3.28): 'If someone says, "He has cooked, he has cooked," that does not mean he has cooked twice.' In the *Govinda-bhāṣya* on the *Brahma-sūtras* (3.3.11) it is stated: 'If someone utters "Cow, cow," that does not mean two cows.' Therefore even though the Supreme Lord has multiple forms, They are all one. There is no doubt about it. In the *Vedas* it is stated: *eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdy antar-ātmā*—'The one Supreme Lord Viṣṇu is eternally engaged in diverse pastimes and situated in the hearts of His devotees as the Supersoul.'"

One may consult the *Śrīmad Bhāgavatam* (3.2.15, 10.9.13, 10.14.22, 1.10.26) as well as the *Bṛhad-vaiṣṇava-toṣaṇī,* wherein it is stated:

nityāvatāro bhagavān nitya-mūrtir jagat-patiḥ
nitya-rūpo nitya-gandho nityaiśvarya sukhānubhūḥ

"The Supreme Personality of Godhead constantly appears as an *avatāra*. The Lord of the universe has an eternal form, eternal fragrance, eternal opulences, and is full of eternal bliss." The *Padma Purāṇa* (*Pātāla-khaṇḍa*) gives the following evidence: *paśya tvāṁ darśayiṣyāmi svarūpaṁ veda-gopitam*—"I will show you My personal form, which is unknown to the *Vedas*."

idam eva vadanty ete vedāḥ kāraṇa-kāraṇam
satyaṁ vyāpi parānandaṁ cid-ghanaṁ śāśvataṁ śivam

"The *Vedas* confirm that this form of Mine is the cause of all causes, the all-pervasive, supremely

blissful, full of knowledge, eternal, all-auspicious Absolute Truth."

anāma-rūpa evāyaṁ bhagavān harir īśvaraḥ
akarteti ca yo vedaiḥ smṛtibhiś cābhidhīyate

"It is the Personality of Godhead, Lord Hari, whom the *Vedas* and *smṛtis* describe as having no name or form and having nothing to do."

sac-cid-ānanda-rūpatvāt syāt kṛṣṇo 'dhokṣajo 'py asau
nija-śakteḥ prabhāveṇa svaṁ bhaktān darśayet prabhuḥ

"Adhokṣaja is called Kṛṣṇa because He has an eternal form full of knowledge and bliss. He shows Himself to His devotees by the influence of His own energy." In the *Mahābhārata* (*Śānti* 339.44-45) it is stated:

etat tvayā na vijñeyaṁ rūpavān iti dṛśyate
icchan muhūrtāt naśyeyam īśo 'haṁ jagatāṁ guruḥ
māyā hy eṣā mayā sṛṣṭā yan māṁ paśyasi nārada
sarva-bhūta-guṇair yuktaṁ naiva tvaṁ jñātum arhasi

"Do not consider that I am visible because I have a material form. If I wish I can disappear within a second. I am the controller and spiritual master of the universe. O Nārada, the form of Mine that you are now seeing is the creator of the illusory energy, therefore you should know that I am completely unaffected by the three modes of material nature." The *Vāsudeva Upaniṣad* (6.5) states:

sad-rūpam advayaṁ brahma
madhyādy-anta-vivarjitam

sva-prabhaṁ sac-cid-ānandaṁ bhaktyā jānati cāvyayam

"[The Lord's] transcendental form is the Absolute Truth, devoid of duality or of beginning, middle, or end. It is self-effulgent, eternal, and full of knowledge and bliss. Only through devotional service can one understand that form to be infallible." It is further stated in the *Vāsudevādhyātma:*

aprasiddhes tad-guṇānām anāmo 'sau prakīrtitaḥ
aprākṛtatvād rūpasyāpy arūpo 'sāv udīryate
sambandhena pradhānasya harer nāsty eva kartatā
akartāram ataḥ prāhuḥ purāṇaṁ taṁ purā vidaḥ

"Because His qualities are generally unknown, He is said to have no name. Because His form is not material, He is said to be formless. And because Lord Hari does nothing in relationship with the material nature, He is said to be inactive." In the *Nārāyaṇādhyātma* it is also stated:

nityāvyakto 'pi bhagavān īkṣyate nija-śaktitaḥ
tāmṛte paramātmānaṁ kaḥ paśyatāmitaṁ prabhum

"The Lord, though He is eternally unmanifested, is visible by His own energy. Without the assistance of His energy, who can see the immeasurable Lord, the Supersoul?"

Regarding the appearance and disappearance of the Lord, the *Brahmāṇḍa Purāṇa* says:

anādeyam aheyaṁ ca rūpaṁ bhagavato hareḥ
āvirbhāva-tirobhāvāv asyokte graha-mocane

"The form of Lord Hari is neither abominable nor meant for rejection. His manifestation in this world is called 'appearance,' and the ending of His manifest pastimes is called 'disappearance.'" In his commentary on the *Śrīmad Bhāgavatam* (4.23.11) Śrī Madhvācārya writes as follows:

āvirbhāva-tirobhāvau jñānasya jñānino 'pi tu
apekṣyājñas tathā jñānaṁ utpannam iti cocyate

"The Lord appears and disappears for the sake of the wise, but He also appears to enlighten the ignorant."

Evidence for the words *kahe veda*—"the *Vedas* describe" in verse 52 may be seen in the following statements from the *Gopāla-tāpanī Upaniṣad* (1.21): *Eko vaśī sarva-gaḥ kṛṣṇa īḍyaḥ*—"That one Kṛṣṇa is the Supreme Personality of Godhead, and He is worshipable," and *eko 'pi san bahudhā yo 'vabhāti*—"Kṛṣṇa is one, but He is manifested in unlimited forms and expanded incarnations;" the *Kaṭha Upaniṣad* (2.2.13): *nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān*—"There are innumerable eternal living entities who are eternally and totally dependent upon the supreme singular living entity, the Supreme Lord;" the *Chāndogya Upaniṣad* (7.26.1): *sa ekadhā bhavati tridhā*—"He is one kind and three kinds;" and also the *Bhagavad-gītā* (4.6): *ajo 'pi sann avyayātmā*—"Although I am unborn and My transcendental body never deteriorates."

The pastimes of the Supreme Lord are uninterrupted just like a wheel of fire; they are not products of fruitive workers' temporary imagination that fade away in due course of time. By stating that the eternal Absolute Truth appears in and then disappears from this world in His complete spiritual form, the Vedic literatures confirm that the eternal pastimes of the Lord are displayed in this temporary material world. Śrī Caitanyadeva is unlimited and complete. Since the topics related with Śrī Caitanyadeva are nondifferent from Him, such topics are also without beginning or end. He is fully independent and the controller of the living entities, therefore following the process of disciplic succession I write whatever He inspires me.

CB Ādi-khaṇḍa 3.54

TEXT 54

bhakta-saṅge gauracandra-pade namaskāra
ithe aparādha kichu nahuka āmāra

TRANSLATION

I offer my respectful obeisances unto Śrī Gauracandra along with His devotees so that I may not commit any offenses at their feet.

CB Ādi-khaṇḍa 3.55

TEXT 55

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Three, entitled "Calculation of the Lord's Horoscope."

CBP 4: Name-giving Ceremony, Childhood Pastimes, and Thieves Kidnap the Lord

Chapter Four: Name-giving Ceremony, Childhood Pastimes, and Thieves Kidnap the Lord

This chapter describes Śrī Gaurahari's childhood pastimes, His crawling as a child, His name-giving ceremony, the kidnapping of Nimāi by two thieves, and the two thieves falling under the influence of Viṣṇu's illusory energy and returning Nimāi to the house of Jagannātha Miśra thinking it to be their own house.

Śrī Gauracandra daily manifested wonderful childhood pastimes and increased the happiness of Śacī and Jagannātha. Śrī Viśvarūpa, the incarnation of Saṅkarṣaṇa, also served Gaurahari by holding Him on His lap. The relatives who were filled with parental affection for Gaura-gopāla displayed their intense affection for Him by chanting *viṣṇu-rakṣā* or *devī-rakṣā-mantras*, *aparājitā-stotras*, and *nṛsiṁha-mantras* to protect Him. Surrounded by relatives and accompanied by singing and the playing of musical instruments, Śacīdevī observed the ceremony marking the beginning of the Lord's crawling by worshiping the Ganges and goddess Ṣaṣṭhī, thus exhibiting her unalloyed paternal

affection for the Lord. On the pretext of crying, the child Gaura induced everyone to chant the names of Hari and thus filled the house of Śacī with the name of Kṛṣṇa. One time, in the absence of His parents, the four-month-old Gaura-gopāla scattered all the items in the house about the floor. When He understood that His mother was returning, He immediately lay in bed and cried. Mother Śacī stopped the child from crying by chanting the names of Hari and was then surprised to see the mess in the house. In parental affection, Jagannātha Miśra and other elder devotees concluded that the mess was certainly not made by the child, rather, some invisible demon, being unable to harm the child, who was protected by mantra, caused the heavy loss by scattering the items about the house in order to satisfy his anger. Eventually, when the time arrived for Nimāi's name-giving ceremony, the greatly learned Nīlāmbara Cakravartī and the chaste women who were full of affectionate for Gaura all assembled at the house of Śacī. Due to the advent of the child, the whole country became jubilant, everyone's miseries were mitigated, devotion rained on the fertile soul of the people of the world, and the lack of *kīrtana* was eliminated. Therefore, after careful consideration, the learned scholars gave Gaurahari the name Viśvambhara. The name of Viśvambhara is also found in the Supreme Lord's other incarnations who maintain the universe. According to the calculation of His horoscope, Gaurahari was ascertained to be the source of all Viṣṇu *avatāras* and the original Personality of Godhead. The chaste women who were filled with paternal affection desired a long life for the child, so they named the child Nimāi in order to discourage Death from approaching Him. Therefore the name Viśvambhara, given by the learned scholars, is the primary name, and the name

Nimāi, given by the chaste ladies, is secondary. During the name-giving ceremony Jagannātha Miśra placed rice paddy, puffed rice, gold, silver, and *Śrīmad Bhāgavatam* in front of Nimāi in order to ascertain the child's propensities. Rather than grabbing the business items—rice paddy, puffed rice, gold, and silver—meant for the *vaiśya* community, Nimāi grabbed the *Śrīmad Bhāgavatam* and identified Himself as a *brāhmaṇa*. As Nimāi grew up, He attracted everyone with His crawling pastimes. One day Gaura-Nārāyaṇa saw the snake Śeṣa in the courtyard. After playing with Him for a while, the Lord exhibited His pastimes of resting on the bed of Śeṣa by laying on the coils of the snake. When everyone began to cry in fear of Nimāi's danger from the snake, the snake left on its own accord. Seeing Nimāi's enchanting beauty, Śacī and Jagannātha considered that He was some great personality. As soon as the child Nimāi heard the name of Hari, He would immediately smile and begin to dance. Otherwise He would continue to cry until He heard the name of Hari. Therefore from the time of sunrise the ladies would surround the child and loudly chant the names of Hari while clapping their hands, and Nimāi would respond by dancing and rolling on the ground. When both strangers and acquaintances were captivated by the Lord's beauty and offered Him sweets and bananas, the Lord would bring those foodstuffs and distribute them as *prasāda* to the ladies who were engaged in chanting the names of Hari. Sometimes Nimāi displayed the pastimes of entering a neighbor's house to drink milk or eat and spoil the household items. One day as Nimāi was playing outside His house, two thieves kidnapped Him out of greed to steal the child Gaura's ornaments. Later, being bewildered by the illusory energy of Viṣṇu, the

thieves returned the Lord to the house of Jagannātha Miśra. When Jagannātha Miśra and others present heard Nimāi describe His kidnapping, they could not understand what had happened due to the Lord's illusory energy.

CB Ādi-khaṇḍa 4.1

TEXT 1

jaya jaya kamala-nayana gauracandra
jaya jaya tomāra premera bhakta-vṛnda

TRANSLATION

All glories to the lotus-eyed Lord Gauracandra! All glories to Your devotees, who are filled with pure love of God!

COMMENTARY

The word *kamala-nayana* indicates lotus eyes. All glories to Śrī Gaurāṅga, and all glories to His devotees, who are bound by love for the Lord. Due to envy and a poor fund of knowledge some neophyte devotees glorify only Mahāprabhu and do not glorify His dear devotees. In this way they confirm that they have a hellish mentality. In order to vanquish the narrow-mindedness of these nondevotees, the author, who is a great Vaiṣṇava *ācārya*, glorifies the Lord's devotees, considering them associates of the Lord.

CB Ādi-khaṇḍa 4.2

TEXT 2

hena śubha-dṛṣṭi prabhu karaha a-māyāya
ahar-niśa citta yena bhajaye tomāya

TRANSLATION

O my Lord, please cast Your glance of causeless mercy on me, so that my mind may worship You day and night.

COMMENTARY

The word *a-māyā* indicates nonduplicity and an absence of illusion. In his commentary on the *Śrīmad Bhāgavatam* (1.3.38), Śrīdhara Svāmīpāda has explained that the word *amāyayā* means "without duplicity." When a living entity is deceived, covered, and thrown by the illusory energy, he develops desires for material enjoyment, but when he surrenders unto the Supreme Lord, he is uncovered, undisturbed, and freed from the desires for material enjoyment; this is Lord Kṛṣṇa's nonduplicitous merciful glance. As a result of this merciful glance, a living entity is able to constantly serve the Supreme Lord with a pure heart. The author prays for such blessings in this verse.

CB Ādi-khaṇḍa 4.3

TEXT 3

hena-mate prakāśa haila gauracandra
śacī-gṛhe dine-dine bāḍaye ānanda

TRANSLATION

In this way Śrī Gauracandra advented, and the happiness in the house of Śacī increased day by day.

CB Ādi-khaṇḍa 4.4

TEXT 4

putrera śrī-mukha dekhi' brāhmaṇī brāhmaṇa
ānanda-sāgare doṅhe bhāse anukṣaṇa

TRANSLATION

Seeing their son's beautiful face, the brāhmaṇa couple constantly floated in an ocean of bliss.

COMMENTARY

The word *brāhmaṇī* refers to Śacīdevī, and the word *brāhmaṇa* refers to Jagannātha Miśra.

CB Ādi-khaṇḍa 4.5

TEXT 5

bhāire dekhiyā viśvarūpa bhagavān
hāsiyā karena kole ānandera dhāma

TRANSLATION

When the most powerful Viśvarūpa would see His brother, the reservoir of pleasure, He would smile and take Him on His lap.

CB Ādi-khaṇḍa 4.6

TEXT 6

yata āpta-varga āche sarva-parikare
ahar-niśa sabe thāki' bālake āvare

TRANSLATION

All the relatives and friends of the Lord's family would gather around the child both day and night.

COMMENTARY

The word *āvare* means "cover" or "protect by surrounding."

CB Ādi-khaṇḍa 4.7

TEXT 7

'viṣṇu-rakṣā' paḍe keha 'devī-rakṣā' paḍe
mantra paḍi' ghara keha cāri-dige veḍe

TRANSLATION

Some would recite mantras invoking Lord Viṣṇu's protection, and some would recite mantras invoking goddess Durgā's protection. Others would chant mantras while circumambulating the house.

COMMENTARY

The word *viṣṇu-rakṣā* indicates the chanting of prayers to Viṣṇu, who destroys all dangers, for protecting the child. The word *devī-rakṣā* indicates the chanting of prayers to Durgā for protecting the child. The word *veḍe* means "go around."

CB Ādi-khaṇḍa 4.8

TEXT 8

tāvat kāndena prabhu kamala-locana
hari-nāma śunile rahena tata-kṣana

TRANSLATION

Whenever the lotus-eyed Lord cried, He would stop only upon hearing the chanting of the names of Hari.

COMMENTARY

The word *rahena* means "to halt" or "to stop." (This verb is used in Bangladesh even today.)

CB Ādi-khaṇḍa 4.9

TEXT 9

parama saṅketa ei sabe būjhilena
kāndilei hari-nāma sabei layena

TRANSLATION

As everyone came to understand this great mystery, they would all begin to chant the names of Hari whenever the Lord cried.

COMMENTARY

Everyone understood that if they did not chant the names of Hari, the Lord would continue crying, and if they would chant the names of Hari, the Lord would stop crying. Therefore they would chant the names of Hari before the Lord. Later, Mahāprabhu clearly explained the symptoms of a *mahā-bhāgavata*, or exalted devotee, to Rāmānanda Vasu as follows:

yāṅhāra darśane mukhe āise kṛṣṇa-nāma
tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna'

TRANSLATION

"Śrī Caitanya Mahāprabhu said: A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."

CB Ādi-khaṇḍa 4.10

TEXT 10

sarva-loke āvariyā thāke sarva-kṣaṇa
kautuka karaye ye rasika deva-gaṇa

TRANSLATION

While the Lord was constantly surrounded by people, some mischievous demigods played pranks on them.

COMMENTARY

Lord Gaurahari desired to be always surrounded by many people. From His childhood the Lord inaugurated the sacrifice of chanting the names of Kṛṣṇa in the company of many people. Although the Lord destroys all dangers, lamentation, and fearfulness and awards immortality, the mischievous demigods found that His relatives who resided nearby and always stayed by His side were fearful, so in order to have some fun they scared them further.

CB Ādi-khaṇḍa 4.11

TEXT 11

kona deva alakṣite gṛhete sāmbhāya
chāyā dekhi' sabe bole,—'ei cora yāya'

TRANSLATION

One of them secretly entered the Lord's house, and when the people saw his shadow, they exclaimed, "There goes a thief!"

COMMENTARY

The word *sāmbhāya* means "to enter."

CB Ādi-khaṇḍa 4.12

TEXT 12

'narasiṁha' 'narasiṁha' keha kare dhvani
'aparājitāra stotra' kāro mukhe śuni

TRANSLATION

Someone chanted, "Nṛsiṁha! Nṛsiṁha!" and someone offered prayers to Aparājitā, goddess Durgā.

COMMENTARY

It was a common practice at that time to chant the name of Nṛsiṁha in order to be delivered from danger. People who were attached to the worship of Durgā, however, chanted prayers to goddess Aparājitā.

CB Ādi-khaṇḍa 4.13

TEXT 13

nānā-mantre keha daśa dik bandha kare
uṭhila parama kalarava śacī-ghare

TRANSLATION

Someone else would protect the ten directions by mantra. In this way a commotion arose in the house of mother Śacī.

COMMENTARY

The process of protecting the ten directions with mantras in order to stop any danger from entering was also current.

CB Ādi-khaṇḍa 4.14

TEXT 14

prabhu dekhi' gṛhera bahire deva yāya
sabe bole,—'ei-mata āse o pālāya'

TRANSLATION

As the demigod left the house after seeing the Lord, everyone exclaimed, "There he goes!"

COMMENTARY

Another reading for the second line is *sabe bole, ei jāta-hārṇī palāya*—"Everyone exclaimed, 'There goes that witch!'"

CB Ādi-khaṇḍa 4.15

TEXT 15

keha bole,—'dhara, dhara, ei cora yāya'
'nṛsiṁha' 'nṛsiṁha' keha ḍākaye sadāya

TRANSLATION

Someone said, "Catch him! Catch him! There goes the thief!" Someone else repeatedly chanted, "Nṛsiṁha! Nṛsiṁha!"

CB Ādi-khaṇḍa 4.16

TEXT 16

kona ojhā bole,—'āji eḍāili bhāla
nā jānis nṛsiṁhera pratāpa viśāla'

TRANSLATION

One exorcist said, "You are lucky you escaped today. You don't know the great power of Lord Nṛsiṁha-deva!"

COMMENTARY

The word *ojhā* is a corruption of the name Upādhyāya. People with such a name are generally physicians expert in chanting mantras to treat those suffering from ghosts, evil spirits, and snake bites. The great potency of the Nṛsiṁha-mantra is fierce and unbearable for ghosts, evil spirits, and apparitions.

CB Ādi-khaṇḍa 4.17

TEXT 17

seikhāne thāki' deva hāse alakṣite
paripūrṇa haila māseka ei-mate

TRANSLATION

The demigods who were secretly standing there watching everything began to laugh, and in this way one month passed.

CB Ādi-khaṇḍa 4.18

TEXT 18

bālaka-utthāna-parve yata nārī-gaṇa
śacī-saṅge gaṅgā-snāne karilā gamana

TRANSLATION

On the occasion of the child's coming out of the maternity room, the ladies accompanied Śacīdevī for bath in the Ganges.

COMMENTARY

The term *bālaka-utthāna-parve* refers to the occasion when a child is brought out of the maternity room. In ancient times the mother had to remain in

the maternity room for four months after the child was born. This occasion is also known as *sūrya-darśana-saṁskāra*, or seeing the sun for the first time. It has now been established that after childbirth, *brāhmaṇa* mothers are contaminated for 21 days and *śūdras* mothers are contaminated for one month. At the time of Śrīmān Mahāprabhu the period of contamination for the mother of a newborn child was one month, as confirmed in verse 17: *paripūrṇa haila māseka ei-mate*—"in this way one month passed." Later on, Satī Mā, the wife of one Rāmaśaraṇa Pāla (of the *āula-sahajiyā* sect) came out of the maternity room right after giving childbirth on the grounds that the child was gifted by Lord Hari.

CB Ādi-khaṇḍa 4.19

TEXT 19

vādya-gīta-kolāhale kari' gaṅgā-snāna
āge gaṅgā pūji' tabe gelā 'ṣaṣṭhī-sthāna'

TRANSLATION

As they went for bath, they sang and played musical instruments. They first worshiped the Ganges, and then they went to worship Ṣaṣṭhī.

COMMENTARY

Ṣaṣṭhī is an imaginary village goddess. This imaginary village goddess is worshiped in order to ensure that the child would not die early but would live up to sixty years. People say that goddess Ṣaṣṭhī is to be worshiped on the sixth day after a child is born. This is part of the *niṣkramaṇa-saṁskāra*, the occasion of coming out of the maternity room. The word *ṣaṣṭhī-sthāna* refers to the place beneath either a

peepal tree or a banyan tree where goddess Ṣaṣṭhī is seated on a cat and holding a newborn child on her lap.

CB Ādi-khaṇḍa 4.20

TEXT 20

yathā-vidhi pūji' saba devera caraṇa
āilena gṛhe paripūrṇa nārī-gaṇa

TRANSLATION

After properly worshiping the feet of all the gods, the ladies returned home feeling satisfied.

COMMENTARY

Worshiping the feet of ordinary demigods is a mundane practice that is also called idol worship. According to the monist philosophy, this is the method of worshiping the Absolute Truth with qualities (*saguṇa*). According to the unalloyed devotees of Viṣṇu, however, all the demigods and demigoddesses are constitutionally servants of Lord Viṣṇu and part and parcel of Viṣṇu. Their eternal occupation is to serve Lord Viṣṇu.

CB Ādi-khaṇḍa 4.21

TEXT 21

khai, kalā, taila, sindūra, guyā, pāna
sabāre dilena āi kariyā samāna

TRANSLATION

Mother Śacī then respectfully distributed roasted paddy, bananas, mustard oil, vermilion, betel nut, and pān to the ladies.

COMMENTARY

The word *āi* is a corruption of the word *āryā* (an address for an Āryan's mother) and is used throughout this book as an address for mother Śacī.

CB Ādi-khaṇḍa 4.22

TEXT 22

bālakere āśiṣiyā sarva-nārī-gaṇa
calilena gṛhe, vandi' āira caraṇa

TRANSLATION

All the ladies then blessed the child, offered obeisances to mother Śacī, and departed for their respective homes.

CB Ādi-khaṇḍa 4.23

TEXT 23

hena mate vaise prabhu āpana-līlāya
ke tāne jānite pāre, yadi nā jānāya

TRANSLATION

In this way the Lord performed His pastimes. Who can understand them, unless they are inspired by the Lord?

CB Ādi-khaṇḍa 4.24

TEXT 24

karāite cāhe prabhu āpana-kīrtana
etad arthe kare prabhu saghane rodana

TRANSLATION

The Lord wanted everyone to chant His holy names, so He cried frequently.

CB Ādi-khaṇḍa 4.25

TEXT 25

yata yata prabodha karaye nārī-gaṇa
prabhu punaḥ punaḥ kari' karaye krandana

TRANSLATION

The more the ladies tried to pacify the Lord, the more He would cry.

CB Ādi-khaṇḍa 4.26

TEXT 26

'hari hari' bali' yadi ḍāke sarva-jane
tabe prabhu hāsi' cā'na śrī-candra-vadane

TRANSLATION

But as soon as they chanted the name of Hari, the Lord would smile and look at them with His moonlike face.

CB Ādi-khaṇḍa 4.27

TEXT 27

jāniyā prabhura citta sarva-jana meli'
sadāi balena 'hari' diyā karatāli

TRANSLATION

Knowing the heart of the Lord, everyone continually chanted the name of Hari while clapping their hands.

CB Ādi-khaṇḍa 4.28

TEXT 28

ānande karaye sabe hari-saṅkīrtana
hari-nāme pūrṇa haila śacīra bhavana

TRANSLATION

Everyone happily performed congregational chanting of the name of Hari, and thus Śacī's house became filled with the sound of the holy name of Hari.

CB Ādi-khaṇḍa 4.29

TEXT 29

ei-mata vaise prabhu jagannātha-ghare
gupta-bhāve gopālera prāya keli kare

TRANSLATION

As the Lord resided in the house of Jagannātha Miśra, He secretly performed pastimes similar to those of Gopāla Kṛṣṇa.

COMMENTARY

The phrase *gopālera prāya* means "like the son of Nanda, the king of the cowherd men."

CB Ādi-khaṇḍa 4.30-31

TEXTS 30-31

ye samaya, yakhana nā thāke keha ghare
ye-kichu thākaye ghare, sakala vithāre

vithāriyā sakala phelāya cāri-bhite
sarva-ghara bhare taila, dugdha, ghola, ghṛte

TRANSLATION

Whenever there was no one home, the Lord would scatter things here and there and then pour oil, milk, buttermilk, and ghee on the floor.

COMMENTARY

The word *vithāre* is a corruption of the word *vistāra*, or "scattered here and there." The word *bhite* is a corruption of the word *bhitti*, which means "direction."

CB Ādi-khaṇḍa 4.32

TEXT 32

'jananī āise',—hena jāniyā āpane
śayane āchena prabhu, karena rodane

TRANSLATION

When He understood that His mother was coming, He would lie down and begin to cry.

CB Ādi-khaṇḍa 4.33

TEXT 33

'hari hari' baliyā sāntvanā kare mā'ya
ghare dekhe, saba dravya gaḍāgaḍi yāya

TRANSLATION

In order to pacify the crying child, mother Śacī would chant the name of Hari. Then she noticed the big mess in the room and inquired.

CB Ādi-khaṇḍa 4.34

TEXT 34

'ke phelila sarva-gṛhe dhānya, cālu, mugda?'
bhāṇḍera sahita dekhe bhāṅgā dadhi dugdha

TRANSLATION

"Who has scattered this paddy, rice, and dal all over the house?" She also noticed that the pots of yogurt and milk had been broken.

COMMENTARY

The word *cālu* means "rice."

CB Ādi-khaṇḍa 4.35

TEXT 35

sabe cāri-māsera bālaka āche ghare
'ke phelila?'—hena keha bujhite nā pāre

TRANSLATION

No one could understand who had scattered everything about. There was only the four-month-old child at home.

CB Ādi-khaṇḍa 4.36

TEXT 36

saba parijana āsi' milila tathāya
manuṣyera cihna-mātra keha nāhi pāya

TRANSLATION

All the relatives came there, but they were also unable to find a trace of who had done it.

CB Ādi-khaṇḍa 4.37

TEXT 37

keha bole,—'dānava asiyāchila ghare
'rakṣā lāgi' śiśure nārila laṅghibāre

TRANSLATION

Someone said, "Some demon must have come, but he was unable to attack the child due to the protective mantras.

COMMENTARY

The word *dānava* refers to the offspring of Danu, the wife of Kaśyapa. The words *rakṣā lāgi* means "by the influence of protective mantras and *kavacas* (amulets)," which the Lord enjoyed. The word *nārila* means "could not." The word *laṅghibāre* means "to attack or commit violence."

CB Ādi-khaṇḍa 4.38

TEXT 38

śiśu laṅghibāre nā pāiyā krodha-mane
apacaya kari' palāila nija-sthāne'

TRANSLATION

"Being unable to harm the child, he angrily made this mess and then fled away."

COMMENTARY

The word *apacaya* means "loss" or "destruction."

CB Ādi-khaṇḍa 4.39

TEXT 39

miśra-jagannātha dekhi' citte baḍa dhanda
'daiva' hena jāni' kichu nā balila manda

TRANSLATION

Jagannātha Miśra was very astonished to see the mess, but considering that it was an act of providence, he remained silent.

COMMENTARY

The word *dhanda* is derived from the Hindi word *dhāndā*, which means "doubt," "perplexed," "diversion of intelligence," "madness," "suspicion," "problem," "surprise," and "complication." The phrase *daiva hena* refers to an incident caused by providence.

CB Ādi-khaṇḍa 4.40

TEXT 40

daive apacaya dekhi' dui-jane cāhe
bālake dekhiyā kona duḥkha nāhi rahe

TRANSLATION

In spite of the great wastage, Śacī and Jagannātha forgot all their distress when they looked at the face of their son.

CB Ādi-khaṇḍa 4.41

TEXT 41

ei-mata prati-dina karena kautuka
nāma-karaṇera kāla haila sammukha

TRANSLATION

In this way the Lord daily performed some mischief, and then the time for His name-giving ceremony arrived.

COMMENTARY

The word *nāma-karaṇa* refers to one of the ten purificatory processes.

CB Ādi-khaṇḍa 4.42

TEXT 42

nīlāmbara-cakravartī-ādi vidyāvān
sarva-bandhu-gaṇera haila upasthāna

TRANSLATION

All the learned persons headed by Nīlāmbara Cakravartī as well as all friends and relatives came for the ceremony.

COMMENTARY

The word *upasthāna* means "present" or "assembled."

CB Ādi-khaṇḍa 4.43

TEXT 43

mililā vistara āsi' pati-vratā-gaṇa
lakṣmī-prāya-dīptā sabe sindūra-bhūṣaṇa

TRANSLATION

Many chaste women, who were decorated with vermilion and as effulgent as Lakṣmī, came for the ceremony.

COMMENTARY

The term *lakṣmī-prāya* refers to a chaste lady or a chaste wife decorated with vermilion.

CB Ādi-khaṇḍa 4.44

TEXT 44

nāma thuibāre sabe karena vicāra
strī-gaṇa bolaye eka, anye bole āra

TRANSLATION

Everyone considered what name should be given. The women suggested one name, and others suggested another name.

COMMENTARY

The word *thuibāre* means "to keep" and is derived from the Bangladesh word *thoyā*.

CB Ādi-khaṇḍa 4.45

TEXT 45

'ihāna aneka jyeṣṭha kanyā-putra nāi
śeṣa ye janmaye, tāra nāma se 'nimāi'

TRANSLATION

The ladies said, "Since you have lost many daughters, this last born child should be named Nimāi."

COMMENTARY

The Lord had many sisters who took birth and died prematurely before His advent, therefore the Lord was named Nimāi so that He would not also die prematurely.

CB Ādi-khaṇḍa 4.46

TEXT 46

balena vidvān saba kariyā vicāra
eka nāma yogya haya thuite ihāra

TRANSLATION

After due consideration, the learned scholars there suggested an appropriate name for the child.

CB Ādi-khaṇḍa 4.47

TEXT 47

e śiṣu janmile mātra sarva-deśe-deśe
durbhikṣa ghucila, vṛṣṭi pāila kṛṣake

TRANSLATION

They said, "Since this child was born, all the surrounding provinces have been devoid of famine and the farmers have had sufficient rains.

COMMENTARY

After careful consideration the expert learned persons named the child Viśvambhara. Since the birth of this child, His mercy has produced rains from the cloud of pure devotional service that have showered on the living entities' hearts, which are compared to the farmers' fields, burning from the threefold

miseries. Thus the seed of devotional service to Kṛṣṇa has fructified and grown, and the absence of glorification of Lord Kṛṣṇa has now been completely eradicated.

CB Ādi-khaṇḍa 4.48

TEXT 48

jagat haila sustha ihāna janame
pūrve yena pṛthivī dharilā nārāyaṇe

TRANSLATION

"Just as Lord Nārāyaṇa previously delivered the earth, the entire world has become prosperous since the time of His birth.

COMMENTARY

Previously, when the earth was submerged in the water, Lord Nārāyaṇa, in His incarnation as Varāha, delivered and maintained the earth and thus became known as Viśvambhara. Then again, prior to the incarnation of Hayagrīva, the science of the Absolute Truth was lost to this world, thus the Vedic literature was merged in the water. Lord Śrī Hayagrīva then killed the material knowledge and natural science of the demons Madhu and Kaiṭabha and in this way displayed the glories of Vedic knowledge. For this reason He is also known as Viśvambhara. Whenever the demigods and human beings are harassed by the demons, various incarnations of Lord Nārāyaṇa appear in this world to protect and maintain the universe. Such incarnations are therefore also known as Viśvambhara. Since this boy will also protect and maintain the universe just like the incarnations of Viṣṇu, the name Viśvambhara is

appropriate for Him. After considering in this way, the learned scholars selected the name Viśvambhara for the Lord. Due to His advent and the influence of chanting and hearing the names of Kṛṣṇa, people who had forgotten their constitutional position and become afflicted with unwanted habits have gotten relief; that is, they have become situated in their constitutional position, or attained the goal of life.

CB Ādi-khaṇḍa 4.49

TEXT 49

ataeva ihāna 'śrī-viśvambhara'-nāma
kula-dīpa koṣṭhīteo likhila ihāna

TRANSLATION

"Therefore this child should be named Śrī Viśvambhara. This name is also given in His horoscope.

COMMENTARY

From the calculation of Viśvambhara's horoscope, it is also understood that He is the Supreme Personality of Godhead and the original source of all other Viṣṇu incarnations.

CB Ādi-khaṇḍa 4.50

TEXT 50

'nimāi' ye balilena pati-vratā-gaṇa
sei nāma 'dvitīya' ḍākibe sarva-jana

TRANSLATION

"The name Nimāi suggested by the chaste ladies will be His second name."

COMMENTARY

The name Viśvambhara given to the Lord by the learned scholars is His primary name, and the name Nimāi given by the chaste ladies is His secondary name. From today people will first address Him as Viśvambhara and then as Nimāi.

CB Ādi-khaṇḍa 4.51

TEXT 51

sarva-śubha-kṣaṇa nāma-karaṇa-samaye
gītā, bhāgavata, veda brāhmaṇa paḍaye

TRANSLATION

The occasion of the child's name-giving ceremony was most auspicious. The brāhmaṇas recited the Bhagavad-gītā, the Śrīmad Bhāgavatam, and the Vedas.

COMMENTARY

Whenever the name-giving ceremony is conducted at the house of a *brāhmaṇa* or Vaiṣṇava, the *brāhmaṇas* recite *Bhagavad-gītā*, *Śrīmad Bhāgavatam*, and Vedic literature. On this occasion all auspicious symptoms like favorable winds and absence of unseasonal weather conditions prevailed.

CB Ādi-khaṇḍa 4.52

TEXT 52

deva-nara-gaṇe karaye ekatra maṅgala
hari-dhvani, śaṅkha, ghaṇṭā bājaye sakala

TRANSLATION

Both demigods and human beings chanted the name of Hari, as conchshells were blown and bells were rung.

CB Ādi-khaṇḍa 4.53

TEXT 53

dhānya, puṅthi, kai, kaḍi, svarṇa, rajatādi yata
dharibāra nimitta saba kailā upanīta

TRANSLATION

In order to examine the child's preference, they kept paddy, a book, roasted paddy, money, gold, and silver in front of Him.

CB Ādi-khaṇḍa 4.54

TEXT 54

jagannātha bole,—'śuna, bāpa viśvambhara
yāhā citte laya, tāhā dharaha satvara'

TRANSLATION

Jagannātha Miśra said, "Listen, my dear Viśvambhara, pick up whatever You find attractive."

CB Ādi-khaṇḍa 4.55

TEXT 55

sakala chāḍiyā prabhu śrī-śacīnandana
'bhāgavata' dhariyā dilena āliṅgana

TRANSLATION

Śrī Śacīnandana left everything aside and embraced the Śrīmad Bhāgavatam.

COMMENTARY

Śrī Gaurasundara did not grab the rice paddy, gold, or silver, which are meant for the *vaiśyas*, nor did He grab the puffed rice to become a gluttonous greedy *brāhmaṇa*; rather from among the many Vedic literatures He grabbed only *Śrīmad Bhāgavatam* and held it to His chest. By this gesture the Lord established the supremacy of *Śrīmad Bhāgavatam* and disclosed His future pastimes of preaching devotional service to Lord Kṛṣṇa.

CB Ādi-khaṇḍa 4.56

TEXT 56

pati-vratā-gaṇe 'jaya' deya cāri-bhita
sabei bolena,—'baḍa haibe paṇḍita'

TRANSLATION

From all sides the chaste ladies exclaimed, "Jaya! Jaya!" Everyone predicted that the child would become a great learned scholar.

COMMENTARY

Seeing the Lord's eagerness for taking *Śrīmad Bhāgavatam*, the less intelligent women concluded that Nimāi would be simply a learned academic scholar.

CB Ādi-khaṇḍa 4.57

TEXT 57

keha bole,—'śiśu baḍa haibe vaiṣṇava
alpe sarva-śāstrera jānibe anubhava'

TRANSLATION

Someone said, "This child will be a great Vaiṣṇava. He will realize the purport of the scriptures in a short time."

COMMENTARY

Some knower of the future considered that Viśvambhara would be an exalted Vaiṣṇava in due course of time, and by the influence of His devotion to Viṣṇu, He would attain extraordinary knowledge in all scriptures.

CB Ādi-khaṇḍa 4.58

TEXT 58

ye dike hāsiyā prabhu cā'na viśvambhara
ānande siñcita haya tāra kalevara

TRANSLATION

Whoever was blessed by Viśvambhara's smiling glance was filled with happiness.

CB Ādi-khaṇḍa 4.59

TEXT 59

ye karaye kole, sei eḍite nā jāne
devera durlabhe kole kare nārī-gaṇe

TRANSLATION

Whoever took Him on their lap did not like to put Him down. In this way the ladies held on their laps He who is rarely attained by the demigods.

CB Ādi-khaṇḍa 4.60

TEXT 60

prabhu yei kānde, sei-kṣaṇe nārī-gaṇa
hāte tāle diyā kare hari-saṅkīrtana

TRANSLATION

Whenever the Lord cried, the women immediately clapped their hands and chanted the names of Hari.

CB Ādi-khaṇḍa 4.61

TEXT 61

śuniyā nācena prabhu kolera upare
viśeṣe sakala-nārī hari-dhvani kare

TRANSLATION

As the Lord heard their chanting, He began to dance on their laps. This in turn inspired the ladies to chant with greater enthusiasm.

CB Ādi-khaṇḍa 4.62

TEXT 62

niravadhi sabāra vadane hari-nāma
chale bolāyena prabhu,—hena icchā tāna

TRANSLATION

Everyone there continually chanted the names of Hari, for they were induced by the will of the Supreme Lord.

CB Ādi-khaṇḍa 4.63

TEXT 63

'tāna icchā vinā kona karma siddha nahe'
vede śāstre bhāgavate ei tattva kahe

TRANSLATION

Without the Lord's will, no activities are successful. This is confirmed in the Vedic literature and the Śrīmad Bhāgavatam.

COMMENTARY

It is concluded in the Vedic literatures and in the *Śrīmad Bhāgavatam* that without the will of the Lord, no fruitive worker in this world can attain his desired goal. Simply by the will of the Lord, who inaugurated the *saṅkīrtana* movement, everyone in the world chanted the names of Hari on the pretext of the lunar eclipse. Again, the Lord induced men and women to chant the names on the pretext of His own crying.

CB Ādi-khaṇḍa 4.64

TEXT 64

ei-mate karāiyā nija-saṅkīrtana
dine-dine bāḍe prabhu śrī-śacīnandana

TRANSLATION

In this way the Supreme Lord, Śrī Śacīnandana, inspired everyone to chant His holy names as He grew up day by day.

CB Ādi-khaṇḍa 4.65

TEXT 65

jānu-gati cale prabhu parama-sundara
kaṭite kiṅkiṇī bāje ati manohara

TRANSLATION

The crawling of the Lord was most beautiful, and the tinkling sound of the bells on His waist enchanted the minds of all.

COMMENTARY

The word *kiṅkiṇī* refers to small bells worn around the waist.

CB Ādi-khaṇḍa 4.66

TEXT 66

parama-nirbhaye sarva-aṅgane vihare
kibā agni, sarpa, yāhā dekhe, tāi dhare

TRANSLATION

He fearlessly wandered throughout the courtyard and grabbed whatever He saw, even a fire or a snake.

CB Ādi-khaṇḍa 4.67

TEXT 67

eka dina eka sarpa bāḍīte veḍāya
dharilena sarpe prabhu bālaka-līlāya

TRANSLATION

One day a snake entered the house, and the Lord caught hold of it in childish sport.

CB Ādi-khaṇḍa 4.68

TEXT 68

kuṇḍalī kariyā sarpa rahila veḍiyā
ṭhākura thākilā tāra upare śuiyā

TRANSLATION

The Lord then laid down on the coils of the snake.

COMMENTARY

The word *kuṇḍalī* means "snake," but in this context it refers to the coils of the snake.

CB Ādi-khaṇḍa 4.69

TEXT 69

āthe-vyathe sabe dekhi' 'hāya hāya' kare
śuiyā hāsena prabhu sarpera upare

TRANSLATION

Seeing this, everyone immediately exclaimed, "Alas! Alas!" but the Lord simply smiled as He lay on the snake.

COMMENTARY

The word *āthe-vyathe* comes from the Sanskrit *asta-vyasta* and is a corruption of the word *āste-vyaste*, which means "hurriedly."

CB Ādi-khaṇḍa 4.70

TEXT 70

'garuḍa' 'garuḍa' bali' ḍāke sarva-jana
pitā-mātā-ādi bhaye karaye krandana

TRANSLATION

All the people there called out, "Garuḍa! Garuḍa!" and the Lord's parents cried out of fear.

COMMENTARY

Garuḍa is the king of birds and the chastiser of snakes. Even today people take shelter of Garuḍa or chant his name in order to get free from the fear of snakes.

CB Ādi-khaṇḍa 4.71

TEXT 71

calilā 'ananta' śuni' sabāra krandana
punaḥ dharibāre yā'na śrī-śacīnandana

TRANSLATION

Hearing everyone cry, Lord Ananta began to depart, but the son of Śacī tried again to grab Him.

COMMENTARY

Lord Śrī Śeṣa accepted the form of a snake and assisted Gaurasundara in His childhood pastimes. The people who were present there considered Him an ordinary snake and, following worldly custom, they surrendered to Garuḍa and prayed for Nimāi's release from the snake's clutches. That is why Anantadeva

the snake left that place, but the Lord tried to bring Him back.

CB Ādi-khaṇḍa 4.72

TEXT 72

dhariyā āniyā sabe karilena kole
'cira-jīvī hao' kari' nārī-gaṇa bole

TRANSLATION

The ladies quickly caught hold of the Lord and took Him on their laps, blessing Him with the words, "Live a long life."

COMMENTARY

The word *kari'* means "by doing" or "by saying."

CB Ādi-khaṇḍa 4.73

TEXT 73

keha 'rakṣā' bāndhe, keha paḍe svasti-vāṇī
aṅge keha deya viṣṇu-pādokaka āni'

TRANSLATION

Someone tied a protective charm on Him, and someone recited auspicious hymns. Someone else sprinkled caraṇāmṛta on Him.

COMMENTARY

In the word *svasti-vāṇī*, *svasti* is composed of *su* and *asti*, which indicate a blessing that means "all good unto you." The word *viṣṇu-pādokaka* refers to Ganges water or the water used to bath the *śālagrāma-śilā*.

CB Ādi-khaṇḍa 4.74

TEXT 74

keha bole,—'bālakera punar-janma haila'
keha bole,—'jāti-sarpa, teñi nā laṅghila'

TRANSLATION

Someone said, "This child has received a new life," and someone said, "That was a special snake, and therefore it did not bite Him."

COMMENTARY

The word *jāti-sarpa* refers to a great snake, the king of snakes, who serves as a bed for the Lord to sleep on. The word *teñi* means "that is why" or "for this reason." The word *laṅghila'* means "bitten."

CB Ādi-khaṇḍa 4.75

TEXT 75

hāse prabhu gauracandra sabāre cāhiyā
punaḥ punaḥ yāya, sabe ānena dhariyā

TRANSLATION

Lord Gauracandra glanced on everyone present and smiled. He tried again and again to go catch the snake, but they repeatedly stopped Him.

CB Ādi-khaṇḍa 4.76

TEXT 76

bhakti kari' ye e-saba veda-gopya śune
saṁsāra-bhujaṅga tāre nā kare laṅghane

TRANSLATION

Whoever hears these confidential topics with devotion will never be bitten by the snake of material existence.

COMMENTARY

The word *saṁsāra-bhujaṅga* refers to the snake of material existence. When such a snake bites a living entity, he becomes afflicted by the poison of material enjoyment, which increases his attachment for material existence. In this way the conditioned living entity is afflicted by the poison of enjoyment and considers himself to be the enjoyer. He then continually searches for material happiness, simply due to forgetfulness of Gaura-Nārāyaṇa. One who properly discusses the Supreme Lord Gaura-Nārāyaṇa's pastime of sleeping on the bed of Ananta Śeṣa never considers the Supreme Lord, who is full in six opulences, to be anything like the conditioned souls, who are under the control of *māyā*. Such a person knows himself to be an eternal servant of the Lord; he is not agitated by the thirst for material enjoyment. In this connection one may refer to such statements as found in the *Śrīmad Bhāgavatam* (10.16.61-62): *na yuṣmad bhayam āpnuyāt*—"he will never be afraid of you," and *sarva-pāpaiḥ pramucyate*—"he is sure to become free from all sinful reactions."

CB Ādi-khaṇḍa 4.77

TEXT 77

ei-mata dine-dine śrī-śacīnandana
hāṅṭiyā karaye prabhu aṅgane bhramaṇa

TRANSLATION

In this way Śrī Śacīnandana eventually began walking in the courtyard of the house.

CB Ādi-khaṇḍa 4.78

TEXT 78

jiniyā kandarpa-koṭi sarvāṅgera rūpa
cāndera lāgaye sādha dekhite se-mukha

TRANSLATION

The Lord's beautiful form defeated the beauty of millions of Cupids. Indeed, even the moon desired to see His face.

COMMENTARY

The unlimitedly sweet beautiful face of Śrī Gaurasundara defeats the beauty of millions of moons. That is why the moon-god personally desires to see the beautiful face of Śrī Gaurasundara.

CB Ādi-khaṇḍa 4.79

TEXT 79

suvalita mastake cāṅcara bhāla-keśa
kamala-nayana,—yena gopālera veśa

TRANSLATION

The Lord's head was decorated with curling locks of hair, and with His lotus eyes He looked just like Gopāla.

COMMENTARY

The word *suvalita* means "nicely decorated." The word *cāṅcara* means "curly." The word *bhāla-keśa* refers to hairs that fall over the forehead. The words *gopālera veśa* mean "dressed like Kṛṣṇa." The body of Śrī Mahāprabhu is nondifferent from the body of Kṛṣṇa, His external complexion in that of Śrī Rādhikā, and His internal mood is like that of the *gopīs*. Therefore He was seen in the dress of a cowherd boy.

CB Ādi-khaṇḍa 4.80

TEXT 80

ājānu-lambita-bhuja, aruṇa adhara
sakala-lakṣaṇa-yukta vakṣa-parisara

TRANSLATION

The Lord's hands reached to His knees, His lips were reddish, His chest was broad, and He was decorated with all other auspicious symptoms.

COMMENTARY

The word *aruṇa* means "the color of blood" or "red."

CB Ādi-khaṇḍa 4.81

TEXT 81

sahaje aruṇa gaura-deha manohara
viśeṣe aṅguli, kara, caraṇa sundara

TRANSLATION

The enchanting golden body of the Lord resembled the color of the rising sun, and His fingers, hands, and lotus feet were all beautifully formed.

CB Ādi-khaṇḍa 4.82

TEXT 82

bālaka-svabhāve prabhu yabe cali' yāya
rakta paḍe hena,—dekhi' māye trāsa pāya

TRANSLATION

As the Lord walked around just like a young child, His mother became frightened thinking that His reddish feet were bleeding.

COMMENTARY

Since the lotus feet and toes of the Lord looked as red as pomegranate flowers, Śacīdevī feared that the Lord's lotus feet were bleeding.

CB Ādi-khaṇḍa 4.83

TEXT 83

dekhi' śacī-jagannātha baḍai vismita
nirdhana, tathāpi doṅhe mahā-ānandita

TRANSLATION

Seeing this, Śacīmātā and Jagannātha Miśra became greatly astonished. Although they were poor, they were always joyful.

COMMENTARY

If a great personality is born in a family, many of his relatives achieve liberation from material

existence by his association. This is the belief of God-fearing people. Since Śacī and Jagannātha considered their son a great personality, they expected good fortune in the future as well as liberation.

CB Ādi-khaṇḍa 4.84

TEXT 84

kānākāni kare doṅhe nirjane vasiyā
"kona mahāpuruṣa vā janmilā āsiyā

TRANSLATION

One day, as they sat together in seclusion, they whispered to each other, "Some great personality has taken birth in our family.

CB Ādi-khaṇḍa 4.85

TEXT 85

hena bujhi,—saṁsāra-duḥkhera haila anta
janmila āmāra ghare hena guṇavanta

TRANSLATION

"Since such a qualified person has taken birth in our house, perhaps our material distress will come to an end.

CB Ādi-khaṇḍa 4.86

TEXT 86

emana śiśura rīti kabhu nāhi śuni
niravadhi nāce, hāse, śuni' hari-dhvani

TRANSLATION

"We have never before heard of such behavior in a child. He continually dances and smiles upon hearing the sound of the holy names.

CB Ādi-khaṇḍa 4.87

TEXT 87

tāvat krandana kare, prabodha nā māne
baḍa kari' hari-dhvani yāvat nā śune"

TRANSLATION

"Whenever He cries, He is not pacified until He hears the loud chanting of the name of Hari."

CB Ādi-khaṇḍa 4.88

TEXT 88

ūṣaḥ-kāla haile yateka nārī-gaṇa
bālake veḍiyā sabe kare saṅkīrtana

TRANSLATION

In the morning all the ladies would gather around the child and perform saṅkīrtana.

CB Ādi-khaṇḍa 4.89

TEXT 89

'hari' bali' nārī-gaṇe deya karatāli
nāce gaurasundara bālaka kutūhalī

TRANSLATION

As they clapped their hands and chanted the name of Hari, Gaurasundara would enthusiastically dance.

CB Ādi-khaṇḍa 4.90

TEXT 90

gaḍāgaḍi yāya prabhu dhūlāya dhūsara
uṭhi' hāse jananīra kolera upara

TRANSLATION

The Lord would become covered with dust as He rolled on the ground, and then He would smile and climb onto the lap of His mother.

COMMENTARY

The words *gaḍāgaḍi yāya* mean "rolling on the ground," and the word *dhūsara* means "dust-colored."

CB Ādi-khaṇḍa 4.91

TEXT 91

hena aṅga-bhaṅgī kari' nāce gauracandra
dekhiyā sabāra haya atula ānanda

TRANSLATION

Everyone felt incomparable happiness on seeing the various postures that Gauracandra exhibited as He danced.

COMMENTARY

The word *aṅga-bhaṅgī* refers to swinging one's hands.

CB Ādi-khaṇḍa 4.92

TEXT 92

hena mate śiśu-bhāve hari-saṅkīrtana karāyena prabhu, nāhi bujhe kona jana

TRANSLATION

In this way no one could understand how the Lord as a child induced others to chant the holy names.

COMMENTARY

In His childhood pastimes, Nimāi cleverly induced people to engage in the congregational chanting of the holy names of Hari. Ordinary people could not understand His tricks.

CB Ādi-khaṇḍa 4.93

TEXT 93

niravadhi dhāya prabhu ki ghare, bāhire parama-cañcala, keha dharite nā pāre

TRANSLATION

The Lord constantly ran in and out of the house. He was so restless that no one could catch Him.

CB Ādi-khaṇḍa 4.94

TEXT 94

ekeśvara bāḍīra bāhire prabhu yāya khai, kalā, sandeśa, yā' dekhe tā' cāya

TRANSLATION

Sometimes the Lord would go alone outside the house and ask people for whatever He saw—roasted paddy, bananas, or sandeśa.

COMMENTARY

The word *ekeśvara* means "alone" or "without anyone else." A corruption of the word *ekeśvara*, *aśvara*, is still used around the districts of Noyākhāli and Caṭṭagrāma in Bangladesh.

CB Ādi-khaṇḍa 4.95

TEXT 95

dekhiyā prabhura rūpa parama-mohana
ye-jana nā cine, seha deya tata-kṣaṇa

TRANSLATION

Captivated on seeing the Lord's enchanting form, even strangers gave Him whatever He requested.

CB Ādi-khaṇḍa 4.96

TEXT 96

sabei sandeśa-kalā deyena prabhure
pāiyā santoṣe prabhu āisena ghare

TRANSLATION

They would give the Lord bananas and sandeśa, and He returned home satisfied.

CB Ādi-khaṇḍa 4.97

TEXT 97

ye-sakala strī-gaṇe gāyena hari-nāma
tā'-sabāre āni' saba karena pradāna

TRANSLATION

He then distributed those items to the ladies who chanted the holy names.

CB Ādi-khaṇḍa 4.98

TEXT 98

bālakera buddhi dekhi' hāse sarva-jana
hāte tāli diyā 'hari' bole anukṣaṇa

TRANSLATION

Seeing the child's intelligence, everyone laughed and chanted Hari's names while clapping their hands.

CB Ādi-khaṇḍa 4.99

TEXT 99

ki vihāne, ki madhyāhne, ki rātri, sandhyāya
niravadhi bāḍīra bāhire prabhu yāya

TRANSLATION

The Lord went out of the house at any time of the day, whether morning, noon, afternoon, or night.

COMMENTARY

Vihāne is a Hindi word that is a corrupted form of the Bangladesh word *vibhāta*, which means "in the morning."

CB Ādi-khaṇḍa 4.100

TEXT 100

nikaṭe vasaye yata bandhu-varga-ghare
prati-dina kautuke āpane curi kare

TRANSLATION

He regularly went to the neighboring friends' houses and playfully stole things.

CB Ādi-khaṇḍa 4.101

TEXT 101

kāro ghare dugdha piye, kāro bhāta khāya
hāṇḍī bhāṅge, yāra ghare kichu nāhi pāya

TRANSLATION

He drank someone's milk, He ate someone else's rice, and He broke the pots if He could not find anything to take.

COMMENTARY

The word *hāṇḍī* is a Hindi word that means "vessel" or "clay pot."

CB Ādi-khaṇḍa 4.102

TEXT 102

yāra ghare śiśu thāke, tāhāre kāndāya
keha dekhilei mātra uṭhiyā palāya

TRANSLATION

If there was a child in the house, the Lord made him cry. And if someone saw Him, He ran away.

CB Ādi-khaṇḍa 4.103

TEXT 103

daiva-yoge yadi keha pāre dharibāre
tabe tāra pā'ye dharī kare parihāre

TRANSLATION

If by chance the Lord was caught, He fell at the person's feet in order to gain release.

CB Ādi-khaṇḍa 4.104

TEXT 104

"ebāra chāḍaha more, nā āsiba āra
āra yadi curi karoṅ, dohāi tomāra"

TRANSLATION

"Please leave Me this time. I will not come again. I promise I won't steal again."

CB Ādi-khaṇḍa 4.105

TEXT 105

dekhiyā śiśura buddhi, sabei vismita
ruṣṭa nahe keha, sabe karena pirīta

TRANSLATION

Seeing the child's intelligence, everyone was astonished. They could not become upset, rather, they loved Him.

COMMENTARY

The word *pirīta* means "love."

CB Ādi-khaṇḍa 4.106

TEXT 106

nija-putra haiteo sabe sneha kare
daraśana-mātra sarva-citta-vṛtti hare

TRANSLATION

Everyone showed more affection to Him than to their own sons, for the Lord stole everyone's heart just by His presence.

COMMENTARY

The matchless quality of the sweet form of Gaura-Kṛṣṇa, who is the Lord of the *samvit* potency, is so powerful that it forcibly attracts all transcendentally pure objects. In this regard one may refer to the *Śrīmad Bhāgavatam* (3.2.12).

CB Ādi-khaṇḍa 4.107

TEXT 107

ei-mata raṅga kare vaikuṇṭhera rāya
sthira nahe eka-ṭhāñi, bulaye sadāya

TRANSLATION

In this way the Lord of Vaikuṇṭha performed His pastimes as He constantly wandered about.

COMMENTARY

The words *vaikuṇṭhera rāya* refer to the king of Vaikuṇṭha, Śrī Nārāyaṇa.

CB Ādi-khaṇḍa 4.108

TEXT 108

eka-dina prabhura dekhiyā dui core
yukti kare,—"kā'ra śiśu beḍāya nagare"

TRANSLATION

One day two thieves saw the Lord and contemplated, "Whose child is this, wandering alone in the streets?"

CB Ādi-khaṇḍa 4.109

TEXT 109

prabhura śrī-aṅge dekhi' divya alaṅkāra
haribāre dui core cinte parakāra

TRANSLATION

They saw that the Lord was wearing costly ornaments, and they considered how they could steal them.

COMMENTARY

The word *divya* means "best," "highest," or "beautiful." The word *haribāre* means "in order to steal." The word *parakāra* means "ways" or "means."

CB Ādi-khaṇḍa 4.110

TEXT 110

'bāpa' 'bāpa' bali' eka core laila kole
"eta-kṣaṇa kothā chile?"—āra cora bole

TRANSLATION

One of the thieves took the Lord in His arms and said, "My dear child!" And the other thief said, "Where have You been so long?"

CB Ādi-khaṇḍa 4.111

TEXT 111

"jhāṭ ghare āisa, bāpa" bole dui core
hāsiyā bolena prabhu,—"cala yāi ghare"

TRANSLATION

The thieves said, "Come, let us go home," and the Lord smiled and said, "Yes, let us go."

COMMENTARY

The word *jhāṭ* is a corruption of the word *jhaṭiti*, which means "immediately."

CB Ādi-khaṇḍa 4.112

TEXT 112

āthe-vyathe kole kari' dui core dhāya
loke bole,—"yāra śiśu se-i lai' yāya

TRANSLATION

The two thieves hurriedly carried the Lord away as onlookers considered that they were taking their own son home.

CB Ādi-khaṇḍa 4.113

TEXT 113

arbuda arbuda loka, kebā kāre cine?
mahā-tuṣṭa cora alaṅkāra-daraśane

TRANSLATION

There were millions of people in Navadvīpa, so who could recognize everyone? The thieves, meanwhile, were greatly satisfied to see the child's ornaments.

CB Ādi-khaṇḍa 4.114

TEXT 114

keha mane bhāve,—"muñi nimu tāḍa-bālā"
ei-mate dui core khāya manaḥ-kalā

TRANSLATION

One of them thought, "I will take the bangles." And in this way they both dreamt of their soon-to-be-acquired riches.

COMMENTARY

The words *tāḍa* and *bālā* refer to certain ornaments worn on the hands. The words *khāya manaḥ-kalā* mean "to eat imaginery bananas," or, in other words, to futilely endeavor to achieve something.

CB Ādi-khaṇḍa 4.115

TEXT 115

dui cora cali' yāya nija-marma-sthāne
skandhera upare hāsi' yā'na bhagavāne

TRANSLATION

As the two thieves went towards their destination, the Lord smiled while riding on the thief's shoulder.

COMMENTARY

The word *marma-sthāne* refers to the secluded solitary destination desired by the thieves.

CB Ādi-khaṇḍa 4.116

TEXT 116

eka-jana prabhure sandeśa deya kare
āra jane bole,—"ei āilāṅa ghare"

TRANSLATION

One of the thieves gave the Lord a piece of sandeśa, and the other thief said, "We're almost home."

CB Ādi-khaṇḍa 4.117

TEXT 117

ei-mata bhāṇḍiyā aneka dūre yāya
hethā yata āpta-gaṇa cāhiyā veḍāya

TRANSLATION

In this way the thieves deceived the Lord. As they took Him far away, the Lord's relatives began to search for Him.

COMMENTARY

The word *bhāṇḍiyā* comes from the root *bhaṇḍa*, which means "deceiving," "cheating," or "hiding." The word *cāhiyā* means "tracing" or "searching."

CB Ādi-khaṇḍa 4.118

TEXT 118

keha keha bole,—"āisa, āisa, viśvambhara"
keha ḍāke 'nimāi' kariyā ucca-svara

TRANSLATION

Someone called, "Come, Viśvambhara, come!" Someone else loudly called, "Nimāi!"

CB Ādi-khaṇḍa 4.119

TEXT 119

parama vyākula hailena sarva-jana
jala vinā yena haya matsyera jīvana

TRANSLATION

They all became overwhelmed like a fish out of water.

CB Ādi-khaṇḍa 4.120

TEXT 120

sabe sarva-bhāve lailā govinda-śaraṇa
prabhu lañā yāya cora āpana-bhavana

TRANSLATION

Everyone took full shelter of Lord Govinda as the thieves took the Lord towards their house.

CB Ādi-khaṇḍa 4.121

TEXT 121

vaiṣṇavī-māyāya cora patha nāhi cine
jagannātha-ghare āila nija-ghara-jñāne

TRANSLATION

Being influenced by the Lord's illusory energy, the thieves lost their way and returned to the house of Jagannātha Miśra while thinking that they had returned to their own home.

COMMENTARY

The word *vaiṣṇavī-māyā* refers to Viṣṇu's insurmountable illusory energy, which covers and throws the living entities.

CB Ādi-khaṇḍa 4.122

TEXT 122

cora dekhe āilāṅa nija-marma-sthāne
alaṅkāra harite haila sāvadhāne

TRANSLATION

When the thieves thought that they had returned to their own house, they prepared to steal the Lord's ornaments.

COMMENTARY

Because their motive was to steal the ornaments, the thieves became anxious, impatient, and cautious.

CB Ādi-khaṇḍa 4.123

TEXT 123

cora bole,—"nāma' bāpa, āilāṅa ghara"
prabhu bole,—"haya haya, nāmāo satvara"

TRANSLATION

One of them said, "Please get down, my dear child. We have reached home." The Lord replied, "Yes, yes, put Me down quickly."

COMMENTARY

Haya, haya means "yes, yes."

CB Ādi-khaṇḍa 4.124

TEXT 124

yekhāne sakala-gaṇe miśra jagannātha
viṣāda bhāvena sabe māthe diyā hāta

TRANSLATION

Meanwhile, Jagannātha Miśra and his associates held their heads in lamentation.

COMMENTARY

The words *viṣāda bhāvena* mean "deep lamentation."

CB Ādi-khaṇḍa 4.125

TEXT 125

māyā-mugdha cora ṭhākurere sei-sthāne
skandha haite nāmāila nija-ghara-jñāne

TRANSLATION

The thieves, illusioned by māyā, set the child down at that very place while considering that it was their own house.

CB Ādi-khaṇḍa 4.126

TEXT 126

nāmilei mātra prabhu gelā pitṛ-kole
mahānanda kari' sabe 'hari' 'hari' bole

TRANSLATION

The Lord immediately went to the lap of His father, and everyone chanted the name of Hari in great joy.

CB Ādi-khaṇḍa 4.127

TEXT 127

sabāra haila anirvacanīya raṅga
prāṇa āsi' dehera haila yena saṅga

TRANSLATION

The people's condition was beyond description; it was as if their lives returned to their bodies.

COMMENTARY

The word *raṅga* means "happiness" or "jubilation."

CB Ādi-khaṇḍa 4.128

TEXT 128

āpanāra ghara nahe,—dekhe dui core
kothā āsiyāchi, kichu cinite nā pāre

TRANSLATION

The thieves then realized that it was not their house, but they could not understand where they were.

CB Ādi-khaṇḍa 4.129

TEXT 129

gaṇḍagole kebā kāre avadhāna kare?
cāri-dige cāhi' cora palāila ḍare

TRANSLATION

In the middle of the commotion, no one saw what had happened. Thus undetected, the thieves ran away in fear.

COMMENTARY

The word *avadhāna* means "aim," "sight," or "search."

CB Ādi-khaṇḍa 4.130

TEXT 130

"parama adbhuta!" dui cora mane gaṇe'
cora bole,—"bhelaki vā dila kona jane?"

TRANSLATION

Both the thieves thought, "How strange!" One of them said, "Did someone perform some magic on us?"

COMMENTARY

What to speak of stealing the Lord's ornaments, under the influence of the illusory energy the thieves returned the Lord to His own house. When they understood where they were, they immediately ran away to their own place, and after carefully considering their foolishness and what had happened, they were struck with wonder.

The word *bhelaki* is a combination of *bhul* and *kṛti* and means "magic," "witchcraft," or "cheating."

CB Ādi-khaṇḍa 4.131

TEXT 131

"caṇḍī rākhilena āji"—bole dui core
sustha haiyā dui cora kolākuli kare

TRANSLATION

They both concluded, "Goddess Caṇḍī has saved us today." Then, after they regained their composure, they embraced each other.

COMMENTARY

In this verse the words *caṇḍī rākhilena* mean "our worshipable goddess Caṇḍī has protected us today."

CB Ādi-khaṇḍa 4.132

TEXT 132

paramārthe dui cora—mahā-bhāgyavān
nārāyaṇa yāra skandhe karilā utthāna

TRANSLATION

In reality, the two thieves were most fortunate for they had carried the Supreme Personality of Godhead on their shoulders.

COMMENTARY

The word *paramārthe* means "in truth" or "factually."

The good fortune of the two thieves is indescribable, because thousands of spiritual practitioners engaged in thousands of spiritual practices cannot achieve the service of the Lord, which is rarely attained by even Lord Brahmā. Yet in spite of traveling the sinful road of thievery, due to

previous piety the two thieves carried the Supreme Lord Gaura-Nārāyaṇa on their shoulders.

The words *karilā utthāna* mean "climbed upon," or "seated on."

CB Ādi-khaṇḍa 4.133

TEXT 133

ethā sarva-gaṇe mane karena vicāra
"ke ānila, deha' vastra śire bāndhi' tāra"

TRANSLATION

In the meantime, everyone thought, "Who brought Him back? Tie some new cloth on his head as a gift."

COMMENTARY

As a person who recovers his lost treasure desires to unconditionally reward the finder of the treasure, the elder persons who felt intense distress in the absence of Viśvambhara now desired to reward and honor with a turban the person who had mitigated their distress by returning Nimāi.

CB Ādi-khaṇḍa 4.134

TEXT 134

keha bole,—"dekhilaṅa loka dui-jana
śiśu thui kon dike karila gamana"

TRANSLATION

Someone said, "I saw two persons come here. They set the child down and then vanished."

CB Ādi-khaṇḍa 4.135

TEXT 135

"āmi āniñāchi"—kona jana nāhi bole
adbhuta dekhiyā sabe paḍilena bhole

TRANSLATION

Since no one said, "I brought Him," everyone became perplexed.

COMMENTARY

The word *bhola* is a corruption of the word *bhula*, which means "mistake," "error," "illusion," or "loss of intelligence."

CB Ādi-khaṇḍa 4.136

TEXT 136

sabe jijñāsena,—"bāpa, keha ta' nimāi?
ke tomāre ānila pāiyā kon ṭhāñi?"

TRANSLATION

They all asked Nimāi, "Dear child, please tell us, who brought You here? Where did he find You?"

CB Ādi-khaṇḍa 4.137

TEXT 137

prabhu bole,—"āmi giyāchinu gaṅgā-tīre
patha hārāiyā āmi veḍāi nagare

TRANSLATION

The Lord replied, "I went to the bank of the Ganges and then lost My way.

CB Ādi-khaṇḍa 4.138

TEXT 138

tabe dui jana āmā' kolete kariyā
kon pathe eikhāne thuila āniyā"

TRANSLATION

"As I was wandering on the street, two strangers took Me in their arms and brought Me here."

CB Ādi-khaṇḍa 4.139

TEXT 139

sabe bole,—"mithyā kabhu nahe śāstra-vāṇī
daive rākhe śiśu, vṛdha, anātha āpani"

TRANSLATION

Everyone said, "The statements of the scriptures cannot be false. It is said that children as well as old and helpless people are protected by providence."

COMMENTARY

The word *daive* refers to the invisible omniscient creator, or Viṣṇu.

CB Ādi-khaṇḍa 4.140

TEXT 140

ei-mata vicāra karena sarva-jane
viṣṇu-māyā-mohe keha tattva nāhi jāne

TRANSLATION

In this way the people considered what had happened, but they could not know the facts due to being illusioned by Lord Viṣṇu's illusory energy.

COMMENTARY

Lord Viṣṇu is eternal, full of bliss and knowledge. Sometimes He mercifully manifests before a person and instructs him in transcendental knowledge, and sometimes He bewilders a person with His illusory energy by which He generally bewilders the demons. The illusory energy is also named Vaiṣṇavī, or Daivī-māyā. As stated in the *Bhagavad-gītā* (7.14): *daivī hy eṣā guṇa-mayī mama māyā duratyayā*—"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." It is also stated in the *Śrīmad Bhāgavatam* (1.7.4-5):

bhakti-yogena manasi samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam
yayā sammohito jīva ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ tat-kṛtaṁ cābhipadyate

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries." *Māyā* means "that which is not." In other words, *māyā* is that which induces a living entity to try to

understand, measure, or achieve satisfaction from a material object with the help of his mental speculation. It is stated: *māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna*—"When a living entity is enchanted by the external energy, he cannot revive his original Kṛṣṇa consciousness independently." Such people are therefore unable to understand the science of the transcendentally pure Absolute Truth, or Brahman, Paramātmā, and Bhagavān.

CB Ādi-khaṇḍa 4.141

TEXT 141

ei-mata raṅga kare vaikuṇṭhera rāya
ke tāṅre jānite pāre, yadi nā jānāya

TRANSLATION

In this way the Lord of Vaikuṇṭha performed amazing pastimes. Who can understand those pastimes unless the Lord reveals them?

COMMENTARY

The word *raṅga* means "to enjoy pastimes." For an explanation of the second line of this verse, one may refer to the prayers of Lord Brahmā in the *Śrīmad Bhāgavatam* (10.14.29).

CB Ādi-khaṇḍa 4.142

TEXT 142

veda-gopya e-saba ākhyāna yei śune
tāṅra dṛḍha-bhakti haya caitanya-caraṇe

TRANSLATION

Whoever hears these topics, which are confidential to even the Vedas, will certainly attain firm devotion for the lotus feet of Lord Caitanya.

CB Ādi-khaṇḍa 4.143

TEXT 143

śrī kṛṣṇa-caitanya nityānanda-cāṅda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Four, entitled "Name-giving Ceremony, Childhood Pastimes, and Thieves Kidnap the Lord."

CBP 5: Eating the Mendicant Brāhmaṇa's Offerings

Chapter Five: Eating the Mendicant Brāhmaṇa's Offerings

This chapter describes Śacī and Jagannātha Miśra hearing the sound of ankle bells and seeing wonderful footprints inside their house and Gaura-gopāla's eating the wandering mendicant's food.

One day Śrī Jagannātha Miśra ordered his son to bring a book from the house. As Nimāi went in the house to bring the book, Śacī and Jagannātha heard

the pleasing sound of ankle bells. After Viśvambhara brought the book and went out to play, the *brāhmaṇa* couple saw footprints marked with a flag, thunderbolt, goad, and banner in their house. But due to the nature of paternal affection, they could not understand that those footprints belonged to their own jewel-like son, rather they concluded that their family Deity, Śrī Dāmodara-śālagrāma, had walked about their house unseen. Thinking in this way, they arranged an *abhiṣeka*, a special offering, and worship for their Deity, Lord Dāmodara. On another day a mendicant *brāhmaṇa* who worshiped Bāla-gopāla became a guest at the house of Jagannātha Miśra. After completing his cooking, the *brāhmaṇa* offered Lord Kṛṣṇa the foodstuffs in meditation. In order to bestow mercy on the devoted *brāhmaṇa*, Gaura-gopāla came there and ate a handful of the rice offering. Seeing the boy eat the food that he had offered to Kṛṣṇa, the mendicant *brāhmaṇa* shouted, "This naughty boy has spoiled the offering." When Jagannātha Miśra heard this he prepared to beat the boy in anger, but he was stopped by the *brāhmaṇa's* request. Jagannātha Miśra then requested the *brāhmaṇa* to again cook an offering for Kṛṣṇa. At the suggestion of those present, mother Śacīdevī took the boy to the neighbor's house until the *brāhmaṇa* finished eating. Meanwhile, the *brāhmaṇa* cooked for the second time and then offered the foodstuffs to Bāla-gopāla in meditation. At that moment, Śrī Gaurasundara, the predominating Deity of the mind, bewildered everyone with His *yogamāyā* potency, came before the *brāhmaṇa*, and began to eat the offering. When the *brāhmaṇa* again loudly shouted, "The offering is spoiled!" Jagannātha Miśra became even more angry at Nimāi. Thereafter, on the special request of Viśvarūpa, Viśvambhara's elder brother, the *brāhmaṇa* agreed to cook again. All

the relatives then sat around the Lord in a room, and Jagannātha Miśra sat at the doorway to ensure that the naughty boy could not spoil the offering again. Jagannātha Miśra and the others even considered binding the boy with ropes. When the child Gaurahari displayed His pastimes of *yoga-nidrā* (mystic sleep) inside the room, everyone felt relieved. Then, since it was late at night, everyone fell asleep. When the *brāhmaṇa* meditated on offering the foodstuffs to Bāla-gopāla for the third time, Gaura-gopāla again came and ate the offering. Śrī Gaurasundara then appeared before the *brāhmaṇa* in a four-armed form holding conch, disc, club, and lotus; He ate butter with one hand from a pot held in another hand and with two other hands He played flute. After appearing in that wonderful form along with His own abode, the Lord bestowed unlimited mercy on the pious *brāhmaṇa*. He explained to the *brāhmaṇa* His own identity, the *brāhmaṇa's* position as His eternal servant, and the cause of His incarnation, and then the Lord forbade the *brāhmaṇa* from disclosing these secret topics to anyone. After this incident the *brāhmaṇa* would beg alms here and there during the day, but one time everyday he would visit the house of Jagannātha Miśra in Navadvīpa to see his worshipable Lord.

CB Ādi-khaṇḍa 5.1

TEXT 1

jaya jaya bhakta-priya prabhu viśvambhara
dhvaja-vajrāṅkuśa-pada mahā-maheśvara

TRANSLATION

All glories to the devotees' beloved Lord Viśvambhara, whose lotus feet are marked with the flag, thunderbolt, and goad. He is the Lord of all lords.

COMMENTARY

The lotus feet of Śrī Viṣṇu, who is the Lord of lords, are marked with flag, thunderbolt, goad, and banner.

CB Ādi-khaṇḍa 5.2

TEXT 2

hena mate āche prabhu jagannātha-ghare
alakṣite bahu-vidha svaprakāśa kare

TRANSLATION

In this way the Lord secretly manifested various pastimes while residing in the house of Jagannātha Miśra.

TEXT 3

eka-dina ḍāki' bole miśra-purandara
"āmāra pustaka āna' bāpa viśvambhara!"

TRANSLATION

One day Jagannātha Miśra called to Viśvambhara, "My dear son, please bring my book."

CB Ādi-khaṇḍa 5.4

TEXT 4

bāpera vacana śuni' ghare dhāñā yāya
ruṇujhunu kariye nūpura bāje pā'ya

TRANSLATION

Hearing His father's words, Viśvambhara ran into the room and the sound of ankle bells was heard as He moved.

COMMENTARY

Śrī Gaurasundara began to manifest His unlimitedly variegated pastimes of Vaikuṇṭha that surpass the material intelligence and vision of ordinary people.

CB Ādi-khaṇḍa 5.5

TEXT 5

miśra bole,—"kothā śuni nūpurera dhvani?"
catur-dike cāya dui brāhmaṇa-brāhmaṇī

TRANSLATION

Jagannātha Miśra said, "From where is the sound of ankle bells coming?" The brāhmaṇa couple then began to look around.

COMMENTARY

The word *ruṇujhunu* refers to the gentle sweet sound of ankle bells.

CB Ādi-khaṇḍa 5.6

TEXT 6

"āmāra putrera pā'ye nāhika nūpura
kothāya bājila vādya nūpura madhura?"

TRANSLATION

"My son is not wearing ankle bells, so where has the sweet sound of ankle bells come from?"

CB Ādi-khaṇḍa 5.7

TEXT 7

ki adbhuta! 'dui-jane mane mane gaṇe'
vacana nā sphure dui-janera vadane

TRANSLATION

They both considered the incident to be most strange, and they were unable to speak.

CB Ādi-khaṇḍa 5.8

TEXT 8

puṅthi diyā prabhu calilena khelāite
āra adbhuta dekhe giyā gṛhera mājhete

TRANSLATION

The Lord gave the book to His father and then went outside to play. But when the couple went inside the room, they experienced another wonder.

CB Ādi-khaṇḍa 5.9

TEXT 9

saba gṛhe dekhe aparūpa pada-cihna
dhvaja, vraja, aṅkuśa, patākādi bhinna bhinna

TRANSLATION

All over the room they saw extraordinary footprints decorated with signs like the flag, thunderbolt, goad, and banner.

CB Ādi-khaṇḍa 5.10

TEXT 10

ānandita doṅhe dekhi' apūrva caraṇa
doṅhe hailā pulakita sajala-nayana

TRANSLATION

They both became filled with ecstasy on seeing those incomparable footprints. Their hairs stood on end and tears flowed from their eyes.

CB Ādi-khaṇḍa 5.11

TEXT 11

pāda-padma dekhi' doṅhe kare namaskāra
doṅhe bole,—"nistārimu, janma nāhi āra"

TRANSLATION

They both offered obeisances to those lotus footprints and said, "We are delivered! We will not take another birth."

COMMENTARY

One who even once sees the lotus feet of Lord Viṣṇu is delivered from material existence. In other words, such a person attains the supreme destination known as that place from which no one returns. It is stated in the *Viṣṇu-dharmottara*:

tāvad bhramanti saṁsāre manuṣyā manda-buddhayaḥ
yāvad rūpaṁ na paśyanti keśavasya mahātmanaḥ

"A less intelligent person continually wanders in the cycle of birth and death as long as he does not

see the form of Keśava." Understanding this, the *brāhmaṇa* couple, who considered themselves ordinary persons, spoke in this way.

CB Ādi-khaṇḍa 5.12

TEXT 12

miśra bole,—"śuna, viśvarūpera jananī!
ghṛta-paramānna rāndhaha āpani

TRANSLATION

Jagannātha Miśra said, "Listen, mother of Viśvarūpa, go and cook some fried rice with ghee for our śālagrāma.

CB Ādi-khaṇḍa 5.13

TEXT 13

ghare ye āchena dāmodara-śālagrāma
pañca-gavye sakāle karāmu tāne snāna

TRANSLATION

"Tomorrow morning I will bath our Dāmodara śālagrāma with pañca-gavya.

COMMENTARY

The word *dāmodara-śālagrāma* refers to one of twenty-four varieties of *śālagrāma-śilās*. (One may refer to the fifth chapter of the *Hari-bhakti-vilāsa*.) The family Deity of Jagannātha Miśra was Śrī Śālagrāma.

Pañca-gavya refers to milk, yogurt, ghee, cow urine, and cow dung, and *snāna* means *abhiṣeka*, or "bathing the Deity."

CB Ādi-khaṇḍa 5.14

TEXT 14

bujhilaṅa,—teṅho ghare bulena āpani
ataeva śunilāṅa nūpurera dhvani"

TRANSLATION

"I can understand that our śālagrāma is walking around the room. That is why we heard the sound of ankle bells."

CB Ādi-khaṇḍa 5.15

TEXT 15

ei-mate dui-jane parama-hariṣe
śālagrāma pūjā kare, prabhu mane hāse

TRANSLATION

In this way they both worshiped śālagrāma-śilā with great satisfaction, and the Lord smiled within.

CB Ādi-khaṇḍa 5.16

TEXT 16

āra eka kathā śuna parama-adbhuta
ye raṅga karilā prabhu jagannātha-suta

TRANSLATION

Now please hear another wonderful pastime performed by the son of Jagannātha.

CB Ādi-khaṇḍa 5.17

TEXT 17

parama-sukṛti eka tairthika brāhmaṇa
kṛṣṇera uddeśe kare tīrtha paryaṭana

TRANSLATION

One most pious mendicant brāhmaṇa was wandering to various holy places in search of Kṛṣṇa.

CB Ādi-khaṇḍa 5.18

TEXT 18

ṣaḍ-akṣara gopāla-mantrera kare upāsana
gopāla-naivedya vinā nā kare bhojana

TRANSLATION

He worshiped the Lord with the six-syllable Gopāla mantra, and he would eat only what he had first offered to Gopāla.

COMMENTARY

The six-syllable Gopāla mantra refers to the mantra that begins with *oṁkāra*, *kāma-bīja* (*klīṁ*), then dative case, and ending with *namaḥ*.

CB Ādi-khaṇḍa 5.19

TEXT 19

daive bhāgyavān tīrtha bhramite bhramite
āsiyā mililā vipra prabhura bāḍīte

TRANSLATION

In the course of visiting the various holy places, that fortunate brāhmaṇa arrived by providence at the house of the Lord.

CB Ādi-khaṇḍa 5.20

TEXT 20

kaṇṭhe bāla-gopāla bhūṣaṇa śālagrāma
parama-brahmaṇya-teja, ati anupama

TRANSLATION

That matchless effulgent brāhmaṇa had a Deity of Bāla-gopāla and a śālagrāma-śilā hanging from his neck.

COMMENTARY

The phrase *kaṇṭhe bāla-gopāla* indicates that the *brāhmaṇa* carried his worshipable Deities of Bāla-gopāla and *śālagrāma* hanging from his neck as his ornaments.

CB Ādi-khaṇḍa 5.21

TEXT 21

niravadhi mukhe vipra 'kṛṣṇa kṛṣṇa' bole
antare govinda-rase dui-cakṣu ḍhule

TRANSLATION

He constantly chanted the name of Kṛṣṇa, while he kept his eyes half closed and internally relished ecstatic love for Govinda.

COMMENTARY

The word *govinda-rase* means "in one of the five transcendental mellows—*śānta*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*." Those who serve the form of Bāla-gopāla are understood to be situated in the paternal mood. Due to intense eagerness to see his

worshipable Lord, Bāla-gopāla, the *brāhmaṇa's* thirsty eyes were always rolling.

CB Ādi-khaṇḍa 5.22

TEXT 22

dekhi' jagannātha-miśra teja se tāṅhāra
sambhrame uṭhiyā karilena namaskāra

TRANSLATION

When Jagannātha Miśra saw the effulgent brāhmaṇa, he respectfully stood up and then offered obeisances.

COMMENTARY

The word *sambhrame* means "with due respect."

CB Ādi-khaṇḍa 5.23

TEXT 23

atithi-vyabhāra-dharma yena-mate haya
saba karilena jagannātha mahāśaya

TRANSLATION

Jagannātha Miśra received the brāhmaṇa with the etiquette due to a guest.

COMMENTARY

A stranger who stays in a householder's residence for one day and leaves the next is called an *atithi*, or guest. The householders have the opportunity to serve such guests for only one day. It is the *vyavahāra-dharma*, or rule of etiquette, for a householder to serve his guests. Honoring guests is as

good as serving the spiritual master; in other words, a guest is as worshipable as Lord Nārāyaṇa.

CB Ādi-khaṇḍa 5.24

TEXT 24

āpane kariyā tāna pāda prakṣālana
vasite dilena āni' uttama āsana

TRANSLATION

He personally washed the brāhmaṇa's feet and then offered him a proper seat.

CB Ādi-khaṇḍa 5.25

TEXT 25

sustha hai' vasilena yadi vipra-vara
tabe tāne miśra jijñāsena,—"kothā ghara?"

TRANSLATION

After the brāhmaṇa was comfortably seated, Jagannātha Miśra asked him, "Where is your residence?"

CB Ādi-khaṇḍa 5.26

TEXT 26

vipra bole,—"āmi udāsīna deśāntarī
cittera vikṣepe mātra paryaṭana kari"

TRANSLATION

The brāhmaṇa replied, "I am a wandering mendicant. I go wherever my restless mind takes me."

COMMENTARY

The word *udāsīna* means "renounced" or "desireless." The word *deśāntarī* refers to one who travels to places other than his birthplace. The phrase *vikṣepe mātra* means "with agitation, disturbance, or anger."

CB Ādi-khaṇḍa 5.27

TEXT 27

praṇati kariyā miśra bolena vacana
"jagatera bhāgye se tomāra paryaṭana

TRANSLATION

With folded hands, Jagannātha Miśra said, "Your traveling is for the benefit of the world.

COMMENTARY

The meaning of the second line of this verse is found in the *Śrīmad Bhāgavatam* (10.8.4):

mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dīna-cetasām
niḥśreyasāya bhagavan kalpate nānyathā kvacit

"O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted *gṛhasthas* [householders]. Otherwise they have no interest in going from one place to another."

CB Ādi-khaṇḍa 5.28

TEXT 28

viśeṣataḥ āji āmāra parama saubhāgya
ājñā deha',—randhanera kari giyā kārya"

TRANSLATION

"Today I am especially fortunate. Please order me and I will go arrange for your cooking."

CB Ādi-khaṇḍa 5.29-30

TEXTS 29-30

vipra bole,—"kara, miśra, ye icchā tomāra"
hariṣe karilā miśra divya upahāra

randhanera sthāna upaskari' bhāla-mate
dilena sakala sajja randhana karite

TRANSLATION

The brāhmaṇa replied, "Please do whatever you feel suitable." Jagannātha Miśra then happily arranged all sorts of palatable ingredients. Jagannātha Miśra and Śacīdevī nicely cleaned the kitchen and kept all the ingredients ready for cooking.

COMMENTARY

In this verse the word *upahāra* means "arrangement," the word *upaskari'* means "cleaning with cow dung," and the word *sajja* means "decoration," "arrangement," or "ingredients."

CB Ādi-khaṇḍa 5.31

TEXT 31

santoṣe brāhmaṇa-vara kariyā randhana
vasilena kṛṣṇere karite nivedana

TRANSLATION

Satisfied with the arrangement, the brāhmaṇa cooked and then sat down to make an offering to Kṛṣṇa.

CB Ādi-khaṇḍa 5.32

TEXT 32

sarva-bhūta-antaryāmī śrī-śacīnandana
mane āche,—viprere dibena daraśana

TRANSLATION

Śrī Śacīnandana, the Supersoul of all living entities, then decided to give darśana to the brāhmaṇa.

CB Ādi-khaṇḍa 5.33

TEXT 33

dhyāna-mātra karite lāgilā vipra-vara
sammukhe āilā prabhu śrī-gaurasundara

TRANSLATION

As soon as the great brāhmaṇa began to meditate, Śrī Gaurasundara came before him.

CB Ādi-khaṇḍa 5.34

TEXT 34

dhūlā-maya sarva-aṅga, mūrti digambara
aruṇa-nayana, kara-caraṇa sundara

TRANSLATION

The Lord was naked, and all of His limbs were covered with dust. His eyes were reddish, and His hands and feet were most beautiful.

CB Ādi-khaṇḍa 5.35

TEXT 35

hāsiyā viprera anna laiyā śrī-kare
eka grāsa khāilena, dekhe vipra-vare

TRANSLATION

The Lord smiled and took a handful of the brāhmaṇa's rice. He then ate the rice as the brāhmaṇa watched.

CB Ādi-khaṇḍa 5.36

TEXT 36

"hāya hāya" kari' bhāgyavanta vipra ḍāke
"anna curi karileka cañcala bālake"

TRANSLATION

The fortunate brāhmaṇa cried out, "Alas! Alas! This naughty boy has stolen the rice!"

CB Ādi-khaṇḍa 5.37

TEXT 37

āsiyā dekhena jagannātha-miśra-vara
bhāta khāya, hāse prabhu śrī-gaurasundara

TRANSLATION

Jagannātha Miśra came there and saw Śrī Gaurasundara was smiling as He ate the brāhmaṇa's rice.

CB Ādi-khaṇḍa 5.38

TEXT 38

krodhe miśra dhāiyā yāyena māribāre
sambhrame uṭhiyā vipra dharilena kare

TRANSLATION

In anger, Jagannātha Miśra rushed to beat the Lord. The brāhmaṇa, however, got up and apprehensively caught hold of Jagannātha Miśra's hand.

COMMENTARY

The word *sambhrame* means "with apprehension," and *kare* means "in the hand."

CB Ādi-khaṇḍa 5.39

TEXT 39

vipra bole,—"miśra, tumi baḍa dekhi ārya!
kon jñāna bālakera māriyā ki kārya?

TRANSLATION

"Miśra, you are supposed to be a cultured Āryan! What is the use of beating this ignorant boy?

COMMENTARY

The *brāhmaṇa* said, "O Miśra, you are elderly and respectable, and He is only a foolish child. So it is not worth while to punish Him for His foolishness."

CB Ādi-khaṇḍa 5.40

TEXT 40

bhāla-manda-jñāna yāra thāke, māri tāre
āmāra śapatha, yadi māraha uhāre"

TRANSLATION

"Only one who can distinguish between right and wrong can be beat. Therefore I forbid you from beating this child."

COMMENTARY

"There is no benefit in punishing a child who does not know what is right and wrong, therefore I forbid you from punishing Him."

CB Ādi-khaṇḍa 5.41

TEXT 41

duḥkhe vasilena miśra hasta diyā śire
māthā nāhi tole miśra, vacana nā sphure

TRANSLATION

Jagannātha Miśra then sat down in distress, holding his head with his hands. He could not speak or lift his head.

CB Ādi-khaṇḍa 5.42

TEXT 42

vipra bole,—"miśra, duḥkha nā bhāviha mane
ye dine ye habe, tāhā īśvara se jāne

TRANSLATION

The brāhmaṇa said, "My dear Miśra, please don't feel sad. Whatever is meant to happen on a particular day is known only to the Lord.

COMMENTARY

A person gets only the food that has been allotted to him by the will of the Supreme Lord. One must know that the Supreme Lord alone gives one the fruits of one's activities. A living entity is unaware of the future. Whatever is unknown to the living entity is known to the Supreme Lord.

CB Ādi-khaṇḍa 5.43

TEXT 43

phala-mūla-ādi gṛhe ye thāke tomāra
āni' deha' āji tāhā kariba āhāra"

TRANSLATION

"Please bring whatever fruits and roots are there in your house, and I will eat those today."

CB Ādi-khaṇḍa 5.44

TEXT 44

miśra bole,—"more yadi thāke bhṛtya-jñāna
āra-bāra pāka kara, kari' deṅa sthāna

TRANSLATION

Jagannātha Miśra said, "If you at all consider me your servant, then please cook again. I will make all arrangements.

COMMENTARY

One should carefully study the humble statements befitting a Vaiṣṇava that Jagannātha Miśra spoke to his Vaiṣṇava guest.

CB Ādi-khaṇḍa 5.45

TEXT 45

gṛhe āche randhanera sakala sambhāra
punaḥ pāka kara, tabe santoṣa āmāra"

TRANSLATION

"We have all the ingredients for cooking in the house. Please cook again. Then I will feel satisfied."

COMMENTARY

The word *sambhāra* means "the ingredients" or "necessary items."

CB Ādi-khaṇḍa 5.46

TEXT 46

balite lāgilā yata iṣṭa-bandhu-gaṇa
"āmā-sabā' cāhi' tabe karaha randhana"

TRANSLATION

All the friends and relatives of Jagannātha Miśra present there also requested the brāhmaṇa, "Please be merciful on us and cook again."

COMMENTARY

The phrase *āmā-sabā' cāhi'* means "by mercifully glancing on us."

CB Ādi-khaṇḍa 5.47

TEXT 47

vipra bole,—"yei icchā tomā-sabākāra
kariba randhana sarvathāya punar-bāra"

TRANSLATION

The brāhmaṇa said, "All right. According to your desire, I will certainly cook again."

COMMENTARY

The word *sarvathāya* means "certainly" or "in all respects."

CB Ādi-khaṇḍa 5.48

TEXT 48

hariṣa hailā sabe viprera vacane
sthāna upaskarilena sabe tata-kṣaṇe

TRANSLATION

Everyone there was happy to hear the brāhmaṇa's decision, and they immediately cleaned the kitchen.

CB Ādi-khaṇḍa 5.49

TEXT 49

randhanera sajja āni' dilena tvarite
calilena vipra-vara randhana karite

TRANSLATION

They quickly assembled all the ingredients, and the brāhmaṇa began to cook.

CB Ādi-khaṇḍa 5.50

TEXT 50

sabei bolena,—"śiśu parama cañcala
āra bāra pāche naṣṭa karaye sakala

TRANSLATION

Everyone concluded, "This child is very restless and may spoil the offering again.

CB Ādi-khaṇḍa 5.51

TEXT 51

randhana, bhojana vipra karena yāvat
āra-bāḍī laye śiṣu rākhaha tāvat"

TRANSLATION

"Therefore please take Him to another house until the brāhmaṇa finishes cooking and eating."

CB Ādi-khaṇḍa 5.52

TEXT 52

tabe śacīdevī putre kole ta' kariyā
calilena āra-bāḍī prabhure laiyā

TRANSLATION

Śacīdevī then took her son in her arms and went to the neighbor's house.

CB Ādi-khaṇḍa 5.53

TEXT 53

saba nārī-gaṇa bole,—"śuna re nimāi
emata kariyā ki viprera anna khāi!"

TRANSLATION

All the ladies there said, "Listen, Nimāi, You shouldn't have eaten the brāhmaṇa's rice like that."

CB Ādi-khaṇḍa 5.54

TEXT 54

hāsiyā bolena prabhu śrī-candra-vadane
"āmāra ki doṣa, vipra ḍākilā āpane?"

TRANSLATION

The Lord smiled with His moonlike face and replied, "What is My fault? The brāhmaṇa called Me."

CB Ādi-khaṇḍa 5.55-56

TEXTS 55-56

sabei bolena,—"aye nimāi ḍhāṅgāti!
ki karibā, ebe ye tomāra gela jāti?"

kothākāra brāhmaṇa, kon kula, kebā cine?
tāra bhāta khāi' jāti rākhibā kemane?"

TRANSLATION

Everyone then said, "O deceitful Nimāi, what will You do now that You have lost Your caste? Who knows that brāhmaṇa? What is his caste? Where is he from? Now that You have eaten his rice, how will You maintain Your caste?"

COMMENTARY

The word *ḍhāṅgāti* refers to a person who cheats, who is duplicitous, or who is overly clever.

The ladies are saying, "O Nimāi, in order to display Your cheating, duplicity, and cleverness, You have accepted the foodstuff touched by this unknown *brāhmaṇa*. Therefore You have fallen from the exalted status of Your family."

CB Ādi-khaṇḍa 5.57

TEXT 57

hāsiyā kahena prabhu,—"āmi ye goyāla!
brāhmaṇera anna āmi khāi sarva-kāla

TRANSLATION

The Lord smiled and said, "I am a cowherd boy, and I always eat brāhmaṇa's rice.

COMMENTARY

The Lord replied, "I belong to the cowherd community, so I always eat foodstuffs given by the *brāhmaṇas*." From this statement it is established both that the Lord is the knower of past, present, and future, and that the Lord is controlled by the *brāhmaṇas*. Furthermore, His mischievous cowherd boy nature is also established.

CB Ādi-khaṇḍa 5.58

TEXT 58

brāhmaṇera anne ki gopera jāti yāya?"
eta bali' hāsiyā sabāre prabhu cāya

TRANSLATION

"How can a cowherd boy lose his caste by eating a brāhmaṇa's rice?" Saying this, the Lord looked at everyone and smiled.

CB Ādi-khaṇḍa 5.59

TEXT 59

chale nija-tattva prabhu karena vyākhyāna
tathāpi nā bujhe keha,—hena māyā tāna

TRANSLATION

In this way the Lord revealed His identity while speaking deceptively. But by the influence of His māyā, no one could understand Him.

COMMENTARY

The word *nija-tattva* refers to His personal form as Śrī Kṛṣṇa.

CB Ādi-khaṇḍa 5.60

TEXT 60

sabei hāsena śuni' prabhura vacana
vakṣa haite eḍite kāhāro nāhi mana

TRANSLATION

Everyone laughed upon hearing the Lord's explanation. No one wanted to set Him down from their embrace.

COMMENTARY

The word *eḍite* means "to set down" or "to leave."

CB Ādi-khaṇḍa 5.61

TEXT 61

hāsiyā yāyena prabhu ye-janāra kole
sei jana ānanda-sāgara-mājhe bule

TRANSLATION

As the Lord smiled and sat on various people's laps, whoever held Him merged in an ocean of bliss.

CB Ādi-khaṇḍa 5.62

TEXT 62

sei vipra punar-bāra kariyā randhana
lāgilena vasiyā karite nivedana

TRANSLATION

Meanwhile, the brāhmaṇa finished cooking again, so he sat down to make the offering.

CB Ādi-khaṇḍa 5.63

TEXT 63

dhyāne bāla-gopāla bhāvena vipra-vara
jānilena gauracandra cittera īśvara

TRANSLATION

In meditation the brāhmaṇa called Bāla-gopāla to eat, and Lord Gaurasundara, the Supersoul, immediately came to know this.

COMMENTARY

The words *cittera īśvara* refers to Lord in the heart, or the Supersoul.

CB Ādi-khaṇḍa 5.64

TEXT 64

mohiyā sakala-loka ati alakṣite
āilena vipra-sthāne hāsite hāsite

TRANSLATION

Putting everyone into illusion, the Lord secretly came before the brāhmaṇa with a smile on His face.

COMMENTARY

The word *mohiyā* means "bewildering."

CB Ādi-khaṇḍa 5.65

TEXT 65

alakṣite eka-muṣṭi anna lañā kare
khāiyā calilā prabhu,—dekhe vipra-vare

TRANSLATION

Unseen by others, the Lord then took a handful of rice and ate it as the brāhmaṇa watched.

CB Ādi-khaṇḍa 5.66

TEXT 66

"hāya hāya" kariyā uṭhila vipra-vara
ṭhākura khāiyā bhāta dila eka rada

TRANSLATION

The brāhmaṇa immediately cried, "Alas! Alas!" and the Lord, after eating the rice, fled away.

COMMENTARY

The word *raḍa* means "run." In Bangladesh the word is *laḍa*.

CB Ādi-khaṇḍa 5.67

TEXT 67

sambhrame uṭhiyā miśra hāte vāḍi laiyā
krodhe ṭhākurere laiyā yāya dhāoyāiyā

TRANSLATION

Enraged, Jagannātha Miśra got up, took a stick in his hand, and chased after the Lord in anger.

COMMENTARY

In this verse the word *sambhrame* means "enraged." The word *vāḍi* means "stick." In Bangladesh it is called a *ṭheṅgā*. The word *ṭhākurere* means "to the Lord." The word *dhāoyāiyā* means "to follow" or "to chase swiftly."

CB Ādi-khaṇḍa 5.68

TEXT 68

mahā-bhaye prabhu palāilā eka-ghare
krodhe miśra pāche thāki' tarjagarja kare

TRANSLATION

The Lord fearfully fled into another room with Jagannātha Miśra chasing behind and chastising Him in anger.

COMMENTARY

The word *tarjagarja* refers to verbal chastisement or angrily scolding to instill fear.

CB Ādi-khaṇḍa 5.69

TEXT 69

miśra bole,—"āji dekha' karoṅ tora kārya
tora mate parama-abodha āmi ārya!

TRANSLATION

Jagannātha Miśra said, "Just wait and see what I'll do to You today! Although I'm an Āryan, You consider me a fool!

COMMENTARY

Jagannātha Miśra said, "O naughty boy, today I will punish You for Your mischief. I am so learned and respectable, and You consider me a great fool. This is extremely unreasonable."

CB Ādi-khaṇḍa 5.70

TEXT 70

hena mahā-cora śiśu kāra ghare āche?"
eta bali' krodhe miśra dhāya prabhu-pāche

TRANSLATION

"Who has such a great thief for a son?" Saying this, Jagannātha Miśra chased after the Lord in anger.

CB Ādi-khaṇḍa 5.71

TEXT 71

sabe dharilena yatna kariyā miśrere
miśra bole,—"eḍa, āji mārimu uhāre"

TRANSLATION

Everyone present tried to restrain Miśra, but he said, "Leave me alone. Today I'll beat Him!"

CB Ādi-khaṇḍa 5.72

TEXT 72

sabei bolena,—"miśra, tumi ta' udāra
uhāre māriyā kon sādhutva tomāra?

TRANSLATION

They then pleaded, "O Miśra, you are by nature magnanimous. What kind of intelligence would you exhibit by beating Him?

COMMENTARY

The word *eḍa* means "leave me alone" or "stay away." The Bangladesh word *mārimu* means "I will beat" or "I will punish." The word *sādhutva* means "supremacy" or "intelligence."

CB Ādi-khaṇḍa 5.73

TEXT 73

bhāla-manda-jñāna nāhi uhāra śarīre
parama abodha, ye emana śiśu māre

TRANSLATION

"He doesn't understand what is right and what is wrong. Whoever beats such a child is a great fool.

CB Ādi-khaṇḍa 5.74

TEXT 74

mārilei kon vā śikhibe, hena naya
svabhāvei śiśura cañcala mati haya"

TRANSLATION

"He will not learn simply by being beaten. Children are all restless by nature."

COMMENTARY

"Children are mischievous by nature, therefore even if you try to teach Him, He won't learn."

CB Ādi-khaṇḍa 5.75

TEXT 75

āthe-vyathe āsi' sei tairthika brāhmaṇa
miśrera dhariyā hāte bolena vacana

TRANSLATION

At that time the mendicant brāhmaṇa hastily came there. Holding the hands of Jagannātha Miśra, he spoke.

CB Ādi-khaṇḍa 5.76

TEXT 76

"bālakera nāhi doṣa, śuna, miśra-rāya
ye dine ye habe, tāhā haibāre cāya

TRANSLATION

"Listen, Miśra, this child is not at fault. Whatever is meant to happen on a particular day will certainly take place.

COMMENTARY

The word *rāya* refers to one's worshipable lord or master. As stated in the *Hitopadeśa*: *yad abhāvi na tad bhāvi bhāvi cen na tad anyathā*—"Whatever is not meant to be will never be, and whatever is meant to be cannot be otherwise."

CB Ādi-khaṇḍa 5.77

TEXT 77

āji kṛṣṇa anna nāhi likhena āmāre
sabe ei marma-kathā kahiluṅ tomāre

TRANSLATION

"Today Kṛṣṇa has not allotted me any rice. I'm telling you, this is my realization."

COMMENTARY

Lord Kṛṣṇa is the bestower of the fruits of work and the supreme controller. In this verse the word *likhena* means "will supply," that is, "today no food is allotted for me." The word *marma-kathā* means "mystery" or "confidential topics of the mind."

CB Ādi-khaṇḍa 5.78

TEXT 78

duḥkhe jagannātha-miśra nāhi tole mukha
māthā heṭa kariyā bhāvena mane duḥkha

TRANSLATION

Feeling distressed, Jagannātha Miśra was unable to raise his head. He looked at the ground and simply lamented.

CB Ādi-khaṇḍa 5.79

TEXT 79

henai samaye viśvarūpa bhagavān
sei-sthāne āilena mahā-jyotir-dhāma

TRANSLATION

At that time the most powerful and effulgent Viśvarūpa came there.

CB Ādi-khaṇḍa 5.80

TEXT 80

sarva-aṅge nirupama lāvaṇyera sīmā
catur-daśa-bhuvaneo nāhika upamā

TRANSLATION

There is no comparison to the matchless sweetness of Viśvarūpa's bodily limbs.

CB Ādi-khaṇḍa 5.81

TEXT 81

skandhe yajña-sūtra, brahma-teja mūrti-manta
mūrti-bhede janmilā āpani nityānanda

TRANSLATION

A brāhmaṇa thread hung on His shoulder. He is the source of the Brahman effulgence and, though in a different form, He is directly Lord Nityānanda.

CB Ādi-khaṇḍa 5.82

TEXT 82

sarva-śāstrera artha sadā sphuraye jihvāya
kṛṣṇa-bhakti-vyākhyā mātra karaye sadāya

TRANSLATION

The purport of all scriptures is eternally manifest on the tongue of Viśvarūpa. Thus He is always engaged in preaching devotional service to Lord Kṛṣṇa.

COMMENTARY

The light that illuminates material objects is called *jyotiḥ*, but the light that illuminates spiritual objects is called *śuddha-sattva*, pure goodness, or *mahā-jyotiḥ*. The source of this *jyotiḥ* is Śrī Baladeva, and Śrī Viśvarūpa is nondifferent from Him.

Lord Nityānanda manifests in another form as Śrī Viśvarūpa. Viśvarūpa always explained the purport of all scriptures to be devotional service to Lord Kṛṣṇa. In other words, He never misinterpreted the purport of the scriptures and induced the living entities to engage in material enjoyment.

CB Ādi-khaṇḍa 5.83

TEXT 83

dekhiyā apūrva mūrti tairthika brāhmaṇa
mugdha haiyā eka-dṛṣṭye cāhe ghane-ghana

TRANSLATION

Seeing His extraordinary beauty, the mendicant brāhmaṇa was struck with wonder and stared at Him continuously.

CB Ādi-khaṇḍa 5.84

TEXT 84

vipra bole,—"kāra putra ei mahāśaya?"
sabei bolena,—"ei miśrera tanaya"

TRANSLATION

The brāhmaṇa then said, "Whose son is this?" The people replied, "He is the son of Jagannātha Miśra."

CB Ādi-khaṇḍa 5.85

TEXT 85

śuniyā santoṣe vipra kailā āliṅgana
"dhanya pitā-mātā, yāra e-hena nandana"

TRANSLATION

The brāhmaṇa was satisfied to hear this. He embraced Viśvarūpa and remarked, "Glorious are the father and mother of such a son."

CB Ādi-khaṇḍa 5.86

TEXT 86

viprere kariyā viśvarūpa namaskāra
vasiyā kahena kathā amṛtera dhāra

TRANSLATION

Viśvarūpa offered obeisances to the brāhmaṇa. He then sat down and began speaking words that were like a stream of nectar.

CB Ādi-khaṇḍa 5.87

TEXT 87

"śubha dine tāra mahābhāgyera udaya
tumi-hena atithi yāhāra gṛhe haya

TRANSLATION

"Whoever receives a guest like you has attained great fortunate on that auspicious day.

CB Ādi-khaṇḍa 5.88

TEXT 88

jagat śodhite se tomāra paryaṭana
ātmānande pūrṇa hai' karaha bhramaṇa

TRANSLATION

"Although you are self-satisfied, still you travel about in order to sanctify the world.

COMMENTARY

Śrī Viśvarūpa Prabhu described the pure characteristics of a *parivrājaka* to the mendicant *brāhmaṇa*. The devotees of the Lord are always self-satisfied; they are filled with ecstasy by serving Kṛṣṇa. Therefore, rather than traveling like mundane tourists, they visit attached householders in order to revive their Kṛṣṇa consciousness.

CB Ādi-khaṇḍa 5.89

TEXT 89

bhāgya baḍa,—tumi-hena atithi āmāra
abhāgya vā ki kahiba,—upāsa tomāra

TRANSLATION

"It is our great fortune that we have a guest like you. But we are also unfortunate because you are fasting.

COMMENTARY

The word *upāsa* means *upavāsa*, or "fasting."

CB Ādi-khaṇḍa 5.90

TEXT 90

tumi upavāsa kari' thāka' yāra ghare
sarvathā tāhāra amaṅgala-phala dhare

TRANSLATION

"If you fast while staying in someone's house it will simply bear inauspicious fruits.

CB Ādi-khaṇḍa 5.91

TEXT 91

hariṣa pāinu baḍa tomāra darśane
viṣāda pāinu baḍa e saba śravaṇe

TRANSLATION

"I'm greatly satisfied by seeing you, but I'm very sad to hear about what has happened."

COMMENTARY

"By seeing you I'm jubilant, but because you are fasting I'm unhappy; therefore I am both happy and sad."

CB Ādi-khaṇḍa 5.92

TEXT 92

vipra bole,—"kichu duḥkha nā bhāviha mane
phala mūla kichu āmi karibā bhojane

TRANSLATION

The brāhmaṇa said, "Please do not feel sad. I will eat some fruits and roots.

CB Ādi-khaṇḍa 5.93

TEXT 93

vanavāsī āmi, anna kothāya vā pāi
prāya āmi vane phala-mūla mātra khāi

TRANSLATION

"I live in the forest, so where can I get rice? I am accustomed to eat fruits and roots in the forest.

COMMENTARY

In the *Śrīmad Bhāgavatam* (11.25.25) it is stated: *vanaṁ tu sāttviko vāso grāmo rājasa ucyate*—"Residence in the forest is in the mode of goodness, while residence in a town is in the mode of passion."

CB Ādi-khaṇḍa 5.94

TEXT 94

kadācit kona divase vā khāi anna
seha yadi nirvirodhe haya upasanna

TRANSLATION

"I seldom eat rice, only when it is easily available.

COMMENTARY

The word *nirvirodhe* means "without obstacle," and the word *upasanna* means "present" or "arrived."

TEXT 95

ye santoṣa pāilāṅa tomā' daraśane
tāhātei koṭi-koṭi kariluṅ bhojane

TRANSLATION

"I have become so satisfied by seeing You that I feel as if I have eaten millions of meals.

CB Ādi-khaṇḍa 5.96

TEXT 96

phala, mūla, naivedya ye-kichu thāke ghare
tāhā āna' giyā, āji kariba āhāre"

TRANSLATION

"Please go and bring any fruits, roots, or prasāda that you have, and I will eat that today."

CB Ādi-khaṇḍa 5.97

TEXT 97

uttara nā kare kichu miśra-jagannātha
duḥkha bhāve miśra śire diyā dui hāta

TRANSLATION

Jagannātha Miśra, however, did not speak anything. He just held his head in his hands in distress.

CB Ādi-khaṇḍa 5.98

TEXT 98

viśvarūpa bolena,—"balite vāsi bhaya
sahaje karuṇā-sindhu tumi mahāśaya

TRANSLATION

Viśvarūpa said, "I hesitate to speak, but I know that you are an ocean of mercy.

COMMENTARY

The word *vāsi* means "to feel," "to realize," "to think," or "to get."

CB Ādi-khaṇḍa 5.99

TEXT 99

para-duḥkhe kātara-svabhāva sādhu-jana
parera ānanda se bāḍāya anukṣaṇa

TRANSLATION

"It is the nature of saintly persons to be distressed on seeing the sufferings of others. They always try to make others happy.

CB Ādi-khaṇḍa 5.100

TEXT 100

eteke āpane yadi nirālasya haiyā
kṛṣṇera naivedya kara randhana kariyā

TRANSLATION

"So if it is not too much trouble, please cook for Kṛṣṇa again.

COMMENTARY

The phrase *nirālasya haiyā* means "accepting some voluntary hardship."

TEXT 101

tabe āji āmāra goṣṭhīra yata duḥkha
sakala ghucaye, pāi parānanda-sukha

TRANSLATION

"Then My family's distress will be vanquished, and we will attain transcendental happiness."

CB Ādi-khaṇḍa 5.102

TEXT 102

vipra bole,—"randhana kariluṅ dui-bāra
tathāpiha kṛṣṇa nā dilena khāibāra

TRANSLATION

The brāhmaṇa said, "I have already cooked twice, yet Kṛṣṇa has still not allowed me to eat.

TEXT 103

teñi bujhilāṅa,—āji nāhika likhana
kṛṣṇa-icchā nāhi,—kene karaha yatana?

TRANSLATION

"I have therefore understood that He has not allotted any rice for me today. If Kṛṣṇa's sanction is not there, why should we endeavor?

CB Ādi-khaṇḍa 5.104-105

TEXTS 104-105

koṭi bhakṣya-dravya yadi thāke nija-ghare
kṛṣṇa-ājñā haile se khāibāre pāre

ye-dine kṛṣṇera yāre likhana nā haya
koṭi yatna karuka, tathāpi siddha naya

TRANSLATION

"One may have unlimited foodstuffs at home, but he can eat only with Kṛṣṇa's sanction. If Kṛṣṇa does not allot anything on some day, then even by endless endeavor one will never achieve a thing.

COMMENTARY

Though one may have various foodstuffs at home for Kṛṣṇa's enjoyment, if He does not sanction His remnants, no one will receive them. And if Kṛṣṇa does not favor one, then one will certainly be unsuccessful in spite of unlimited endeavors. Service to the Supreme Lord is dependent on the mercy of the Supreme Lord. Mundane endeavor cannot produce success.

CB Ādi-khaṇḍa 5.106

TEXT 106

niśā deḍa prahara, duio vā yāya
ihāte ki āra pāka karite yuyāya?

TRANSLATION

"It is practically the middle of the night. Is it proper to cook at this time?

COMMENTARY

The word *yuyāya* means "proper" or "reasonable."

CB Ādi-khaṇḍa 5.107

TEXT 107

ataeva āji yatna nā kariha āra
phala, mūla kichu mātra karimu āhāra"

TRANSLATION

"Therefore do not make any further arrangements for cooking today. I will simply eat some fruits and roots."

COMMENTARY

The word *kichu* means "a little."

CB Ādi-khaṇḍa 5.108

TEXT 108

viśvarūpa bolena,—"nāhika kona doṣa
tumi pāka karile se sabāra santoṣa"

TRANSLATION

Viśvarūpa said, "There will be no fault if you cook; everyone will be satisfied."

CB Ādi-khaṇḍa 5.109

TEXT 109

eta boli' viśvarūpa dharilā caraṇa
sādhite lāgilā sabe karite radhana

TRANSLATION

Saying this, Viśvarūpa caught hold of the brāhmaṇa's feet, and everyone else also requested him to cook.

CB Ādi-khaṇḍa 5.110

TEXT 110

viśvarūpe dekhiyā mohita vipra-vara
"kariba randhana"—vipra balilā uttara

TRANSLATION

Enchanted by Viśvarūpa, the brāhmaṇa said, "All right, I'll cook."

CB Ādi-khaṇḍa 5.111

TEXT 111

santoṣe sabei "hari" balite lāgila
sthāna upaskāra sabe karite lāgila

TRANSLATION

Everyone expressed their satisfaction by chanting the name of Hari.

CB Ādi-khaṇḍa 5.112

TEXT 112

āthe-vyathe sthāna upaskari' sarva-jane
randhanera sāmagrī ānilā tata-kṣaṇe

TRANSLATION

They then quickly cleaned the kitchen and brought all the ingredients for cooking.

CB Ādi-khaṇḍa 5.113

TEXT 113

calilena vipra-vara karite randhana
śiśu āvariyā rahilena sarva-jana

TRANSLATION

The brāhmaṇa then began to cook, and everyone escorted Nimāi to another room.

CB Ādi-khaṇḍa 5.114

TEXT 114

palāiyā ṭhākura āchena yei ghare
miśra vasilena sei gharera duyāre

TRANSLATION

Jagannātha Miśra sat in front of the door where the child was detained.

CB Ādi-khaṇḍa 5.115

TEXT 115

sabei bolena,—"bāndha' bāhira duyāra
bāhira haite yena nāhi pāre āra"

TRANSLATION

Everyone said, "Lock the door from outside, so that He cannot get out."

COMMENTARY

Everyone said, "Tie the door closed, so that He will not be able to untie it and get out."

CB Ādi-khaṇḍa 5.116

TEXT 116

miśra bole,—"bhāla, bhāla, ei yukti haya"
bāndhiyā duyāra sabe bāhire āchaya

TRANSLATION

Jagannātha Miśra said, "That's a good idea." Thus Jagannātha Miśra and others sat outside after latching the door.

CB Ādi-khaṇḍa 5.117

TEXT 117

ghare thāki' strī-gaṇa bolena,—"cintā nāi nidra gela, āra kichu nā jāne nimāi"

TRANSLATION

From inside the room, the ladies said, "Don't worry, Nimāi is sleeping. He won't do anything now."

CB Ādi-khaṇḍa 5.118

TEXT 118

ei-mate śiśu rākhilena sarva-jana
viprera haila kata-kṣaṇete randhana

TRANSLATION

As they guarded the child in this way, the brāhmaṇa soon finished cooking.

CB Ādi-khaṇḍa 5.119

TEXT 119

anna upaskari sei sukṛti brāhmaṇa
dhyāne vasi' kṛṣṇere karilā nivedana

TRANSLATION

The pious brāhmaṇa prepared a plate for offering and then sat in meditation and offered the food to Kṛṣṇa.

CB Ādi-khaṇḍa 5.120

TEXT 120

jānilena antaryāmī śrī-śacīnandana
citte āche,—viprere dibena daraśana

TRANSLATION

The Supersoul, Śrī Śacīnandana, knew everything. He had already decided to give darśana to the brāhmaṇa.

COMMENTARY

The word *citte* means "desire."

CB Ādi-khaṇḍa 5.121

TEXT 121

nidrā devī sabārei īśvara-icchāya
mohilena, sabei aceṣṭa nidrā yāya

TRANSLATION

Thus, by the will of the Supreme Lord, Nidrādevī, the goddess of sleep, deluded everyone into deep sleep.

COMMENTARY

Everyone thought that since it was late at night, Nimāi would soon fall asleep, so there would be no need to further guard Him. By the will of the Supreme Lord, however, just the opposite happened. Everyone in the house fell asleep by the gentle touch from the tip of Nidrādevi's sari.

CB Ādi-khaṇḍa 5.122

TEXT 122

ye sthāne karena vipra anna nivedana
āilena sei sthāne śrī-śacīnandana

TRANSLATION

Śrī Śacīnandana then went to the place where the brāhmaṇa was making his offering.

CB Ādi-khaṇḍa 5.123

TEXT 123

bālaka dekhiyā vipra kare "hāya hāya"
sabe nidrā yāya, keha śunite nā pāya

TRANSLATION

On seeing the child, the brāhmaṇa cried out, "Alas! Alas!" But no one heard him, for they were all fast asleep.

CB Ādi-khaṇḍa 5.124

TEXT 124

prabhu bole,—"aye vipra, tumi ta' udāra
tumi āmā' ḍāki' āna', ki doṣa āmāra?

TRANSLATION

The Lord said, "O brāhmaṇa, you are indeed magnanimous. You call Me, so what is My fault?

CB Ādi-khaṇḍa 5.125

TEXT 125

mora mantra japi' more karaha āhvāna
rahite nā pāri āmi, āsi tomā'-sthāna

TRANSLATION

"You chant My mantra and invite Me, so I cannot resist coming to you.

COMMENTARY

"You invite Me by chanting My mantra, therefore I come and accept the foodstuffs you offer." Some people consider that worshiping and offering foodstuffs to Gaurāṅga is performed by chanting the Gopāla-mantra, and by chanting this mantra He accepts the offering. Up to the time when Deity worship of Śrī Gaurasundara was introduced in the world, He was worshiped through Kṛṣṇa-mantras; but after the covered form of Kṛṣṇa, the origin of all incarnations, mercifully manifested His own form, Deity, and name to His most confidential devotees, the Lord's devotees began to worship the Deity of Śrī Gaura by revealing the eternal names and mantras related with Lord Gaura. Those who are bereft of receiving the mercy of the covered incarnation simply make a show of worshiping the Deity form of Śrī Gaurasundara with Kṛṣṇa-mantras, but Śrī Gaura is not worshiped in this way. Such people are cheated out of Kṛṣṇa's mercy, because they do not realize that Gaura's pastimes are eternal.

If one chants Kṛṣṇa-mantras, then Kṛṣṇa, or Gaurasundara, accepts his chanting and manifests before the chanter. But if one differentiates between Gaura and Kṛṣṇa, then his unauthorized endeavors for chanting Kṛṣṇa-mantras do not qualify him to see the form of Kṛṣṇa in Gaurasundara and his progress towards freedom from material existence is checked. Therefore it is often found that a worshiper has a lack of taste for worshiping Gaurasundara by chanting

Kṛṣṇa-mantras. Those who do not realize that the worship of Gaurasundara is the same as worship of Kṛṣṇa are deprived by Śrī Rāmānanda Rāya from receiving the mercy of Gaura and the *darśana* of Gāndharvikā-Giridhārī. Due to the four defects of imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned, such people are unable to see Śrī Rādhā-Govinda in Śrī Gaurasundara. Thus, according to the purport of the second of the four original *Bhāgavatam* verses, such people develop mundane endeavors or vision towards Śrī Gaurasundara and become disqualified to see Him. Considering Gaurasundara as different from Kṛṣṇa, such people with insignificant material vision see Him simply as a *sannyāsī*, a religious reformer, or a pseudo-sentimental saint.

CB Ādi-khaṇḍa 5.126

TEXT 126

āmāre dekhite niravadhi bhāva' tumi
ataeva tomāre dilāṅa dekhā āmi"

TRANSLATION

"You always desire to see Me, so here I am!"

CB Ādi-khaṇḍa 5.127-134

TEXTS 127-134

sei-kṣaṇe dekhe vipra parama adbhuta
śaṅkha, cakra, gadā, padma,—aṣṭa-bhuja rūpa

eka-haste navanīta, āra haste khāya
āra dui haste prabhu muralī bājāya

śrīvatsa, kaustubha vakṣe śobhe maṇihāra
sarva-aṅge dekhe ratna-maya alaṅkāra

nava-guñja-veḍā śikhi-puccha śobhe śire
candra-mukhe aruṇa-adhara śobhā kare

hāsiyā dolāya dui nayana-kamala
vaijayantī-mālā dole makara-kuṇḍala

caraṇāravinde śobhe śrī-ratna-nūpura
nakha-maṇi-kiraṇe timira gela dūra

apūrva kadamba-vṛkṣa dekhe seikhāne
vṛndāvane dekhe,—nāda kare pakṣi-gaṇe

gopa-gopī-gābhī-gaṇa catur-dike dekhe
yāhā dhyāna kare, tā'i dekhe parateke

TRANSLATION

At that time the Lord exhibited a wonderful eight-armed form to the brāhmaṇa. In four hands He held a conchshell, disc, club, and lotus flower. In one hand He held a pot of butter from which He ate with another hand. Then with two other hands He played a flute. He was decorated with the mark of Śrīvatsa, while the Kaustubha gem and a jeweled necklace hung on His chest. All of His limbs were decorated with jeweled ornaments. His head was decorated with a garland of fresh guñja seeds and a peacock feather. His moonlike face was beautified by His red lips. The Lord smiled as He rolled His eyes. His Vaijayanti flower garland and shark-shaped earrings swayed to and fro. His lotus feet were adorned by jeweled ankle bells, and all darkness was dissipated by the shining of His toenails. The brāhmaṇa also saw the abode of Vṛndāvana filled with wonderful kadamba trees and the chirping of various birds. He saw cowherd boys and

girls in all directions. Indeed, whatever he had meditated on he saw manifest before him.

COMMENTARY

Śrī Gaurasundara told the mendicant *brāhmaṇa* that He was nondifferent from his worshipable Lord, and then He displayed His four-armed form of Nārāyaṇa, holding conch, disc, club, and lotus. The *brāhmaṇa* saw the Lord holding butter in one hand and eating it with another hand, and He was playing a flute with two other hands. This amazing combination was found in that form. The Lord first held the conch, disc, club, and lotus in His four hands, and later with those four hands the Lord displayed two of Vrajendra-nandana's pastimes with two hands each. Eating butter and playing flute were not manifested in His Mathurā or Dvārakā pastimes, and Kṛṣṇa does not manifest a four-armed form while playing the flute in His Gokula pastimes. The display of opulence in the Lord's pastime of simultaneously eating butter and playing the flute is not very attractive for the residents of Vraja. Otherwise in the awe and reverent service of a *sampradāya* in which Deity worship is prominent, seeing the four-armed form of Nārāyaṇa is inevitable. The mood of reverence mixed with grandeur is present in the worship of Kṛṣṇa, but in the blissful realm of Vṛndāvana, where sweetness is prominent, Kṛṣṇa's four arms are not manifest, for He accepts the service of the Vrajavāsīs in only His two-handed form. The mark of Śrīvatsa and the Kaustubha gem adorned the chest of this four-handed form of the Lord, a jeweled necklace encircled His neck, and other jeweled ornaments decorated His other limbs. The Lord's head was decorated with a peacock feather and a garland of newly grown *guñja*

seeds. The Lord's red lips increased the beauty of His moonlike face. The rolling eyes on the smiling face of the Lord resembled lotus petals, extending to His ears. From this description it is understood that sweetness was more prominently manifest than opulence. Again, fish-shaped earrings and Vaijayanti flower garland were seen in both forms. The lotus feet of Kṛṣṇa were decorated with jeweled ankle bells, and the effulgence of His toenails destroyed the darkness of ignorance and illuminated all directions. The *brāhmaṇa* also saw wonderful *kadamba* trees throughout Vṛndāvana, he heard the singing of birds in the forest of Vraja, and he saw *surabhi* cows and cowherd boys with the cowherd men, who were engaged in tending the cows. The mendicant *brāhmaṇa* saw each of the Lord's forms that he had meditated on during his worship.

The word *parateke* means "directly" or "each one."

CB Ādi-khaṇḍa 5.135

TEXT 135

apūrva aiśvarya dekhi' sukṛti brāhmaṇa
ānande murcchita haiyā paḍilā takhana

TRANSLATION

Seeing the extraordinary opulence, the pious brāhmaṇa fell unconscious with ecstasy.

CB Ādi-khaṇḍa 5.136

TEXT 136

karuṇā-samudra prabhu śrī-gaurasundara
śrī-hasta dilena tāna aṅgera upara

TRANSLATION

Lord Gaurasundara, the ocean of mercy, then placed His lotus hand on the body of the brāhmaṇa.

CB Ādi-khaṇḍa 5.137

TEXT 137

śrī-hasta-paraśe vipra pāilā cetana
ānande haila jaḍa, nā sphūre vacana

TRANSLATION

By the touch of the Lord, the brāhmaṇa regained consciousness, though in ecstasy he remained inert and unable to speak.

COMMENTARY

Due to seeing the form of the Lord, the *brāhmaṇa* lost all external consciousness and was unable to speak out of ecstasy.

CB Ādi-khaṇḍa 5.138

TEXT 138

punaḥ punaḥ mūrcchā vipra yāya bhūmi-tale
punaḥ uṭhe, punaḥ paḍe mahā-kutūhale

TRANSLATION

The brāhmaṇa repeatedly fell unconscious to the ground and then got up in great jubilation.

COMMENTARY

The word *mahā-kutūhale* means "due to ecstatic loving exchanges."

CB Ādi-khaṇḍa 5.139

TEXT 139

kampa-sveda-pulake śarīra sthira nahe
nayanera jale yena gaṅgā-nadī bahe

TRANSLATION

His body shivered and perspired, and his hairs stood on end. The flow of tears from his eyes resembled the Ganges River.

CB Ādi-khaṇḍa 5.140

TEXT 140

kṣaṇeke dhariyā vipra prabhura caraṇa
karite lāgilā ucca-ravete krandana

TRANSLATION

The brāhmaṇa then caught hold of the Lord's lotus feet and began to cry loudly.

CB Ādi-khaṇḍa 5.141

TEXT 141

dekhiyā viprera ārti śrī-gaurasundara
hāsiyā viprere kichu karilā uttara

TRANSLATION

Seeing the brāhmaṇa's humility, Śrī Gaurasundara smiled and addressed him.

COMMENTARY

The word *ārti* means "distress" or "humility."

CB Ādi-khaṇḍa 5.142

TEXT 142

prabhu bole,—"śuna śuna, aye vipra-vara
aneka janmera tumi āmāra kiṅkara

TRANSLATION

The Lord said to him, "Please listen, O brāhmaṇa. You have been My servant for many lifetimes.

CB Ādi-khaṇḍa 5.143

TEXT 143

niravadhi bhāva' tumi dekhite āmāre
ataeva āmi dekhā dilāṅa tomāre

TRANSLATION

"You always desire to see Me, therefore I have come before you.

COMMENTARY

The phrase *niravadhi bhāva'* means "to always think or desire."

CB Ādi-khaṇḍa 5.144

TEXT 144

āra-janme ei-rūpe nanda-gṛhe āmi
dekhā diluṅ tomāre, nā smara' tāhā tumi

TRANSLATION

"In a previous life I gave you darśana at the house of Nanda Mahārāja. Don't you remember that?

CB Ādi-khaṇḍa 5.145

TEXT 145

yabe āmi avatīrṇa hailāṅa gokule
seha janme tumi tīrtha kara' kutūhale

TRANSLATION

"When I appeared in Gokula you also joyfully visited the various holy places.

COMMENTARY

The phrase *tīrtha kara'* means "traveling to the holy places."

CB Ādi-khaṇḍa 5.146-147

TEXTS 146-147

daive tumi atithi hailā nanda-ghare
ei-mate tumi anna niveda' āmāre

tāhāteo ei-mata kariyā kautuka
khāi' tora anna dekhāiluṅ ei rūpa

TRANSLATION

"By providence you became a guest one day in the house of Nanda Mahārāja. At that time you offered rice to Me in the same way, and after I ate your rice I showed you this same form.

CB Ādi-khaṇḍa 5.148

TEXT 148

eteke āmāra tumi janme-janme dāsa
dāsa vinu anya mora nā dekhe prakāśa

TRANSLATION

"In this way you have been My servant birth after birth, for other than My servants, no one can see this form.

COMMENTARY

The pure living entity is eternally engaged in the service of Kṛṣṇa. He is able to see Kṛṣṇa through eyes of devotion smeared with the ointment of love. By sensual knowledge obtained through gross and subtle perception, conditioned souls absorbed in material enjoyment cannot see Kṛṣṇa, who is *adhokṣaja*, beyond the realm of material sense perception. A Vaiṣṇava can see Lord Viṣṇu when his constitutional propensity for serving Kṛṣṇa is awakened. A living entity who is devoid of the inclination for eternal service can never give up gross and subtle perception, therefore due to the spirit of enjoyment the conditioned soul cannot see his worshipable Lord Kṛṣṇa.

CB Ādi-khaṇḍa 5.149

TEXT 149

kahilāṅa tomāre e saba gopya kathā
kāro sthāne ihā nāhi kahibā sarvathā

TRANSLATION

"I have thus disclosed to you confidential topics that should not be revealed to anyone under any condition.

CB Ādi-khaṇḍa 5.150

TEXT 150

yāvat thākaye mora ei avatāra
tāvat kahile kāre karimu saṁhāra

TRANSLATION

"As long as I remain in this incarnation you should not tell anyone the secrets that I have told you, otherwise I will kill you.

COMMENTARY

The covered incarnation, Śrī Gaura-Nārāyaṇa, warned the *brāhmaṇa*, "As long as I remain in this world, if you disclose these pastimes of Mine I will immediately terminate your residence in this world."

CB Ādi-khaṇḍa 5.151

TEXT 151

saṅkīrtana-ārambhe āmāra avatāra
karāimu sarva-deśe kīrtana pracāra

TRANSLATION

"I have incarnated to inaugurate the saṅkīrtana movement, and I will preach this process of chanting throughout the world.

COMMENTARY

Gaurasundara said, "When many persons gather together and properly chant the names of Kṛṣṇa, I will certainly appear there. I will preach throughout the world the glories of chanting the holy names through the process of *kīrtana*." Some people say that Śrī Gaurasundara did not inaugurate the chanting of the holy names in His childhood; after He accepted initiation from Īśvara Purī, He performed *saṅkīrtana*

and enacted the pastimes of various *naimittika*, or occasional, incarnations. Thereafter, as a *parivrājaka,* the Lord personally preached in various parts of India and had, is having, and will have His servants preach the glories of Lord Hari all over the world.

CB Ādi-khaṇḍa 5.152

TEXT 152

brahmādi ye prema-bhakti-yoga vāñchā kare
tāhā vilāimu sarva prati ghare-ghare

TRANSLATION

"I will freely distribute the love and devotion that is desired by Brahmā and others to each and every house.

COMMENTARY

"I will manifest that transcendental devotional service desired by the demigods headed by Brahmā in the hearts of everyone, without discrimination." In Satya-yuga the transcendental Absolute Truth, Śrī Gaura-Kṛṣṇa, manifested His own names, forms, qualities, and pastimes in the heart of Brahmā, the first created being. Now the Lord will personally distribute from house to house the bright mellows of His service, which have never before been distributed. In other words, the Lord will manifest and distribute His service in the heart of everyone, without discriminating between women, men, *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, or *brahmacārīs*, *gṛhasthas*, *vānaprasthas*, and *sannyāsīs*.

CB Ādi-khaṇḍa 5.153

TEXT 153

kata dina thāki' tumi aneka dekhibā
e saba ākhyāna ebe kāre nā kahibā"

TRANSLATION

"If you remain here for some time you will see many such pastimes. But do not disclose these things to anyone."

CB Ādi-khaṇḍa 5.154

TEXT 154

hena-mate brāhmaṇere śrī-gaurasundara
kṛpā kari' āśvāsiyā gelā nija-ghara

TRANSLATION

In this way after mercifully pacifying the brāhmaṇa, Lord Gaurasundara returned to His room.

CB Ādi-khaṇḍa 5.155

TEXT 155

pūrvavat śuiyā thākilā śiśu-bhāve
yoga-nidrā-prabhāve keha nāhi jāge

TRANSLATION

The Lord then returned to sleep as a child, and by the influence of yoga-nidrā no one awoke.

COMMENTARY

At that time the people of the house and village were sleeping in the soothing lap of *yogamāyā*. By the

Lord's will, they did not awaken from their sleep and disturb the Lord's pastimes.

CB Ādi-khaṇḍa 5.156

TEXT 156

apūrva prakāśa dekhi' sei vipra-vara
ānande pūrṇita haila sarva-kalevara

TRANSLATION

The brāhmaṇa's entire body was filled with ecstasy after seeing that wonderful manifestation of the Lord.

COMMENTARY

The phrase *apūrva prakāśa* means "manifestation of extraordinary transcendental pastimes."

CB Ādi-khaṇḍa 5.157

TEXT 157

sarva-aṅge sei anna kariyā lepana
kāndite kāndite vipra karena bhojana

TRANSLATION

He smeared the rice all over his body and began to cry as he ate.

COMMENTARY

The word *anna* here refers to Kṛṣṇa's transcendental remnants.

CB Ādi-khaṇḍa 5.158

TEXT 158

nāce, gāya, hāse, vipra karaye huṅkāra
"jaya bāla-gopāla" bolaye bāra-bāra

TRANSLATION

He then danced, sang, laughed, and repeatedly cried out, "Jaya Bāla-gopāla!"

CB Ādi-khaṇḍa 5.159

TEXT 159

viprera huṅkāre sabe pāilā cetana
āpanā sambari' vipra kailā ācamana

TRANSLATION

Everyone woke up by the loud cries of the brāhmaṇa, who then controlled himself and washed his hands.

COMMENTARY

The words *āpanā sambari'* means "to conceal the waves of ecstasy in his heart."

CB Ādi-khaṇḍa 5.160

TEXT 160

nirvighne bhojana karena vipra-vara
dekhi' sabe santoṣa hailā bahutara

TRANSLATION

Seeing that the brāhmaṇa had eaten without disturbance, everyone was greatly satisfied.

CB Ādi-khaṇḍa 5.161

TEXT 161

sabāre kahite mane cintaye brāhmaṇa
"īśvara ciniyā sabe pāuka mocana

TRANSLATION

The brāhmaṇa thought, "Perhaps I should disclose to everyone what has happened so that they may be delivered by coming to know the Supreme Lord.

COMMENTARY

The *brāhmaṇa* was by nature a servant in the Lord's *aiśvarya-līlā*, or opulent pastimes, therefore He contemplated, "Let everyone headed by Jagannātha Miśra understand that Śrī Gaura-Nārāyaṇa is full in six opulences and thus be liberated."

CB Ādi-khaṇḍa 5.162

TEXT 162

brahmā śiva yāṅhāra nimitta kāmya kare
hena-prabhu avatari' āche vipra-ghare

TRANSLATION

"The Lord, who is sought after by Brahmā and Śiva, has advented Himself in this brāhmaṇa's house.

COMMENTARY

The word *nimitta* means "with a purpose," and the word *kāmya* means "desire" or "prayer."

CB Ādi-khaṇḍa 5.163

TEXT 163

se prabhura loka-saba kare śiśu-jñāna
kathā kahi,—sabei pāuka paritrāṇa

TRANSLATION

"Let me tell them that this very child is the Supreme Lord so that they may be delivered."

COMMENTARY

The phrase *kathā kahi* means "let me disclose those confidential topics."

CB Ādi-khaṇḍa 5.164

TEXT 164

"prabhu kariyāche nivāraṇa"—ei bhaye
ājñā-bhaṅga-bhaye vipra kāre nāhi kahe

TRANSLATION

But the brāhmaṇa feared breaking the Lord's order and therefore did not disclose the incident to anyone.

CB Ādi-khaṇḍa 5.165

TEXT 165

ciniyā īśvara vipra sei navadvīpe
rahilena gupta-bhāve īśvara-samīpe

TRANSLATION

After recognizing his Lord, the brāhmaṇa secretly remained near the Lord in Navadvīpa.

CB Ādi-khaṇḍa 5.166

TEXT 166

bhikṣā kari' vipra-vara prati sthāne-sthāne
īśvara āsiyā dekhe prati dine-dine

TRANSLATION

He would beg alms here and there and come daily to see the Lord.

CB Ādi-khaṇḍa 5.167

TEXT 167

veda-gopya e-sakala mahācitra kathā
ihāra śravaṇe kṛṣṇa milaye sarvathā

TRANSLATION

One who hears these wonderful topics that are confidential to the Vedas certainly attains the lotus feet of Kṛṣṇa.

COMMENTARY

The phrase *mahācitra kathā* means "amazing variegated incidents."

CB Ādi-khaṇḍa 5.168

TEXT 168

ādi-khaṇḍa-kathā—yena amṛta-sravaṇa
yaṅhi śiśu-rūpe krīḍā kare nārāyaṇa

TRANSLATION

The topics of Ādi-khaṇḍa are like a flow of nectar, for these topics describe Lord Nārāyaṇa's pastimes as a child.

COMMENTARY

The word *amṛta-sravaṇa* means "showering of nectar."

CB Ādi-khaṇḍa 5.169

TEXT 169

sarva-loka-cūḍāmaṇi vaikuṇṭha-īśvara
lakṣmī-kānta, sītā-kānta śrī-gaurasundara

TRANSLATION

Śrī Gaurasundara is the Lord of Vaikuṇṭha and the crown jewel of the predominating deities of all planetary systems. He is the beloved Lord of Lakṣmī and Sītā.

COMMENTARY

The term *sarva-loka-cūḍāmaṇi* refers to the Supreme Personality of Godhead, who is manifest to the fourteen worlds and who is the topmost worshipable personality for both demigods and ordinary living entities. The word *vaikuṇṭha-īśvara* refers to the eternally full in six opulences Lord of Vaikuṇṭha, which is situated beyond the fourteen planetary systems of the material world, beyond the Virajā River and Brahmaloka, and which is devoid of all material qualities and unaffected by material time, place, and circumstances.

The word *lakṣmī-kānta* refers to the Lord of Vaikuṇṭha, the Absolute Truth, Lord Nārāyaṇa, who is endowed with six opulences, who is the worshipable Lord of Lakṣmī, and who is the predominating Deity of the original Vaikuṇṭha. The word *sītā-kānta* refers to the *naimittika*, or occasional, incarnation of Viṣṇu, Lord Rāmacandra, the son of Daśaratha.

TEXTS 170-172

tretā-yuge haiyā ye śrī-rāma-lakṣmaṇa
nānā-mate līlā kari' vadhilā rāvaṇa

hailā dvāpara-yuge kṛṣṇa-saṅkarṣaṇa
nānā-mate karilena bhūbhāra khaṇḍana

"mukunda" "ananta" yāṅre sarva-vede kaya
śrī-caitanya nityānanda sei suniścaya

TRANSLATION

They who in Tretā-yuga appeared as Rāma and Lakṣmaṇa and performed various pastimes like killing Rāvaṇa, who in Dvāpara-yuga appeared as Kṛṣṇa and Balarāma and performed various pastimes like diminishing the burden of the earth, who all the Vedas address as Mukunda and Ananta—They have now certainly appeared as Lord Caitanya and Lord Nityānanda.

COMMENTARY

Śrī Gaurasundara is nondifferent from the personification of sweetness, Śrī Kṛṣṇa, the son of the king of Vraja. The *naimittika* incarnations, the Lord of Vaikuṇṭha, and the worldly splendors are His parts or manifestations. That Supreme Personality of Godhead, Śrī Kṛṣṇa, is certainly Śrī Gaurasundara, and He who is nondifferent as the *svayam-prakāśa*, Śrī Baladeva, is certainly Śrī Nityānanda Prabhu. In Tretā-yuga, which begins after Satya-yuga, the two brothers Rāma and Lakṣmaṇa appeared as partial incarnations and displayed the pastime of killing Rāvaṇa. In Dvāpara-yuga, the two brothers Kṛṣṇa and

Balarāma (Saṅkarṣaṇa) diminished the burden of the world by eliminating the Kaurava dynasty and killing demons like Śiśupāla. There is no doubt that the two great personalities Śrī Anantadeva and Mukunda, who are glorified by the *Vedas*, have appeared in this world in the age of Kali as Śrī Nityānanda and Śrī Caitanya.

CB Ādi-khaṇḍa 5.173

TEXT 173

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Five, entitled "Eating the Mendicant Brahmana's Offerings."

CBP 6: The Lord Begins Studying and His Childhood Mischief

Chapter Six: The Lord Begins Studying and His Childhood Mischief

This chapter describes the beginning of Nimāi's scholastic pastimes, His eating the foodstuffs offered to Viṣṇu on Ekādaśī at the house of Jagadīśa and Hiraṇya Paṇḍita, and His various mischievous childhood pastimes.

Śrī Jagannātha Miśra had Gaura-gopāla's *saṁskāras*, or reformatory rites, of *hāte-khaḍi*, *karṇa-vedha,* and *cūḍā-karaṇa* performed. Nimāi could write the letters of the alphabet just by seeing them once. Within two or three days He was able to write conjunct letters and words. He would continually read and write Kṛṣṇa's names. Sometimes Gaura-gopāla pleaded for His parents to give Him birds flying in the sky or the stars and moon from the sky. When He did not receive these things, He began to cry. Then there was no way to solace the child other than by chanting the names of Hari. One day, however, Nimāi did not stop crying in spite of everyone repeatedly chanting the names of Hari. When they inquired from Nimāi about the cause of His crying, they learned that Nimāi was displaying His pastime of crying in order to eat the foodstuffs offered to Viṣṇu on the day of Ekādaśī in the house of the two *brāhmaṇas*, Jagadīśa and Hiraṇya Paṇḍita, of Navadvīpa. The relatives of Nimāi solaced Him by promising Him Viṣṇu's remnants. They then went to the house of those two great devotees and related to them the whole story. Considering Nimāi an extraordinary personality, the two *brāhmaṇas* then gave Him the foods that they had offered to Viṣṇu. As a result Nimāi stopped crying. Nimāi exhibited various mischievous pastimes like teasing His friends, quarreling with them, and sporting in the Ganges water at midday. The elderly men of Navadvīpa regularly came to Jagannātha Miśra to complain about Nimāi's misbehavior, and the young girls would similarly come to mother Śacī to complain about Nimāi's various mischievous activities. Śacīdevī, however, solaced everyone with her sweet words. After hearing about the disturbance caused by Nimāi, Jagannātha Miśra went to the bank of the Ganges at midday to appropriately punish his son. When Nimāi

heard that His father was approaching in an angry mood, He rushed home by another path. He told His friends that if His father inquired about Him, they should say, "Today Nimāi has not come for bathing in the Ganges." When Jagannātha Miśra did not see Nimāi at the bathing *ghāṭa*, he returned home, where he saw Nimāi decorated with marks of ink and looking as though He had not taken bath. Jagannātha Miśra was overwhelmed with love and could not understand the boy's trickery. When he asked the boy about the complaints, the young Nimāi replied, "I did not go to bathe in the Ganges yet, but they nevertheless falsely accuse Me of misbehavior. So now I will actually misbehave with them." In this way Nimāi exhibited His clever pastimes and returned to bath in the Ganges. Meanwhile, Śacī and Jagannātha thought, "Who is this boy? Has Kṛṣṇa secretly appeared in our house?"

CB Ādi-khaṇḍa 6.1

TEXT 1

hena-mate krīḍā kare gaurāṅga-gopāla
hāte khaḍi divāra haila āsi' kāla

TRANSLATION

In this way Gaurāṅga, who is nondifferent from Gopāla, enjoyed His pastimes. Soon the time came for the Lord to begin reading and writing.

COMMENTARY

The word *hāte-khaḍi* refers to the *saṁskāra* marking the beginning of a child's education.

CB Ādi-khaṇḍa 6.2

TEXT 2

śubha-dine śubha-kṣaṇe miśra-purandara
hāte-khaḍi putrera dilena vipra-vara

TRANSLATION

At an auspicious time on an auspicious day Jagannātha Miśra performed the ceremony for beginning his son's education.

CB Ādi-khaṇḍa 6.3

TEXT 3

kichu śeṣe miliyā sakala bandhu-gaṇa
karṇa-vedha karilena śrī-cūḍākaraṇa

TRANSLATION

Then after a few days all the family friends came to observe the ceremony of the child's ear-piercing and shaving of the head, leaving only a śikhā.

COMMENTARY

Karṇa-vedha, or piercing the ears, is part of the *cūḍā-karaṇa-saṁskāra*. It also marks the beginning of hearing the Vedic literature, or becoming eligible to hear topics related with the Absolute Truth by giving up hearing topics not related with the Lord.

Cūḍā-karaṇa is one of the ten *saṁskāras*, or reformatory ceremonies. In this ceremony the child's head is shaved with only the *śikhā* remaining. This ceremony was previously known as *vedāgni-śikhā*, and later it became known as *śrī-caitanya-śikṣā*. The inactive Māyāvādīs consider that keeping a *śikhā* is meant for *karma-kāṇḍa*, so they shave off their *śikhā*

in order to free themselves from *karma-kāṇḍa*. Vedic *tridaṇḍi-sannyāsīs*, however, do not shave off their *śikhā*; they keep it as a sign of giving up *karma-kāṇḍa* and progressing on the path of devotional life.

CB Ādi-khaṇḍa 6.4

TEXT 4

dṛṣṭi-mātra sakala akṣara likhi' yāya
parama vismita haiyā sarva-jane cāya

TRANSLATION

The Lord could write the letters of the alphabet after seeing them only once. Everyone was astonished to see this.

CB Ādi-khaṇḍa 6.5

TEXT 5

dina dui-tinete paḍhilā sarva 'phalā'
nirantara likhena kṛṣṇera nāma-mālā

TRANSLATION

Within two or three days the Lord completed His study of the conjunct letters. He then constantly wrote various names of Kṛṣṇa.

COMMENTARY

When one letter of the alphabet is joined with another letter, the newly formed letter is called *phalā*.

CB Ādi-khaṇḍa 6.6

TEXT 6

rāma, kṛṣṇa, murāri, mukunda, vanamālī
ahar-niśa likhena, paḍhena kutūhalī

TRANSLATION

Day and night He enthusiastically wrote and read names of the Lord like Rāma, Kṛṣṇa, Murāri, Mukunda, and Vanamālī.

COMMENTARY

The word *kutūhalī* means "eager" or "enthusiastic."

CB Ādi-khaṇḍa 6.7

TEXT 7

śiśu-gaṇa-saṅge paḍe vaikuṇṭhera-rāya
parama-sukṛti dekhe sarva-nadīyāya

TRANSLATION

The most fortunate persons of Nadia saw the Lord of Vaikuṇṭha study with other young boys.

COMMENTARY

The word *parama-sukṛti* refers to the most fortunate persons.

CB Ādi-khaṇḍa 6.8

TEXT 8

ki mādhurī kari' prabhu "ka, kha, ga, gha" bole
tāhā śunitei mātra sarva-jīva bhole

TRANSLATION

The Lord sweetly recited the Bengali alphabet—"ka, kha, ga, gha." Everyone who heard Him was captivated.

COMMENTARY

The word *mādhurī* means "sweetness" or "enchanting," and the word *bhole* means "overwhelmed."

CB Ādi-khaṇḍa 6.9

TEXT 9

adbhuta karena krīḍā śrī-gaurasundara
yakhana ye cāhe, sei parama duṣkara

TRANSLATION

Śrī Gaurasundara performed wonderful pastimes; He would demand things that were impossible to obtain.

COMMENTARY

The word *duṣkara* means "rare."

CB Ādi-khaṇḍa 6.10

TEXT 10

ākāśe uḍiyā yāya pakṣī, tāhā cāhe
nā pāile kāndiyā dhūlāya gaḍi yāye

TRANSLATION

If He saw a bird flying in the sky, He desired to have it. And when it was not given to Him, He would cry and roll in the dust.

CB Ādi-khaṇḍa 6.11

TEXT 11

kṣaṇe cāhe ākāśera candra-tārā-gaṇa
hāta-pāo āchāḍiyā karaye krandana

TRANSLATION

Sometimes He would demand the moon or the stars in the sky, and when He did not get them He cried and thrashed His arms and legs.

CB Ādi-khaṇḍa 6.12

TEXT 12

sāntvanā karena sabhe kari' nija-kole
sthira nahe viśvambhara, "deo deo" bole

TRANSLATION

Everyone tried to pacify Him by taking Him on their lap, but Viśvambhara did not relent and continued to demand, "Give Me! Give Me!"

CB Ādi-khaṇḍa 6.13-14

TEXTS 13-14

sabe eka-mātra āche mahā-pratikāra
hari-nāma śunile nā kānde prabhu āra

hāte tāli diyā sabe bole "hari hari"
takhana susthira haya cāñcalya pāsari'

TRANSLATION

There was, however, one sure remedy; whenever He heard the names of Hari, He would stop crying.

When everyone clapped their hands and chanted the name of Hari, He would be pacified and give up His restlessness.

COMMENTARY

The word *pratikāra* means "antiseptic" or "medicinal."

The word *pāsari'* means "by forgetting."

By this pastime the Lord demonstrated both the insignificance of the unsatisfied material desires of conditioned souls who never engage in *kīrtana* and that by hearing *kṛṣṇa-kīrtana* all of one's desires and obstacles are destroyed, one's mind becomes fixed, and one's love for Kṛṣṇa increases.

CB Ādi-khaṇḍa 6.15

TEXT 15

bālakera prītye sabe bole hari-nāma
jagannātha-gṛha haila śrī-vaikuṇṭha-dhāma

TRANSLATION

As everyone chanted the names of Hari in order to please the child, the house of Jagannātha Miśra appeared just like Vaikuṇṭha.

COMMENTARY

Śrī Jagannātha Miśra is nondifferent from Śrī Vasudeva, the personification of pure goodness. Since the influence of the illusory material energy and the three modes of material nature are absent from Vaikuṇṭha, it is a transcendental eternal abode of pure goodness and nondifferent from the Lord. In this

abode of pure goodness, or Vaikuṇṭha, the names and forms of Lord Hari are eternally present, or manifest. "The house of Jagannātha Miśra was not previously the abode of Vaikuṇṭha due to the absence of Lord Hari's names; later, it was turned into the abode of Vaikuṇṭha."—Such imagination is born of mental speculation covered by the material modes of nature and therefore has no factual basis. The pastimes of the spiritual potency are eternally pastimes of the spiritual potency; they are never pastimes of the illusory energy. And the pastimes of the illusory energy are eternally pastimes of the illusory energy, wherein the living entities who are averse to Hari indulge in sense gratification. These are not pastimes of the spiritual potency.

CB Ādi-khaṇḍa 6.16

TEXT 16

eka-dina sabe "hari" bole anukṣaṇa
tathāpiha prabhu punaḥ karena krandana

TRANSLATION

One day, in spite of everyone chanting the names of Hari, the Lord did not stop crying.

CB Ādi-khaṇḍa 6.17

TEXT 17

sabei bolena,—"śuna, bāpa re nimāi!
bhāla kari' nāca',—ei hari-nāma gāi"

TRANSLATION

They all said to Him, "Listen, dear Nimāi, come and dance nicely while we chant the name of Hari."

CB Ādi-khaṇḍa 6.18

TEXT 18

nā śune vacana kāro, karaye krandana
sabe bale',—"bola, bāpa, kānda' ki kāraṇa?"

TRANSLATION

The Lord did not listen to them and continued to cry, so they asked Him, "Dear child, why are You crying?"

CB Ādi-khaṇḍa 6.19

TEXT 19

sabei bolena,—"bāpa, ki icchā tomāra?
sei dravya āni' diba, nā kāndaha āra"

TRANSLATION

They all asked Him, "What do You want? We will bring it for You, but don't cry."

CB Ādi-khaṇḍa 6.20

TEXT 20

prabhu bole,—"yadi mora prāṇa-rakṣā cāha'
tabe jhāṭa dui brāhmaṇera ghare yāha'

TRANSLATION

The Lord replied, "If you want to save My life, then go quickly to the house of the two brāhmaṇas.

CB Ādi-khaṇḍa 6.21-23

TEXTS 21-23

jagadīśa paṇḍita hiraṇya bhāgavata
ei dui-sthāne āmāra āche abhimata

ekādaśī-upavāsa āji se doṅhāra
viṣṇu lāgi' kariyāche yata upahāra

se saba naivedya yadi khāibāre pāṅa
tabe muñi sustha hai' hāṇṭiyā veḍāṅa

TRANSLATION

"Jagadīśa and Hiraṇya are both great devotees, and I desire something from them. Today is Ekādaśī, and they are both fasting. But they have prepared varieties of foodstuffs for Lord Viṣṇu. If I could eat their offering, I will be cured and able to walk."

COMMENTARY

The word *bhāgavata* refers to a devotee of the Supreme Lord, a Vaiṣṇava, or an associate of Lord Hari. The word *abhimata* means "desire."

The word *upahāra* means "foodstuffs."

The word *sustha* means "peaceful" or "steady."

The two *brāhmaṇas*—Jagadīśa Paṇḍita and Hiraṇya Paṇḍita—lived in Godrumadvīpa. Their house was some distance from the Lord's house. On the day of Ekādaśī they arranged a large offering for the Lord. The injunction for fasting on Ekādaśī is meant only for the living entities, but Lord Viṣṇu is beyond the jurisdiction of the rules and regulations that He has established. Since He is not bound to observe fast on Ekādaśī, and since He alone is the enjoyer of all sacrificial offerings, all types of foodstuffs should be offered to Him on Ekādaśī. On

the day of Ekādaśī the Vaiṣṇavas give up all kinds of enjoyment and do not accept the injunction for honoring *prasāda* as on other days, but Lord Śrī Hari, the protector of the devotees, accepts the foodstuffs offered by His devotees on His day, Hari-vāsara. Śrī Gaura-Nārāyaṇa also revealed His desire to eat those foodstuffs.

CB Ādi-khaṇḍa 6.24

TEXT 24

asambhava śuniyā jananī kare kheda
"hena kathā kahe, yei nahe loka veda"

TRANSLATION

Hearing this impossible proposal, mother Śacī lamented, "You are requesting something that is not sanctioned in the Vedas or in ordinary dealings."

COMMENTARY

The phrase *yei nahe loka veda* refers to that which is not found in worldly tradition or in the *Vedas*, that which is not customary in worldly or Vedic dealings, or that which is beyond the scope of ordinary and Vedic etiquette.

CB Ādi-khaṇḍa 6.25

TEXT 25

sabei hāsena śuni' śiśura vacana
sabe bole,—"diba, bāpa, sambara' krandana"

TRANSLATION

Everyone laughed on hearing the child's demand, and they said, "All right, we'll give You, but please stop crying."

CB Ādi-khaṇḍa 6.26

TEXT 26

parama-vaiṣṇava sei vipra dui-jana
jagannātha-miśra-saha abheda-jīvana

TRANSLATION

Those two brāhmaṇas were great Vaiṣṇavas and dearest friends of Jagannātha Miśra.

CB Ādi-khaṇḍa 6.27

TEXT 27

śuniñā śiśura vākya dui vipra-vara
santoṣe pūrṇita haila sarva kalevara

TRANSLATION

When those first-class brāhmaṇas heard the child's request, they became fully satisfied.

COMMENTARY

The words *santoṣe pūrṇita* mean "full of jubilation."

Hiraṇya and Jagadīśa were the heart and soul of Jagannātha Miśra. In other words, they were well-wishers with unbreakable friendship.

CB Ādi-khaṇḍa 6.28

TEXT 28

dui vipra bole,—"mahā-adbhuta kāhinī!
śiśura emata budhi kabhu nāhi śuni

TRANSLATION

The two brāhmaṇas exclaimed, "This is an amazing demand! We have never heard of such an intelligent child.

CB Ādi-khaṇḍa 6.29

TEXT 29

kemate jānila āji śrī-hari-vāsara
kemate vā jānila naivedya bahutara

TRANSLATION

"How did He know that today is Ekādaśī? How did He know that we have prepared all kinds of foodstuffs for the Lord?

CB Ādi-khaṇḍa 6.30

TEXT 30

bujhilāṅa,—e śiśur parama-rūpavān
ataeva e dehe gopāla-adhiṣṭhāna

TRANSLATION

"We can understand that since this child is so attractive, Gopāla must have manifested in His body.

CB Ādi-khaṇḍa 6.31

TEXT 31

e śiśura dehe krīḍā kare nārāyaṇa
hṛdaye vasiyā sei bolāya vacana"

TRANSLATION

"Lord Nārāyaṇa performs pastimes through the body of this child. Sitting in His heart, Nārāyaṇa makes the child speak."

CB Ādi-khaṇḍa 6.32

TEXT 32

mane bhāvi' dui vipra sarva upahāra
āniyā dilena kari' hariṣa apāra

TRANSLATION

Thinking like this, the two brāhmaṇas brought the various offerings and happily gave them to Nimāi.

COMMENTARY

The words *kari' hariṣa apāra* mean "with unlimited happiness."

CB Ādi-khaṇḍa 6.33

TEXT 33

dui vipra bole,—"bāpa, khāo upahāra
sakala kṛṣṇera svārtha haila āmāra"

TRANSLATION

The two brāhmaṇas then said, "Dear child, please eat these foodstuffs. Our desire to serve Kṛṣṇa is fulfilled today."

COMMENTARY

In other readings the word *sāt*, meaning "ate" or "accepted," is found. We gathered these foodstuffs for

offering to Kṛṣṇa, and since Lord Kṛṣṇa personally ate these foodstuffs, all of our desires have been fulfilled.

CB Ādi-khaṇḍa 6.34

TEXT 34

kṛṣṇa-kṛpā haile emana buddhi haya
dāsa vinu anyera e buddhi kabhu naya

TRANSLATION

When one is blessed by Kṛṣṇa he receives the intelligence to engage in devotional service. Unless one is a servant of the Lord he cannot have such intelligence.

COMMENTARY

Kṛṣṇa as the Supersoul appears in the hearts of the living entities as the instructing spiritual master within to inspire one to serve the Supreme Lord. The living entities prove their intelligence by accepting that mercy of the Lord. No one other than the eternal servant of the Supreme Lord can ever exhibit such a service attitude. Another reading for the second line of this verse is *yā're kṛpā haya tāna, sei se jānaya*—"Only one who is favored by the mercy of the Lord can understand Him."

CB Ādi-khaṇḍa 6.35

TEXT 35

bhakti vinā caitanya-gosāñi nāhi jāni
ananta brahmāṇḍa yāṅ'ra loma-kūpe gaṇi

TRANSLATION

Without performing devotional service, no one can understand Lord Caitanya, from whose hair pores innumerable universes emanate.

COMMENTARY

The word *nāhi jāni* mean "not known," and the word *gaṇi* means "counted."

The devotional service of Śrī Caitanyadeva is never awakened by the material endeavors of a living entity. Only those who have awakened their devotional service, which is the activity of the soul, can understand Śrī Caitanyadeva. It is a well known fact that innumerable universes are situated in the hair pores of Śrī Caitanya-Nārāyaṇa.

CB Ādi-khaṇḍa 6.36

TEXT 36

hena prabhu vipra-śiśu-rūpe krīḍā kare
cakṣu bhari' dekhe janma-janmera kiṅkare

TRANSLATION

That same Lord performed His pastimes as a young brāhmaṇa child. The Lord's eternal servants see those pastimes to the full satisfaction of their eyes.

COMMENTARY

Those who are most fortunate and eternal servants of the Lord, birth after birth, can make their eyes perfect by seeing the childhood pastimes of this *brāhmaṇa* boy.

CB Ādi-khaṇḍa 6.37

TEXT 37

santoṣa hailā saba pāi' upahāra
alpa-alpa kichu prabhu khāila sabāra

TRANSLATION

The Lord was fully satisfied to receive that prasāda, and He ate a little of each item.

CB Ādi-khaṇḍa 6.38

TEXT 38

hariṣe bhaktera prabhu upahāra khāya
ghucila sakala vāyu prabhura icchāya

TRANSLATION

The Lord joyfully ate the foodstuffs that had been offered by His devotees. Thus by His own will His intense craving was appeased.

COMMENTARY

The word *ghucila* means "became subdued or vanished," and the word *vayu* means "intense urge" or "acute desire."

CB Ādi-khaṇḍa 6.39

TEXT 39

"hari hari" hariṣe bolaye sarva-jane
khāya āra nāce prabhu āpana-kīrtane

TRANSLATION

Everyone present happily chanted the name of Hari as the Lord ate and danced to the chanting of His holy names.

COMMENTARY

Since Śrī Gaurasundara is the Supreme Lord Himself and nondifferent from Lord Hari, His other name is Gaurahari. Therefore chanting the names of Śrī Hari means to chant His names, or *āpana-kīrtana*.

CB Ādi-khaṇḍa 6.40

TEXT 40

katho phele bhūmite, katho kā'ro gā'ya
ei-mata līlā kare tridaśera rāya

TRANSLATION

Some of the prasāda fell on the floor, and some fell on the people present there. In this way Tridaśa Rāya performed His pastimes.

COMMENTARY

Tridaśa Rāya, the Lord of Tridaśa, refers to: (1) He who destroys the living entities' threefold miseries—those inflicted by the body and mind, those inflicted by other living entities, and those inflicted by natural disturbances; (2) the Lord of those who are under the influence of birth, existence, or death and childhood, youth, or old age; or (3) the Lord of 33 demigods—the 12 Ādityas, the 11 Rudras, the 8 Vasus, and the 2 Viśvadevas. He is Gaura-Viṣṇu, the Lord of all lords.

CB Ādi-khaṇḍa 6.41

TEXT 41

ye prabhure sarva vede-purāṇe vākhāne
hena prabhu khele śacī-devīra aṅgane

TRANSLATION

That same Lord who is glorified in the Vedas and Purāṇas thus played in the courtyard of mother Śacī.

COMMENTARY

The term *vede-purāṇe* refers to the scriptures.

CB Ādi-khaṇḍa 6.42

TEXT 42

ḍubilā cāñcalya-rase prabhu viśvambhara
saṁhati capala yata dvijera koṅara

TRANSLATION

Lord Viśvambhara drowned in the mood of a restless child as He sported with other restless brāhmaṇa boys.

COMMENTARY

The word *saṁhati* means "society," "community," or "a gathering of people," but in this verse it means "along with." The word *koṅara* is a corruption of the word *kumāra*, or "male children."

CB Ādi-khaṇḍa 6.43

TEXT 43

sabāra sahita giyā paḍe nānā-sthāne
dhariyā rākhite nāhi pāre kona jane

TRANSLATION

As the Lord went to study at various places with His friends, no one was able to control Him.

CB Ādi-khaṇḍa 6.44

TEXT 44

anya śiśu dekhile karaye kutūhala
seha parihāsa kare, bājaye kondala

TRANSLATION

Whenever the Lord met some new boys, He would tease them. And when the other boys retaliated, a quarrel broke out.

COMMENTARY

The word *kutūhala* means to "make fun of," the word *bājaya* means "to begin" or "to commence," and the word *kondala* is a corruption of the Sanskrit word *kandala*, which means "quarrel" or "debate."

CB Ādi-khaṇḍa 6.45

TEXT 45

prabhura bālaka saba jine prabhu-bale
anya śiśu-gaṇa yata saba hāri' cale

TRANSLATION

By the strength of the Lord, He and His friends always won such quarrels and the other boys would leave in defeat.

COMMENTARY

The word *prabhura* refers to those who are on the Lord's side, the word *jine* means "to win," and the term *hāri' cale* means "to be defeated."

CB Ādi-khaṇḍa 6.46

TEXT 46

dhūlāya dhūsara prabhu śrī-gaurasundara
likhana-kālira bindu śobhe manohara

TRANSLATION

When Lord Gaurasundara became gray with a covering of dust and decorated with drops of ink He appeared most enchanting.

COMMENTARY

The word *likhana* means "for writing."

CB Ādi-khaṇḍa 6.47

TEXT 47

paḍiyā śuniyā sarva-śiśu-gaṇa-saṅge
gaṅgā-snāne madhyāhne calena bahu-raṅge

TRANSLATION

At noon, after their studies, the Lord and His friends joyfully went to bathe in the Ganges.

CB Ādi-khaṇḍa 6.48

TEXT 48

majjiyā gaṅgāya viśvambhara kutūhalī
śiśu-gaṇa-saṅge kare jala phelāpheli

TRANSLATION

Viśvambhara and His friends eagerly entered the Ganges, wherein they enjoyed splashing water on each other.

COMMENTARY

The word *majjiyā* refers to being merged or immersed.

CB Ādi-khaṇḍa 6.49

TEXT 49

nadīyāra sampatti vā ke balite pāre?
asaṅkhyāta loka eko ghāṭe snāna kare

TRANSLATION

Who can describe the opulence of Navadvīpa? Innumerable people took bath at one of the bathing ghāṭas.

COMMENTARY

The word *sampatti* means "wealth," "opulence," or "beauty." The word *asaṅkhyāta* means "innumerable."

CB Ādi-khaṇḍa 6.50

TEXT 50

kateka vā śānta dānta gṛhastha sannyāsī
nā jāni kateka śiśu mile taṅhi āsi'

TRANSLATION

I am unable to say how many saints, ascetics, householders, sannyāsīs, and children came there to take bath.

CB Ādi-khaṇḍa 6.51

TEXT 51

sabāre laiyā prabhu gaṅgāya sāṅtāre
kṣaṇe ḍube, kṣaṇe bhāse, nānā krīḍā kare

TRANSLATION

As the Lord swam in the Ganges with His associates, sometimes He would dive below the surface and sometimes He would float. In this way He enjoyed various water sports.

CB Ādi-khaṇḍa 6.52

TEXT 52

jala-krīḍā kare gaura sundara-śarīra
sabākāra gā'ye lāge caraṇera nīra

TRANSLATION

While engaged in water sports, Lord Gaurasundara would splash water with His feet on those nearby.

CB Ādi-khaṇḍa 6.53

TEXT 53

sabe mānā kare, tabu niṣedha nā māne
dhariteo keha nāhi pāre eka-sthāne

TRANSLATION

People forbade Him from doing this, but the Lord ignored them and they were unable to catch Him.

CB Ādi-khaṇḍa 6.54

TEXT 54

punaḥ punaḥ sabāre karāya prabhu snāna
kā're choṅya, kā'ro aṅge kullola-pradāna

TRANSLATION

The Lord compelled everyone to bathe again and again by touching them or spitting on them.

COMMENTARY

The word *kullola* comes from the Hindi word *kullā*, which means "water spit from the mouth."

CB Ādi-khaṇḍa 6.55

TEXT 55

nā pāiyā prabhura nāgāli vipra-gaṇe
sabe calilena tāṅ'ra janakera sthāne

TRANSLATION

Being unable to restrain Him, the brāhmaṇas approached His father to complain about Him.

COMMENTARY

The word *nāgāli* means "face to face" or "next to."

CB Ādi-khaṇḍa 6.56

TEXT 56

"śuna, śuna, ohe miśra parama-bāndhava!
tomāra putrera apanyāya kahi saba

TRANSLATION

The brāhmaṇas said, "Dear friend, Jagannātha Miśra. Please hear about your son's misdeeds.

COMMENTARY

The word *apanyāya* means "opposed to all logic," "misdeed," or "prohibited activity."

CB Ādi-khaṇḍa 6.57

TEXT 57

bhāla-mate karite nā pāri gaṅgā-snāna"
keha bole,—"jala diyā bhāṅge mora dhyāna"

TRANSLATION

"Due to His misdeeds we are unable to bathe properly." Someone said, "He splashes water on me and disturbs my meditation."

CB Ādi-khaṇḍa 6.58

TEXT 58

āro bole,—"kā're dhyāna kara, ei dekha
kali-yuge "nārāyaṇa" muñi paratekha"

TRANSLATION

Another complained, "Your son asked me, 'Who are you meditating on? In Kali-yuga I am directly Lord Nārāyaṇa.'"

CB Ādi-khaṇḍa 6.59

TEXT 59

keha bole,—"mora śiva-liṅga kare curi"
keha bole,—"mora lai' palāya uttarī"

TRANSLATION

Someone said, "He stole my Śiva-liṅga," and someone else said, "He ran away with my cādara."

COMMENTARY

The word *uttarī* is a short form of *uttarīya*, which refers to a cloth worn above the waist, a *cādara*.

CB Ādi-khaṇḍa 6.60-61

TEXTS 60-61

keha bole,—"puṣpa, dūrvā, naivedya, candana
viṣṇu pūjibāra sajja, viṣṇura āsana

āmi kari snāna, hethā vaise se āsane
saba khāi' pari' tabe kare palāyane"

TRANSLATION

Someone said, "I kept the ingredients for worshiping Viṣṇu—flowers, dūrvā grass, bhoga, sandalwood pulp, and the Lord's āsana—on the bank of the Ganges. When I went to take bath your son sat on the Lord's āsana, ate the bhoga, smeared Himself with the sandalwood pulp, decorated Himself with the flowers, and ran off.

CB Ādi-khaṇḍa 6.62

TEXT 62

āro bole,—"tumi kene duḥkha bhāva' mane?
yā'ra lāgi' kailā, sei khāilā āpane"

TRANSLATION

"Then He said, 'Why are you unhappy? He for whom you arranged those ingredients has Himself enjoyed them.'"

COMMENTARY

The second line means "He to whom you have offered these foodstuffs and ingredients for worship has personally accepted them." Impersonal monists understand from this incident that the Lord was a worshiper of the "Self," but such considerations of the Māyāvādīs prove their lack of proper knowledge. Śrī Caitanyadeva is *sac-cid-ānanda-vigraha* and the origin of Nārāyaṇa. There is no difference between His names, His person, His body, and His soul like there is with the conditioned souls. Impersonal Brahman is simply the effulgence emanating from His body. Therefore the imaginations of the Māyāvādīs cannot touch Him, for He is beyond the reach of sense perception.

CB Ādi-khaṇḍa 6.63

TEXT 63

keha bole,—"sandhyā kari jalete nāmiyā
ḍuba diyā laiyā yāya caraṇe dhariyā"

TRANSLATION

Someone said, "I was standing in the water chanting my Gāyatrī, and He grabbed my feet and pulled me down."

CB Ādi-khaṇḍa 6.64

TEXT 64

keha bole,—"āmāra nā rahe sāji dhuti"
keha bole,—"āmāra corāya gītā-puṅthi"

TRANSLATION

Another said, "He always takes my flower basket and fresh cloth." Someone else said, "He steals my Bhagavad-gītā."

COMMENTARY

The word *sāji* refers to a basket of flowers, the word *dhuti* refers to cloth that one wears, and the word *corāya* means "steals."

CB Ādi-khaṇḍa 6.65

TEXT 65

keha bole,—"putra ati-bālaka, āmāra
karṇe jala diyā tā're kāndāya apāra"

TRANSLATION

Then someone complained, "My son is very young, and your son makes him cry by putting water in his ears."

CB Ādi-khaṇḍa 6.66

TEXT 66

keha bole,—"mora pṛṣṭha diyā kāndhe caḍe
'muñi re maheśa' bali' jhāṅpa diyā paḍe"

TRANSLATION

Another person said, "He comes behind me, climbs on my shoulders, and then jumps in the water, exclaiming, 'I am Lord Maheśa!'

CB Ādi-khaṇḍa 6.67

TEXT 67

keha bole,—"vaise mora pūjāra āsane
naivedya khāiyā viṣṇu pūjaye āpane

TRANSLATION

Someone said, "Your son sits on my āsana and eats the offerings I have prepared for Lord Viṣṇu. Then He worships Lord Viṣṇu.

CB Ādi-khaṇḍa 6.68

TEXT 68

snāna kari' uṭhile bālukā deya aṅge
yateka capala śiśu, sei tā'ra saṅge

TRANSLATION

When I come out from my bath, He throws sand on me. He is surrounded by all the other mischievous boys.

CB Ādi-khaṇḍa 6.69

TEXT 69

strī-vāse puruṣa-vāse karaye badala
paribāra belā sabe lajjāya vikala!

TRANSLATION

"He exchanges the men's cloth with the women's, and then everyone is embarrassed when they go to dress.

COMMENTARY

The words *strī-vāse puruṣa-vāse* refers to the cloths worn by women and men, and the word *vikala* means "overwhelmed," "agitated," "morose," or "absorbed."

CB Ādi-khaṇḍa 6.70

TEXT 70

parama-bāndhava tumi miśra-jagannātha!
nitya ei-mata kare, kahiluṅ tomāta

TRANSLATION

"O Jagannātha Miśra, you are our dear friend, therefore we are informing you that your son does such things every day.

CB Ādi-khaṇḍa 6.71

TEXT 71

dui-prahareo nāhi uṭhe jala haite
deha vā tāhāra bhāla thākibe kemate"

TRANSLATION

"He remains in the water for up to six hours, so how will His body remain fit?"

CB Ādi-khaṇḍa 6.72

TEXT 72

hena kāle pārśva-vartī yateka bālikā
kopa-mane āilena śacīdevī yathā

TRANSLATION

At the same time all the neighborhood girls approached mother Śacī in an angry mood.

COMMENTARY

The word *kopa-mane* means "in an angry mood."

CB Ādi-khaṇḍa 6.73

TEXT 73

śacire sambodhiyā sabe bolena vacana
"śuna, ṭhākurāṇī, nija-putrera karama

TRANSLATION

They all complained to Śacī, "O Ṭhākurāṇī, listen to what your son has done!

CB Ādi-khaṇḍa 6.74

TEXT 74

vasana karaye curi, bole ati-manda
uttara karile jala deya, kare dvandva

TRANSLATION

"He steals our clothes and speaks very badly. If we protest, He throws water on us and starts a quarrel.

COMMENTARY

The word *dvandva* means "argument" or "quarrel."

CB Ādi-khaṇḍa 6.75

TEXT 75

vrata karibāre yata āni phula-phala
chaḍāiyā phele bala kariyā sakala

TRANSLATION

"By force, He scatters whatever fruits and flowers we bring for pūjā.

COMMENTARY

The words *bala kariyā* mean "forcibly."

CB Ādi-khaṇḍa 6.76

TEXT 76

snāna kari' uṭhile bālukā deya aṅge
yateka capala śiśu, sei tā'ra saṅge

TRANSLATION

"When we come out from our bath, He throws sand on us. He is surrounded by all sorts of mischievous boys.

CB Ādi-khaṇḍa 6.77

TEXT 77

alakṣite āsi' karṇe bole baḍa bola"
keha bole,—"mora mukhe dileka kullola

TRANSLATION

"He sneaks up behind us and shouts in our ears." One of the girls said, "He spit water in my face.

COMMENTARY

The word *capala* means "naughty," "mischievous," or "impudent." The first line of this verse means "to suddenly shout loudly into the ear."

CB Ādi-khaṇḍa 6.78

TEXT 78

okaḍāra bici deya keśera bhitare
keha bole,—"more cāhe vibhā karibāre

TRANSLATION

"And then he threw okaḍa seeds [which induce itching] in my hair." Someone else said, "He said He wants to marry me.

COMMENTARY

The word *vibhā* is a corruption of the Sanskrit word *vivāha*, which means "marriage."

CB Ādi-khaṇḍa 6.79

TEXT 79

prati-dina ei-mata kare vyavahāra
tomāra nimāi kibā rājāra kumāra?

TRANSLATION

"Everyday He behaves with us like this. Does your Nimāi think He is the son of a king?

COMMENTARY

The words *rājāra kumāra* refer to one who is independent or as free as a king's son.

CB Ādi-khaṇḍa 6.80

TEXT 80

pūrve śunilāṅa yena nandera kumāra
sei-mata saba kare nimāi tomāra

TRANSLATION

"The activities of your son, Nimāi, exactly resemble what we have heard about the activities of the son of Nanda.

CB Ādi-khaṇḍa 6.81

TEXT 81

duḥkhe bāpa-māyere baliba yei dine
tata-kṣaṇe kondala haibe tomā' sane

TRANSLATION

"When we tell our parents about your son's mischief, they will surely quarrel with you.

COMMENTARY

The girls continued to speak: "The day we complain to our parents about these naughty activities they will certainly quarrel with you."

CB Ādi-khaṇḍa 6.82

TEXT 82

nivāraṇa kara jhāṭa āpana chāoyāla
nadīyāya hena karma kabhu nahe bhāla"

TRANSLATION

"Therefore please control your son immediately, for such activities are not proper in Nadia."

COMMENTARY

The word *nivāraṇa* means "to stop or forbid." The word *chāoyāla* is a corruption of the word *śāvaka*, which means "child" or "baby." "The city of Nadia is filled with many respectable gentlemen. It is not proper for Nimāi to perform mischief in such a society."

CB Ādi-khaṇḍa 6.83

TEXT 83

śuniyā hāsena mahāprabhura jananī
sabe kole kariyā balena priya-vāṇī

TRANSLATION

On hearing these complaints, the Lord's mother smiled, embraced the girls, and sweetly spoke to them.

CB Ādi-khaṇḍa 6.84

TEXT 84

"nimāi āile āji vāḍyāmu bāndhiyā
āra yena upadrava nāhi kare giyā"

TRANSLATION

"When Nimāi returns today, I will tie Him up and beat Him with a stick so that He won't disturb you again."

COMMENTARY

The word *vāḍyāmu* means "I will beat with a stick." In other editions the word *eḍimu*, "to leave," is found in place of *vāḍyāmu*. [In which case the meaning will be: "I will leave Him tied up."]

CB Ādi-khaṇḍa 6.85

TEXT 85

śacīra caraṇa-dhūli lañā sabe śire
tabe calilena punaḥ snāna karibāre

TRANSLATION

All the girls then took the dust from Śacīdevī's feet on their heads and went to take bath.

CB Ādi-khaṇḍa 6.86

TEXT 86

yateka cāpalya prabhu kare yā'ra sane
paramārthe sabāra santoṣa baḍa mane

TRANSLATION

In spite of Nimāi's mischief, everyone ultimately felt fully satisfied.

COMMENTARY

The word *paramārthe* means "as it is" or "actually."

CB Ādi-khaṇḍa 6.87

TEXT 87

kautuke kahite āisena miśra-sthāne
śuni' miśra tarje garje sadambha-vacane

TRANSLATION

People came to complain to Jagannātha Miśra for amusement, but he became upset and angrily replied.

COMMENTARY

The word *sadambha* means "with pride" or "egoistically."

CB Ādi-khaṇḍa 6.88

TEXT 88

"niravadhi e vyabhāra karaye sabāre
bhāla-mate gaṅgā-snāna nā deya karibāre

TRANSLATION

"This boy behaves like this everyday. He doesn't allow anyone to peacefully take bath in the Ganges.

COMMENTARY

The word *vyabhāra* is a corruption of the word *vyavahāra*, which means "behavior."

CB Ādi-khaṇḍa 6.89

TEXT 89

ei jhāṅṭa yāṅa tā'ra śāsti karibāre"
sabe rākhileha keha rākhite nā pāre

TRANSLATION

"I'm going to punish Him right now!" Although they all tried to pacify Jagannātha Miśra, they were unable.

COMMENTARY

The second half of this verse means "to protect;" in other words, "no one can stop me even if they try."

CB Ādi-khaṇḍa 6.90

TEXT 90

krodha kari' yakhana calilā miśra-vara
jānilā gaurāṅga sarva-bhūtera īśvara

TRANSLATION

Gaurāṅga, the Lord of all living entities, could understand that Jagannātha Miśra was searching for Him in an angry mood.

COMMENTARY

The word *sarva-bhūtera īśvara* refers to the Supersoul of all living entities.

CB Ādi-khaṇḍa 6.91

TEXT 91

gaṅgā-jale keli kare śrī-gaurasundara
sarva-bālakera madhye ati manohara

TRANSLATION

Śrī Gaurasundara was most enchanting as He continued sporting in the water of the Ganges with the other boys.

CB Ādi-khaṇḍa 6.92

TEXT 92

kumārikā sabe bole,—"śuna viśvambhara!
miśra āilena ei, palāha satvara"

TRANSLATION

All the girls said, "Listen, Viśvambhara! Your father is coming, You better get out of here."

COMMENTARY

The word *kumārikā*, or *kumārī*, refers to an unmarried girl.

CB Ādi-khaṇḍa 6.93

TEXT 93

śiśu-gaṇa-saṅge prabhu yāya dharibāre
palāila brāhmaṇa-kumārī saba ḍare

TRANSLATION

As Jagannātha Miśra came on his way to find the Lord amongst His friends, the brāhmaṇa girls ran away in fear.

CB Ādi-khaṇḍa 6.94

TEXT 94

sabāre śikhāya miśra-stāne kahibāra
"snāne nāhi āisena tomāra kumāra

TRANSLATION

Meanwhile, Nimāi instructed His friends to tell His father, "Your son has not come for bath today.

CB Ādi-khaṇḍa 6.95

TEXT 95

sei pathe gelā ghara paḍiyā śuniyā
āmarāo āchi ei tāhāra lāgiyā"

TRANSLATION

"He went straight home after school. We are also waiting for Him."

COMMENTARY

The words *sei pathe* refers to the same path He came on.

CB Ādi-khaṇḍa 6.96

TEXT 96

śikhāiyā āra pathe prabhu gelā ghara
gaṅgā-ghāṭe āsiyā mililā miśra-vara

TRANSLATION

After instructing His friends, the Lord went home by another path just as Jagannātha Miśra arrived at the bathing ghāṭa.

CB Ādi-khaṇḍa 6.97

TEXT 97

āsiyā gaṅgāra ghāṭe cāri-dike cāhe
śiśu-gaṇa-madhye putre dekhite nā pāye

TRANSLATION

Jagannātha Miśra looked all over but could not see his son amongst the boys.

CB Ādi-khaṇḍa 6.98

TEXT 98

miśra jijñāsena,—"viśvambhara kati gelā?"
śiśu-gaṇa bole,—"āji snāne nā āilā

TRANSLATION

He then inquired, "Where did Viśvambhara go?" The boys replied, "He didn't come for bath today.

COMMENTARY

The word *kati* is a corruption of the word *kutra*, or "where."

CB Ādi-khaṇḍa 6.99

TEXT 99

sei pathe gelā ghara paḍiyā śuniyā
sabhe āchi ei tā'ra apekṣā kariyā

TRANSLATION

"He went straight home after school. We are all waiting for Him."

CB Ādi-khaṇḍa 6.100

TEXT 100

cāri-dike cāhe miśra hāte bāḍi laiyā
tarja-garja kare baḍa lāg nā pāiyā

TRANSLATION

Searching all over with a stick in his hand, Jagannātha Miśra grumbled in anger on being unable to find his son.

CB Ādi-khaṇḍa 6.101

TEXT 101

kautuke yāhārā nivedana kailā giyā
sei saba vipra punaḥ bolaye āsiyā

TRANSLATION

The brāhmaṇas who had earlier complained to Jagannātha Miśra in jest came and spoke to him again.

COMMENTARY

The word *kautuke* means "sarcastically" or "jokingly." The phrase *nivedana kailā* means "to complain."

CB Ādi-khaṇḍa 6.102

TEXT 102

"bhaya pāi' viśvambhara palāilā ghare
ghare cala tumi, kichu bola pāche tā're

TRANSLATION

"Viśvambhara left for home out of fear. You please go home and speak to Him there.

CB Ādi-khaṇḍa 6.103

TEXT 103

āra-bāra āsi' yadi cañcalatā kare
āmarāi dhari' diba tomāra gocare

TRANSLATION

"If He comes back here again and creates mischief, then we will catch Him and hand Him over to you.

CB Ādi-khaṇḍa 6.104

TEXT 104

kautuke se kathā kahilāṅa tomā' sthāne
tomā' bai bhāgyavān nāhi tribhuvane

TRANSLATION

"Whatever we said to you was simply in jest. Actually there is no one more fortunate than you in the three worlds.

CB Ādi-khaṇḍa 6.105

TEXT 105

se hena nandana yā'ra gṛha-mājhe thāke
ki karite pāre tā're kṣudhā-tṛṣā-śoke?

TRANSLATION

"How can one be affected by hunger, thirst, or lamentation if he has such a son at home?

COMMENTARY

The word *tṛṣā* means "thirst."

CB Ādi-khaṇḍa 6.106

TEXT 106

tumi se sevilā satya prabhura caraṇa
tā'ra mahābhāgya,—yā'ra e-hena nandana

TRANSLATION

"You are certainly most fortunate to have the Supreme Lord as your son and serve His lotus feet.

COMMENTARY

The *brāhmaṇas* spoke these statements about the good fortune of Jagannātha Miśra, who is the eternal servant of the Lord as His father.

CB Ādi-khaṇḍa 6.107

TEXT 107

koṭi aparādha yadi viśvambhara kare
tabu tā're thuibāṅa hṛdaya-upare"

TRANSLATION

"Even if Viśvambhara commits millions of offenses, we will still keep Him in our hearts."

COMMENTARY

The word *thuibāṅa* means "we will keep" or "we will place." This word is currently used in the Mymensing district of Bangladesh.

CB Ādi-khaṇḍa 6.108

TEXT 108

janme-janme kṛṣṇa-bhakta ei-saba jana
e saba uttama-buddhi ihāra kāraṇa

TRANSLATION

Because these brāhmaṇas had all been devotees of Kṛṣṇa for many lifetimes, they had fine intelligence.

COMMENTARY

The word *uttama-buddhi* refers to the attitude of loving service to the Supreme Lord.

CB Ādi-khaṇḍa 6.109

TEXT 109

ataeva prabhu nija-sevaka sahite
nānā krīḍā kare, keha nā pāre bujhite

TRANSLATION

In this way the Lord enjoyed various pastimes with His eternal servants which ordinary people cannot understand.

CB Ādi-khaṇḍa 6.110

TEXT 110

miśra bole,—"seha putra tomā' sabākāra
yadi aparādha laha,—śapatha āmāra"

TRANSLATION

Jagannātha Miśra said, "He is your son as well. You must not be offended by His actions."

CB Ādi-khaṇḍa 6.111

TEXT 111

tā'sabāra saṅge miśra kari' kolākuli
gṛhe āilena miśra hai' kutūhalī

TRANSLATION

After embracing all the brāhmaṇas, Jagannātha Miśra happily returned home.

CB Ādi-khaṇḍa 6.112

TEXT 112

āra-pathe ghare gelā prabhu-viśvambhara
hāthete mohana puṅthi, yena śaśadhara

TRANSLATION

Meanwhile, Lord Viśvambhara returned home by another path. He resembled the bright moon as He carried attractive books in His hand.

COMMENTARY

The word *mohana* means "beautiful," and the words *yena śaśadhara* means "as soothing bright white as the moon."

CB Ādi-khaṇḍa 6.113

TEXT 113

likhana-kālira bindu śobhe gaura aṅge
campake lāgila yena cāri-dike bhṛṅge

TRANSLATION

Drops of ink beautified the Lord's golden limbs and resembled bumble bees surrounding a campaka flower.

COMMENTARY

The bodily complexion of Nimāi resembled the *campaka* flower, and the bees were black colored. When Nimāi wrote, dots of ink marked His various limbs. This sight appeared like black bees encircling a *campaka* flower.

CB Ādi-khaṇḍa 6.114

TEXT 114

"jananī!" baliyā prabhu lāgilā ḍākite
"taila deha' more, yāi sināna karite"

TRANSLATION

The Lord called out, "Mother! Give Me some oil. Let Me go take bath."

CB Ādi-khaṇḍa 6.115

TEXT 115

putrera vacana śuni' śacī haraṣita
kichui nā dekhe aṅge snānera carita

TRANSLATION

Hearing her son's request, mother Śacī became joyful. She could not see any sign that He had taken bath.

COMMENTARY

The words *snānera carita* mean "symptoms of having taken bath."

CB Ādi-khaṇḍa 6.116

TEXT 116

taila diyā śacīdevī mane-mane gaṇe'
"bālikārā ki balila, kibā dvija-gaṇe

TRANSLATION

After giving Him the oil, Śacīdevī thought, "What did those girls and brāhmaṇas complain about?

CB Ādi-khaṇḍa 6.117

TEXT 117

likhana-kālira bindu āche saba aṅge
sei vastra paridhāna, sei puṅthi saṅge"

TRANSLATION

"He has drops of ink on His body, and He is wearing the same clothes and carrying the same books."

CB Ādi-khaṇḍa 6.118

TEXT 118

kṣaṇeke āilā jagannātha miśra-vara
miśre dekhi' kolete uṭhilā viśvambhara

TRANSLATION

Soon after, Jagannātha Miśra arrived there and Viśvambhara climbed on his lap.

CB Ādi-khaṇḍa 6.119

TEXT 119

sei āliṅgane miśra bāhya nāhi jāne
ānande pūrṇita hailā putra-daraśane

TRANSLATION

Śrī Miśra was filled with ecstasy on seeing his son, and he lost external consciousness by His embrace.

COMMENTARY

The words *bāhya nāhi jāne* mean "without external consciousness."

CB Ādi-khaṇḍa 6.120

TEXT 120

miśra dekhe sarva-aṅga dhūlāya vyāpita
snāna-cihna nā dekhiyā hailā vismita

TRANSLATION

Śrī Miśra was astonished to see that Nimāi was covered with dust and devoid of any sign that He had taken bath.

CB Ādi-khaṇḍa 6.121

TEXT 121

miśra bole,—"viśvambhara, ki buddhi tomāra?
lokere nā deha' kene snāna karibāra?

TRANSLATION

He said, "Viśvambhara, what kind of mentality do You have? Why don't You let people take bath?

CB Ādi-khaṇḍa 6.122

TEXT 122

viṣṇu-pūjā-sajja kene kara apahāra?
'viṣṇu' kariyāo bhaya nāhika tomāra?"

TRANSLATION

"Why do You steal the ingredients meant for worshiping Lord Viṣṇu? Don't You have any reverence for Lord Viṣṇu?"

COMMENTARY

The word *kariyāo* means "even after direct realization."

CB Ādi-khaṇḍa 6.123

TEXT 123

prabhu bole,—"āji āmi nāhi yāi snāne
āmāra saṁhati-gaṇa gela āguyāne

TRANSLATION

The Lord replied, "Today I have not yet gone for bath. My friends have gone ahead of Me.

COMMENTARY

The word *saṁhati-gaṇa* refers to the Lord's companions, the word *āguyāne* is a corruption of the word *agravān*, which means "went ahead."

CB Ādi-khaṇḍa 6.124

TEXT 124

sakala lokere tārā kare avyabhāra
nā geleo sabe doṣa kahena āmāra

TRANSLATION

"They have misbehaved with those brāhmaṇas and girls, who are blaming Me even though I wasn't there.

COMMENTARY

The word *avyabhāra* means "wrong deeds" or "misbehavior."

CB Ādi-khaṇḍa 6.125

TEXT 125

nā geleo yadi doṣa kahena āmāra
satya tabe kariba sabāre avyabhāra"

TRANSLATION

"Since they blame Me when I wasn't even there, now I will actually do some mischief to them."

CB Ādi-khaṇḍa 6.126

TEXT 126

eta bali' hāsi' prabhu yā'na gaṅgā-snāne
punaḥ sei mililena śiśu-gaṇa-sane

TRANSLATION

Saying this, the Lord smiled as He left to take bath in the Ganges, where He met again with His friends.

CB Ādi-khaṇḍa 6.127

TEXT 127

viśvambhara dekhi' sabe āliṅgana kari'
hāsaye sakala śiśu śuniñā cāturī

TRANSLATION

When Viśvambhara arrived there, the boys embraced Him and laughed after hearing what happened.

CB Ādi-khaṇḍa 6.128

TEXT 128

sabei praśaṁse,—"bhāla nimāi catura
bhāla eḍāilā āji māraṇa pracura!"

TRANSLATION

They all praised Him, saying, "Nimāi, You are very clever. You have escaped a good beating today."

COMMENTARY

The word *māraṇa* means "to beat."

CB Ādi-khaṇḍa 6.129

TEXT 129

jala-keli kare prabhu saba-śiśu-sane
hethā śacī-jagannātha mane-mane gaṇe'

TRANSLATION

As the Lord engaged in water sports with the boys, at home Jagannātha Miśra and Śacī were contemplating.

COMMENTARY

The word *gaṇe* means "to think."

CB Ādi-khaṇḍa 6.130

TEXT 130

"ye ye kahilena kathā, seha mithyā nahe
tabe kene snāna-cihna kichu nāhi dehe?

TRANSLATION

"Whatever they complained cannot be false. But then why were there no symptoms on His body of His having taken bath?

CB Ādi-khaṇḍa 6.131

TEXT 131

sei-mata aṅge dhūlā, sei-mata veśa!
sei puṅthi, sei vastra, sei-mata keśa!

TRANSLATION

"His body was covered with dust, He had the same dress and same books, His hair was dry—everything as though He had not taken bath!

TEXT 132

e bujhi manuṣya nahe śri-viśvambhara!
māyā-rūpe kṛṣṇa vā janmilā mora ghara!

TRANSLATION

"It seems that Śrī Viśvambhara is not an ordinary human being! Perhaps Lord Kṛṣṇa has appeared by His internal potency as a human being in our house!

COMMENTARY

In this verse the word *māyā-rūpe* refers to the Supreme Lord Gaura-Kṛṣṇa's eternal humanlike form, manifested by His internal potency *yogamāyā*. In the *Laghu-bhāgavatāmṛta* (*Pūrva* 413, 414) it is stated: "In many places the word *māyā* refers to the Lord's internal potency. The internal potency of the Lord is eternal and is known as *māyā*." In the *Catur-veda-śikhā-śruti*, Madhvācārya has stated: *ato māyāmayaṁ viṣṇuṁ pravadanti manīṣiṇaḥ*: "The body accepted by the Supreme Personality of Godhead is called *māyāmaya*."

CB Ādi-khaṇḍa 6.133

TEXT 133

kon mahāpuruṣa vā,—kichui nā jāni"
hena-mate cintite āilā dvija-maṇi

TRANSLATION

"Otherwise He may be some other great personality. We don't know." While they were contemplating in this way, the Lord, who is the jewel amongst the brāhmaṇas, arrived there.

CB Ādi-khaṇḍa 6.134

TEXT 134

putra-daraśanānande ghucila vicāra
snehe pūrṇa hailā doṅhe, kichu nāhi āra

TRANSLATION

In the ecstasy of seeing their son, the couple forgot all their ideas and became so filled with affection that nothing else was important.

COMMENTARY

The word *vicāra* means "to think," "to ascertain the truth," "to consider," or "to discuss." The words *kichu nāhi āra* mean "as if nothing had happened before" or "as if there were no connection at all to that incident."

CB Ādi-khaṇḍa 6.135

TEXT 135

yei dui-prahara prabhu yāya paḍibāre
sei dui yuga hai' thāke se doṅhāre

TRANSLATION

The two praharas, six hours, that the Lord spent at school studying seemed like two yugas for the couple.

COMMENTARY

Due to separation from Nimāi, the duration of six hours appeared like two yugas for Jagannātha Miśra and Śacīdevī.

CB Ādi-khaṇḍa 6.136

TEXT 136

koṭi-rūpe koṭi-mukhe vede yadi kaya
tabu e-doṅhāra bhāgyera nāhi samuccaya

TRANSLATION

If the Vedas chanted the glories of this couple with millions of mouths, in millions of ways, still they could not reach the limit of their good fortune.

CB Ādi-khaṇḍa 6.137

TEXT 137

śacī-jagannātha-pāye rahu namaskāra
ananta-brahmāṇḍa-nātha putra rūpe yāṅra

TRANSLATION

Let me offer my respectful obeisances unto the feet of Śacīdevī and Jagannātha Miśra, whose son is the Lord of innumerable universes.

CB Ādi-khaṇḍa 6.138

TEXT 138

ei-mata krīḍā kare vaikuṇṭhera rāya
bujhite nā pāre keha tāṅhāna māyāya

TRANSLATION

In this way the Lord of Vaikuṇṭha enjoys His pastimes, which by the influence of His external energy no one can understand.

CB Ādi-khaṇḍa 6.139

TEXT 139

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Six, entitled "The Lord Begins Studying and His Childhood Mischief."

CBP 7: Śrī Viśvarūpa Takes Sannyāsa

Chapter Seven: Śrī Viśvarūpa Takes Sannyāsa

This chapter contains descriptions of Viśvarūpa's acceptance of *sannyāsa* and Gaurahari's acceptance of the mood of Dattātreya and instructing His mother on the Absolute Truth while sitting on a pile of rejected clay pots.

Śrī Gaura-gopāla expanded His various mischievous childhood pastimes. Nimāi would give up His mischief as soon as He saw His elder brother, Viśvarūpa. Viśvarūpa was renounced since the time of His birth, and He was the abode of all good qualities. Whenever He explained the scriptures, He would establish devotional service as their only purport. He had no interest in anything other than serving Kṛṣṇa with all of His senses. Although He knew His younger brother was Bāla-gopāla Kṛṣṇa, He did not disclose this confidential fact to anyone. Viśvarūpa always remained intoxicated by discussing topics of Kṛṣṇa and serving Kṛṣṇa in the association of the Vaiṣṇavas. Seeing the entire world was mad after material enjoyment, the seed of envy for Viṣṇu and the Vaiṣṇavas was present in everyone's heart, and even the reciters of *Bhagavad-gītā* and *Śrīmad Bhāgavatam* were devoid of devotion to Kṛṣṇa, the pure devotees headed by Advaita Ācārya began to cry for the pathetic condition of the living entities. Śrī Viśvarūpa even decided to give up worldly life and considered, "I will no longer see the faces of such people." Everyday after taking morning bath in the Ganges Viśvarūpa would go to Advaita Ācārya's house, where He would explain that devotional service to Kṛṣṇa is the essence of all scriptures. Sent by Śacīdevī, the child Nimāi also went daily to the house of Advaita Ācārya to bring His elder brother home for lunch. At that time the devotees practically entered *samādhi* upon seeing the enchanting beauty of Gaurahari, as it is natural for devotees to be attracted by seeing the form of the Lord. Taking advantage of this incident, the author establishes the devotees' matchless love for the Supreme Lord by citing the conversation between Śukadeva Gosvāmī and Parīkṣit Mahārāja from the *Śrīmad Bhāgavatam*. The spirit soul is the life of the

living entity, and Śrī Nandanandana is the Supersoul, or the life of the spirit soul. That is why the *gopīs* accepted Kṛṣṇa as their life and soul. Although Kṛṣṇa is also the Supersoul of demons like Kaṁsa, they cannot understand this due to their offences. The sweetness of sugar candy is known to all. Although due to the fault of the tongue it may taste bitter to some, the sweetness of the candy is neither lost nor diminished. Those who are attracted to the supreme sweetness of Śrī Gaurasundara are most fortunate, while those who are not are simply unfortunate. Nevertheless, the sweetness of Śrī Gaurasundara is not diminished. Although Viśvarūpa came home on the order of mother Śacī, He soon returned to the house of Advaita Ācārya. Whenever Viśvarūpa came home, He did not indulge in worldly behavior; rather, He would pass His time sitting in the temple room. When Viśvarūpa heard that His parents were arranging for His marriage, He became most unhappy and after a few days exhibited His pastime of taking *sannyāsa*. Thus He became renowned in the world as Śrī Śaṅkarāraṇya. The hearts of Śacī and Jagannātha (who were in the transcendental mood of *vātsalya-rasa*) were greatly pained when Viśvarūpa took *sannyāsa*, and Gaurasundara, feeling separation for His brother (separation for His pure servant), displayed His pastime of losing consciousness. Due to separation from Viśvarūpa (separation from a devotee), the devotees headed by Advaita Ācārya began to cry. All the friends of Śacī and Jagannātha came to solace them in various ways. Hearing about Viśvarūpa's acceptance of *sannyāsa*, the devotees all wanted to go live in the forest. Advaita Prabhu consoled everyone by saying, "Kṛṣṇacandra will soon manifest before us and mitigate all of our distress. He will perform pastimes that are rare for even Śukadeva

and Prahlāda." After becoming pacified, Nimāi began to study attentively, and He always remained with His parents. Although mother Śacī was happy to hear about her son's wonderful intelligence and knowledge, Jagannātha Miśra was in anxiety because he thought, "Due to His intense study, this son will also realize that this world is temporary and devotional service to Kṛṣṇa is the essence of life. Then He will follow the footsteps of His elder brother." After a long debate with Śacī, Jagannātha Miśra stopped Nimāi's studies. Thereafter Nimāi again began to exhibit mischievous pastimes. One day Nimāi sat on a pile of untouchable clay pots. When mother Śacī told Him not to sit there, Nimāi replied, "How can a foolish person who does not know how to read and write discriminate between purity and impurity? For Me, it is all the same." In the mood of Dattātreya, Mahāprabhu continued to instruct His mother, "The consideration of purity and impurity is born from the imagination or mental speculation of mundane people. The Absolute Truth, Lord Viṣṇu, is present everywhere. And wherever the Lord is present is most pure. Those who cannot understand that the Lord is present everywhere simply chase after mental conceptions. The cooking pots of Viṣṇu are never impure, they are always pure. Other ordinary items are purified by their touch. The Lord is never present in a place that is impure, or devoid of devotional service." Although Nimāi explained all spiritual topics in the mood of a child, Śacī and other relatives in the mood of *vātsalya* could not understand those instructions due to the influence of *yogamāyā*. When Śacīdevī saw that Nimāi would not leave that dirty place, she personally grabbed the child's hand and took Him for bath. Thereafter Śacīdevī and others informed Jagannātha Miśra, "Nimāi is feeling most unhappy because He

cannot study," so on everyone's request Purandara Miśra ordered Nimāi to continue His studies.

CB Ādi-khaṇḍa 7.1

TEXT 1

jaya jaya mahā-maheśvara gauracandra
jaya jaya viśvambhara-priya-bhakta-vṛnda

TRANSLATION

All glories to Śrī Gauracandra, the Lord of all lords. All glories to Viśvambhara's beloved devotees.

CB Ādi-khaṇḍa 7.2

TEXT 2

jaya jagannātha-śacī-putra sarva-prāṇa
kṛpā-dṛṣṭye kara prabhu sarva-jīve trāṇa

TRANSLATION

All glories to Jagannātha and Śacī's son, who is the life and soul of all. O Lord, please deliver the living entities by Your merciful glance.

COMMENTARY

The word *sarva-prāṇa* refers to He who is the life and soul of His servants. The son of Śacī is the source of all conscious entities.

CB Ādi-khaṇḍa 7.3

TEXT 3

hena mate navadvīpe śrī-gaurasundara
bālya-līlā-chale kare prakāśa vistara

TRANSLATION

In this way Śrī Gaurasundara manifested His childhood pastimes in Navadvīpa.

COMMENTARY

The words *kare prakāśa vistara* indicate that the mischievous pastimes that Śrī Gaurasundara exhibited in His childhood had two purposes. The direct purpose was to attract His devotees and constantly increase their ecstasy, and the indirect purpose was to confirm the temporary nature of mundane objects of sense gratification by destroying them in a mischievous way. Since accepting and rejecting mundane objects creates various disturbances, obstructing or minimizing the attempt to enjoy such objects is certainly for the eternal benefit of the conditioned souls. A conditioned soul's constitutional duties are transformed into mental speculation due to his external perception. As a result, rather than serving the Lord, one's propensity for enjoying the material world increases. In the absence of this propensity, one's spiritual constitutional engagement of devotional service, in the form of liberation from material enjoyment and endeavor for achieving Kṛṣṇa, becomes manifest.

CB Ādi-khaṇḍa 7.4

TEXT 4

nirantara capalatā kare sabā-sane
mā'ye śikhāleo prabodha nāhi māne

TRANSLATION

The Lord regularly engaged in mischief-making. He would not stop even by His mother's order.

CB Ādi-khaṇḍa 7.5

TEXT 5

śikhāile āro haya dvi-guṇa cañcala
gṛhe yāhā pāya, tāhā bhāṅgaye sakala

TRANSLATION

Whenever His parents tried to restrain Him, He would create twice as much mischief. He would then break anything at home that He could get His hands on.

CB Ādi-khaṇḍa 7.6

TEXT 6

bhaye āra kichu nā bolaye bāpa-mā'ya
svacchande paramānande khelāya līlāya

TRANSLATION

Thus, out of fear, His parents no longer tried to restrain the Lord, who was then free to fully enjoy His pastimes.

CB Ādi-khaṇḍa 7.7

TEXT 7

ādi-khaṇḍa-kathā—yena amṛta-śravaṇa
yahiṅ śiśu-rūpe krīḍā kare nārāyaṇa

TRANSLATION

The topics of Ādi-khaṇḍa are like a stream of nectar, for they relate the childhood pastimes of Lord Nārāyaṇa.

CB Ādi-khaṇḍa 7.8

TEXT 8

pitā, mātā, kāhāre nā kare prabhu bhaya
viśvarūpa agraja dekhile namra haya

TRANSLATION

The Lord was not afraid of anyone, including His parents, but He displayed humility on seeing His elder brother, Viśvarūpa.

CB Ādi-khaṇḍa 7.9

TEXT 9

prabhura agraja viśvarūpa bhagavān
ājanma virakta sarva-guṇera nidhāna

TRANSLATION

Śrī Viśvarūpa, the Personality of Godhead, was the Lord's elder brother. From birth He was detached from sense gratification. He was the abode of all transcendental qualities.

CB Ādi-khaṇḍa 7.10

TEXT 10

sarva-śāstre sabe vākhānena viṣṇu-bhakti
khaṇḍite tāṅhāra vyākhyā nāhi kā'ro śakti

TRANSLATION

He explained that the purport of all scriptures was devotional service to Lord Viṣṇu, and no one was able to refute His explanation.

CB Ādi-khaṇḍa 7.11

TEXT 11

śravaṇe, vadane, mane, sarvendriya-gaṇe
kṛṣṇa-bhakti vine āra nā bole, nā śune

TRANSLATION

With His ears, mouth, mind, and other senses, He would not speak or hear about anything other than devotional service to Lord Kṛṣṇa.

CB Ādi-khaṇḍa 7.12

TEXT 12

anujera dekhi' ati vilakṣaṇa rīta
viśvarūpa mane gaṇe' haiyā vismita

TRANSLATION

Seeing His brother's uncommon activities, Viśvarūpa was struck with wonder and thought.

COMMENTARY

The words *vilakṣaṇa rīta* mean "extraordinary or contrary behavior."

CB Ādi-khaṇḍa 7.13

TEXT 13

"e bālaka kabhu nahe prākṛta chāoyāla
rūpe, ācaraṇe,—yena śrī-bāla-gopāla

TRANSLATION

"This boy cannot be an ordinary child. His beauty and activities appear just like those of Śrī Bāla-gopāla.

COMMENTARY

The word *prākṛta chāoyāla* indicate an ordinary mundane child who is forced to enjoy the fruits of his karma.

CB Ādi-khaṇḍa 7.14

TEXT 14

yata amānuṣi karma niravadhi kare
e bujhi,—khelena kṛṣṇa e śiśu-śarīre"

TRANSLATION

"I can understand from the uncommon activities He constantly performs that Lord Kṛṣṇa enjoys pastimes through the body of this child."

COMMENTARY

The word *amānuṣi* means "not characteristic of a human being," "not of this world," or "divine."

CB Ādi-khaṇḍa 7.15

TEXT 15

ei-mata cinte viśvarūpa-mahāśaya
kāhāre nā bhāṅge tattva, sva-karma karaya

TRANSLATION

Considering in this way, Viśvarūpa kept to His own activities and did not disclose this secret to anyone.

COMMENTARY

The phrase *tattva nā bhāṅge* indicates that Viśvarūpa never disclosed to anyone that Śrī Viśvambhara is Śrī Kṛṣṇa Himself.

CB Ādi-khaṇḍa 7.16

TEXT 16

niravadhi thāke sarva-vaiṣṇavera saṅge
kṛṣṇa-kathā, kṛṣṇa-bhakti, kṛṣṇa-pūjā-raṅge

TRANSLATION

He constantly associated with the Vaiṣṇavas by discussing topics of Kṛṣṇa, performing devotional service to Kṛṣṇa, and engaging in the worship of Kṛṣṇa.

COMMENTARY

Viśvarūpa always lived in the association of the devotees, discussed topics about Kṛṣṇa with the devotees, and attained ecstasy by respectfully serving Kṛṣṇa.

CB Ādi-khaṇḍa 7.17

TEXT 17

jagat-pramatta—dhana-putra-vidyā-rase
vaiṣṇava dekhile mātra sabe upahāse'

TRANSLATION

The people of the world were mad for enjoying wealth, children, and education. Whenever they saw the Vaiṣṇavas, they would ridicule them.

COMMENTARY

Mundane people work hard to achieve wealth, children, and education, and when they do not see such propensities in a Vaiṣṇava, they deride him.

CB Ādi-khaṇḍa 7.18

TEXT 18

āryā-tarajā paḍhe saba vaiṣṇava dekhiyā
"yati, satī, tapasvīo yāibe mariyā

TRANSLATION

They would compose blasphemous rhymes and recite them when they saw a Vaiṣṇava. They challenged, "What is the use of being a sannyāsī, a chaste wife, or a tapasvī? They must also die.

COMMENTARY

In the phrase *āryā-tarajā* the word *ārya* refers to a Bengali poem composed about some particular incident or person. The word *tarajā* is an Arabian word referring to insulting poems exchanged in the form of questions and answers between two parties in a musical performance or light songs.

The atheistic residents of Navadvīpa at that time followed the doctrine of Cārvāka Muni and were thus maddened by sense gratification due to falsely identifying themselves with their bodies. Whenever they saw the pure Vaiṣṇavas they would tease them with poems that they had composed. They even said

that the performance of religious duties by *sannyāsīs*, chaste women, and ascetics are all useless, because in spite of accumulating great piety they cannot save themselves from death. So there was no need to observe such religious duties. In other words, they considered such people unfortunate miscreants.

CB Ādi-khaṇḍa 7.19

TEXT 19

tā're bali 'sukṛti',—ye dolā, ghoḍā caḍe
daśa-biśa jana yā'ra āge pāche raḍe

TRANSLATION

"We consider someone pious if he can ride on a palanquin or horse surrounded by ten or twenty people.

COMMENTARY

On the other hand, they considered that a fortunate person was one who takes pride in his opulence as he rides on a horse or palanquin surrounded by many servants and associates.

CB Ādi-khaṇḍa 7.20

TEXT 20

eta ye, gosāñi, bhāve karaha krandana
tabu ta' dāridrya-duḥkha nā haya khaṇḍana!

TRANSLATION

"You all cry for the Lord with love and devotion, yet you remain poverty-stricken.

COMMENTARY

The word *bhāve* means "with intense love," and the word *gosāñi* is a respectful address to the Lord. At the time of chanting Kṛṣṇa's names tears of love flow from the eyes of His loving devotees. The atheistic karmis who were eager for sense enjoyment and who were offenders at the feet of the holy names did not accept such flow of tears as a symptom of love for Kṛṣṇa; rather, they ridiculed the chanting of Kṛṣṇa's names and shedding of tears as useless, because they thought that by chanting Kṛṣṇa's names the devotees were not able to attain the insignificant and irrelevant fruit of freedom from poverty. In other words, the devotees were not able to achieve material prosperity and happiness by counteracting their poverty with the help of the holy name, which is nondifferent from the eternally worshipable Lord Kṛṣṇa. Those atheists committed severe offenses at the feet of the holy names by their faithlessness. In other words, they did not believe that by purely chanting the holy names one attains love of Kṛṣṇa, by *nāmābhāsa* all of one's *anarthas* are destroyed and one is freed from all material miseries, and by chanting with offense one achieves the fruits of *trivarga*—*dharma*, *artha*, and *kāma*. Furthermore, because they had no faith in the Supreme Lord, they did not believe that in the course of their service to the Lord the pure devotees gladly accept various miseries and poverty as the mercy of the Lord. They simply desired that the devotees would become greedy for material enjoyment and sense gratification like themselves.

CB Ādi-khaṇḍa 7.21

TEXT 21

ghanaghana 'hari hari' bali' chāḍa' ḍāka
kruddha haya gosāñi śunile baḍa ḍāka

TRANSLATION

"You loudly and repeatedly chant the name of Lord Hari, but He becomes angry when anyone loudly chants His name."

COMMENTARY

Those atheists would say that if one always loudly chants the holy names, the *gosāñi*, or Lord, would be displeased.

CB Ādi-khaṇḍa 7.22

TEXT 22

ei-mata bole kṛṣṇa-bhakti-śūnya jane!
śuni' mahā-duḥkha pāya bhāgavata-gaṇe

TRANSLATION

People who were devoid of devotion for the Supreme Lord would speak to the Vaiṣṇavas in this way, and the devotees felt great sorrow on hearing such things.

CB Ādi-khaṇḍa 7.23

TEXT 23

kothāo nā śune keha kṛṣṇera kīrtana
dagdha dekhe sakala saṁsāra anukṣaṇa

TRANSLATION

The sound of the chanting of Lord Kṛṣṇa's name could not be heard anywhere, as everyone in the world continually burned in the fire of material existence.

CB Ādi-khaṇḍa 7.24

TEXT 24

duḥkha baḍa pāya viśvarūpa bhagavān
nā śune abhīṣṭa kṛṣṇa-candrera ākhyāna

TRANSLATION

The Supreme Lord, Śrī Viśvarūpa, was most distressed because He did not hear any glorification of His worshipable Lord, Śrī Kṛṣṇa.

CB Ādi-khaṇḍa 7.25

TEXT 25

gītā, bhāgavata ye ye jane vā paḍāya
kṛṣṇa-bhakti-vyākhyā kā'ro nā āise jihvāya

TRANSLATION

Even those who spoke on Bhagavad-gītā or Śrīmad Bhāgavatam would never explain anything about devotion to Kṛṣṇa.

COMMENTARY

Those so-called learned professors who had no devotion for Viṣṇu taught *Śrīmad Bhagavad-gītā* and *Śrīmad Bhāgavatam*, but they never explained the importance of devotional service to Kṛṣṇa. Being overwhelmed with pride from their material education, on the basis of these scriptures they taught religiosity, economic development, and sense

gratification to the sense enjoyers and the liberation of merging in impersonal Brahman to the renounced Māyāvādīs.

CB Ādi-khaṇḍa 7.26

TEXT 26

kutarka ghusiyā saba adhyāpaka mare
'bhakti' hena nāma nāhi jānaye saṁsāre

TRANSLATION

The teachers wasted their lives in useless arguments. People of the world had not even heard the name "bhakti."

COMMENTARY

The word *ghusiyā* means "to declare," "to explain," or "to disclose."

CB Ādi-khaṇḍa 7.27

TEXT 27

advaita-ācārya-ādi yata bhakta-gaṇa
jīvera kumati dekhi' karaye krandana

TRANSLATION

Thus the devotees headed by Advaita Ācārya simply cried upon seeing the atheistic mentality of the people.

CB Ādi-khaṇḍa 7.28

TEXT 28

duḥkhe viśvarūpa-prabhu mane mane gaṇe
"nā dekhiba loka-mukha, cali' yāṅā vane"

TRANSLATION

In such distress, Viśvarūpa considered, "I will not look at the face of these materialistic people, rather I will go to the forest."

CB Ādi-khaṇḍa 7.29

TEXT 29

ūṣaḥ-kāle viśvarūpa kari' gaṅgā-snāna
advaita-sabhāya āsi' haya upasthāna

TRANSLATION

Every morning Śrī Viśvarūpa would take bath in the Ganges and then go to the gathering at Advaita Prabhu's house.

CB Ādi-khaṇḍa 7.30

TEXT 30

sarva-śāstre vākhānena kṛṣṇa-bhakti-sāra
śuniyā advaita sukhe karena huṅkāra

TRANSLATION

Viśvarūpa established devotional service to Kṛṣṇa as the essence of all scriptures. On hearing His explanation, Advaita Prabhu roared with happiness.

CB Ādi-khaṇḍa 7.31

TEXT 31

pūjā chāḍi' viśvarūpe dhari' kari kole
ānande vaiṣṇava saba 'hari hari' bole

TRANSLATION

Advaita left His Deity worship to embrace Viśvarūpa, and all the Vaiṣṇavas happily chanted, "Hari! Hari!"

CB Ādi-khaṇḍa 7.32

TEXT 32

kṛṣṇānande bhakta-gaṇa kare siṁha-nāda
kā'ro citte āra nāhi sphuraye viṣāda

TRANSLATION

Then in the ecstasy of Kṛṣṇa consciousness all the devotees roared loudly like lions, and lamentation no longer remained in their hearts.

CB Ādi-khaṇḍa 7.33

TEXT 33

viśvarūpa chāḍi' keha nāhi yāya ghare
viśvarūpa na āisena āpana-mandire

TRANSLATION

The devotees had no desire to leave Viśvarūpa's association to go home, nor did Viśvarūpa have any desire to leave them.

COMMENTARY

As the devotees could not leave Viśvarūpa to go home, Viśvarūpa was also unable to leave the pure devotees' association to go home.

CB Ādi-khaṇḍa 7.34

TEXT 34

randhana kariyā śacī bole viśvambhare
"tomāra agraje giyā ānaha satvare"

TRANSLATION

After completing her cooking, mother Śacī told Viśvambhara, "Go quickly and bring Your elder brother."

CB Ādi-khaṇḍa 7.35

TEXT 35

māyera ādeśe prabhu advaita-sabhāya
āisena agrajere la'bāra chalāya

TRANSLATION

On the order of His mother, the Lord came to Advaita Ācārya's house to call His elder brother home.

CB Ādi-khaṇḍa 7.36

TEXT 36

āsiyā dekhena prabhu vaiṣṇava-maṇḍala
anyo 'nye karena kṛṣṇa-kathana-maṅgala

TRANSLATION

When the Lord arrived there, He saw all the Vaiṣṇavas engaged in discussing topics of Lord Kṛṣṇa.

COMMENTARY

The word *vaiṣṇava-maṇḍala* refers to the society of Vaiṣṇavas. The phrase *kṛṣṇa-kathana-maṅgala* refers to the auspicious topics of Kṛṣṇa.

CB Ādi-khaṇḍa 7.37

TEXT 37

āpana-prastāva śuni' śrī-gaurasundara
sabāre karena śubha-dṛṣṭi manohara

TRANSLATION

Hearing His glorification, Śrī Gaurasundara glanced mercifully on them.

COMMENTARY

The phrase *āpana-prastāva* means "concerning His own glorifies."

CB Ādi-khaṇḍa 7.38

TEXT 38

prati-aṅge nirupama lāvaṇyera sīmā
koṭī candra nahe eka nakhera upamā

TRANSLATION

Each of the Lord's limbs surpassed the topmost limits of beauty. Even millions of moons could not be compared with one of His toenails.

CB Ādi-khaṇḍa 7.39

TEXT 39

digambara, sarva aṅga—dhulāya dhusara
hāsiyā agraja-prati karena uttara

TRANSLATION

Standing naked with His body covered with dust, Viśvambhara smiled and spoke to His elder brother.

CB Ādi-khaṇḍa 7.40

TEXT 40

"bhojane āisa, bhāi, ḍākaye jananī
agraja-vasana dhari' calaye āpani

TRANSLATION

"My dear brother, please come to eat. Mother is calling You." Viśvambhara then caught hold of His brother's dhoti and followed Him home.

CB Ādi-khaṇḍa 7.41

TEXT 41

dekhi' se mohana rūpa sarva-bhakta-gaṇa
sthagita haiyā sabe kare nirīkṣaṇa

TRANSLATION

On seeing the Lord's enchanting form, all the devotees were stunned and they continually stared at Him.

CB Ādi-khaṇḍa 7.42

TEXT 42

samādhira prāya haiyāche bhakta-gaṇe
kṛṣṇera kathana kāru nā āise vadane

TRANSLATION

The devotees practically entered samādhi; they were even unable to speak about Kṛṣṇa.

CB Ādi-khaṇḍa 7.43

TEXT 43

prabhu dekhi' bhakta-moha svabhāvei haya
vinā anubhaveo dāsera citta laya

TRANSLATION

Devotees are by nature overwhelmed on seeing their Lord; indeed, even before the devotees realized His identity, the Lord stole away their hearts.

COMMENTARY

Although pure living entities and conditioned living entities are by nature both devotees of the Lord, the consciousness of the former has been awakened so they can feel the love of their eternal worshipable *sac-cid-ānanda* Lord Viṣṇu, while the later are under the control of *māyā* and cannot do so. When the conditioned state is overcome, or when all *anarthas* are destroyed, a living entity under the shelter of service to Lord Viṣṇu can remain pure even while residing in this material world. At that time he is called a *mahā-bhāgavata*. The *madhyama-bhāgavata* is a pure servant of the *mahā-bhāgavata*. Unless the *kaniṣṭha-bhāgavata* reaches the stage of *madhyama-bhāgavata*, he remains the servant of the *madhyama-bhāgavata* even though he is serving a *mahā-bhāgavata*. Since the *kaniṣṭha-bhāgavata* desires his own spiritual progress and is traveling on the eternal perfect path to Vaikuṇṭha, he is superior to the conditioned souls who are desirous of material enjoyment and liberation. But he has faith only in

Viṣṇu as the transcendental Absolute Truth, and this realization qualifies him as a *kaniṣṭha-adhikārī*. When one attains the level of *kaniṣṭha-adhikāra*, he can understand that his spiritual master is situated as a *madhyama-adhikārī*. But when he attains the level of *madhyama-adhikāra*, he can accept his spiritual master as a *mahā-bhāgavata* and qualify himself to become a pure devotee. The *mahā-bhāgavatas* have no engagement other than the service of Lord Hari and His devotees. Being attached to objects not related to Kṛṣṇa, ordinary conditioned souls engage in the service of the external world due to their impure intelligence. When such persons advance to the level of *kaniṣṭha-adhikāra*, they dovetail the fruits of their activities with the Lord and thus cultivate mixed devotional service. In the eternal nature of the living entities there is an eternal propensity called *hari-bhakti*. As a foolish conditioned soul is attracted to material objects, a pure living entity situated in devotional service, his constitutional propensity, is similarly attracted to the Lord. In the opinion of some unfortunate persons, "Even devotional service, the eternal propensity of the living entities, is a mundane, perverted, abominable, illusory propensity." Those who argue, or the foolish persons who are expert in material consideration, cannot realize the pure form of devotional service, which is eternally full of knowledge and bliss and which is the goal of the liberated, self-satisfied, swanlike personalities; rather they accept devotional service, which is the eternally perfect transcendental propensity of the living entities, as a mental concoction. Due to this misconception ordinary people consider the eternal attraction of Śukadeva Gosvāmī, the crest jewel of learned scholars, for Kṛṣṇa as material illusion, or *moha*. Keeping in mind the transcendental happiness

derived from serving the Lord, the author at this juncture uses the word *moha*, illusion, for the understanding of ordinary people. It is natural for the eternal servants of Kṛṣṇa to serve Kṛṣṇa with love and ecstasy. In other words, the living entity in his constitutional position eternally worships Kṛṣṇa as his natural propensity. The conditioned soul with the mood for enjoyment cannot realize Kṛṣṇa's love in this material world, but Kṛṣṇa who attracts the self-satisfied souls, unknowingly attracts the hearts of His servants, who have renounced material enjoyment, whose consciousness is awakened, and who are knowers of the Absolute Truth. This is what is meant by Kṛṣṇa attracting His servants who are under the shelter of *śānta-rasa*. The servants who are under the shelter of *śānta-rasa*, like the cows, sticks, horn, and flute of Vraja, although not situated in *dāsya-rasa*, unknowingly serve Kṛṣṇa, while externally appearing less-intelligent.

CB Ādi-khaṇḍa 7.44

TEXT 44

prabhuo se āpana-bhaktera citta hare'
e kathā bujhite anya-jane nāhi pāre

TRANSLATION

Materialistic persons are unable to understand how the Lord steals the hearts of His devotees.

CB Ādi-khaṇḍa 7.45-46

TEXTS 45-46

e rahasya vidita kailena bhāgavate
parīkṣit śunilena śukadeva haite

prasaṅge śunaha bhāgavatera ākhyāna
śuka-parīkṣitera saṁvāda anupama

TRANSLATION

Yet this mystery was disclosed by Śukadeva Gosvāmī to Mahārāja Parīkṣit in the Śrīmad Bhāgavatam. Please hear now the matchless discussion between Śukadeva and Parīkṣit from Śrīmad Bhāgavatam in this connection.

COMMENTARY

In the *Śrīmad Bhāgavatam* (10.14.49) it is stated: "King Parīkṣit said: O *brāhmaṇa*, how could the cowherd women have developed for Kṛṣṇa, someone else's son, such unprecedented pure love—love they never felt even for their own children? Please explain this." Śrī Śukadeva Gosvāmī replied in verses 50-57 as follows: "Śrī Śukadeva Gosvāmī said: O King, for every created being the dearmost thing is certainly his own self. The dearness of everything else—children, wealth and so on—is due only to the dearness of the self. For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth and home. Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself. If a person comes to the stage of considering the body "mine" instead of "me," he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one's desire to continue living remains strong. Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole

material creation of moving and nonmoving entities exists. You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency. Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa. The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?" One should refer to these verses and their translation by the author [Vṛndāvana dāsa Ṭhākura] in the following verses.

CB Ādi-khaṇḍa 7.47

TEXT 47

ei gauracandra yabe janmilā gokule
śiśu saṅge gṛhe gṛhe krīḍā kari' bule

TRANSLATION

When Śrī Gauracandra appeared as Kṛṣṇa in Gokula, He played in all the houses there with the other children.

COMMENTARY

Śrī Gauracandra personally appeared in Gokula as Śrī Kṛṣṇacandra. The atheist community says that Śrī Kṛṣṇa appeared 4,712 years prior to the advent of Śrī Gaura, and since Kṛṣṇa came before Gaura and

Gaura came after Kṛṣṇa there is certainly a difference between Them. Śrīla Vṛndāvana dāsa Ṭhākura, however, has herein forbidden the pure devotees from considering material time, place, and circumstances in relation with the Absolute Truth.

CB Ādi-khaṇḍa 7.48

TEXT 48

janma haite prabhure sakala gopī-gaṇe
nija-putra haiteo sneha kare mane

TRANSLATION

From the time of the Lord's birth, the gopīs had more affection for Him than they had for their own sons.

COMMENTARY

Sneha, or affection, is always meant for subordinates. Although the servants of Kṛṣṇa who constantly serve Him in the mood of confidential friendship, parenthood, and conjugal love totally remain under His subordination, they proudly consider themselves superior to Kṛṣṇa in order to solidify their affection. This pure affection is present more in Kṛṣṇa's devotees than in Kṛṣṇa Himself. The supremacy of the worshipable Lord is greater than that of His servants. When Śrī Kṛṣṇa was unable to repay His debt for the loving service rendered by Śrīmatī Rādhikā, He accepted the mood of Śrī Rādhikā and displayed Her mentality. The pseudo-*sampradāyas* such as *gaura-nāgarīs*, who engage in material enjoyment, nourish a mood of opposing Śrī Gaurasundara's preaching of both pure

devotional service and the glories of His servant's pure love. Pure devotees of Gaura-Kṛṣṇa do not accept this.

CB Ādi-khaṇḍa 7.49

TEXT 49

yadyapi īśvara-buddhye nā jāne kṛṣṇere
svabhāvei putra haite baḍa sneha kare

TRANSLATION

Although they never considered Kṛṣṇa the Supreme Personality of Godhead, they had a natural attraction for Him more than they had for their own sons.

CB Ādi-khaṇḍa 7.50

TEXT 50

śuniyā vismita baḍa rājā parīkṣit
śuka-sthāne jijñāsena hai pulakita

TRANSLATION

Hearing this, Mahārāja Parīkṣit was struck with wonder. His hair stood on end, and he inquired from Śukadeva Gosvāmī as follows.

CB Ādi-khaṇḍa 7.51

TEXT 51

"parama adbhuta kathā kahilā, gosāñi!
tribhuvane emata kothāo śuni nāi

TRANSLATION

"O Gosvāmī, I have never before heard such wonderful narrations within the three worlds.

CB Ādi-khaṇḍa 7.52

TEXT 52

nija-putra haite para-tanaya kṛṣṇere
kaha dekhi,—sneha kaila kemana-prakāre?"

TRANSLATION

"Please explain to me how the gopīs displayed more affection for Kṛṣṇa, another's son, than for their own sons."

CB Ādi-khaṇḍa 7.53-56

TEXTS 53-56

śrī-śuka kahena,—"śuna, rājā parīkṣit
paramātmā—sarva-dehe vallabha, vidita

ātmā vine putra vā kalatra bandhu-gaṇa
gṛha haite bāhira karāya tata-kṣaṇa

ataeva, paramātmā-sabāra jīvana
sei paramātmā—ei śrī-nandanandana

ataeva paramātmā-svabhāva-kāraṇe
kṛṣṇete adhika sneha kare gopī-gaṇe

TRANSLATION

Śukadeva Gosvāmī replied, "O Mahārāja Parīkṣit, it is well-known that the Supersoul is dear to all. When the soul leaves the son, wife, or friend, their body is taken out of the house. Therefore the Supersoul is the life of everyone. That Supersoul is the son of Nanda Mahārāja. Thus the gopīs have more

affection for Kṛṣṇa due to His natural characteristics as the Supreme Soul."

COMMENTARY

In their description of *sāyujya* liberation, or merging in Brahman, the followers of *śuddha-dvaita* (purified dualism) accept that the soul and the Supersoul remain together. It is understood from the *dvā suparṇā* verse in the *Vedas* that the soul and the Supersoul are both present in one vessel. As soon as a soul is bereft of the service of the Supersoul, he develops material conceptions. Although the soul and the Supersoul are both present in this world, which is manifested by the spiritual potency of the Lord, there nevertheless remains a difference between them. Yet there is nothing abominable or inferior in this difference. In order to establish the oneness of the Absolute Truth, this nondual substance has been explained under various doctrines like *śuddha-dvaita* (purified dualism), *viśiṣṭādvaita* (specific monism), *śuddhādvaita* (purified monism), and *dvaitādvaita* (monism and dualism). The pastimes of the Lord with His associates further confirm the spiritual variegatedness of the nondual Absolute Truth. The inferiority of material variegatedness has unreasonably and illegally attacked the impersonalists' flow of thought. A servant of the Absolute Truth who is expert in the conclusion of personalism finds in the philosophy of *acintya-bhedābheda* a wonderful and proper balance in all the above-mentioned pure conclusions on the *Brahma-sūtras*.

In the constitutional position of the Lord's associates, there is no motive other than service to Śrī Nandanandana, the Supersoul. In other words, the abominable mundane consideration of duality found

in the imperfections and differentiations between subjects and objects in this material world cannot be equally established in the nondual kingdom of Vaikuṇṭha. The Supersoul and the soul are related with each other as well-wishers. As soon as the living entity forgets that relationship, *māyā* immediately arranges for him various temporary relationships like wife and children in this material world. The deluding external energy of the Supersoul has two functions—covering and throwing. When the living entity becomes entangled in this material world, he falls under the control of the material modes of nature and due to his misconceptions he accepts various sense objects, beginning with a wife and children. In this way he is separated from the service of the Absolute Truth, Vrajendra-nandana. From this misconception and forgetfulness of Kṛṣṇa, the living entity develops the mentality of "I am the enjoyer of all material tastes and forms, like my wife and children." This is not the constitutional duty of a living entity; it is simply a mental concoction. In other words, the living entity is awarded designations by the covering and throwing potencies of *māyā* and he enjoys the respective results of those designations. But material conceptions are never able to touch a pure living entity. The eternal propensity of a living entity is to cultivate Kṛṣṇa consciousness. A living entity accepts his material designations as himself due to nondevotional misconceptions. Under the influence of such misconceptions the conditioned souls become impersonalists, or worshipers of the impersonal homogeneous Brahman, while some are inclined to enjoy heaven or hell due to their intense urge for material enjoyment. When the pure living entity with material designations and bewildered intelligence becomes a Māyāvādī, he is covered by the false

conception of spiritual and material oneness, which produces a whirlwind of imaginative considerations of oneness between the living entities and Brahman and oneness between the material nature and Brahman. When the soul leaves the body, he can immediately understand, "I am not the body. If I were the body, then why did my relatives attempt to return the five elements of my body to the five material elements at the time of my funeral. Since I am separate from the material body, after leaving my body those related to it consider it detestful and want to throw it out of the house."

Although the material world, which is created by the external energy of the Supersoul, is not false, it is also not eternal, that is, it is prone to change. The eternal soul and the temporary mind both possess the consciousness of being the doer, yet there is a difference between the two.

CB Ādi-khaṇḍa 7.57

TEXT 57

eho kathā bhakta-prati, anya-prati nahe
anyathā jagate kene sneha nā karaye

TRANSLATION

This, however, applies only to the devotees, not others. Otherwise, why doesn't everyone show affection for Kṛṣṇa?

CB Ādi-khaṇḍa 7.58

TEXT 58

'kaṁsādiha ātmā kṛṣṇe tabe hiṁse kene?'
pūrva-aparādha āche tāhāra kāraṇe

TRANSLATION

Why do demons like Kaṁsa envy Kṛṣṇa, the Supreme Soul? This is due simply to previous offenses.

CB Ādi-khaṇḍa 7.59-60

TEXTS 59-60

sahaje śarkarā miṣṭa,—sarva-jane jāne
keha tikta vāse, jihvā-doṣera kāraṇe

jihvāra se doṣa, śarkarāra doṣa nāi
ataeva sarva-miṣṭa caitanya gosāñi

TRANSLATION

Everyone knows that sugar is sweet by nature, but if the tongue is diseased then the sugar will taste bitter. That is the fault of the tongue, not the sugar. The conclusion is that Lord Caitanya is the sweetest of all.

COMMENTARY

Although sweet sugar tastes bitter to the jaundice infected tongue, the sweetness of sugar has no bitterness. Similarly, there cannot be any lack of love in Śrī Caitanyadeva, who is the source of all auspiciousness. Those who cannot understand Śrī Caitanyadeva to be their worshipable Lord are in that position because of their offenses. In terms of His position as the doer, Śrī Caitanyadeva is directly Kṛṣṇa; but the material vision of the conditioned souls is infected with imperfection and ignorance, so they consider Śrī Caitanyadeva an ordinary living entity with *aṇu-cetana*, minute consciousness, while in fact He is *vibhu-cetana*, the supreme consciousness.

CB Ādi-khaṇḍa 7.61

TEXT 61

ei navadvīpete dekhila sarva-jane
tathāpiha keha nā jānila bhakta vine

TRANSLATION

Although everyone saw the Lord in Navadvīpa, no one could recognize Him other than the devotees.

COMMENTARY

Although bhakti, the eternal propensity of the soul, is present in every living entity's heart, it is impossible for the conditioned souls to realize just as it is impossible to see one's face in a dusty mirror. In such a state, the eternal propensity of the living entities, service to Kṛṣṇa, remains dormant. Therefore they are seen to have a taste for karma and *jñāna*. That is why the service of the Lord is found only in persons who have a service attitude.

CB Ādi-khaṇḍa 7.62

TEXT 62

bhaktera se citta prabhu hare sarvathāya
viharaye navadvīpe vaikuṇṭhera rāya

TRANSLATION

The Lord of Vaikuṇṭha attracted the hearts of all the devotees as He enjoyed His pastimes in Navadvīpa.

CB Ādi-khaṇḍa 7.63

TEXT 63

mohiyā sabāra citta prabhu viśvambhara
agraje lailā calilena nija-ghara

TRANSLATION

After thus enchanting everyone's heart, Lord Viśvambhara returned home with His elder brother.

CB Ādi-khaṇḍa 7.64

TEXT 64

mane mane cintaye advaita mahāśaya
"prākṛta mānuṣa kabhu e bālaka naya"

TRANSLATION

Śrī Advaita Prabhu considered to Himself, "This boy is not an ordinary person."

CB Ādi-khaṇḍa 7.65

TEXT 65

sarva-vaiṣṇavera prati balilā advaita
"kon vastu e bālaka,—nā jāni niścita"

TRANSLATION

Then Advaita said to the Vaiṣṇavas, "I don't know what sort of boy He is."

CB Ādi-khaṇḍa 7.66

TEXT 66

praśaṁsite lāgilena sarva-bhakta-gaṇa
apūrva śiśura rūpa-lāvaṇya-kathana

TRANSLATION

All the devotees then began to praise the beauty and charm of that wonderful child.

CB Ādi-khaṇḍa 7.67

TEXT 67

nāma-mātra viśvarūpa calilena ghare
punaḥ āilena śīghra advaita-mandire

TRANSLATION

Viśvarūpa returned home simply out of formality, then as soon as possible He returned to Advaita's house.

CB Ādi-khaṇḍa 7.68

TEXT 68

nā bhāya saṁsāra-sukha viśvarūpa-mane
niravadhi thāke kṛṣṇa-ānanda-kīrtane

TRANSLATION

The desire for material enjoyment never appeared in the mind of Viśvarūpa. He constantly remained in the ecstasy of chanting Kṛṣṇa's names.

CB Ādi-khaṇḍa 7.69

TEXT 69

gṛhe āileo gṛha-vyābhāra nā kare
niravadhi thāke viṣṇu-gṛhera bhitare

TRANSLATION

Even when He was at home, He never engaged in household activities; rather, He would always stay in the temple room.

COMMENTARY

The word *viṣṇu-gṛha* is explained as follows: formerly in every *brāhmaṇa's* house there was a separate room for keeping the Deity form of Nārāyaṇa [*śālagrāma*]. This Deity room is known as the *viṣṇu-gṛha.* While at home, Śrī Viśvarūpa would generally pass His time worshiping or meditating in the Deity room.

CB Ādi-khaṇḍa 7.70

TEXT 70

vivāhera udyoga karaye pitā-mātā
śuni' viśvarūpa baḍa mane pāya vyathā

TRANSLATION

When His mother and father spoke of arranging His marriage, Viśvarūpa felt great mental pain

CB Ādi-khaṇḍa 7.71

TEXT 71

"chāḍiba saṁsāra",—viśvarūpa mane bhāve
"cali' yāṅā vane",—mātra ei mane jage

TRANSLATION

Viśvarūpa thought to Himself, "I will leave home and go to the forest."

CB Ādi-khaṇḍa 7.72

TEXT 72

īśvarera citta-vṛtti īśvara se jāne
viśvarūpa sannyāsa karilā kata dine

TRANSLATION

The heart of the Lord is known only to the Lord. Thus after a few days Viśvarūpa left to take sannyāsa.

CB Ādi-khaṇḍa 7.73

TEXT 73

jagate vidita nāma 'śrī-śaṅkarāraṇya'
calilā ananta-pathe vaiṣṇavāgragaṇya

TRANSLATION

He then became known throughout the world as "Śrī Śaṅkarāraṇya." As He traversed the path of devotional service to Lord Kṛṣṇa, He became celebrated as the topmost Vaiṣṇava.

COMMENTARY

Viśvarūpa accepted *sannyāsa* in the Śrī Śaṅkara-sampradāya and became famous by the name Śrī Śaṅkarāraṇya. At that time there were ten names for *sannyāsīs* being used in the Śaṅkara-sampradāya. The name Araṇya is one of those ten names. These ten names for *sannyāsīs* were previously used in the Viṣṇusvāmī-sampradāya. After these Viṣṇusvāmī *sannyāsīs* had a quarrel with the *ekadaṇḍi-sannyāsīs* from the Śivasvāmi-sampradāya, they entered into the Śaṅkara-sampradāya. In the original Viṣṇusvāmī-sampradāya, however, there were 108 names used for *sannyāsīs*. By the influence of the

Śivasvāmi-sampradāya, the Vedic *sannyāsī* names were reduced to ten after the time of Śaṅkarācārya.

After traveling throughout the country, Śrī Śaṅkarāraṇya arrived at Pāṇḍarapura, in the district of Sholapur, near Bombay, and took *samādhi* on the bank of the Bhīmā River. It is said that Śrī Śaṅkarāraṇya, the king of *sannyāsīs*, entered the Deity of Śrī Viṭhṭhalanātha, or Śrī Viṭhobā. While traveling to South India many years later (in 1511), Śrī Caitanya Mahāprabhu went to Pāṇḍarapura and heard from Śrī Raṅga Purī about Śrī Viśvarūpa's disappearance. At that time Pāṇḍarapura was a famous place of pilgrimage and populated by many sadhus and Vaiṣṇavas.

CB Ādi-khaṇḍa 7.74

TEXT 74

calilena yadi viśvarūpa-mahāśaya
śacī-jagannātha dagdha hailā hṛdaya

TRANSLATION

Viśvarūpa's departure from home left Śacī and Jagannātha grief-stricken.

CB Ādi-khaṇḍa 7.75

TEXT 75

goṣṭhī-saha krandana karaye ubharāya
bhāira virahe mūrcchā gelā gaura-rāya

TRANSLATION

Śrī Gaurāṅga cried loudly along with His family members and eventually fell unconscious out of separation from His brother.

COMMENTARY

The word *ubharāya* means "loudly."

CB Ādi-khaṇḍa 7.76

TEXT 76

se viraha varṇite vadane nāhi pāri
haila krandana-maya jagannātha-purī

TRANSLATION

I am unable to describe their feelings of separation, by which Jagannātha Miśra's entire house became inundated with crying.

COMMENTARY

The word *jagannātha-purī* refers to the house of Jagannātha Miśra, or the present day Yogapīṭha in Śrī Māyāpur.

CB Ādi-khaṇḍa 7.77

TEXT 77

viśvarūpa-sannyāsa-dekhiyā bhakta-gaṇa
advaitādi sabe bahu karilā krandana

TRANSLATION

Understanding that Viśvarūpa has taken sannyāsa, Advaita and the other devotees all began weeping.

COMMENTARY

At the time of Śrīmān Mahāprabhu, the study of Vedic scriptures was prominent in Navadvīpa, which was referred to as Gauḍapura by Maharṣi Pāṇini. In order to demonstrate that one's material attachment is not destroyed without such study, many personalities headed by Śrī Gaurasundara's elder brother, Śrī Viśvarūpa, accepted *sannyāsa* and thus increased the glories of Gauḍapura, the center of education at that time. The acceptance of *sannyāsa* by Śrī Gaurasundara and Śrī Puruṣottama Bhaṭṭācārya is mentioned in many Gauḍīya devotional scriptures. Apart from them, many other jewel-like scholars like Śrī Īśvara Purī, the disciple of Śrī Mādhavendra, often visited Gauḍapura, the center of education. After traveling to the holy places with His *sannyāsa* guru, Śrī Nityānanda Prabhu also came to Gauḍapura and met Śrī Gaurasundara. The *sannyāsī* disciples of both Keśava Bhāratī and Śrī Mādhavendra Purīpāda illuminated the path of accepting *sannyāsa* for members of the *varṇāśrama* society. Surrounded by many Māyāvādī *sannyāsīs*, Prakāśānanda Sarasvatī of Kāśī simply wasted his time in arguments based on mental speculation. Śrīmad Prabodhānanda Sarasvatī, a *tridaṇḍi-sannyāsī* of the Śrī Rāmānuja-sampradāya, and other *tridaṇḍipādas* like Śrī Madhvācārya accepted *tridaṇḍi-sannyāsa* and engaged in the service of Lord Hari as practiced in the line of the original Sarvajña Viṣṇusvāmī. In the *varṇāśrama* society of that time, respect and honor was offered to *sannyāsīs* by all communities. Later on the *dāri-sannyāsīs* engaged in *pañca-makāra* [iv]*1* like eating fish and meat and drinking wine and thus brought deformation and harm to the principles of the *sannyāsa* order. This is certainly a matter of great concern. In order to check

this degradation, the pure Gauḍīya devotees have now reintroduced the process of *tridaṇḍa-sannyāsa*, which was more recently present in this world by name only, and thus bestowed happiness and great auspiciousness on the community of Vaiṣṇavas.

Although the crying of Śrī Advaita Prabhu appeared to be caused by feelings of separation, it is understood by the solacing words of Jagannātha Miśra's friends that the learned scholars were overjoyed from this incident. The tears of lamentation of the attached householders, who are averse to the *sannyāsīs*' renunciation, and the tears of ecstasy of the devotees, who are fond of the *sannyāsīs*' service at the lotus feet of Mukunda, are not of the same nature.

CB Ādi-khaṇḍa 7.78

TEXT 78

uttama, madhyama, ye śunila nadīyāya
hena nāhi,—ye śuniyā duḥkha nāhi paya

TRANSLATION

Everyone in Nadia who heard about the incident—whether ordinary or exalted devotee—all felt unhappy.

CB Ādi-khaṇḍa 7.79-80

TEXTS 79-80

jagannātha-śacīra vidīrṇa haya buka
nirantara ḍāke 'viśvarūpa! viśvarūpa!'

putra-śoke miśracandra hailā vihvala
prabodha karaye bandhu-bandhava sakala

TRANSLATION

Jagannātha Miśra and Śacīdevī were both heart-broken and continually cried out, "Viśvarūpa! Viśvarūpa!" Śrī Miśra was overwhelmed with lamentation for his son, so his friends and relatives all tried to pacify him.

COMMENTARY

Jagannātha Miśra's display of affliction due to lamentation for his son like that of a ordinary father for his son was actually to deceive persons who are bewildered by material objects like their sons. The glorification of Śrī Viśvarūpa's acceptance of *sannyāsa* and engagement in worshiping Kṛṣṇa increased the prestige of the *daiva-varṇāśrama sannyāsīs*, who destroy the lamentation born of material enjoyment.

CB Ādi-khaṇḍa 7.81

TEXT 81

"sthira hao, miśra, duḥkha nā bhāviha mane
sarva-goṣṭhī uddhārilā sei mahājane

TRANSLATION

"Dear Miśra, please control yourself. Do not feel sad, for that great personality has delivered us all.

CB Ādi-khaṇḍa 7.82

TEXT 82

goṣṭhīte puruṣa yā'ra karaye sannyāsa
trikoṭi-kulera haya śrī-vaikuṇṭhe vāsa

TRANSLATION

"When someone takes sannyāsa, millions of family members are promoted to Vaikuṇṭha.

CB Ādi-khaṇḍa 7.83

TEXT 83

hena karma karilena nandana tomāra
saphala haila vidyā sampūrṇa tāhāra

TRANSLATION

"Your son has perfected his education by this act.

CB Ādi-khaṇḍa 7.84

TEXT 84

ānanda viśeṣa āro karite yuyāya"
eta bali' sakale dharaye hāte-pā'ya

TRANSLATION

"Therefore it is befitting for you to feel even more happy than before." Saying this, they all held the hands and feet of Jagannātha Miśra.

CB Ādi-khaṇḍa 7.85

TEXT 85

"ei kula-bhūṣaṇa tomāra viśvambhara
ei putra haibe tomāra vaṁśa-dhara

TRANSLATION

"Your son Viśvambhara is the ornament of your dynasty.

CB Ādi-khaṇḍa 7.86

TEXT 86

ihā haite sarva duḥkha ghucibe tomāra
koṭi-putre ki karibe, e putra yāhāra?"

TRANSLATION

"He will eradicate all your suffering. If one has a son such as Him, what is the need for millions of sons?"

CB Ādi-khaṇḍa 7.87

TEXT 87

ei-mata sabe bujhāyena bandhu-gaṇa
tathāpi miśrera duḥkha nā haya khaṇḍana

TRANSLATION

In this way all of Jagannātha Miśra's friends tried to pacify him, but his distress remained unmitigated.

CB Ādi-khaṇḍa 7.88

TEXT 88

ye-te-mate dhairya dhare miśra-mahāśaya
viśvarūpa-guṇa smari' dhairya pāsaraya

TRANSLATION

If somehow or other he regained his composure, as soon as he remembered Viśvarūpa's qualities, he again lost his patience.

CB Ādi-khaṇḍa 7.89

TEXT 89

miśra bole,—"ei putra rahibeka ghare
ihāte pramāṇa mora nā laya antare

TRANSLATION

Śrī Miśra said, "I have no reason to believe that this son will remain at home.

CB Ādi-khaṇḍa 7.90

TEXT 90

dilena kṛṣṇa se putra, nilena kṛṣṇa se
ye kṛṣṇacandera icchā, haiba sei se

TRANSLATION

"Kṛṣṇa gave me a son, and then He took Him away. Whatever Kṛṣṇa desires, that is what will happen.

CB Ādi-khaṇḍa 7.91

TEXT 91

svatantra jīvera tilārddheka śakti nāi
dehendriya, kṛṣṇa, samarpiluṅ tomā' ṭhāñi"

TRANSLATION

"Independent of You, the living entities have no power whatsoever. Therefore, O Kṛṣṇa, I'm surrendering my body and senses unto You."

CB Ādi-khaṇḍa 7.92

TEXT 92

ei rūpe jñāna-yoge miśra mahādhīra
alpe-alpe citta-vṛtti karilena sthira

TRANSLATION

In this way the most sober Jagannātha Miśra gradually controlled his mind through the process of jñāna.

COMMENTARY

Jagannātha Miśra's modified form of *vātsalya-rasa* that was born from physical consideration was destroyed when Viśvarūpa took *sannyāsa*, and he realized that the eternal Absolute Truth, Lord Viṣṇu, was his son. Such realization frees one from the shackles of mundane parenthood and is real *sannyāsa*.

CB Ādi-khaṇḍa 7.93

TEXT 93

hena mate viśvarūpa hailā bāhira
nityānanda-svarūpera abheda-śarīra

TRANSLATION

That is the story of how Viśvarūpa, who is nondifferent from Nityānanda Svarūpa, left home.

CB Ādi-khaṇḍa 7.94

TEXT 94

ye śunaye viśvarūpa-prabhura sannyāsa
kṛṣṇa-bhakti haya tāra chiṇḍe karma-phāṅsa

TRANSLATION

Whoever hears the pastimes of Viśvarūpa's acceptance of sannyāsa attains devotional service to

Lord Kṛṣṇa and freedom from the bondage of fruitive work.

COMMENTARY

Śrī Viśvarūpa Prabhu is Saṅkarṣaṇa and is therefore nondifferent from Śrī Nityānanda Svarūpa. The *prakāśa* expansion of Mūla-saṅkarṣaṇa Śrī Baladeva-Nityānanda Prabhu in Mahā-Vaikuṇṭha has appeared as Viśvarūpa in *gaura-līlā*.

If one hears the pastime of Viśvarūpa's accepting *sannyāsa*, he will attain freedom from the bondage of fruitive activities. Śrī Viśvarūpa has three expansions—the first *puruṣa* incarnation, Kāraṇodakaśāyī Viṣṇu, the second *puruṣa* incarnation, Garbhodakaśāyī Viṣṇu, and the third *puruṣa* incarnation, Kṣīrodakaśāyī Viṣṇu. If a living entity understands these three Viṣṇu forms in truth, he can attain freedom from the material concept of life.

CB Ādi-khaṇḍa 7.95

TEXT 95

viśvarūpa-sannyāsa śuniyā bhakta-gaṇa
hariṣe viṣāda sabe bhāve anukṣaṇa

TRANSLATION

As the devotees heard about Viśvarūpa's accepting sannyāsa, they simultaneously felt happiness and lamentation.

CB Ādi-khaṇḍa 7.96

TEXT 96

"ye vā chila sthāna kṛṣṇa-kathā kahibāra
tāhā kṛṣṇa harilena āmā' sabākāra

TRANSLATION

They said, "Whatever little opportunity we had for discussing the topics of Kṛṣṇa together, Kṛṣṇa has taken away.

CB Ādi-khaṇḍa 7.97

TEXT 97

āmarāo nā rahiba, cali' yāṅa vane
e pāpiṣṭha-loka-mukha nā dekhi yekhāne

TRANSLATION

"Let us also leave home and go to the forest, then we will not see the faces of these sinful people.

COMMENTARY

The phrase *pāpiṣṭha-loka-mukha* refers to the faces of persons who are averse to Kṛṣṇa and expert in material life.

CB Ādi-khaṇḍa 7.98

TEXT 98

pāṣaṇḍīra vākya-jvālā sahiba vā kata
nirantara asat-pathe sarva-loka rata

TRANSLATION

"How long must we tolerate the burning words of these atheists? They are all continuously engaged in materialistic activities.

CB Ādi-khaṇḍa 7.99

TEXT 99

'kṛṣṇa' hena nāma nāhi śuni kāro mukhe
sakala saṁsāra ḍubi' mare mithyā sukhe

TRANSLATION

"We do not hear the name of Kṛṣṇa from anyone's mouth. The entire world is absorbed in illusory happiness.

COMMENTARY

The words *mithyā sukha* refers to the temporary happiness derived from sense gratification. Only the *ātmārāmas*, or self-satisfied souls, can experience the eternal happiness of serving Lord Viṣṇu. When the perishable sensual happiness of the conditioned souls who are averse to Viṣṇu is checked, or when the object of their happiness is destroyed, that same temporary happiness turns into misery.

CB Ādi-khaṇḍa 7.100

TEXT 100

bujhāile keha kṛṣṇa-patha nāhi laya
ulaḍhiyā āro se upahāsa karaya

TRANSLATION

"Even if they are instructed, they will not take to devotional life. On the contrary, they taunt us, saying:

COMMENTARY

The materialists were maddened with temporary material happiness. They could not understand the Supreme Absolute Truth, and as a result, they became scornful and laughed. But actually they were unable to understand the service of Adhokṣaja Kṛṣṇa by the strength of their sensual knowledge. Rather than understanding that devotional service to Lord Kṛṣṇa is the only necessity, such materialists become attached to this world and the fruits of their work.

CB Ādi-khaṇḍa 7.101

TEXT 101

"kṛṣṇa 'bhaji' tomāra haila kon sukha?
māgiyā se khāo, āro bāḍe yata duḥkha"

TRANSLATION

"'What pleasure do you derive by worshiping Kṛṣṇa? You even have to beg for your food. In this way you increase your distress.'

COMMENTARY

Foolish persons who are averse to Lord Hari compare the materialists with Kṛṣṇa's devotees by saying, "The devotees of Kṛṣṇa have no enjoyment, and they always live in poverty, which simply increases their misery.

CB Ādi-khaṇḍa 7.102

TEXT 102

yogya nahe e-saba lokera sane vāsa
vane cali' yāṅa bali' sabe chāḍe śvāsa

TRANSLATION

"It is not proper to live with such people, therefore we should go to the forest." Saying this, they sighed deeply.

CB Ādi-khaṇḍa 7.103

TEXT 103

prabodhena sabāre advaita-mahāśaya
"pāibā paramānanda sabei niścaya

TRANSLATION

Attempting to console them, Śrī Advaita Prabhu said, "You will all certainly attain great ecstasy.

CB Ādi-khaṇḍa 7.104

TEXT 104

ebe baḍa vāsoṅ muñi hṛdaye ullāsa
hena bujhi,—'kṛṣṇacandra karilā prakāśa'

TRANSLATION

"Even now I am feeling overjoyed at heart, so I can understand that Śrī Kṛṣṇacandra has already advented.

CB Ādi-khaṇḍa 7.105

TEXT 105

sabe 'kṛṣṇa' gāo giyā parama-hariṣe
ethāi dekhibā kṛṣṇe katheka divase

TRANSLATION

"All of you go and happily chant Kṛṣṇa's names, and in a few days you will see Kṛṣṇa right here.

CB Ādi-khaṇḍa 7.106

TEXT 106

tomā' sabā lañā haibe kṛṣṇera vilāsa
tabe se 'advaita' haṅa śuddha-kṛṣṇa-dāsa

TRANSLATION

"Kṛṣṇa will enjoy His pastimes with all of you. Then the meaning of My name, 'Advaita,' will be fulfilled, and I will celebrated as the unalloyed servant of Lord Kṛṣṇa.

CB Ādi-khaṇḍa 7.107

TEXT 107

kadācit yāhā nā pāya śuka vā prahlāda
tomā' sabāra bhṛtyeo pāibe se prasāda"

TRANSLATION

"All you devotees will receive mercy that even Śukadeva Gosvāmī and Prahlāda Mahārāja did not receive."

COMMENTARY

In the pure servitorship of Kṛṣṇa there are no mixed or separate interests. Although the characteristics of both the Absolute Truth Śrī Kṛṣṇa and the ingredients of His enjoyment are qualitatively one, His multifarious energies manifest a variety of pastimes. In the philosophies of *śuddha-dvaita* (purified dualism), *śuddhādvaita* (purified monism), *dvaitādvaita* (monism and dualism), and *viśiṣṭādvaita* (specific monism) the worship of Kṛṣṇa is primarily

stressed. Such nondual consideration was also accepted by Śrī Advaita Prabhu.

In the *Śrī Caitanya-candrāmṛta* (18) Tridaṇḍi Svāmī Śrīla Prabodhānanda has stated: "The dear devotees of Lord Gaura happily enjoy pastimes on the splendid path of pure devotional service, which great sages like Vyāsadeva could not thoroughly understand, which material intelligence has no power to enter, which Śukadeva Gosvāmī could not reveal, and which merciful Lord Kṛṣṇa never revealed to His devotees." Śrīla Rūpa Prabhu has stated in his *Upadeśāmṛta* (11) as follows: *yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ*—"That which is very rarely attained even by great devotees is even more difficult for ordinary devotees to attain."

CB Ādi-khaṇḍa 7.108

TEXT 108

śuni' advaitera ati-amṛta-vacana
parama-ānande 'hari' bole bhakta-gaṇa

TRANSLATION

After hearing Śrī Advaita's nectarean words, all the devotees chanted the name of Hari in great ecstasy.

CB Ādi-khaṇḍa 7.109

TEXT 109

'hari' boli' bhakta-gaṇa karaye huṅkāra
sukha-maya citta-vṛtti haila sabāra

TRANSLATION

As the devotees loudly chanted the name of Hari, their hearts were filled with happiness.

CB Ādi-khaṇḍa 7.110

TEXT 110

śiśu-saṅge krīḍā kare śrī-gaurasundara
hari-dhvani śuni' yāya bāḍīra bhitara

TRANSLATION

Śrī Gaurasundara was playing outside with some other children, but when He heard the name of Hari, He went inside the house.

CB Ādi-khaṇḍa 7.111

TEXT 111

"ki kārye āilā, bāpa?" bole bhakta-gaṇe
prabhu bole,—"tomarā ḍākilā more kene?"

TRANSLATION

The devotees asked Him, "Why have come here?" The Lord replied, "Why did you call Me?"

CB Ādi-khaṇḍa 7.112

TEXT 112

eta boli' prabhu śiśu-saṅge dhāñā yāya
tathāpi nā jāne keha prabhura māyāya

TRANSLATION

Saying this, the Lord ran away with the children. Yet by His influence, no one could recognize Him.

CB Ādi-khaṇḍa 7.113

TEXT 113

ye avadhi viśvarūpa hailā bāhira
tadavadhi prabhu kichu hailā susthira

TRANSLATION

Since Viśvarūpa left home, the Lord became somewhat more peaceful.

CB Ādi-khaṇḍa 7.114

TEXT 114

niravadhi thāke pitā-mātāra samīpe
duḥkha pāsaraye yena jananī-janake

TRANSLATION

He constantly remained at the side of His mother and father so that they would feel some relief from their distress.

CB Ādi-khaṇḍa 7.115

TEXT 115

khelā sambariyā prabhu yatna kari' paḍe
tilārddheka pustaka chāḍiyā nāhi naḍe

TRANSLATION

The Lord stopped playing and concentrated on His studies. He would not leave His books for even a moment.

CB Ādi-khaṇḍa 7.116

TEXT 116

eka-bāra ye sūtra paḍiyā prabhu yāya
āra-bāra ulaḍhiyā sabāre ṭhekāya

TRANSLATION

The Lord mastered a sūtra after reading it only once, and He was able to defeat all others in debating its meaning.

COMMENTARY

The word *ulaḍhiyā* comes from the Hindi word *ulṭā*, which means "turned around" or "rather." The word *ṭhekāya* means "put into danger" or "defeats."

CB Ādi-khaṇḍa 7.117

TEXT 117

dekhiyā apūrva buddhi sabei praśaṁse
sabe bole,—"dhanya pitā-mātā hena vaṁśe"

TRANSLATION

Everyone praised His wonderful intelligence and declared, "Glorious are the father and mother who have such a son."

CB Ādi-khaṇḍa 7.118

TEXT 118

santoṣe kahena sabe jagannātha-sthāne
tumi ta' kṛtārtha, miśra, e-hena nandane

TRANSLATION

In satisfaction, they then said to Jagannātha Miśra, "You are most fortunate to have such a son.

CB Ādi-khaṇḍa 7.119

TEXT 119

e-mata subuddhi śiśu nāhi tribhuvane
bṛhaspati jiniñā haibe adhyayane

TRANSLATION

"In the three worlds there is no child as intelligent as this boy. He will defeat Bṛhaspati in learning.

CB Ādi-khaṇḍa 7.120

TEXT 120

śunilei sarva artha āpane vākhāne
tā'na phāṅki vākhānite nāre kona jane"

TRANSLATION

"He can explain the meaning of anything He hears just once. No one is able to defeat His reasoning."

COMMENTARY

The word *phāṅki* is a corruption of the Sanskrit word *phakkikā*, which means "finding faults in a conclusion, creating doubt, and again reestablishing the original conclusion," "shrewd argument," or "cleverly."

CB Ādi-khaṇḍa 7.121

TEXT 121

śuniñā putrera guṇa jananī hariṣa
miśra punaḥ citte baḍa haya vimariṣa

TRANSLATION

Mother Śacī was pleased to hear about her son's extraordinary qualities, while Jagannātha Miśra again became greatly morose at heart.

COMMENTARY

The word *vimariṣa* means "morose."

CB Ādi-khaṇḍa 7.122

TEXT 122

śacī-prati bole jagannātha miśra-vara
"eho putra nā rahibe saṁsāra-bhitara

TRANSLATION

Śrī Miśra said to Śacī, "This son will also not remain at home.

CB Ādi-khaṇḍa 7.123

TEXT 123

ei-mata viśvarūpa paḍi' sarva-śāstra
jānilā,—'saṁsāra satya nahe tila-mātra'

TRANSLATION

"Śrī Viśvarūpa studied all the scriptures and understood the temporary nature of this world.

CB Ādi-khaṇḍa 7.124

TEXT 124

sarva-śāstra-marma jāni' viśvarūpa dhīra
anitya saṁsāra haite hailā bāhira

TRANSLATION

"After learning the essence of the scriptures, the sober-minded Viśvarūpa gave up transitory material life.

CB Ādi-khaṇḍa 7.125

TEXT 125

eho yadi sarva-śāstre haibe jñānavān
chāḍiyā saṁsāra-sukha karibe payāna

TRANSLATION

"If this boy also becomes well-versed in the scriptures, then He will also give up material happiness and leave home.

COMMENTARY

The word *payāna* is a corruption of the word *prayāṇa*, which means "depart," "go," or "journey."

CB Ādi-khaṇḍa 7.126

TEXT 126

ei putra—sabe dui-janera jīvana
ihāre nā dekhile dui-janera maraṇa

TRANSLATION

"This son is our life and soul. If we don't see Him, we will both certainly die.

COMMENTARY

The word *dui-janera* refers to Viśvambhara's father and mother.

CB Ādi-khaṇḍa 7.127

TEXT 127

ataeva ihāra paḍiyā kārya nāi
murkha hañā ghare mora rahuka nimāñi"

TRANSLATION

"Therefore He should no longer study. Let Nimāi remain at home as a fool."

CB Ādi-khaṇḍa 7.128

TEXT 128

śacī bole,—"murkha haile jīveka kemane?
murkhere ta' kanyāo nā dibe kona jane"

TRANSLATION

Śacī replied, "If He remains a fool, how will He survive? Furthermore, who will offer their daughter to a fool?"

COMMENTARY

The word *jīveka* means "continue to live." (This word is used in Rāḍha-deśa.)

CB Ādi-khaṇḍa 7.129

TEXT 129

miśra bole, "tumi ta' abodha vipra-sutā!
harta kartā bhartā kṛṣṇa—sabāra rakṣitā

TRANSLATION

Jagannātha Miśra replied, "You are the ignorant daughter of a brāhmaṇa! Lord Kṛṣṇa is the doer, the

controller, the maintainer, and the protector of all living entities.

CB Ādi-khaṇḍa 7.130

TEXT 130

jagat poṣaṇa kare jagatera nātha
'pāṇḍitye poṣaye,—kebā kahilā tomāta?

TRANSLATION

"The Supreme Lord maintains the entire universe. Who told you that good education can maintain one?

COMMENTARY

The word *poṣaye* means "maintains."

CB Ādi-khaṇḍa 7.131

TEXT 131

kibā murkha, ki paṇḍita, yāhāra yekhāne
kanyā likhiyāche kṛṣṇa, se haibe āpane

TRANSLATION

"Whether one is a fool or a scholar, they will marry wherever and whomever Kṛṣṇa has sanctioned for them.

CB Ādi-khaṇḍa 7.132

TEXT 132

kula-vidyā-ādi upalakṣaṇa sakala
sabāre poṣaye kṛṣṇa, kṛṣṇa-sarva-bala

TRANSLATION

"Education, birth, and other qualities are only superficial; Kṛṣṇa alone is the maintainer and strength of all.

COMMENTARY

The word *upalakṣaṇa* refers to that which reveals the propensity of an object, not the primary propensity of the object, rather the secondary quality.

CB Ādi-khaṇḍa 7.133

TEXT 133

sākṣātei ei kene nā dekha āmāta
paḍiyāo āmāra ghare kene nāhi bhāta?

TRANSLATION

"This can be directly seen in my life. Although I am educated, I am nevertheless poor.

CB Ādi-khaṇḍa 7.134

TEXT 134

bhāla-mate varṇa uccāriteo ye nāre
sahasra paṇḍita giyā dekha tā'ra dvāre

TRANSLATION

"Someone else may be unable to properly recite the alphabet, yet he may have thousands of scholars at his doorstep.

CB Ādi-khaṇḍa 7.135

TEXT 135

ataeva vidyā-ādi nā kare poṣaṇa
kṛṣṇa se sabāra kare poṣaṇa-pālana"

TRANSLATION

"Therefore qualities like good education cannot maintain one, only Kṛṣṇa maintains us."

CB Ādi-khaṇḍa 7.136

TEXT 136

anāyāsena maraṇaṁ vinā dainyena jīvanam
anārādhita govinda- caraṇasya kathaṁ bhavet

TRANSLATION

"For one who has never worshiped the lotus feet of Lord Govinda, how is it possible for Him to live in comfort and die in peace?"

CB Ādi-khaṇḍa 7.137

TEXT 137

"anāyāse maraṇa, jīvana dainya vine
kṛṣṇa sevile se haya, nahe vidyā-dhane

TRANSLATION

"If one wants to live without poverty and die peacefully, then he should serve Kṛṣṇa. Education and wealth will not help.

COMMENTARY

The word *nahe* means "not possible."

CB Ādi-khaṇḍa 7.138

TEXT 138

kṛṣṇa-kṛpā vine nahe duḥkhera mocana
thākila vā vidyā, kula, koṭi-koṭi dhana

TRANSLATION

"One's distress can never be mitigated without the mercy of Kṛṣṇa, even if one is endowed with high education, good birth, and great wealth.

CB Ādi-khaṇḍa 7.139

TEXT 139

yā'ra gṛhe āchaye uttama upabhoga
tā're kṛṣṇa diyāchena kona mahāroga

TRANSLATION

"One may have luxurious items for enjoyment in his house, yet by the arrangement of the Lord he may be suffering from disease.

COMMENTARY

The word *upabhoga* means "the best means of enjoyment."

CB Ādi-khaṇḍa 7.140

TEXT 140

kichu vilasite nāre, duḥkhe puḍi' mare
yā'ra nāhi, tāhā haite duḥkhī bali tā're

TRANSLATION

"Such a person cannot enjoy a thing and thus burns in misery. I consider him more miserable than one who does not possess anything.

COMMENTARY

The word *vilasite* means "to freely enjoy."

CB Ādi-khaṇḍa 7.141

TEXT 141

eteka jāniha,—thākileo kichu naya
yā're yena kṛṣṇa-ājñā, sei satya haya

TRANSLATION

"Know for certain that one may possess great opulence, but unless Kṛṣṇa permits, he cannot enjoy.

CB Ādi-khaṇḍa 7.142

TEXT 142

eteke nā kara cintā putra-prati tumi
'kṛṣṇa puṣibena putra',—kahilāṅa āmi

TRANSLATION

"Therefore do not worry about your son. I assure you that Kṛṣṇa will maintain Him.

CB Ādi-khaṇḍa 7.143

TEXT 143

yāvat śarīre prāṇa āchaye āmāra
tāvat tileka duḥkha nāhika uhāra

TRANSLATION

"As long as I live, I will not allow Him to suffer the least.

CB Ādi-khaṇḍa 7.144

TEXT 144

āmā-sabāra kṛṣṇa āchena rakṣayitā
kibā cintā tumi yā'ra mātā pati-vratā

TRANSLATION

"We have Lord Kṛṣṇa as our protector, and you are a good mother and chaste wife. So why should you worry?

CB Ādi-khaṇḍa 7.145

TEXT 145

'paḍiyā nāhika kārya' baliluṅ tomāre
murkha hai' putra mora rahu mātra ghare"

TRANSLATION

"Therefore I say that He does not need to study further. Let Him stay at home uneducated."

CB Ādi-khaṇḍa 7.146

TEXT 146

eta bali' putrere ḍākilā miśra-vara
miśra bole,—"śuna, bāpa, āmāra uttara

TRANSLATION

Saying this, Jagannātha Miśra called his son and told Him, "Listen, my dear son.

CB Ādi-khaṇḍa 7.147

TEXT 147

āji haite āra pāṭha nāhika tomāra
ihāte anyathā kara,—śapatha āmāra

TRANSLATION

"From today on, I want You to give up Your studies. I forbid You to continue.

CB Ādi-khaṇḍa 7.148

TEXT 148

ye tomāra icchā, bāpa, tāi diba āmi
gṛhe vasi' parama-maṅgale thāka tumi"

TRANSLATION

"My dear son, I'll give You whatever You desire. Stay comfortably at home."

CB Ādi-khaṇḍa 7.149

TEXT 149

eta bali' miśra calilena kāryāntara
paḍite nā pāya āra prabhu viśvambhara

TRANSLATION

Saying this, Jagannātha Miśra went to attend his duties and Lord Viśvambhara refrained from further studies.

CB Ādi-khaṇḍa 7.150

TEXT 150

nitya dharma sanātana śrī-gaurāṅga rāya
nā laṅghe janaka-vākya, paḍite nā yāya

TRANSLATION

The personification of eternal religious principles, Śrī Gaurāṅga Rāya, followed His father's instructions and gave up His studies.

CB Ādi-khaṇḍa 7.151

TEXT 151

antare duḥkhita prabhu vidyā-rasa-bhaṅge
punaḥ prabhu uddhata hailā śiśu-saṅge

TRANSLATION

The Lord was disappointed to give up His scholastic pursuits, so He again began His childhood mischief.

CB Ādi-khaṇḍa 7.152

TEXT 152

kibā nija-ghare prabhu, kibā para-ghare
yāhā pāya tāhā bhāṅge, apacaya kare

TRANSLATION

Whether in His own house or in another's house, the Lord would break and ruin whatever He got His hands on.

CB Ādi-khaṇḍa 7.153

TEXT 153

niśā haile prabhu nā āise ghare
sarva-rātri śiśu-saṅge nānā krīḍā kare

TRANSLATION

He would not even return home at night, rather He would continue playing all night with the other boys.

CB Ādi-khaṇḍa 7.154

TEXT 154

kambale ḍhākiyā aṅga, dui śiśu meli'
vṛṣa-prāya haiyā calena kutuhalī

TRANSLATION

The Lord and another boy covered themselves with a blanket and played as a bull.

CB Ādi-khaṇḍa 7.155

TEXT 155

yā'ra bāḍī kalā-vana dekhi' thāke dine
rātri haile vṛṣa-rūpe bhāṅgaye āpane

TRANSLATION

If they saw banana trees at someone's house during the day, at night the Lord and His friend, disguised as a bull, would destroy them.

CB Ādi-khaṇḍa 7.156

TEXT 156

garu-jñāne gṛhastha karaye 'hāya hāya'
jāgile gṛhastha, śiśu-saṁhati palāya

TRANSLATION

Thinking that a bull was destroying his bananas, the house owner cried out in lamentation. As he came out from his house, the boys ran away.

CB Ādi-khaṇḍa 7.157

TEXT 157

kā'ro ghare dvārā diya bāndhaye bāhire
laghvī gurvī gṛhastha karite nāhi pāre

TRANSLATION

The Lord would lock the door of someone's house from outside, and the householder would be unable to come out for passing urine or stool.

COMMENTARY

The phrase *dvārā diya bāndhaye bāhire* indicates that the doors could be locked from outside. The word *laghvī* means "to pass urine," and *gurvī* means "to pass stool."

CB Ādi-khaṇḍa 7.158

TEXT 158

'ke bāndhila duyāra?'—karaye 'hāya hāya'
jāgile gṛhastha, prabhu uṭhiyā palāya

TRANSLATION

When the householder cried out, "Who has locked my door?" the Lord ran away.

CB Ādi-khaṇḍa 7.159

TEXT 159

ei-mata dina-rātri tridaśera rāya
śiśu-gaṇa-saṅge krīḍā karena sarvadāya

TRANSLATION

In this way Tridaśa Rāya played continually day and night with His friends.

CB Ādi-khaṇḍa 7.160

TEXT 160

yateka cāpalya kare prabhu viśvambhara
tathāpio miśra kichu nā kare uttara

TRANSLATION

In spite of all Viśvambhara's mischievous activities, Jagannātha Miśra did not say a thing.

CB Ādi-khaṇḍa 7.161

TEXT 161

eka-dina miśra calilena kāryāntara
paḍite nā pāya prabhu, krodhita antara

TRANSLATION

One day, after Jagannātha Miśra went for his duties, the Lord became very angry because He was not allowed to study.

CB Ādi-khaṇḍa 7.162

TEXT 162

viṣṇu-naivedyera yata varjya-hāṅḍī-gaṇa
vasilena prabhu hāṅḍī kariyā āsana

TRANSLATION

He then sat down on the old rejected pots that had been used for preparing offerings for Lord Viṣṇu.

COMMENTARY

The word *varjya* means "rejected" or "abandoned." The word *hāṅḍī* is a corruption of the Sanskrit word *hāṇḍī*, which is a pot for cooking rice.

CB Ādi-khaṇḍa 7.163

TEXT 163

e baḍa nigūḍha-kathā,—śuna eka mane
kṛṣṇa-bhakti-siddhi haya ihāra śravaṇe

TRANSLATION

This topic is most confidential. Whoever hears it will attain devotional service to Lord Kṛṣṇa.

CB Ādi-khaṇḍa 7.164

TEXT 164

varjya-hāṅḍī-gaṇa saba kari' siṁhāsana
tathi vasi' hāse gaurasundara-vadana

TRANSLATION

Using those rejected pots as a siṁhāsana, Lord Gaurasundara smiled as He sat there.

CB Ādi-khaṇḍa 7.165

TEXT 165

lāgila hāṅḍīra kāli sarva-gaura-aṅge
kanaka-putali yena lepiyāche gandhe

TRANSLATION

The black soot from those pots decorated Gaura's limbs, and He appeared like a golden doll smeared with sandalwood pulp mixed with aguru.

COMMENTARY

The golden body of Nimāi smeared with the black soot from the clay cooking pots looked like someone had smeared black *aguru* and sandalwood paste on the limbs of a golden doll.

CB Ādi-khaṇḍa 7.166

TEXT 166

śiśu-gaṇa jānāila giyā śacī-sthāne
"nimāi vasiyā āche hāṅḍīra āsane"

TRANSLATION

His friends went and informed mother Śacī, "Nimāi is sitting on the rejected pots."

CB Ādi-khaṇḍa 7.167

TEXT 167

mā'ye āsi' dekhiyā karena 'hāya hāya'
"e sthānete, bāpa, vasibāre nā yuyāya

TRANSLATION

When mother Śacī went there and saw Nimāi in that condition, she lamented and said, "My dear son, this is not a proper place to sit.

CB Ādi-khaṇḍa 7.168

TEXT 168

varjya-hāṅḍī, ihā-saba paraśile snāna
eta-dine tomāra e nā janmile jñāna?"

TRANSLATION

"These are rejected pots, and if one touches them he must take bath. Haven't You understood this by now?"

COMMENTARY

The word *paraśile* means "if one touches," and the word *jñāna* refers to the conception of clean and dirty or purity and impurity.

CB Ādi-khaṇḍa 7.169

TEXT 169

prabhu bole, "torā more nā dis paḍite
bhadrābhadra murkha-vipre jānibe kemate?"

TRANSLATION

The Lord replied, "You don't allow Me to study, so how will I know the difference between good and bad or a fool and a brāhmaṇa?

COMMENTARY

The word *bhadrābhadra* means "pure and impure."

CB Ādi-khaṇḍa 7.170

TEXT 170

murkha āmi, nā jāniye bhāla-manda-sthāna
sarvatra āmāra 'eka' advitīya-jñāna"

TRANSLATION

"I am a fool, so I don't know which place is good and which is bad. Therefore I consider all places equal."

COMMENTARY

The word *advitīya-jñāna* refers to perception of the equality of all places.

CB Ādi-khaṇḍa 7.171

TEXT 171

eta bali' hāse varjya-hāṅḍīra āsane
dattātreya-bhāva prabhu hailā takhane

TRANSLATION

After saying this, the Lord smiled from His seat on the rejected pots and accepted the mood of Dattātreya, the topmost knower of the Absolute Truth.

COMMENTARY

For a description of Dattātreya, one may consult the *Laghu-bhāgavatāmṛta* (*Pūrva* 45-48), wherein the following verses are quoted. From *Śrīmad Bhāgavatam* (2.7.4):

atrer apatyam abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattaḥ
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayīṁ yadu-haihayādyāḥ

"The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreya [Datta, the son of

Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings." From *Śrīmad Bhāgavatam* (1.3.11):

ṣaṣṭham atrer apatyatvaṁ vṛtaḥ prāpto 'nasūyayā
ānvīkṣikīm alarkāya prahlādādibhya ūcivān

"The sixth incarnation of the *puruṣa* was the son of the sage Atri. He was born from the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc.]."

śrī brahmāṇḍe tu kathitam
atri-patnyānasūyayā
prārthito bhagavān atrer apatyatvam upeyivān

"It is mentioned in the *Brahmāṇḍa Purāṇa* that when Anasūyā, the wife of the sage Atri, prayed to Lord Viṣṇu, the Lord agreed to become the son of Atri."

varaṁ dattvānasūyāyai viṣṇuḥ
sarva-jagan-mayaḥ
atreḥ putro 'bhavat tasyāṁ
svecchā-mānuṣa-vigrahaḥ
dattātreya iti khyāto yati-veśa-vibhuṣitaḥ

"He who accepts a human form by His own sweet will and who is the cause of all universes, that Supreme Lord, Viṣṇu, gave Anasūyā a benediction and thus appeared in her womb as the son of Atri. He became famous as Dattātreya, and He was dressed as a *sannyāsī*."

Śrī Baladeva Vidyābhūṣaṇa has written in his commentary on these verses from *Laghu-bhāgavatāmṛta:* "Atri's prayer to have a son as good as the Lord is one of the topics of the Fourth Canto, and Anasūyā's prayer to have the Lord as her son is found in the First Canto. The statement of the *Brahmāṇḍa Purāṇa* supports the later verse."

CB Ādi-khaṇḍa 7.172

TEXT 172

mā'ye bole, "tumi ye vasilā manda-sthāne
ebe tumi pavitra vā haibā kemane?"

Mother Śacī inquired, "You have sat in an impure place, so how will You purify Yourself?"

CB Ādi-khaṇḍa 7.173

TEXT 173

prabhu bole,—"mātā, tumi baḍa śiśu-mati!
apavitra sthāne kabhu mora nahe sthiti

TRANSLATION

The Lord replied, "My dear mother, you are very childish. I am never in an impure place.

COMMENTARY

It is stated in the *Caitanya-caritāmṛta* (*Antya* 4.176):

'dvaite' bhadrābhadra-jñāna,
saba—'manodharma'
'ei bhāla, ei manda',—ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad,' is all a mistake." And in the *Śrīmad Bhāgavatam* (11.28.4) it is said:

kiṁ bhadraṁ kim abhadraṁ vā
dvaitasyāvastunaḥ kiyat
vācoditaṁ tad anṛtaṁ manasā dhyātam eva ca

"Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [*māyā*]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply."

The considerations of purity and impurity accepted by attached householders who follow the doctrine of the nondevotional materialistic *smārtas* are not accepted by the Vaiṣṇava *smṛtis*. According to Vaiṣṇava *smṛtis*, the service and ingredients of service offered for the pleasure of the Lord can never be considered unpalatable, perverted, or impure. This pure consideration found in the Vaiṣṇava *smṛtis* and propounded by Śrī Gaurasundara has created havoc in the material rules and regulations of the *smārtas* who are maddened by mundane sensual knowledge.

In the *Padma Purāṇa* it is stated:

naivedyaṁ jagadīśasya anna-pānādikaṁ ca yat
brahmavan-nirvikāram hi yathā viṣṇus tathaiva tat

"Those foodstuffs and beverages that are offered to Kṛṣṇa are transcendental, incorruptible, and nondifferent from Viṣṇu."

Foodstuffs that are offerable to Viṣṇu are called *naivedya*. Abominable items can never be *viṣṇu-naivedya*. According to Vaiṣṇava *smṛti* a Vaiṣṇava should never discriminate between mundane purity and impurity, rather he should see everything in relation to Viṣṇu. Pure Vaiṣṇavas are naturally inclined towards the spiritual principles of liberated personalities and do not have ordinary mundane vision. The following statements of the scriptures may be discussed in this regard.

surarṣe vihitā śāstre harim uddiśya yā kriyā
saiva bhaktir iti proktā yayā bhaktiḥ parā bhavet

"My dear Nārada, O sage among the demigods, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of *bhakti*, (*sādhana-bhakti*), by practicing which one may attain the highest *bhakti* (*prema*)."

laukikī vaidikī vāpi yā kriyā kriyate mune
hari-sevānukūlaiva sa kāryā bhaktim icchatā

"One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Kṛṣṇa consciousness."

ihā yasya harer dāsye karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

"A person who acts in the service of Kṛṣṇa with his body, mind, intelligence, and words is a liberated person, even within the material world."

The consideration of purity and impurity found in Vaiṣṇava literature is different from that of the

smārtas. A person's purity and superiority depends on his inclination towards the service of the Supreme Absolute Truth after giving up material considerations. (This is the purport for verses 173-179.)

CB Ādi-khaṇḍa 7.174

TEXT 174

yathā mora sthiti, sei sarva puṇya-sthāna
gaṅgā-ādi sarva tīrtha tahiṅ adhiṣṭhāna

TRANSLATION

"Wherever I am, that place becomes most sacred. The Ganges and all other tīrthas are present at that place.

CB Ādi-khaṇḍa 7.175

TEXT 175

āmāra se kālpanika 'śuci' vā 'aśuci'
sraṣṭāra ki doṣa āche, mane bhāva bujhi'

TRANSLATION

"Purity and impurity is only our mental creation. Please consider, what fault is there with the creator?

COMMENTARY

The word *āmāra* refers to a conditioned soul who has no conception of *advaya-jñāna*, or spiritual oneness. The word *sraṣṭāra* refers to the Lord, who is the creator of the universe.

CB Ādi-khaṇḍa 7.176

TEXT 176

loka-veda-mate yadi aśuddha vā haya
āmi paraśileo ki aśuddhatā raya?

TRANSLATION

"Even if something is considered impure by the Vedas and people in general, can it remain impure after I touch it?

COMMENTARY

The phrase *loka-veda-mate* refers to worldly behavior in accordance with Vedic *karma-kāṇḍa*. The word *āmi* refers to the Lord, who is completely faultless and the reservoir of all good qualities.

CB Ādi-khaṇḍa 7.177

TEXT 177

e-saba hāṅḍīte mūle nāhika dūṣaṇa
tumi yā'te viṣṇu lagi' karilā randhana

TRANSLATION

"In fact these pots are not at all contaminated, because you have used them to cook for Lord Viṣṇu.

COMMENTARY

The word *mūle* means "naturally" or "factually," the word *dūṣaṇa* means "false," "abomination," or "impurity," and the word *yāte* means "because."

CB Ādi-khaṇḍa 7.178

TEXT 178

viṣṇura-randhana-sthālī kabhu duṣṭa naya
se hāṅḍī paraśe āra sthāna śuddha haya

TRANSLATION

"The pots used in cooking for Lord Viṣṇu are never contaminated. Indeed, simply by the touch of His cooking pots other places become purified.

COMMENTARY

The word *sthālī* refers to the cooking pots. The *smārtas* are greatly concerned with purity and contamination in relation to their eating. According to the Vaiṣṇava *smṛtis* any item becomes pure and acceptable by the touch of the Lord, the Lord's devotee, *Śrīmad Bhāgavatam*, the Lord's remnants, or the Lord's *caraṇāmṛta*. This consideration is beyond the conceptions of purity and impurity born from the mundane vision of the *smārtas*.

CB Ādi-khaṇḍa 7.179

TEXT 179

eteke āmāra vāsa nahe manda-sthāne
sabāra śuddhatā mora paraśa-kāraṇe

TRANSLATION

"Therefore I never reside in a contaminated place. Everything becomes pure by My touch."

COMMENTARY

The word *manda* means "material," "worldly," or "abominable."

CB Ādi-khaṇḍa 7.180

TEXT 180

bālya-bhāve sarva-tattva kahi' prabhu hāse
tathāpi nā bujhe keha tā'na māyā-vaśe

TRANSLATION

The Lord, in the mood of an ordinary child, smiled as He spoke on the Absolute Truth. Still, no one recognized Him due to the influence of His illusory energy.

COMMENTARY

The word *sarva-tattva* refers to the science of spiritual oneness.

CB Ādi-khaṇḍa 7.181

TEXT 181

sabei hāsena śuni' śiśura vacana
'snāna āsi' kara'—śacī bolena takhana

TRANSLATION

Everyone began to laugh after hearing the child speak. Then mother Śacī said, "Come and take bath."

CB Ādi-khaṇḍa 7.182

TEXT 182

nā āisena prabhu seikhāne vasi' āche
śacī bole,—"jhāṭa āya, bāpa jāne pāche"

TRANSLATION

The Lord, however, did not move from His seat, so Śacī again said, "Come quickly, before Your father learns about this."

CB Ādi-khaṇḍa 7.183

TEXT 183

prabhu bole,—"yadi more nā deha' paḍite
tabe muñi nāhi yāṅa,—kahiluṅ tomāte"

TRANSLATION

The Lord replied, "I tell you, if you don't allow Me to study, then I won't leave this place."

CB Ādi-khaṇḍa 7.184

TEXT 184

sabei bhartsena ṭhākurera jananīra
sabe bole,—"kene nāhi deha' paḍibāre?

TRANSLATION

Everyone present then admonished the Lord's mother, "Why don't you allow Him to study?

CB Ādi-khaṇḍa 7.185

TEXT 185

yatna kari' keha nija-bālaka paḍāya
kata bhāgye āpane paḍite śiśu cāya

TRANSLATION

"Some people take great efforts to get their child to study. It is most auspicious if a child wants to study.

CB Ādi-khaṇḍa 7.186

TEXT 186

kon śatru hena-buddhi dila vā tomāre?
ghare murkha kari' putra rākhibāra tare?

TRANSLATION

"Which enemy has given you the idea to keep your son at home, uneducated.

CB Ādi-khaṇḍa 7.187

TEXT 187

ihāte śiśura doṣa tilārdheka nāi"
sabei bolena,—"bāpa, āisa, nimāñi!

TRANSLATION

"This child has no fault at all." Then they said to Nimāi, "Come, Nimāi!

COMMENTARY

The word *tilārdheka* means "even a speck" or "even a little."

CB Ādi-khaṇḍa 7.188

TEXT 188

āji haite tumi yadi nā pāo paḍite
tabe apacaya tumi kara bhāla-mate"

TRANSLATION

"If You are not allowed to return to Your studies from today, then You can continue Your destruction."

CB Ādi-khaṇḍa 7.189

TEXT 189

nā āise prabhu, seikhāne vasi' hāse
sukṛti-sakala sukha-sindhu-mājhe bhāse

TRANSLATION

Still the Lord did not leave His seat. He continued sitting there smiling as the pious people there floated in an ocean of bliss.

COMMENTARY

The word *sukṛti-sakala* refers to those fortunate persons who desire to please Lord Viṣṇu.

CB Ādi-khaṇḍa 7.190

TEXT 190

āpane dhariyā śiśu ānilā jananī
hāse gauracandra,—yena indranīla-maṇi

TRANSLATION

Then mother Śacī personally pulled Him off His seat, and Lord Gauracandra smiled like a shining blue sapphire.

COMMENTARY

The phrase *yena indranīla-maṇi* indicates that the golden body of Nimāi was smeared with soot from the impure rejected cooking pots, therefore He looked like a brightly shining blue sapphire, or He looked exactly like Śrī Nanda-gopāla. Otherwise (according to Śrīdhara Svāmī's commentary on the word *akṛṣṇam* found in the *Śrīmad Bhāgavatam* 11.5.32—"*kṛṣṇa-varṇaṁ tvisākṛṣṇaṁ*"), Kṛṣṇa's incarnation for Kali-yuga looked as bright as a blue sapphire.

CB Ādi-khaṇḍa 7.191

TEXT 191

'tattva' kahilena prabhu dattātreya-bhāve
nā bujhila keha viṣṇu-māyāra prabhāve

TRANSLATION

The Lord spoke the Absolute Truth in the mood of Dattātreya, yet no one could recognize Him due to the influence of His illusory energy.

CB Ādi-khaṇḍa 7.192

TEXT 192

snāna karāilā lañā śacī puṇyavatī
hena kāle āilena miśra mahāmati

TRANSLATION

The pious Śacī then took Nimāi to the Ganges, and they both took bath. At that time the magnanimous Jagannātha Miśra arrived there.

CB Ādi-khaṇḍa 7.193

TEXT 193

miśra-sthāne śacī saba kahilena kathā
'paḍite nā pāya putra mane bhāve' vyathā'

TRANSLATION

Śacī explained to him what had taken place. She then said, "Our son is morose because He is not allowed to study."

CB Ādi-khaṇḍa 7.194

TEXT 194

sabei bolena,—"miśra, tumi ta' udāra
kā'ra kathāya putre nāhi deha' paḍibāra?

TRANSLATION

The others there said, "O Miśra, you are broad-minded. Who has inspired you to stop His studies?

COMMENTARY

The word *bole* means "speaking" or "statement."

CB Ādi-khaṇḍa 7.195

TEXT 195

ye karibe kṛṣṇacandra, sei satya haye
cintā parihari' deha' paḍite nirbhaye

TRANSLATION

"Whatever Kṛṣṇa desires will certainly take place. Therefore give up your anxiety and fearlessly allow Him to study.

CB Ādi-khaṇḍa 7.196

TEXT 196

bhāgya se bālaka cāhe āpane paḍite
bhāla dine yajña-sūtra deha' bhāla mate"

TRANSLATION

"You are fortunate that your son wants to study. You should arrange to give Him a brāhmaṇa thread on an auspicious day."

COMMENTARY

The word *yajña-sūtra* refers to three rings of thread that one receives at the sacred thread ceremony. One must accept the sacred thread to mark the beginning of one's study of the scriptures. The once-born *śūdras* are not qualified to study the scriptures. Only the twice-born *brāhmaṇas* are qualified to accept the sacred thread, teach others how to worship, give in charity, and study the scriptures. Apart from these activities, *brāhmaṇas* are also qualified to worship, teach, and accept charity. Without accepting the sacred thread, a *brāhmaṇa* is not qualified to perform sacrifices. It is stated: *upa—veda-samīpe tvāṁ neṣye*—"I will bring you near the *Vedas*," or "I will teach you the *Vedas*." The *ācārya* awards a person the sacred thread for this purpose—to give him the qualification for studying the *Vedas*.

CB Ādi-khaṇḍa 7.197

TEXT 197

miśra bole,—"tomarā parama-bandhu-gaṇa
tomarā ye bole, sei āmāra vacana

TRANSLATION

Śrī Miśra replied, "All of you are my well-wishers. Therefore whatever you say, I must accept."

CB Ādi-khaṇḍa 7.198

TEXT 198

alaukika dekhiyā śiśura sarva-karma
vismaya bhāvena, keha nāhi jāne marma

TRANSLATION

Seeing the child's uncommon activities, everyone was struck with wonder, yet no one could understand Him.

CB Ādi-khaṇḍa 7.199

TEXT 199

madhye madhye kona jana ati bhāgyavāne
pūrve kahi' rākhiyāche jagannātha-sthāne

TRANSLATION

Some most fortunate person had previously given Jagannātha Miśra a prediction.

CB Ādi-khaṇḍa 7.200

TEXT 200

"prākṛta bālaka kabhu e bālaka nahe
yatna kari' e bālake rākhiha hṛdaye

TRANSLATION

"This boy is not ordinary. Please carefully keep this child in the core of your heart."

CB Ādi-khaṇḍa 7.201

TEXT 201

niravadhi gupta-bhāve prabhu keli kare
vaikuṇṭha-nāyaka nija-aṅgane vihare

TRANSLATION

Thus the Lord of Vaikuṇṭha constantly enjoyed His confidential pastimes in the courtyard of His house.

CB Ādi-khaṇḍa 7.202

TEXT 202

paḍite āilā prabhu bāpera ādeśe
hailena mahāprabhu ānanda-viśeṣe

TRANSLATION

By the order of His father, the Supreme Lord then joyfully resumed His studies.

CB Ādi-khaṇḍa 7.203

TEXT 203

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Seven, entitled "Śrī Viśvarūpa Takes Sannyāsa."

CBP 8: The Disappearance of Jagannātha Miśra

Chapter Eight: The Disappearance of Jagannātha Miśra

This chapter describes Nimāi's sacred thread ceremony, His studying at the house of Gaṅgādāsa Paṇḍita, Jagannātha Miśra's dream of Viśvambhara's future pastimes as a *sannyāsī*, and the disappearance of Jagannātha Miśra.

Śrī Gaurasundara accepted the sacred thread in a grand ceremony at an auspicious moment, on an auspicious day, in an auspicious month. Then in order to deliver the living entities He enacted the pastimes of Vāmanadeva and begged alms from everyone. Śrī Gaurasundara began to study with Gaṅgādāsa Paṇḍita, who is nondifferent from Sāndīpani Muni and the crest jewel among the professors of Navadvīpa. When Gaṅgādāsa realized that Nimāi was the most intelligent of his students, he became very pleased. Nimāi did not hesitate to challenge even Gaṅgādāsa's senior students, headed by Śrī Murāri Gupta, Kamalākānta, and Kṛṣṇānanda. Nimāi would go to the various bathing *ghāṭas* along the Ganges and quarrel with the other students. After Nimāi explained and established the meaning of a *sūtra*, He would refute that meaning and then again reestablish His first explanation, thereby astonishing the assembled students. In order to see Nimāi's scholastic pastimes, the omniscient Bṛhaspati appeared in Navadvīpa along with his disciples. The Ganges had long desired the good fortune enjoyed by the Yamunā: *ūrmidorvilāsa-padma-nābha-pāda-vandinī*—"who with folded hands in the form of waves prayed to the lotus feet of the Lord." Śrī Gaurasundara, who is a desire tree, regularly fulfilled that desire of Gaṅgādevī. Thus Nimāi displayed His pastimes of bathing in the Ganges, properly worshiping Viṣṇu, watering the *tulasī* plant, and honoring *prasāda*. Thereafter He would sit in a secluded place in His house to study and

write a commentary on the *sūtras*. Seeing these activities, Jagannātha Miśra was jubilant within, and out of parental affection he continually prayed to Kṛṣṇa so that his son would not face any obstacles. One day Jagannātha Miśra dreamt that Nimāi was dressed as a wonderful *sannyāsī* and engaged in continual laughing, dancing, and crying while chanting the names of Kṛṣṇa surrounded by the devotees headed by Advaita Ācārya. He saw Nimāi sit on Viṣṇu's *siṁhāsana* and place His feet on everyone's head. The demigods led by the four-headed, five-headed, and thousand-headed Lords all chanted, "Jaya Śacīnandana!" and offered prayers from all sides. Then he saw Nimāi dancing and chanting in the streets of Navadvīpa followed by millions of people. He also saw Nimāi going to Nīlācala with His devotees. After seeing this dream, Jagannātha Miśra was convinced that Nimāi would leave home, and he became filled with fear and anxiety. Śacīdevī, however, solaced Jagannātha Miśra, saying, "The way Nimāi is engaged in studying, He will never leave home and go anywhere." Shortly thereafter, Jagannātha Miśra left this world. As Śrī Rāmacandra cried when Śrī Daśaratha left this world (feeling separation from His devotee), Śrī Gaurasundara also profusely cried on the disappearance of Jagannātha Miśra. Thereafter Nimāi solaced mother Śacī in various ways, saying, "I'll give you that which is rare for even Lord Brahmā and Lord Śiva." One day before going to take bath in the Ganges, Nimāi asked Śacīdevī for some oil, an *āmalakī* fruit, a flower garland, and some sandalwood to worship the Ganges. When Śacīdevī requested Nimāi to wait a bit, Nimāi became as angry as Rudra and began to destroy everything in the house, including the doors and windows. Being the protector of *sanātana-dharma*,

however, the Lord did not raise His hand against His mother. After breaking everything, Nimāi began to roll on the ground. Thereafter Śacīdevī brought sandalwood and a garland for Nimāi's worship of the Ganges. As Yaśodā tolerated all of Kṛṣṇa's mischievous activities in Gokula, Śacīdevī similarly tolerated all of Nimāi's mischievous activities in Navadvīpa. After Nimāi bathed in the Ganges, returned home, and ate, Śacīdevī said to Him, "What did You gain by smashing everything in the house? What will You eat tomorrow? We have no more provisions at home." In reply, Nimāi told His mother, "Viśvambhara Kṛṣṇa is the only maintainer of everyone. His devotees do not need to worry about their food." Saying this, Śrī Gaurasundara, the husband of Sarasvatī, went out to manifest His pastimes of study. When Nimāi returned home, He gave twenty grams of gold to His mother and said, "Kṛṣṇa has given this resource, you can exchange it for whatever household provisions we need." Śacīdevī thought, "Whenever there is a shortage at home, Nimāi immediately brings gold from somewhere." Śacīdevī became afraid as she thought, "I don't know, perhaps some problem will arise." Thus Śacīdevī first checked the gold with five to ten people before exchanging it for her household necessities. Nimāi remained always engaged in discussing the scriptures while taking bath, eating, and traveling. He did not disclose Himself due to the fallen condition of the world. This chapter ends with a description of the world as devoid of devotional service to Lord Hari and the distress felt by the compassionate Vaiṣṇavas on account of this pathetic condition.

CB Ādi-khaṇḍa 8.1

TEXT 1

jaya jaya kṛpā-sindhu śri-gaurasundara
jaya śacī-jagannātha-gṛha-śaśadhara

TRANSLATION

All glories to Śrī Gaurasundara, the ocean of mercy! All glories to the moonlike Lord in the house of Śacī and Jagannātha!

CB Ādi-khaṇḍa 8.2

TEXT 2

jaya jaya nityānanda-svarūpera prāṇa
jaya jaya saṅkīrtana-dharmera nidhāna

TRANSLATION

All glories to the life and soul of Nityānanda Svarūpa! All glories to the inaugurator of the congregational chanting of the holy names!

COMMENTARY

Śrī Gaurasundara is the inaugurator of devotional service in the form of chanting the holy names. It stated in the *Śrīmad Bhāgavatam* (11.5.32):

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates,

servants, weapons and confidential companions." In his commentary on *Śrīmad Bhāgavatam* (7.5.23-24—*śravaṇaṁ kīrtanaṁ viṣṇoḥ*), Śrīla Jīva Gosvāmī Prabhu has written about the preaching of devotional service in the form of chanting the holy names by Śrī Caitanyadeva, the deliverer of people in the age of Kali, as follows: "Therefore, although in the age of Kali other processes of devotional service are to be performed, they must always be accompanied by the chanting of the holy names." It is also mentioned in the *Caitanya-caritāmṛta* (*Ādi* 3.77): "Lord Śrī Kṛṣṇa Caitanya is the initiator of *saṅkīrtana* [congregational chanting of the holy name of the Lord]. One who worships Him through *saṅkīrtana* is fortunate indeed."

CB Ādi-khaṇḍa 8.3

TEXT 3

bhakta-goṣṭhi-sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya

TRANSLATION

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

CB Ādi-khaṇḍa 8.4

TEXT 4

hena mate mahāprabhu jagannātha-ghare
nigūḍhe āchena, keha cinite nā pāre

TRANSLATION

In this way, as the Supreme Lord confidentially resided in the house of Jagannātha Miśra, no one was able to recognize Him.

CB Ādi-khaṇḍa 8.5

TEXT 5

bālya-krīḍā-nāma yata āche pṛthivīte
sakala khelāya prabhu, ke pāre kahite?

TRANSLATION

The Lord enjoyed every variety of childhood sports found in the world. Who can describe them all?

CB Ādi-khaṇḍa 8.6

TEXT 6

veda-dvāre vyakta haibe sakala purāṇe
kichu śeṣe śunibe sakala bhāgyavāne

TRANSLATION

These pastimes will later be described through the Vedas in all the Purāṇas, and fortunate souls will hear about them.

COMMENTARY

The word *veda* refers to (1) Viṣṇu, (2) the *śrutis*, (3) the *āmnāya*, (4) the *chandas*, (5) the *brahmās*, and (6) the *nigamas*. The word *Purāṇa* refers to the eighteen *Purāṇas*, the twenty *Upapurāṇas*, and the histories. Although the topics of Śrī Gaurasundara, the covered incarnation, are more or less explained in all the *Purāṇas*, they are not clearly described. Lord Viṣṇu resides in the hearts of the Vaiṣṇavas, and

topics of Lord Viṣṇu emanate from the mouths of the Vaiṣṇavas. Therefore the wonderful activities of Śrī Gaurasundara will later be described by Vaiṣṇava *ācāryas* in their commentaries on the *Purāṇas*. The Vedic literatures emanate from the breathing of Lord Viṣṇu. Śrī Vyāsadeva, who divided the *Vedas*, has appeared in this age of Kali as Śrī Vṛndāvana dāsa Ṭhākura, the author of *Śrī Caitanya-bhāgavata*, which is nondifferent from *Śrīmad Bhāgavatam*. Therefore Śrī Kavirāja Gosvāmī Prabhu has written about *Śrī Caitanya-bhāgavata* as follows: "The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura."

The eternality of Vedic literature is not denied by the use of future tense in the phrase *veda-dvāre vyakta haibe*. In different Manvantaras and in the beginning of different yugas, Lord Nārāyaṇa reveals Vedic knowledge in the heart of His servant Brahmā and preaches His transcendental name, form, qualities, and pastimes through Śrī Vyāsadeva.

CB Ādi-khaṇḍa 8.7

TEXT 7

ei-mata gauracandra bālya-rase bholā
yajñopavītera kāla āsiyā mililā

TRANSLATION

As Śrī Gaurasundara remained fully absorbed in His childhood pastimes, the time came for His accepting a brāhmaṇa thread.

COMMENTARY

Some say that the word *bholā* is a corruption of the word *vihvala*, which means "maddened" or "forgetting oneself."

Regarding the words *yajñopavītera kāla,* it is stated in the *Vedas*: *aṣṭa-varṣaṁ brāhmaṇam upanayīta*—"When the son of a *brāhmaṇa* becomes eight years old, he should be awarded the sacred thread." In this statement the word *brāhmaṇa* refers to those who will become *brāhmaṇas* in the future. The *Śrīmad Bhāgavatam* (11.17.39) statement: *gṛhārthī sadṛśīṁ bhāryām udvahet*—"One who desires to establish family life should marry a wife of his own caste," refers to those who will accept wives in the future, and in the same way a non-*brāhmaṇa* who will become a *brāhmaṇa* in the future is called a *brāhmaṇa*. In the *Śrīmad Bhāgavatam* (7.11.13) it is stated: *saṁskārā yatrāvicchinnāḥ sa dvijo 'jo jagāda yam*—"Those who have been reformed by the *garbhādhāna* ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are *dvijas*, or twice-born." In the *Viṣṇu Yāmala* it is stated:

aśuddhāḥ śūdra-kalpā hi brāhmaṇaḥ kali-sambhavāḥ
teṣām āgama-mārgeṇa śuddhir na śrota-vartmanā

"The *brāhmaṇas* born in the age of Kali are merely *śūdras*. Their so-called Vedic path of karma is polluted and cannot purify them. They can only be purified by following the path of the *āgamas* or *pāñcarātrika-viddhi*." From this statement it is understood that due to the lack of purity in family lines in the age of Kali, or quarrel, one should become

purified through the process of *pāñcarātrika* initiation. Therefore the *Śrīmad Bhāgavatam* (7.11.35) states:

yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet

"If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." And Śrīdhara Svāmī in his commentary on this verse states: *yad yadi anyatra varṇāntare 'pi dṛśyeta, tad-varṇāntaraṁ tenaiva lakṣaṇa-nimittenaiva varṇena vinirdiśet, na tu jāti-nimittenety arthaḥ.*—"If the proper symptoms are seen in persons other than those born as *brāhmaṇas*, then such persons should be considered *brāhmaṇas*. They should not be considered according to their caste by birth." The *Mahābhārata* (*Anuśāsana* 143.46 and 50) states:

śūdro 'py āgama sampanno dvijo bhavati saṁskṛtaḥ

"Persons born in lower, degraded castes can become qualified well-versed *brāhmaṇas*."

na yonir nāpi saṁskāro na śrutaṁ na ca santatiḥ
kāraṇāni dvijatvasya vṛttam eva tu kāraṇam

"Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a *brāhmaṇa*. The *vṛtta*, or occupation, is the real standard by which one is known as a *brāhmaṇa*." In the *Bhāradvāja-saṁhitā* of the *Nārada Pañcarātra* (2.34) it is stated:

svayaṁ brahmaṇi nikṣiptān jātān eva hi mantrataḥ
vinītān-artha putrādīn saṁskṛtya prati-bodhayet

"An *ācārya* should purify his sons and disciples by engaging them in the service of the Absolute Truth after initiating them with proper mantras so that they will be purified and knowledgable." The *Hari-bhakti-vilāsa* (Part 2) quotes the *Tattva-sāgara* as follows:

yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām

"As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a *brāhmaṇa*, or *dvija*, simply by the initiation process." (*Hari-bhakti-vilāsa* 2.12) In his commentary on this verse, Śrī Sanātana Gosvāmī has written: *nṛṇāṁ sarveṣām eva, dvijatvaṁ vipratā*—"All human beings are eligible to become twice-born *brāhmaṇas*." In his *Dig-darśinī-ṭīkā* on *Bṛhad-bhāgavatāmṛta* (2.4.37), he has explained the word, *dikṣā-lakṣaṇa-dhāriṇaḥ*—"accepting the signs of initiation," as follows: "Some of them [the residents of Vaikuṇṭha] accepted the signs of initiation, and some of them accepted mantras for worshiping the Lord. They had sacred threads, waterpots, *āsanas* of *kuśa* grass, *tulasī* beads, and various other signs." In his commentary on the *Brahma-saṁhitā* (5.27), Śrī Jīva Gosvāmī Prabhu has written: "After being initiated in the chanting of the eighteen syllable mantra, Lord Brahmā became a *dvija*. There was no impediment with this because Lord Brahmā was born from Śrī Govindadeva, who is the predominating Deity of the eighteen syllable mantra. We can also cite the

evidence of Dhruva Mahārāja, for he also became a *brāhmaṇa* after initiation." These and innumerable other statements of the scriptures and *mahājanas* confirm that everyone must be initiated through the *pāñcarātrika* process and accept the sacred thread. This has been the process since time immemorial. Therefore Śrī Jayatīrthapāda refers to the *vṛścika-tāṇḍuli-nyāya* in his *Tattva-prakāśikā* commentary on the *Brahma-sūtras* (1.3.29) to demonstrate that brahminical qualities acquired by birth or by occupation are accepted. The sacred thread ceremony is meant to give one the qualification for studying the *Vedas*, because the *Brahma-sūtras* state that *śūdras*, or those without sacred thread, are not eligible to hear Vedānta. After accepting *pāñcarātrika* mantras and being properly initiated according to the *Śrī Nārada Pañcarātra* a person must observe the ten *saṁskāras*, or purificatory rites, and thereafter hear the meanings of the mantras.

CB Ādi-khaṇḍa 8.8

TEXT 8

yajña-sūtra putrera dibāre miśra-vara
bandhu-varga ḍākiyā ānilā nija-ghara

TRANSLATION

For the sacred thread ceremony of His son, Jagannātha Miśra invited all of his friends and relatives to his house.

CB Ādi-khaṇḍa 8.9

TEXT 9

parama-hariṣe sabhe āsiyā mililā
yā'ra yena yogya-kārya karite lāgilā

TRANSLATION

Everyone happily gathered there and assisted in various ways according to their ability.

CB Ādi-khaṇḍa 8.10

TEXT 10

strī-gaṇe 'jaya' diyā kṛṣṇa-guṇa gāya
naṭa-gaṇe mṛdaṅga, sānāi, vaṁśī bā'ya

TRANSLATION

The women chanted Kṛṣṇa's glories, and the musicians played mṛdaṅga, sānāi, and flute.

COMMENTARY

The word *bā'ya* means "play."

CB Ādi-khaṇḍa 8.11

TEXT 11

vipra-gaṇe veda paḍe, bhāṭe rāyabāra
śacī-gṛhe haila ānanda-avatāra

TRANSLATION

The brāhmaṇas recited the Vedas, and the professional blessers chanted prayers. Thus Śacīdevī's house appeared as the incarnation of ecstasy.

COMMENTARY

The word *rāyabāra* means "prayers" or "songs of glorification" as well as "reciter of prayers" or "messenger."

The phrase *haila ānanda-avatāra* means "happiness personified has appeared." In other words, the marketplace of happiness has manifested.

CB Ādi-khaṇḍa 8.12

TEXT 12

yajña-sūtra dharibena śrī-gaurasundara
śubha-yoga-sakala āila śacī-ghara

TRANSLATION

As Śrī Gaurasundara accepted the brāhmaṇa thread all the auspicious planetary conjunctions fell on the house of Śacī.

CB Ādi-khaṇḍa 8.13

TEXT 13

śubha-māse, śubha-dine śubha-kṣaṇa dhari'
dharilena yajña-sūtra gaurāṅga-śri-hari

TRANSLATION

The month, day, and moment were all auspicious as Śrī Gaurahari accepted the brāhmaṇa thread.

CB Ādi-khaṇḍa 8.14

TEXT 14

śobhila śrī-aṅge yajña-sūtra manohara
sūkṣma-rūpe 'śeṣa' vā veḍilā kalevara

TRANSLATION

The enchanting thread beautified the body of the Lord as if Ananta Śeṣa surrounded His body in a subtle form.

COMMENTARY

The sacred thread form of Ananta Śeṣa is mentioned in the *Caitanya-caritāmṛta* (*Ādi* 5.123-124) as follows: "He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord."

CB Ādi-khaṇḍa 8.15

TEXT 15

hailā vāmana-rūpa prabhu-gauracandra
dekhite sabāra bāḍe parama ānanda

TRANSLATION

Everyone was most pleased to see how Lord Gauracandra resembled Vāmanadeva.

COMMENTARY

The word *vāmana-rūpa* refers to the dwarf incarnation of Lord Viṣṇu. One may refer to the Eighth Canto of the *Śrīmad Bhāgavatam*, Chapters 18 to 23. Śrī Vāmanadeva, or Śrī Upendra, was born from Kaśyapa in the womb of Aditi. When Śrī Upendra, the form of a dwarf, heard that Bali, the King of the demons, was performing an *aśvamedha* sacrifice, He

went to the sacrifice with a desire to accept three paces of land in charity. The material world consisting of the three modes of nature is only one-fourth of Lord Viṣṇu's creation, whereas the transcendentally pure spiritual world covers three-fourths of His creation. The word *kāya* refers to the gross material world, the word *manaḥ* refers to the subtle material word, and the word *vāk* refers to the spiritual Vaikuṇṭhas. Therefore Śrī Vāmanadeva begged for the three steps of land that are beyond the realm of the gross and subtle material worlds, or beyond the reach of material sense perception. The gross world is known as Bhurloka, the subtle world is known as Bhuvarloka, and the Vaikuṇṭha world beyond the three modes of nature is known as Svarloka. One should surrender and offer everything in worship at the lotus feet of Lord Viṣṇu. In the material world there is no conception of Viṣṇu. Vāsudeva is situated only in the state of pure goodness. Lord Vāmanadeva accepts only the gifts or foodstuffs that are offered by His devotee. This is the teaching of the Vāmana incarnation. Therefore a person who desires purification is instructed to chant the *Ṛg Veda* mantra, *oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ divīva cakṣur ātatam*. Materialistic worshipers of the sun-god compare Lord Viṣṇu to the sun, which rises and sets. This is the materialistic conception of what is called *tri-sandhyā*. Although Lord Viṣṇu is the Lord of the fourteen planetary systems, He sometimes comes as Vāmanadeva and sometimes He displays a form measuring three and a half cubits. The Supreme Personality of Godhead, Gaura-Kṛṣṇa, exhibited the pastimes of Trivikrama by begging alms in the form of a dwarf *brāhmaṇa*.

CB Ādi-khaṇḍa 8.16

TEXT 16

apūrva brahmaṇya-teja dekhi' sarva-gaṇe
nara-jñāna āra keha nāhi kare mane

TRANSLATION

On seeing His wonderful brāhmaṇa effulgence, no one considered Him an ordinary child.

COMMENTARY

For an elaboration on the word *brahmaṇya-teja* one should refer to the *Śrīmad Bhāgavatam* (8.18.18), and for an explanation of the second line one should refer to *Śrīmad Bhāgavatam* (8.18.22).

CB Ādi-khaṇḍa 8.17

TEXT 17

hāte daṇḍa, kāndhe jhuli, śrī-gaurasundara
bhikṣā kare prabhu sarva-sevakera ghara

TRANSLATION

Then, with a stick in His hand and a bag on His shoulder, Śrī Gaurasundara went to beg alms at the houses of His devotees.

COMMENTARY

At the time of the sacred thread ceremony the *brahmacārī* should recite the Gāyatrī mantra before the *ācārya*, and he should accept a sacred thread, a belt made of straw, *kaupīnas*, deerskin garments, a *daṇḍa*, a waterpot, a ring of *kuśa* grass, an umbrella, prayer beads, and a container (bag) for begging alms. Being decorated in this way, he should beg alms from

his mothers. The sacred thread ceremony of Śrī Gaurasundara was properly performed just like the ceremony of Śrī Vāmanadeva, as described in the *Śrīmad Bhāgavatam* (8.18.14-17).

CB Ādi-khaṇḍa 8.18

TEXT 18

yā'ra yathā-śakti bhikṣā sabei santoṣe
prabhura jhulite diyā nārī-gaṇa hāse

TRANSLATION

Everyone gave in satisfaction according to their ability. All the women smiled as they put their alms in the Lord's bag.

CB Ādi-khaṇḍa 8.19

TEXT 19

dvija-patnī-rūpa dhari' brahmāṇī, rudrāṇī
yata pati-vratā muni-vargera gṛhiṇī

TRANSLATION

The chaste wives of Brahmā, Śiva, and various great sages all took the form of brāhmaṇas' wives.

COMMENTARY

The word *brahmāṇī* refers to goddess Sarasvatī, the word *rudrāṇī* refers to goddess Pārvatī, the words *muni gṛhiṇī* refer to the sages' wives like Aditi, Anasūyā, Arundhatī, and Devahūti.

CB Ādi-khaṇḍa 8.20

TEXT 20

śrī-vāmana-rūpa prabhura dekhiyā santoṣe
sabei jhulite bhikṣā diyā diyā hāse

TRANSLATION

They felt great satisfaction seeing Viśvambhara's Vāmana form and smiled as they placed alms in the Lord's bag.

CB Ādi-khaṇḍa 8.21

TEXT 21

prabhuo karena śrī-vāmana-rūpa-līlā
jīvera uddhāra lāgi' e sakala khelā

TRANSLATION

The Lord also enjoyed His Vāmana pastimes, which were enacted for the deliverance of the conditioned souls.

CB Ādi-khaṇḍa 8.22

TEXT 22

jaya jaya śrī-vāmana-rūpa gauracandra
dāna deha' hṛdaye tomāra pada-dvandva

TRANSLATION

All glories to Śrī Gauracandra, who accepted the form of Lord Vāmana! Please donate Your lotus feet in charity to my heart.

The second line of this verse means "O Gaurasundara, I pray that You manifest the lotus feet of Your Vāmana form in my heart." In this regard, one may refer to the complete surrender of Bali Mahārāja,

recorded in the Śrīmad Bhāgavatam, Eighth Canto, Chapter Twenty-two**.**

CB Ādi-khaṇḍa 8.23

TEXT 23

ye śune prabhura yajña-sūtrera grahaṇa
se pāya caitanyacandra-caraṇe śaraṇa

TRANSLATION

Whoever hears the topics of the Lord accepting a brāhmaṇa thread certainly attains the shelter of Śrī Caitanya's lotus feet.

CB Ādi-khaṇḍa 8.24

TEXT 24

hena-mate vaikuṇṭha-nāyaka śacī-ghare
vedera nigūḍha nānā-mata krīḍā kare

TRANSLATION

In this way the Lord of Vaikuṇṭha enjoyed in the house of Śacī various pastimes that are unknown to the Vedas.

COMMENTARY

The word *nāyaka* refers to the Lord, and the word *nigūḍha* means "secret" or "confidential."

Śrī Gaura-Nārāyaṇa is the Lord of Vaikuṇṭha, so He is a genius in all the scriptures and the source of the opulence of knowledge. Nevertheless, acting like an ordinary person, He rejected the foolish considerations of the material scholars and glorified the expert considerations of the learned devotees by

manifesting a desire to study grammar, just as Kṛṣṇa studied under Sāndīpani Muni.

CB Ādi-khaṇḍa 8.25

TEXT 25

ghare sarva-śāstrera bujhiyā samīhita
goṣṭhī-mājhe prabhura paḍite haila cita

TRANSLATION

After properly understanding the meanings of the scriptures at home, the Lord desired to study in the company of His associates.

COMMENTARY

The word *samīhita* means "proper endeavor," "the desire," "the comments," "confidential meaning," or "purport." The word *cita* is a gentle form of the word *citta*, which means "heart" or "mind."

CB Ādi-khaṇḍa 8.26

TEXT 26

navadvīpe āche adhyāpaka-śiromaṇi
gaṅgādāsa-paṇḍita ye-hena sāndīpani

TRANSLATION

In Navadvīpa there resided the topmost teacher, Gaṅgādāsa Paṇḍita, who was nondifferent from Sāndīpani Muni.

COMMENTARY

For a description of Gaṅgādāsa Paṇḍita one should refer to *Caitanya-bhāgavata* (*CB Ādi-khaṇḍa* 2.99).

A description of Sāndīpani Muni is found in the *Śrīmad Bhāgavatam* (10.45.31-48) and in the *Viṣṇu Purāṇa* (5.21.19-30). Sāndīpani Muni was a resident of Avantī and belonged to the dynasty of Kaśyapa Muni. In sixty-four days, Śrī Balarāma and Śrī Kṛṣṇa learned from him the *Upaniṣads*, the *Vedas*, the *Dhanur-veda* (military science), the *Dharma-śāstras* (religious scriptures), Mīmāṁsā, Tarka-vidyā (logic or argument), the six types of politics, and the sixty-four arts and sciences. After mastering all the arts and sciences, They requested Sāndīpani Muni to accept some *guru-dakṣiṇā*. After consulting his wife, Sāndīpani Muni expressed his desire for the return of his son, who had drown in the ocean at Prabhāsa-kṣetra. Balarāma and Kṛṣṇa immediately went to the shore of the ocean. After They heard from the mouth of the ocean deity that Their guru's son had been kidnapped by a demon in the shape of a conchshell named Pañcajana, Lord Kṛṣṇa killed the demon and accepted the Pāñcajanya conch made from the demon's bones. But not finding Their guru's son there, Kṛṣṇa and Balarāma went to Yamarāja's kingdom, named Saṁyamanī, and blew the conchshell. When Yamarāja heard the sound of the conch, he came out and after properly worshiping Kṛṣṇa and Balarāma he returned Their guru's son. Śrī Balarāma and Śrī Kṛṣṇa accepted Their guru's son and returned him to his father.

CB Ādi-khaṇḍa 8.27

TEXT 27

vyākaraṇa-śāstrera ekānta tattva-vit
tāṅ'ra ṭhāñi paḍite prabhura samīhita

TRANSLATION

He was in full knowledge of the grammatical literatures, so the Lord desired to study under him.

CB Ādi-khaṇḍa 8.28

TEXT 28

bujhilena putrera iṅgita miśra-vara
putra-saṅge gelā gaṅgādāsa-dvija-ghara

TRANSLATION

Understanding the desire of his son, Jagannātha Miśra took Him to the house of the brāhmaṇa Gaṅgādāsa.

COMMENTARY

The word *iṅgita* means "confidential desire," "hint," or "gesture."

CB Ādi-khaṇḍa 8.29

TEXT 29

miśra dekhi' gaṅgādāsa sambhrame uṭhilā
āliṅgana kari' eka āsane vasilā

TRANSLATION

When they arrived, Gaṅgādāsa stood up out of respect and embraced Śrī Miśra. They then sat together on an āsana.

CB Ādi-khaṇḍa 8.30

TEXT 30

miśra bole,—"putra āmi diluṅ tomā' sthāne
paḍāibā śunāibā sakala āpane"

TRANSLATION

Jagannātha Miśra said, "I am offering you my son. Please teach Him everything."

CB Ādi-khaṇḍa 8.31

TEXT 31

gaṅgādāsa bole,—"baḍa bhāgya se āmāra
paḍāimu yata śakti āchaye āmāra"

TRANSLATION

Gaṅgādāsa replied, "It is my great fortune. I will teach Him to the best of my ability."

CB Ādi-khaṇḍa 8.32

TEXT 32

śiṣya dekhi' parama-ānande gaṅgādāsa
putra-prāya kariyā rākhilā nija-pāśa

TRANSLATION

Gaṅgādāsa was most happy to see his new student, and he treated Him like his own son.

COMMENTARY

The word *prāya* means "equal," and the word *pāśa* comes from the word *pārśa*, which means "near."

CB Ādi-khaṇḍa 8.33

TEXT 33

yata vyākhyā gaṅgādāsa paṇḍita karena
sakṛt śunile mātra ṭhākura dharena

TRANSLATION

After hearing only once, the Lord would assimilate whatever Gaṅgādāsa Paṇḍita explained.

COMMENTARY

The word *sakṛt* means "once," and the word *dharena* means "to realize or master something by deliberation."

CB Ādi-khaṇḍa 8.34

TEXT 34

gurura yateka vyākhyā karena khaṇḍana
punar-bāra sei vyākhyā karena sthāpana

TRANSLATION

He would refute the explanations of His guru and then again establish the explanation that He had just refuted.

CB Ādi-khaṇḍa 8.35

TEXT 35

sahasra sahasra śiṣya paḍe yata jana
hena kāro śakti nāhi divāre dūṣaṇa

TRANSLATION

There were thousands of students, but no one had the ability to defeat His explanations.

COMMENTARY

The words *divāre dūṣaṇa* mean "to find fault" or "refute."

CB Ādi-khaṇḍa 8.36

TEXT 36

dekhiyā adbhuta buddhi guru haraṣita
sarva-śiṣya-śreṣṭha kari' karilā pūjita

TRANSLATION

Gaṅgādāsa was pleased to see Nimāi's wonderful intelligence, and he accepted Him as his best student.

COMMENTARY

The word *pūjita* means "to worship" or "to honor."

CB Ādi-khaṇḍa 8.37

TEXT 37

yata paḍe gaṅgādāsa-paṇḍitera sthāne
sabārei ṭhākura cālena anukṣaṇe

TRANSLATION

The Lord would regularly challenge and defeat all of Gaṅgādāsa Paṇḍita's other students.

COMMENTARY

The word *cālena* means "to induce," "to move," "to shake," "to bewilder," "to defeat," or "to refute."

CB Ādi-khaṇḍa 8.38

TEXT 38

śrī-murāri gupta, śrī-kamalākānta-nāma
kṛṣṇānanda-ādi yata goṣṭhīra pradhāna

TRANSLATION

Śrī Murāri Gupta, Śrī Kamalākānta, and Śrī Kṛṣṇānanda were some of the Lord's prominent classmates.

COMMENTARY

Śrī Murāri Gupta is the composer of the Sanskrit book *Caitanya-carita*. He was born in Śrīhaṭṭa, in the family of a doctor, and latter He came to reside in Navadvīpa, where he became a student of Gaṅgādāsa Paṇḍita. (See *Ādi-khaṇḍa*, Chapter 8.) Nimāi's debate with the elder Murāri is described in the *Ādi-khaṇḍa*, Chapter Ten, and Murāri's happiness upon seeing the Lord's devotional symptoms born from feelings of separation from Kṛṣṇa after His return from Gayā are described in the *Madhya-khaṇḍa*, Chapter One. The Lord's manifestation of His Varāha form at Murāri's house is described in the *Madhya-khaṇḍa*, Chapter Three, and in *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Seventeen. After hearing Gaura and Nityānanda glorify each other, Murāri smiles and jokes. (See *Madhya-khaṇḍa*, Chapter Four.) Murāri's taking part in the Lord's *kīrtanas* at the house of Śrīvāsa is described in the *Madhya-khaṇḍa*, Chapter Eight. At the time of the Lord's *mahā-prakāśa*, Murāri lost consciousness and later cried in love and offered prayers to the Lord. The Lord responded by glorifying His servant Murāri. (See *Madhya-khaṇḍa*, Chapter Ten.) Murāri's participation in water sports with the other devotees

is found in the *Madhya-khaṇḍa*, Chapter Thirteen. On the night the Lord danced in the dress of Mahā-Lakṣmī, Haridāsa and Murāri, dressed as constables, introduced the Lord's drama. (See *Madhya-khaṇḍa*, Chapter Eighteen.) One day at the house of Śrīvāsa Paṇḍita, Murāri Gupta saw Gaura and Nityānanda seated together. Murāri first offered obeisances to Gaura and then to Nityānanda. The Lord, however, was displeased and said to Murāri, "You have transgressed etiquette while offering obeisances." That very night in a dream the Lord taught Murāri the glories of Nityānanda. The next morning Murāri first offered obeisances to Nityānanda and then to Gaura. Seeing this, the Lord was pleased and He gave Murāri the remnants of His chewed betel. By accepting those remnants, Murāri's intelligence was purified and he received love of God. Once, in the mood of the supreme controller, the Lord spoke in anger to Murāri Gupta about the impersonalist Prakāśānanda, of Kāśī. Thereafter, the Lord glorified the eternal truth regarding His names, forms, qualities, and pastimes. The Lord blessed Murāri, who thereafter offered rice with ghee to the Lord. The next morning the Lord came to Murāri for treating the symptoms of indigestion that He exhibited due to eating heavy foods. Thereafter the Lord exhibited His pastime of being cured by drinking water from Murāri's waterpot. On another day, when the Lord manifested His four-armed form in the house of Śrīvāsa, Murāri took the role of Garuḍa and carried the Lord on his shoulders. Considering that separation from the Lord after His disappearance would be unbearable, Murāri decided to give up his body while the Lord was still present. The Lord, who is the Supersoul of everyone, checked Murāri from carrying out this plan. These and other pastimes are

described in the *Madhya-khaṇḍa*, Chapter Twenty. The pastimes of Murāri and other devotees chanting at night with the Lord through the streets of Navadvīpa and Murāri and other devotees crying in happiness on seeing the Lord drink water at the house of Śrīdhara are found in *Madhya-khaṇḍa*, Chapter Twenty-three. After the Lord took *sannyāsa* and came to the house of Advaita Ācārya, Śacī along with Murāri and other devotees went there to meet Him. (See *Caitanya-caritāmṛta*, *Madhya* 3.153) Murāri accompanied the devotees every year to visit the Lord in Purī. (See *Caitanya-caritāmṛta*, *Madhya* 11.86, 16.16, as well as Antya 10.9, 121, 140, and 12.13) One day, on the order of the Lord, Murāri Gupta recited eight verses in glorification of Lord Rāmacandra. The Lord then blessed him. (See *Caitanya-caritāmṛta*, *Antya-līlā*, Chapter Four.) Murāri's sporting in the waters of Narendra-sarovara is described in the *Antya-khaṇḍa*, Chapter Nine. Murāri's humble prayers and his receiving the mercy of the Lord are described in the *Caitanya-caritāmṛta* (*Ādi* 17.77-78 and Madhya 11.152-158). Seeing Murāri's attachment for Lord Rāmacandra, he is awarded the name Rāmadāsa. This is found in *Caitanya-caritāmṛta* (*Ādi* 17.69 and *Madhya* 15.219). Murāri's meeting with the Lord's South India traveling companion, Kālā Kṛṣṇadāsa, when he visits Navadvīpa is found in the *Caitanya-caritāmṛta* (*Madhya* 10.81). His chanting during the Ratha-yātrā festival is described in *Caitanya-caritāmṛta* (*Madhya* 13.40). His meeting with Sanātana Gosvāmī is mentioned in *Caitanya-caritāmṛta* (*Antya* 4.108 and 7.47). Murāri's meeting with Jagadānanda is described in *Caitanya-caritāmṛta* (*Antya* 12.98).

CB Ādi-khaṇḍa 8.39

TEXT 39

sabāre cālaye prabhu phāṅki jijñāsiyā
śiśu-jñāne keha kichu nā bole hāsiyā

TRANSLATION

The Lord challenged and defeated them all, even the elder boys, but they would consider the Lord just a child and simply smile at Him.

CB Ādi-khaṇḍa 8.40

TEXT 40

ei-mata prati-dina paḍiyā śuniyā
gaṅgā-snāne cale nija-vayasya laiyā

TRANSLATION

After school, the Lord regularly went with His friends to bathe in the Ganges.

CB Ādi-khaṇḍa 8.41

TEXT 41

paḍuyāra anta nāhi navadvīpa-pure
paḍiyā madhyāhne sabe gaṅgā-snāna kare

TRANSLATION

In Navadvīpa there were innumerable students, and they all took bath in the Ganges at midday.

COMMENTARY

At the time of the Lord there were many schools in Navadvīpa, wherein innumerable students from various provinces studied the scriptures. The

area of Navadvīpa at that time stretched northeast up to Dvīpacandrapura.

CB Ādi-khaṇḍa 8.42

TEXT 42

eko adhyāpakera sahasra śiṣya-gaṇa
anyo 'nye kalaha karena anukṣaṇa

TRANSLATION

Each teacher had thousands of students, and they would regularly challenge the students of the other teachers.

CB Ādi-khaṇḍa 8.43

TEXT 43

prathama vayasa prabhu svabhāva-cañcala
paḍuyā-gaṇera saha karena kondala

TRANSLATION

As the Lord was young and restless, He would also quarrel with the other students.

COMMENTARY

The words *prathama vayasa* mean "in childhood" or "in boyhood."

CB Ādi-khaṇḍa 8.44

TEXT 44

keha bole,—"tora guru kon buddhi tā'ra"
keha bole,—"ei dekha, āmi śiṣya yā'ra"

TRANSLATION

Someone would challenge, "Your teacher is not very learned." Another would say, "See whose disciple I am."

CB Ādi-khaṇḍa 8.45

TEXT 45

ei-mata alpe alpe haya gālāgāli
tabe jala-phelāpheli, tabe deya bāli

TRANSLATION

In this way they began to quarrel with harsh words, and soon they would splash water and throw sand at each other.

CB Ādi-khaṇḍa 8.46

TEXT 46

tabe haya mārāmāri, ye yāhāre pāre
kardama pheliyā kā'ro gāye keha māre

TRANSLATION

Eventually they would beat each other or throw mud at each other.

CB Ādi-khaṇḍa 8.47

TEXT 47

rājāra dohāi diyā keha kā're dhare
māriyā palāya keha gaṅgāra upāre

TRANSLATION

Some boy, in the name of the king, would catch another boy, and someone would beat another and then swim across the Ganges to safety.

COMMENTARY

The words *gaṅgāra upāre* refer to the present day city of Navadvīpa (Kuliyā) and the village of Rāmacandrapura.

CB Ādi-khaṇḍa 8.48

TEXT 48

eta huḍāhuḍi kare paḍuyā-sakala
bāli-kādāmaya saba haya gaṅgā-jala

TRANSLATION

They wrestled so intensely that the waters of the Ganges became full of sand and mud.

CB Ādi-khaṇḍa 8.49

TEXT 49

jala bharibāre nāhi pāre nārī-gaṇa
nā pāre karite snāna brāhmaṇa sajjana

TRANSLATION

In that situation the girls were unable to fill their water pots and the gentle brāhmaṇas were unable to take their bath.

CB Ādi-khaṇḍa 8.50

TEXT 50

parama-cañcala prabhu viśvambhara-rāya
ei-mata prabhu prati-ghāṭe-ghāṭe yāya

TRANSLATION

Śrī Viśvambhara was most restless. He went to each bathing ghāṭa.

COMMENTARY

The word *prati-ghāṭe* refers to His own bathing *ghāṭa*, Bārakoṇā-ghāṭa, Mādhāi's *ghāṭa*, Nāgariyā-ghāṭa, and other *ghāṭas*.

CB Ādi-khaṇḍa 8.51

TEXT 51

prati-ghāṭe paḍuyāra anta nāhi pāi
ṭhākura kalaha kare prati ṭhāñi ṭhāñi

TRANSLATION

At each ghāṭa there were innumerable students, and the Lord debated at every ghāṭa.

CB Ādi-khaṇḍa 8.52

TEXT 52

prati-ghāṭe yāya prabhu gaṅgāya sāṅtāri'
eko ghāṭe dui cāri daṇḍa krīḍā kari'

TRANSLATION

The Lord swam to each ghāṭa and enjoyed debating there for one or two hours.

CB Ādi-khaṇḍa 8.53

TEXT 53

yata yata prāmāṇika paḍuyāra gaṇa
tā'rā bole,—"kalaha karaha ki kāraṇa?"

TRANSLATION

The senior students asked the boys, "Why are You arguing?

COMMENTARY

The word *prāmāṇika* means "knowledgeable," "mature," "principle," or "expert."

CB Ādi-khaṇḍa 8.54

TEXT 54

jijñāsā karaha,—"bujhi, kā'ra kon buddhi!
vṛtti-pañji-ṭīkāra, ke jāne, dekhi, śuddhi

TRANSLATION

"Let us see who can explain the proper forms of vṛtti, pañjī, and ṭīkā."

COMMENTARY

Vṛtti is the brief explanation of a verse, *ṭīkā* is the expanded explanation of a verse, and *pañjī* is a poetic description of a subject. Previously *kāyasthas* used to write *pañjī*. On the Kalāpa grammar composed by Sarva Varmā there is a *ṭīkā* written by Susena Vidyābhūṣaṇa, a *pañjī* written by Trilocana Dāsa, and a *vṛtti* written by Durgā Siṁha that are all very famous. Gaṅgādāsa Paṇḍita taught Kalāpa grammar to his students, headed by Nimāi.

The word *śuddhi* means "the pure form," "the real truth," "the purport," and "the confidential truth."

CB Ādi-khaṇḍa 8.55

TEXT 55

prabhu bole,—"bhāla bhāla, ei kathā haya
jijñāsuka āmāre yāhāra citte laya"

TRANSLATION

The Lord replied, "Yes, good. You can ask Me anything you like."

CB Ādi-khaṇḍa 8.56

TEXT 56

keha bole,—"eta kene kara ahaṅkāra?"
prabhu bole,—"jijñāsaha ye citte tomāra"

TRANSLATION

One student asked Him, "Why are You so conceited?" and Nimāi replied, "Ask Me whatever you like."

CB Ādi-khaṇḍa 8.57

TEXT 57

"dhātu-sūtra vākhānaha"—bole se paḍuyā
prabhu bole,—"vākhāni ye, śuna mana diyā"

TRANSLATION

The same student then said, "Explain the sūtras on verbal roots." The Lord replied, "Listen attentively to what I say."

CB Ādi-khaṇḍa 8.58

TEXT 58

sarva-śakti-samanvita prabhu bhagavān
karilena sūtra-vyākhyā ye haya pramāṇa

TRANSLATION

The all-powerful Supreme Lord Viśvambhara then explained the sūtras according to the prescribed grammatical rules.

COMMENTARY

The word *pramāṇa* means "perfect evidence" or "faith."

CB Ādi-khaṇḍa 8.59

TEXT 59

vyākhyā śuni' sabe bole praśaṁsā-vacana
prabhu bole,—"ebe śuna, kari ye khaṇḍana"

TRANSLATION

Hearing His explanation, everyone praised Him. The Lord then said, "Now hear Me refute these explanations."

CB Ādi-khaṇḍa 8.60

TEXT 60

yata vyākhyā kailā, tāhā dūṣilā sakala
prabhu bole,—"sthāpa' ebe kā'ra āche bala"

TRANSLATION

After the Lord refuted each of His explanations, He then asked, "Now who can reestablish these explanations?"

CB Ādi-khaṇḍa 8.61

TEXT 61

camatkāra sabei bhāvena mane mane
prabhu bole,—"śuna, ebe kariye sthāpane"

TRANSLATION

Everyone there was struck with wonder as Nimāi said, "Now hear Me reestablish those explanations."

CB Ādi-khaṇḍa 8.62

TEXT 62

punaḥ hena vyākhyā karilena gauracandra
sarva-mate sundara, kothāo nāhi manda

TRANSLATION

Śrī Gauracandra then again established those explanations in such a wonderful way that no one could find any fault.

COMMENTARY

The word *manda* means "fault," "excuse," or "error."

CB Ādi-khaṇḍa 8.63

TEXT 63

yata saba prāmāṇika paḍuyāra gaṇa
santoṣe sabei karilena āliṅgana

TRANSLATION

All the senior students then embraced Nimāi in satisfaction.

CB Ādi-khaṇḍa 8.64

TEXT 64

paḍuyā-sakala bole,—"āji ghare yāha
kāli ye jijñāsi, tāhā balibāre cāha"

TRANSLATION

The other students said, "Today You can go home, and tomorrow we will have more questions for You."

CB Ādi-khaṇḍa 8.65

TEXT 65

ei-mata prati-dina jāhnavīra jale
vaikuṇṭha-nāyaka vidyā-rase khelā khele

TRANSLATION

In this way the Lord of Vaikuṇṭha enjoyed His pastimes as a student playing in the water of the Ganges.

CB Ādi-khaṇḍa 8.66

TEXT 66

ei krīḍā lāgiyā sarva-jña bṛhaspati
śiṣya-saha navadvīpe hailā utpatti

TRANSLATION

To assist in His pastimes, the omniscient Bṛhaspati took birth in Navadvīpa along with his disciples.

COMMENTARY

The word *sarva-jña* is another name for the original Viṣṇusvāmī. He appeared at Candanavana-Kalyanapura, in the province of Pandya. He is the first Vaiṣṇava *ācārya* in this age of Kali. He defeated the philosophy of Buddhism and brought Śrī Jagannāthadeva to Sundarācala. Three hundred years before Christ a king named Vijaya Pandya appeared. After he conquered Śrī Puruṣottama and brought Lord Jagannātha to his own province, the Buddhists returned Lord Jagannātha to Nīlācala. A few hundred years later, during the reign of Sundara Pandya, he was reminded of the place where Lord Jagannātha was brought while going to conquer the northern provinces. That place, known as Sundarācala, later became known as Guṇḍicā. Shortly before this incident a disciple of Śaṅkarācārya named Padmapādācārya built a *maṭha* at the place known as Chatrabhoga. Later on this *maṭha* was shifted to the shore of the ocean by Śrī Rāmānujācārya. There is a book named *Saṅkṣepa-śārīraka* in the Śaṅkara-sampradāya that is said to be written by Sarvajñātma Muni. But this Sarvajñātma Muni cannot be the Sarvajña Muni who established the philosophy of *śuddhādvaita*. There is another Sarvajña in the Jain sampradāya as well. In the disciplic

succession of Sarvajña Muni there were many disciples, including Bṛhaspati.

CB Ādi-khaṇḍa 8.67

TEXT 67

jala-krīḍā kare prabhu śiṣya-gaṇa-saṅge
kṣaṇe-kṣaṇe gaṅgāra upāre yāya raṅge

TRANSLATION

While sporting in the Ganges, the Lord and His friends would sometimes swim to the other side.

COMMENTARY

The words *gaṅgāra upāre* refers to Kuliyā, or the present day city of Navadvīpa.

CB Ādi-khaṇḍa 8.68

TEXT 68

bahu manoratha pūrve āchila gaṅgāra
yamunāra dekhi' kṛṣṇacandera vihāra

TRANSLATION

Seeing the good fortune of the Yamunā in obtaining the association of Lord Kṛṣṇa, the Ganges had cherished the desire for the same opportunity.

CB Ādi-khaṇḍa 8.69

TEXT 69

"kabe haibeka mora yamunāra bhāgya"
niravadhi gaṅgā ei balilena vākya

TRANSLATION

The Ganges constantly prayed, "When will I be fortunate like the Yamunā?"

CB Ādi-khaṇḍa 8.70

TEXT 70

yadyapiha gaṅgā aja-bhavādi-vanditā
tathāpiha yamunāra pada se vāñchitā

TRANSLATION

Although the Ganges is worshiped by Lord Brahmā and Lord Śiva, she nevertheless still desires the good fortune of the Yamunā.

CB Ādi-khaṇḍa 8.71

TEXT 71

vāñchā-kalpa-taru prabhu śrī-gaurasundara
jāhnavīra vāñchā pūrṇa kare nirantara

TRANSLATION

Lord Gaurasundara is like a wish-fulfilling tree that constantly satisfied the desires of the Ganges.

CB Ādi-khaṇḍa 8.72

TEXT 72

kari' bahu-vidha krīḍā jāhnavīra jale
gṛhe āilena gauracandra kutuhale

TRANSLATION

After enjoying various pastimes in the waters of the Ganges, Śrī Gauracandra joyfully returned home.

CB Ādi-khaṇḍa 8.73

TEXT 73

yathā-vidhi kari' prabhu śrī-viṣṇu-pūjana
tulasīre jala diyā karena bhojana

TRANSLATION

The Lord then worshiped Viṣṇu according to regulation, and after watering tulasī, He took His meal.

CB Ādi-khaṇḍa 8.74

TEXT 74

bhojana kariyā mātra prabhu sei-kṣaṇe
pustaka laiyā giyā vasena nirjane

TRANSLATION

Immediately after taking His meal, the Lord took His books and sat in a solitary place.

CB Ādi-khaṇḍa 8.75

TEXT 75

āpane karena prabhu sūtrera ṭippanī
bhulilā pustaka-rase sarva-deva-maṇi

TRANSLATION

The Lord, who is the crest jewel amongst the demigods, fully absorbed Himself in His studies and composed His own commentary on the sūtras.

COMMENTARY

The words *sūtrera ṭippanī* refers to the commentary on the commentary of *Kātantra-sūtra*,

composed by Sarva Varmā. The phrase *sarva-deva-maṇi* means "the Lord of lords."

CB Ādi-khaṇḍa 8.76

TEXT 76

dekhiyā ānande bhāse miśra-mahāśaya
rātri-dine hariṣe kichui nā jānaya

TRANSLATION

Seeing His son studying attentively, Jagannātha Miśra floated in an ocean of happiness and forgot whether it was day or night.

CB Ādi-khaṇḍa 8.77

TEXT 77

dekhite dekhite jagannātha putra-mukha
niti-niti pāya anirvacanīya sukha

TRANSLATION

Every day Jagannātha Miśra felt indescribable happiness on seeing the face of his son.

COMMENTARY

The word *niti-niti* means "regularly" or "daily."

CB Ādi-khaṇḍa 8.78

TEXT 78

ye-mate putrera rūpa kare miśra pāna
"saśarīre sāyujya haila kibā tā'na!"

TRANSLATION

Śrī Miśra drank the nectarean beauty of his son's form in such a way that it appeared he had merged his body with the Lord!

COMMENTARY

The words *saśarīre sāyujya* are explained as follows: When a conditioned soul is freed from the gross and subtle bodies, or designations, he attains the liberation of *brahma-sāyujya*, or merging with Brahman, or, in other words, he becomes dormant. This is the conclusion of the impersonalists. But Jagannātha Miśra is nondifferent from Vasudeva, the shelter of *vātsalya-rasa* in the transcendental realm of Goloka, beyond the material creation. He was so absorbed in seeing the beautiful form of Gaura, the Personality of Godhead, as his son that he continually remained merged in an ocean of bliss. Ordinary people did not consider him as Vasudeva, the personification of pure goodness; they considered him a conditioned soul, fit for *sāyujya-mukti* like themselves. In fact, they considered Jagannātha Miśra had already attained *sāyujya-mukti*, the state of becoming dormant, in his present gross and subtle bodies. But, according to *Caitanya-caritāmṛta* (*Madhya* 6.268), "A pure devotee does not like even to hear about *sāyujya-mukti*, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord." Also in *Caitanya-caritāmṛta* (*Madhya* 9.267): "Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish." In this regard, one should refer to the descriptions of the pure devotional service performed by Ṛṣabhadeva's son, Bharata, as narrated by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit in *Śrīmad Bhāgavatam* (5.14.44).

Descriptions of *sāyujya-mukti* are found in the Madhva-sampradāya's philosophy of *śuddha-dvaita*. Unless there is a reciprocation between the worshipable Supreme Lord and His servants, the mood of worshiper and worshipable cannot exist. Therefore the *sāyujya-mukti* referred to herein is the attainment of the lotus feet of Viṣṇu; it certainly does not refer to becoming one with the Lord or merging with Brahman.

CB Ādi-khaṇḍa 8.79

TEXT 79

sāyujya vā kon aupādhi sukha tā'ne
sāyujyādi-sukha miśra alpa kari' māne

TRANSLATION

Jagannātha Miśra, however, considered the happiness of merging with the Lord to be most insignificant.

COMMENTARY

The word *kon* means "for what use." The word *tā'ne* means "to him" or "for him."

The words *aupādhi sukha* refer to the happiness derived through one's gross and subtle bodies from one's temporary sense gratification and desire for liberation. This is nothing like the happiness experienced by the *ātmārāmas*, or self-satisfied souls, from their unalloyed service to Gaura-Kṛṣṇa.

The word *alpa* means "tiny," "insignificant," or "pseudo." It is stated in the *Caitanya-caritāmṛta* (*Ādi* 6.44 and 7.85, 97-98): "The conception of servitude to

Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it. For a devotee who has actually developed *bhāva*, the pleasure derived from *dharma*, *artha*, *kāma* and *mokṣa* appears like a drop in the presence of the sea. Compared to the ocean of transcendental bliss that is tasted by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [*brahmānanda*] is like the shallow water in a canal. My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf." In the chapter of *Bhakti-rasāmṛta-sindhu* describing the glories of pure devotional service, it is stated:

manāg eva prarūḍhāyāṁ hṛdaye bhagavad ratau
puruṣārthās tu catvāras tṛṇāyante samantataḥ

"Any person who has developed even a little quantity of pure devotional service can very easily kick out all the other kinds of happiness derived from religiousness, economic development, sense gratification, and liberation.

brahmānando bhaved eṣa cet parārdha-guṇī-kṛtaḥ
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api

"If *brahmānanda*, the bliss of merging in the Brahman effulgence, were multiplied one hundred trillion times, it would still not equal even an atomic fragment of the ocean of transcendental bliss felt in devotional service." Śrīdhara Svāmī has written in his

Bhāvārtha-dīpikā as follows: "Virtuous people who joyfully relish recitation of Your sweet pastimes consider the four goals of human life to be insignificant. The mind absorbed in bhakti, without desire for insignificant things, brings people to life with *prema*. Those devotees who are absorbed only in service to the lotus feet of Kṛṣṇa have no desire for liberation."

One may also refer to the following verses from the *Śrīmad Bhāgavatam*: 3.4.15, 3.25.34 and 36, 4.9.10, 4.20.25, 5.14.43, 6.11.25, 6.17.28, 7.6.25, 7.8.42, 8.3.20, 9.21.12, 10.16.37, 11.14.14, and 11.20.34.

CB Ādi-khaṇḍa 8.80

TEXT 80

jagannātha-miśra-pā'ya bahu namaskāra
ananta-brahmaṇḍa-nātha putra-rūpe yāṅ'ra

TRANSLATION

I offer unlimited obeisances at the feet of Śrī Jagannātha Miśra, whose son was the Lord of innumerable universes.

CB Ādi-khaṇḍa 8.81

TEXT 81

ei-mata miśracandra dekhite putrere
niravadhi bhāse vipra ānanda-sāgare

TRANSLATION

In this way, whenever he saw his son, Śrī Miśracandra would float in an ocean of bliss.

COMMENTARY

The word *miśracandra* is the family surname with *candra* added out of affection.

CB Ādi-khaṇḍa 8.82

TEXT 82

kāmadeva jiniyā prabhu se rūpavān
prati-aṅge aṅge se lāvaṇya anupama

TRANSLATION

The beauty of the Lord surpassed that of Cupid. Each of His limbs was extraordinarily beautiful.

CB Ādi-khaṇḍa 8.83

TEXT 83

ihā dekhi' miśracandra cintena antare
"ḍākinī dānave pāche putre bala kare"

TRANSLATION

Seeing the beauty of his son, Jagannātha Miśra thought, "I'm afraid that my son may be attacked by ghosts or demons."

COMMENTARY

The word *ḍākinī* refers to a female follower of Rudra, a follower of Bhadrakālī, a witch, or a sorceress.

The word *dānava* refers to the sons of Danu, the wife of Kaśyapa Muni and daughter of Prajāpati Dakṣa.

The words *bala kare* mean "to overpower" or "to influence."

CB Ādi-khaṇḍa 8.84

TEXT 84

bhaye miśra putre samarpaye kṛṣṇa-sthāne
hāse prabhu gauracandra āḍe thāki' śune

TRANSLATION

Out of fear, Śrī Miśra surrendered his son at the lotus feet of Kṛṣṇa, as Gauracandra smiled while watching from a secluded place.

COMMENTARY

The word *āḍe* is a corruption of the word *antarāle*, which means "from behind."

CB Ādi-khaṇḍa 8.85

TEXT 85

miśra bole,—"kṛṣṇa, tumi rakṣitā sabāra
putra-prati śubha-dṛṣṭi karibā āmāra

TRANSLATION

Jagannātha Miśra prayed, "O Kṛṣṇa, You are the protector of all. Please glance mercifully on my son.

COMMENTARY

The word *rakṣitā* means "the protector" or "the deliverer."

CB Ādi-khaṇḍa 8.86-87

TEXTS 86-87

ye tomāra caraṇa-kamala smṛti kare
kabhu vighna nā āise tāhāna mandire

tomāra smaraṇa-hīna ye ye pāpa-sthāna
tathāya ḍākinī-bhūta-preta-adhiṣṭhāna"

TRANSLATION

"Whoever remembers Your lotus feet will never face any disturbances at home. Those sinful places where You are not remembered are the residences of ghosts, COMMENTARY

witches, and evil spirits.

Places where forgetfulness of Viṣṇu is prominent are known as sinful places. Such places are inhabited by abominable species like ghosts, witches, and evil spirits. The devotees of the Lord are demigods. Because the devotees always remember the Lord, wherever they reside is known as a sacred place. It is stated in the *Śrīmad Bhāgavatam* (10.2.33):

tathā na te mādhava tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho

"O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."

And in the *Śrīmad Bhāgavatam* (11.4.10):

tvāṁ sevatāṁ sura-kṛtā bahavo 'ntarāyāḥ
svauko vilaṅghya paramaṁ vrajatāṁ padaṁ te
nānyasya barhiṣi balīn dadataḥ sva-bhāgān
dhatte padaṁ tvam avitā yadi vighna-mūrdhni

"The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."

Also in the *Śrīmad Bhāgavatam* (3.22.37):

śārīrā mānasā divyā vaiyāse ye ca mānuṣāḥ
bhautikāś ca kathaṁ kleśā bādhante hari-saṁśrayam

"Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?" In the *Garuḍa Purāṇa* it is stated:

na ca durvāsasaḥ śāpo vajraṁ cāpi śacī-pateḥ
hantuṁ samarthaṁ puruṣaṁ hṛdisthe madhusūdane

"One who has realized Madhusūdana within his heart cannot be killed by the curse of Durvāsā or the thunderbolt of Indra, the husband of Śacī." And in the *Nāradīya Purāṇa* it is stated:

yatra pūjā-paro viṣṇos tatra vighno na bādhate

rājā ca taskaraś cāpi vyādhayaś ca na santi hi
pretāḥ piśācāḥ kuṣmāṇḍā grahā bāla-grahās tathā
ḍākinyo rākṣasāś caiva na bādhas te 'cyutārcakam

"Neither a king, a thief, nor disease can create obstacles for one engaged in worshiping Lord Viṣṇu. A person engaged in the worship of Acyuta cannot be checked by ghosts, witches, evil spirits, planets, sorceresses, or other demons." One may also refer to *Bhakti-sandarbha* (122) in this regard.

CB Ādi-khaṇḍa 8.88

TEXT 88

na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu
kurvanti sātvatāṁ bhartur yātudhānyaś ca tatra hi

TRANSLATION

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇaṁ kīrtanaṁ viṣṇoḥ], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

COMMENTARY

When Mahārāja Parīkṣit heard that the fearful child-killer Pūtanā wandered through various villages killing children on the order of Kaṁsa, he was full of anxiety for Kṛṣṇa. At that time Śrī Śukadeva Gosvāmī spoke this verse in order to relieve the king's anxiety.

This verse was spoken by Śukadeva Gosvāmī to the apprehensive Parīkṣit Mahārāja to confirm that since Pūtanā was engaged in sinful activities, she would certainly die. Places where the hearing and chanting of Kṛṣṇa's names are not present are full of demoniac influence, but wherever the Lord is present there is no question of fear. (Śrīdhara Svāmī)

After hearing that Pūtanā was roaming about killing children, one may fearfully inquire, "Alas, what was the position of the other baby boys in Śrī Nanda's village?" Śrī Śukadeva spoke this verse in answer to this question. If one indirectly hears and chants the names of Kṛṣṇa in the course of performing one's occupational duties like sacrifices, then one can never be exploited by demonesses; and if one directly hears and chants the names of Kṛṣṇa, then there no question of any influence from them. The word *sātvata*, or the Lord of the devotees, confirms that what to speak of the hearing and chanting the Lord's names, even hearing and chanting the names of His devotees destroys all demoniac influences. The demons exhibit their influence only in places where the Lord's names are not heard or chanted. The meaning of this verse can also be as follows:

One may raise the doubt—"Were all the children of that time killed by Pūtanā or not?" Śrī Śukadeva Gosvāmī spoke this verse in answer to this question. The above purport is applicable here. Other than the baby boys who heard and chanted Kṛṣṇa's names, the Lord had Pūtanā kill all those who were averse to Him and belonging to Kaṁsa's party. The foolishness of Kaṁsa is displayed in this incident. In spite of the Lord's personal presence, the arrival of wicked Pūtanā in Vraja and her disturbances there

were only to nourish the pastimes of the Lord, which give pleasure to the entire world and increase the love and affection of the Vrajavāsīs headed by Yaśodā. These incidents are all arranged by the Lord's *līlā-śakti*, or pleasure potencies. The word *līlā-śakti* here refers to one of the three principle energies in Vaikuṇṭha and Vṛndādevī in Vṛndāvana. (Śrī Jīva Gosvāmī's *Laghu-toṣaṇī*)

This verse was spoken by Śrī Śukadeva to the anxious Mahārāja Parīkṣit to confirm that since Pūtanā was engaged in sinful activities, she would certainly die. Villages and cities where persons are engaged in fruitive activities that are fructified or unfructified and are devoid of hearing or chanting the names of Kṛṣṇa, who is the Lord of the devotees, are influenced by demonesses. Such demonesses cannot disturb a place where hearing and chanting about Kṛṣṇa is the main activity, and where hearing and chanting about Kṛṣṇa is the only activity it is impossible for them to create any mischief. What then can be said about the place where the Lord is personally present? (Śrī Viśvanātha Cakravartī's *Sārārtha-darśinī*)

CB Ādi-khaṇḍa 8.89

TEXT 89

"āmi tora dāsa, prabhu, yateka āmāra rākhibā āpane tumi, sakala tomāra

TRANSLATION

"O my Lord, I am Your servant. Everything I possess belongs to You, so please preserve it.

CB Ādi-khaṇḍa 8.90

TEXT 90

ataeva yata āche vighna vā saṅkaṭa
nā āsuka kabhu mora putrera nikaṭa

TRANSLATION

"Therefore do not allow any obstacle or danger disturb my son."

COMMENTARY

The word *saṅkaṭa* means "misery" or "trouble."

CB Ādi-khaṇḍa 8.91

TEXT 91

ei-mata niravadhi miśra jagannātha
eka-citte vara māge tuli' dui hāta

TRANSLATION

In this way, with folded hands and fixed concentration, Jagannātha Miśra constantly begged for the Lord' s mercy.

CB Ādi-khaṇḍa 8.92

TEXT 92

daive eka-dina svapna dekhi' miśra-vara
hariṣe viṣāda baḍa haila antara

TRANSLATION

Then one day Jagannātha Miśra unexpectedly had a dream that filled his heart simultaneously with happiness and lamentation.

CB Ādi-khaṇḍa 8.93

TEXT 93

svapna dekhi' stava paḍi' daṇḍavat kare
"he govinda, nimāñi rahuka mora ghare

TRANSLATION

After the dream, he offered his obeisances and prayed, "O Lord Govinda, let Nimāi stay at home.

CB Ādi-khaṇḍa 8.94

TEXT 94

sabe ei vara, kṛṣṇa, māgi tora ṭhāñi
'gṛhastha haiyā ghare rahuka nimāñi'"

TRANSLATION

"O Kṛṣṇa, this is the only benediction that I ask of You. Let Nimāi stay at home as a householder."

CB Ādi-khaṇḍa 8.95

TEXT 95

śacī jijñāsaye baḍa haiyā vismita
"e sakala vara kene māga' ācambita

TRANSLATION

Astonished, Śacī inquired, "Why are you suddenly asking for these benedictions?"

COMMENTARY

The word *ācambita* comes from the Sanskrit word *asambhāvita*, which means "suddenly."

CB Ādi-khaṇḍa 8.96

TEXT 96

miśra bole,—"āji mui dekhiluṅ svapana
nimāñi karyāche yena śikhāra muṇḍana

TRANSLATION

Jagannātha Miśra replied, "Today I dreamt that Nimāi had shaved His head.

COMMENTARY

The *ekadaṇḍi-sannyāsīs* burn their sacred threads in the sacrificial fire and shave off their *śikhās*. This was the practice at that time of those *sannyāsīs*, who imitated the Buddhist monks. Vedic *sannyāsīs*, however, have always accepted the *tridaṇḍa* and kept their *śikhās*. Although the *ekadaṇḍi-sannyāsīs* follow Buddhist tradition by giving up their *śikhā* and sacred thread, they still generally call themselves Vedic *sannyāsīs*. There is no necessity for *paramahaṁsas* to wear saffron cloth and keep their *śikhās* and sacred threads, but *kuṭīcaka sannyāsīs* are prohibited from accepting the dress of *paramahaṁsas*. During the manifest pastimes of Śrīmān Mahāprabhu the *ekadaṇḍi-sannyāsīs* who followed Śaṅkarācārya were prominent in North India. The ordinary people of that time accepted that shaving one's *śikhā* was a symptom of the *sannyāsa* order.

CB Ādi-khaṇḍa 8.97

TEXT 97

adbhuta sannyāsi-veśa kahane nā yāya
hāse nāce kānde 'kṛṣṇa' bali' sarvadāya

TRANSLATION

"I'm unable to describe how wonderfully He looked dressed as a sannyāsī. He laughed, danced, and cried while constantly chanting the name of Kṛṣṇa.

CB Ādi-khaṇḍa 8.98

TEXT 98

advaita-ācārya-ādi yata bhakta-gaṇa
nimāñi veḍiyā sabe karena kīrtana

TRANSLATION

"Headed by Advaita Ācārya, the devotees performed kīrtana as they circumambulated Nimāi.

CB Ādi-khaṇḍa 8.99

TEXT 99

kakhano nimāñi vaise viṣṇura khaṭṭāya
caraṇa tuliyā deya sabāra māthāya

TRANSLATION

"The next moment I saw Nimāi sitting on Viṣṇu's siṁhāsana and placing His feet on the heads of the devotees.

CB Ādi-khaṇḍa 8.100

TEXT 100

catur-mukha, pañca-mukha, sahasra-vadana
sabei gāyena,—"jaya śrī-śacīnandana"

TRANSLATION

"Brahmā, Śiva, Ananta Śeṣa—everyone chanted, 'Jaya Śacīnandana!'

COMMENTARY

The word *catur-mukha* refers to Lord Brahmā, the word *pañca-mukha* refers to Lord Śiva, and the word *sahasra-vadana* refers to Śrī Śeṣa, or Ananta.

CB Ādi-khaṇḍa 8.101

TEXT 101

mahānande catur-dike sabe stuti kare
dekhiyā āmāra bhaye vākya nāhi sphure

TRANSLATION

"As I watched devotees in all directions offering prayers with great ecstasy, I became speechless out of fear.

CB Ādi-khaṇḍa 8.102

TEXT 102

kata-kṣaṇe dekhi' koṭi koṭi loka laiyā
nimāi bulena prati-nagare nāciyā

TRANSLATION

"Shortly thereafter I saw Nimāi dancing through the streets of Navadvīpa surrounded by millions of people.

CB Ādi-khaṇḍa 8.103

TEXT 103

lakṣa koṭi loka nimāñira pāche dhāya
brahmāṇḍa sparśiyā sabe hari-dhvani gāya

TRANSLATION

"As those innumerable people followed Nimāi, the sound of their chanting the names of Hari pierced the coverings of the universe.

CB Ādi-khaṇḍa 8.104

TEXT 104

catur-dike śuni' mātra nimāñira stuti
nīlācale yāya sarva-bhaktera saṁhati

TRANSLATION

"The only sound I heard was the prayers that were being offered to Nimāi from all sides as they traveled on the path to Nīlācala.

CB Ādi-khaṇḍa 8.105

TEXT 105

ei svapna dekhi' cintā pāṅa sarvathāya
'virakta haiyā pāche putra bāhirāya'

TRANSLATION

"After seeing this dream, I became filled with anxiety that Nimāi will leave home and take sannyāsa."

COMMENTARY

The word *virakta* means "detached" or "renounced," and the word *bāhirāya* means "to go out," "to leave home," or "to take *sannyāsa*."

CB Ādi-khaṇḍa 8.106

TEXT 106

śacī bole,—"svapna tumi dekhilā gosāñi
cintā nā kariha ghare rahibe nimāñi

TRANSLATION

Śacī then said, "Although you had such a dream, don't worry. Nimāi will certainly remain at home.

COMMENTARY

In this verse the word *gosāñi* refers to the Vaiṣṇava husband of Śacī or the son of an Āryan.

CB Ādi-khaṇḍa 8.107

TEXT 107

puṅthi chāḍi' nimāñi nā jāne kona karma
vidyā-rasa tā'ra haiyāche sarva-dharma

TRANSLATION

"He is not interested in anything other than His studies, as if that has become His life and soul."

CB Ādi-khaṇḍa 8.108

TEXT 108

ei-mata parama udāra dui jana
nānā kathā kahe, putra snehera kāraṇa

TRANSLATION

In this way the most exalted couple discussed various topics out of affection for their son.

CB Ādi-khaṇḍa 8.109

TEXT 109

hena-mate kata dina thāki' miśra-vara
antardhāna hailā nitya-śuddha kalevara

TRANSLATION

After passing some days like this, Jagannātha Miśra, whose body is eternally pure, departed from this world.

COMMENTARY

The body of Jagannātha Miśra is neither a product of the three modes of material nature nor is it temporary. He is transcendental to the modes of nature and nondifferent from Vasudeva, the personification of pure goodness. Śrī Gauracandra eternally appears in his heart. It is stated in the *Śrīmad Bhāgavatam* (4.3.23) as follows:

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namasā vidhīyate

"I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."

Considering the bodies of Jagannātha Miśra and Śacīdevī as products of material nature like their own bodies, foolish materialists also dare to consider the *sac-cid-ānanda* body of their son, the Supreme Lord Śrī Gaurasundara, to be an object of material enjoyment like that of an ordinary conditioned soul. The bodies of Viṣṇu and the Vaiṣṇavas are certainly not material, rather they are completely spiritual.

They are not forced to undergo birth and death like conditioned souls; they eternally exist before, during, and after the material creation. In the *Padma Purāṇa* it is stated:

yathā saumitri-bharatau yathā saṅkarṣaṇādayaḥ
tathā tenaiva jāyante martya-lokaṁ yadṛcchayā
punas tenaiva yāsyanti tad viṣṇoḥ śāśvataṁ padam
na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate

"Just as Bharata and Lakṣmaṇa, the son of Sumitrā, and just as Saṅkarṣaṇa and other forms of the Supreme Lord appear in this world by Their own desire, similarly the Vaiṣṇavas, who are associates of the Lord, appear with the Lord and then return to the eternal abode with the Lord. The Vaiṣṇavas, like Viṣṇu, are not subjected to birth as a result of fruitive activities."

CB Ādi-khaṇḍa 8.110

TEXT 110

miśrera vijaye prabhu kāndilā vistara
daśaratha-vijaye yehena raghuvara

TRANSLATION

After his departure, the Lord cried profusely, just as Rāmacandra cried after the departure of Mahārāja Daśaratha.

COMMENTARY

The word *vijaye* refers to the time of death or disappearance. Some editions use the word *virahe*,

which means "due to separation." The description of Mahārāja Daśaratha's disappearance is found in the *Rāmāyaṇa*, *Ayodhyā-kāṇḍa, Sarga* 103, verses 1-3, 6, and 8.

CB Ādi-khaṇḍa 8.111

TEXT 111

durnivāra śrī-gauracandrera ākarṣaṇa
ataeva rakṣā haila āira jīvana

TRANSLATION

Mother Śacī survived simply due to her irresistible attraction for Śrī Gauracandra.

COMMENTARY

The word *durnivāra* means "uninterrupted" or "inevitable," and the words *gauracandrera ākarṣaṇa* refers to loving attraction for Gaura-Kṛṣṇa.

CB Ādi-khaṇḍa 8.112

TEXT 112

duḥkha baḍa,—e sakala vistāra karite
duḥkha haya,—ataeva kahiluṅ saṅkṣepe

TRANSLATION

Elaborating on these topics is too painful. Therefore I have given only a brief description.

CB Ādi-khaṇḍa 8.113

TEXT 113

hena-mate jananīra saṅge gaurahari
āchena nigūḍha-rūpe āpanā' samvari

TRANSLATION

In this way Śrī Gaurahari and His mother controlled their grief as they lived together in seclusion.

CB Ādi-khaṇḍa 8.114

TEXT 114

pitṛ-hīna bālaka dekhiyā śacī āi
sei putra-sevā bai āra kārya nāi

TRANSLATION

Śacīdevī engaged fully in the service of her fatherless son with no interest in any other activity.

CB Ādi-khaṇḍa 8.115

TEXT 115

daṇḍeka nā dekhe yadi āi gauracandra
mūrchā pāye āi dui cakṣe hañā andha

TRANSLATION

If she did not see Gauracandra for a daṇḍa, she would faint and become blinded.

COMMENTARY

The word *daṇḍeka* means one *daṇḍa* or "about twenty-four minutes." The words *mūrchā pāye* mean "to become unconscious or senseless." The phrase *dui cakṣe hañā andha*—"she was blinded," is used because Nimāi was the eyesight of mother Śacī.

CB Ādi-khaṇḍa 8.116

TEXT 116

prabhuo māyere prīti kare nirantara
prabodhena tāne bali āśvāsa-uttara

TRANSLATION

The Lord also constantly displayed affection and pacified His mother with pleasing words.

COMMENTARY

The word *prabodhena* means "to pacify" or "to solace," and the words *āśvāsa-uttara* refer to encouraging, solacing, and reassuring answers.

CB Ādi-khaṇḍa 8.117

TEXT 117

"śuna, mātā, mane kichu nā cintiha tumi
sakala tomāra āche, yadi āchi āmi

TRANSLATION

He would say, "O mother, don't be aggrieved. As long as I am with you, you have everything.

CB Ādi-khaṇḍa 8.118

TEXT 118

brahmā-maheśvarera durlabha loke bole
tāhā āmi tomāre āniyā dimu hele"

TRANSLATION

"I will readily bring you that which people consider rare for even Brahmā and Śiva."

CB Ādi-khaṇḍa 8.119

TEXT 119

śacīo dekhite gauracandrera śrī-mukha
deha-smṛti-mātra nāhi, thāki kise duḥkha?

TRANSLATION

What to speak of her distress, mother Śacī even forgot her own self upon seeing the beautiful face of Śrī Gauracandra.

COMMENTARY

Seeing the beautiful lotus face of Nimāi, the personification of ecstatic pastimes, His liberated servants who reside in Vaikuṇṭha forgot themselves and gave up all desire for sense enjoyment. Identifying the material body as the self is found in Durgā's kingdom of flickering enjoyment among conditioned souls who are averse to Gaura-Kṛṣṇa and overpowered by nescience. In other words, because they identify the body as their self, they are no better than cows or asses and they are subjected to the threefold miseries. Śacīdevī is the personification of pure goodness and happiness. She is eternally liberated and the shelter of the transcendental mellow of *vātsalya-rasa*. Since Śacīdevī is continuously engaged in the service of Gaura with no desire for personal sense enjoyment, how can she be afflicted by the threefold miseries born of nescience?

CB Ādi-khaṇḍa 8.120

TEXT 120

yaṅ'rā smṛti-mātra pūrṇa haya sarva kāma
se-prabhu yāṅhāra putra-rūpe vidyamāna

TRANSLATION

He whose remembrance fulfills the desires of all was personally present in the form of her son.

CB Ādi-khaṇḍa 8.121

TEXT 121

tāhāra kemate duḥkha rahibe śarīre?
ānanda-svarūpa karilena jananīre

TRANSLATION

Therefore, how could she remain miserable? Rather, Śacīdevī soon recovered her blissful nature.

CB Ādi-khaṇḍa 8.122

TEXT 122

hena mate navadvīpe vipra-śiśu-rūpe
āchena vaikuṇṭha-nātha svānubhava-sukhe

TRANSLATION

In this way the Lord of Vaikuṇṭha relished ecstasy as a brāhmaṇa child in Navadvīpa.

COMMENTARY

Nimāi is the transcendental *sac-cid-ānanda* Supreme Personality of Godhead. He does not experience happiness like that derived by conditioned souls from their perishable gross and subtle bodies born of nescience. He is self-satisfied and enjoys eternal spiritual happiness. Another reading of *svānubhava-sukhe* is *svānubhāva-sukhe*, which means "happiness due to His own opulence."

CB Ādi-khaṇḍa 8.123

TEXT 123

ghare mātra haya daridratāra prakāśa
ājñā,—yena mahā-maheśvarera vilāsa

TRANSLATION

Although the Lord's house displayed all the symptoms of poverty, He would make demands like the King of kings.

COMMENTARY

The words *daridratāra prakāśa* refer to the condition of poverty of an ordinary living entity. Wherever Śrī Gaura-Nārāyaṇa, who is full with six opulences, is present, that place is devoid of poverty and want. The phrase *yena mahā-maheśvarera vilāsa* refers to the independent will of Śrī Nārāyaṇa, who is full in six opulences.

CB Ādi-khaṇḍa 8.124

TEXT 124

ki thākuka, nā thākuka,—nāhika vicāra
cāhilei nā pāile rakṣā nāhi āra

TRANSLATION

He never considered whether there was anything at home or not. If He didn't get what He demanded, there would be no escape from His wrath.

CB Ādi-khaṇḍa 8.125

TEXT 125

ghara-dvāra bhāṅgiyā phelena sei-kṣaṇe
āpanāra apacaya, tāhā nāhi jāne

TRANSLATION

He would even break the door of the house, without considering that it was His loss.

CB Ādi-khaṇḍa 8.126

TEXT 126

tathāpiha śacī ye cāhena, sei-kṣaṇe
nānā yatne dena putra-snehera kāraṇe

TRANSLATION

Still, out of affection, Śacī would try to immediately give Him whatever He demanded.

CB Ādi-khaṇḍa 8.127

TEXT 127

eka-dina prabhu calilena gaṅgā-snāne
taila, āmalakī cāhe jananīra sthāne

TRANSLATION

One day as the Lord prepared to go and take bath in the Ganges, He asked His mother for oil and āmalakī.

CB Ādi-khaṇḍa 8.128

TEXT 128

"divya-mālā sugandhi-candana deha' more
gaṅgā-snāna kari' cāṅa gaṅgā pūjibāre"

TRANSLATION

"I want to worship the Ganges after taking bath," He said, "so please give Me a garland and some sandalwood paste."

COMMENTARY

The word *cāṅa* means "want" or "desire."

CB Ādi-khaṇḍa 8.129

TEXT 129

jananīra kahena,—"bāpa, śuna mana diyā
kṣaṇeka apekṣā kara, mālā āni giyā"

TRANSLATION

His mother replied, "Please listen my dear child. I will go bring a garland. Just wait a moment."

CB Ādi-khaṇḍa 8.130

TEXT 130

"āni giyā" yei-mātra śunilā vacana
krodhe rudra hailena śacīra nandana

TRANSLATION

As soon as He heard the words "I will go bring," the son of Śacī became as angry as Lord Rudra.

COMMENTARY

The word *rudra* refers to Lord Śiva's form as the destroyer. It also means "formidable," "fierce," "terrible," and "blazing."

CB Ādi-khaṇḍa 8.131

TEXT 131

"ekhana yāibā tumi mālā ānibāre!"
eta bali' kruddha hañā praveśilā ghare

TRANSLATION

"You will go now to get a garland!" Saying this, the Lord angrily entered the house.

CB Ādi-khaṇḍa 8.132

TEXT 132

yateka āchila gaṅgā-jalera kalasa
āge saba bhāṅgilena hai' krodha-vaśa

TRANSLATION

In an angry mood, the Lord first broke all the pots of Ganges water.

CB Ādi-khaṇḍa 8.133

TEXT 133

taila, ghṛta, lavaṇa āchila yā'te yā'te
sarva cūrṇa karilena ṭheṅgā lai' hāte

TRANSLATION

Then He took a stick and broke the containers of oil, ghee, and salt to pieces.

CB Ādi-khaṇḍa 8.134

TEXT 134

choṭa baḍa ghare yata chila 'ghaṭa' nāma
saba bhāṅgilena icchā-maya bhagavān

TRANSLATION

The supreme independent Lord then broke the small and big clay pots that were used for auspicious ceremonies.

CB Ādi-khaṇḍa 8.135

TEXT 135

gaḍāgaḍi yāya ghare taila, ghṛta, dugdha taṇḍula, kārpāsa, dhānya, loṇa, baḍī mudga

TRANSLATION

Oil, ghee, milk, rice, cotton, paddy, salt, baḍī, and mung dal were strewn throughout the entire house.

COMMENTARY

The word *loṇa* is a corruption of the word *lavaṇa*, which means "salt."

CB Ādi-khaṇḍa 8.136

TEXT 136

yateka āchila sikā ṭāniyā ṭāniyā krodhāveśe phele prabhu chiṇḍiyā chiṇḍiyā

TRANSLATION

In an angry mood, the Lord tore down and smashed all the hanging pots.

COMMENTARY

The word *sikā* refers to a pot for keeping various things hanging from the ceiling by rope.

CB Ādi-khaṇḍa 8.137

TEXT 137

vastra ādi yata kichu pāilena ghare
khān-khān kari' ciri' phele dui kare

TRANSLATION

He tore apart the cloth and everything else He found in the house.

COMMENTARY

The word *khān-khān* comes from the word *khaṇḍa*, which means "pieces." The word *ciri* comes from the Sanskrit root *chid*, which means "to pierce" or "to cut."

CB Ādi-khaṇḍa 8.138

TEXT 138

saba bhaṅgi' āra yadi nāhi avaśeṣa
tabe śeṣe gṛha-prati haila krodhāveśe

TRANSLATION

After breaking everything, He directed His anger on the house.

CB Ādi-khaṇḍa 8.139

TEXT 139

dohātiyā ṭheṅgā pāḍe gṛhera upare
hena prāṇa nāhi kā'ro ye niṣedha kare

TRANSLATION

Holding a stick in His two hands, He began striking the house. No one dared to restrain Him.

COMMENTARY

The phrase *dohātiyā ṭheṅgā pāḍe* indicates that Nimāi held a stick in His two hands and started beating. *Dohātiyā* means "with two hands," *ṭheṅgā* comes from the word *daṇḍa*, which means "stick," and *pāḍe* comes from the Sanskrit root *paḍā*, which means "to hit" or "to beat."

CB Ādi-khaṇḍa 8.140

TEXT 140

ghara-dvāra bhāṅgi' śeṣe vṛkṣere dekhiyā
tāhāra upare ṭheṅgā pāḍe dohātiyā

TRANSLATION

Then, after the smashing the doors and house, He began hitting a tree with His stick.

CB Ādi-khaṇḍa 8.141

TEXT 141

tathāpiha krodhāveśe kṣamā nāhi haya
śeṣe pṛthivīte ṭheṅgā nāhi samuccaya

TRANSLATION

Still His anger did not subside, and He began striking the earth.

CB Ādi-khaṇḍa 8.142

TEXT 142

gṛhera upānte śacī saśaṅkita haiyā
mahābhaye āchena yehena lukāiyā

TRANSLATION

Mother Śacī fearfully hid in a corner of the house.

COMMENTARY

The word *upānte* means "at the end," "in a corner," or "to one side."

CB Ādi-khaṇḍa 8.143

TEXT 143

dharma-saṁsthāpaka prabhu dharma-sanātana
jananīre hasta nāhi tolena kakhana

TRANSLATION

The Lord is the personification of religious principles. He advented to establish Sanātana-dharma, so He never tried to hit His mother.

CB Ādi-khaṇḍa 8.144

TEXT 144

etādṛśa krodha āro āchena vyañjiyā
tathāpiha jananīre nā mārilā giyā

TRANSLATION

Although the Lord was filled with anger, He would not hit His mother.

COMMENTARY

The word *vyañjiyā* means "by exhibiting" or "by manifesting."

CB Ādi-khaṇḍa 8.145

TEXT 145

sakala bhāṅgiyā śeṣe āsiyā aṅgane
gaḍāgaḍi yāite lāgilā krodha-mane

TRANSLATION

After breaking everything He could, the Lord finally began to roll in the courtyard out of anger.

CB Ādi-khaṇḍa 8.146

TEXT 146

śrī-kanaka-aṅga hailā bālukā-veṣṭita
sei haila mahāśobhā akathya-carita

TRANSLATION

As the golden limbs of the Lord became covered with sand, He appeared indescribably beautiful.

COMMENTARY

The word *akathya-carita* means "with indescribable glories."

CB Ādi-khaṇḍa 8.147

TEXT 147

kata-kṣaṇe mahāprabhu gaḍāgaḍi diyā
sthira hai' rahilena śayana kariyā

TRANSLATION

After rolling on the ground for some time, Gaura calmed down as He continued lying there.

CB Ādi-khaṇḍa 8.148

TEXT 148

sei-mate dṛṣṭi kailā yoga-nidrā-prati
pṛthivīte śui' āche vaikuṇṭhera pati

TRANSLATION

In this way the Lord of Vaikuṇṭha entered into yoga-nidrā as He lay there on the ground.

COMMENTARY

The word *yoga-nidrā* indicates that the Lord slept with the help of *yogamāyā*, which is His independent spiritual nourisher of His transcendental pastimes.

CB Ādi-khaṇḍa 8.149-150

TEXTS 149-150

anantera śrī-vigrahe yāṅhāra śayana
lakṣmī yāṅ'ra pāda-padma seve anukṣaṇa

cāri-vede ye prabhure kare anveṣaṇe
se prabhu yāyena nidrā śacīra aṅgane

TRANSLATION

He who lies on the body of Ananta, He whose lotus feet are constantly served by the goddess of fortune, He who is to be known through the Vedas—that same Lord was now sleeping in the courtyard of Śacī.

CB Ādi-khaṇḍa 8.151-152

TEXTS 151-152

ananta brahmāṇḍa yāṅ'ra loma-kūpe bhāse
sṛṣṭi-sthiti-pralaya karaye yāṅ'ra dāse

brahmā-śiva-ādi matta yāṅ'ra guṇa-dhyāne
hena-prabhu nidrā yā'na śacīra aṅgane

TRANSLATION

He whose hair pores are the source of innumerable universes, He whose servants direct the creation, maintenance, and destruction of those universes, He whose glories intoxicate the minds of even Śiva and Brahmā—that same Lord was now sleeping in the courtyard of Śacī.

CB Ādi-khaṇḍa 8.153

TEXT 153

ei-mata mahāprabhu svānubhava-rase
nidrā yāya dekhi' sarva-deve kānde hāse

TRANSLATION

As the Supreme Lord thus relished yoga-nidrā, all the demigods either cried or laughed.

CB Ādi-khaṇḍa 8.154

TEXT 154

kata-kṣaṇe śacīdevī mālā ānāiyā
gaṅgā pūjibara sajja pratyakṣa kariyā

TRANSLATION

Shortly thereafter Śacīdevī brought a garland and other ingredients for worshiping the Ganges.

CB Ādi-khaṇḍa 8.155

TEXT 155

dhīre dhīre putrera śrī-aṅge hasta diyā
dhūlā jhāḍi' tulite lāgilā devī giyā

TRANSLATION

She slowly brushed the sand off the Lord's body and lifted Him up.

CB Ādi-khaṇḍa 8.156

TEXT 156

"uṭha uṭha, bāpa mora, hera mālā dhara
āpana-icchāya giyā gaṅgā pūjā kara

TRANSLATION

"Get up, my dear son. Open Your eyes and take this garland. Go worship the Ganges as You desire.

CB Ādi-khaṇḍa 8.157

TEXT 157

bhāla haila, bāpa, yata phelilā bhāṅgiyā
yāuka tomāra saba bālāi laiyā"

TRANSLATION

"It is good that You have broken everything. I hope that all future impediments have been destroyed by this act."

COMMENTARY

The word *bālāi* comes from the Arabian word *bālāha*, which means "danger," "inauspicious," "improper," or "sinful."

CB Ādi-khaṇḍa 8.158

TEXT 158

jananīra vākya śuni' śrī-gaurasundara
calilā karite snāna lajjita-antara

TRANSLATION

On hearing His mother's words, Śrī Gaurasundara felt embarrassed and went to take bath.

CB Ādi-khaṇḍa 8.159

TEXT 159

ethā śacī sarva-gṛha kari' upaskāra
randhanera udyoga lāgilā karibāra

TRANSLATION

Meanwhile, mother Śacī cleaned the house and prepared to cook.

CB Ādi-khaṇḍa 8.160

TEXT 160

yadyapiha prabhu eta kare apacaya
tathāpi śacīra citte duḥkha nāhi haya

TRANSLATION

Although the Lord destroyed so many things, Śacī did not feel any distress.

CB Ādi-khaṇḍa 8.161

TEXT 161

kṛṣṇera cāpalya yena aśeṣa-prakāre
yaśodā sahilena gokula-nagare

TRANSLATION

She simply tolerated Gaura's mischief, just as Mother Yaśodā tolerated Kṛṣṇa's unlimited mischief in Gokula.

CB Ādi-khaṇḍa 8.162

TEXT 162

ei-mata gaurāṅgera yata cañcalatā
sahilena anukṣaṇa śacī jagan-mātā

TRANSLATION

In this way Śacī, the mother of the universe, constantly tolerated all of Gaurāṅga's mischievous activities.

CB Ādi-khaṇḍa 8.163

TEXT 163

īśvarera krīḍā jāni kahite kateka
ei-mata cañcalatā karena yateka

TRANSLATION

I am unable to describe the many other similar mischievous pastimes performed by the Lord.

CB Ādi-khaṇḍa 8.164

TEXT 164

sakala sahena āi kāya-vākya-mane
hailena śacī yena pṛthivī āpane

TRANSLATION

Mother Śacī tolerated them all with her body, mind, and speech as though she was mother earth herself.

COMMENTARY

The phrase *yena pṛthivī āpane* indicates that Śacī became as tolerant as mother earth.

CB Ādi-khaṇḍa 8.165

TEXT 165

kata-kṣaṇe mahāprabhu kari' gaṅgā-snāna
āilena gṛhe krīḍā-maya bhagavān

TRANSLATION

After some time, Nimāi, the supreme enjoyer of various pastimes, returned home after taking bath in the Ganges.

CB Ādi-khaṇḍa 8.166

TEXT 166

viṣṇu-pūjā kari' tulasīre jala diyā
bhojana karite prabhu vasilena giyā

TRANSLATION

The Lord then worshiped Viṣṇu, offered water to tulasī, and sat down for His meal.

CB Ādi-khaṇḍa 8.167

TEXT 167

bhojana kariyā prabhu hailā harṣa-mana
ācamana kari' karena tāmbūla-carvaṇa

TRANSLATION

Fully satisfied after His meal, the Lord washed His hands and then chewed some betel nut.

CB Ādi-khaṇḍa 8.168

TEXT 168

dhīre dhīre āi tabe balite lāgilā
"eta apacaya, bāpa, ki-kārye karilā?

TRANSLATION

Thereafter, mother Śacī softly asked Him, "My dear son, why have You destroyed so many things?

CB Ādi-khaṇḍa 8.169

TEXT 169

ghara dvāra dravya yata, sakali tomāra
apacaya tomāra se, ki dāya āmāra?

TRANSLATION

"The house and its door belongs to You; destroying them is Your loss. It is not my concern.

COMMENTARY

The word *dāya* means "profit or loss," "connection," "relation," "necessity," or "responsibility."

CB Ādi-khaṇḍa 8.170

TEXT 170

paḍibāre tumi bola ekhani yāibā
gharete sambala nāhi,—kāli ki khāibā?"

TRANSLATION

"You say that You will go to school now, but I have nothing left at home. What will You eat tomorrow?"

TRANSLATION

The word sambala comes from the Sanskrit root samb, which means "requirement" or "livelihood."

CB Ādi-khaṇḍa 8.171

TEXT 171

hāse prabhu jananīra śuniyā vacana
prabhu bole,—"kṛṣṇa poṣṭā, karibe poṣaṇa"

TRANSLATION

The Lord smiled and said, "Kṛṣṇa is the maintainer of everyone. He will maintain us."

COMMENTARY

The word *poṣṭā* means "the maintainer."

CB Ādi-khaṇḍa 8.172

TEXT 172

eta bali' pustaka laiyā prabhu kare
sarasvatī-pati calilena paḍibāre

TRANSLATION

Saying this, the Lord, who is the husband of the goddess of learning, took His books and went off to school.

COMMENTARY

The word *sarasvatī-pati* refers to Śrī Kṛṣṇa, the husband of spiritual knowledge or Sarasvatī.

CB Ādi-khaṇḍa 8.173

TEXT 173

kata-kṣaṇa vidyā-rasa kari kutūhale
jāhnavīra kūle āilena sandhyā-kāle

TRANSLATION

After happily enjoying His studies, the Lord went to the Ganges in the evening.

CB Ādi-khaṇḍa 8.174

TEXT 174

kata-kṣaṇa thāki' prabhu jāhnavīra tīre
tabe punaḥ āilena āpana-mandire

TRANSLATION

He passed some time on the bank of the Ganges and then returned to His home.

CB Ādi-khaṇḍa 8.175

TEXT 175

jananīre ḍāka diyā āniñā nibhṛte
divya svarṇa tolā dui dilā dilā tā'na hāte

TRANSLATION

The Lord then called His mother to a secluded place and gave her twenty grams of gold.

COMMENTARY

The word *nibhṛte* refers to a secluded or private place.

CB Ādi-khaṇḍa 8.176

TEXT 176

"dekha, mātā, kṛṣṇa ei dilena sambala
ihā bhāṅgāiyā vyaya karaha sakala"

TRANSLATION

"Dear mother, see what Kṛṣṇa has given. Please get it exchanged for our necessities."

COMMENTARY

The word *bhāṅgāiyā* means to accept some items or smaller change in exchange. The word *karaha* means "to arrange" or "to carry out."

CB Ādi-khaṇḍa 8.177

TEXT 177

eta bali' mahāprabhu calilā śayane
parama-vismita hai' āi mane gaṇe'

TRANSLATION

Thereafter the Lord went to bed, while the astonished Śacīdevī considered.

CB Ādi-khaṇḍa 8.178

TEXT 178

"kothā haite suvarṇa ānaye bārebāra
pāche kona pramāda janmāya āsi' āra

TRANSLATION

"From where does He bring this gold so often?
I'm afraid that later on some problem might arise.

COMMENTARY

The word *pramāda* means "danger" or "harmful."

CB Ādi-khaṇḍa 8.179

TEXT 179

yei-mātra sambala-saṅkoca haya ghare
sei ei-mata soṇā āne bāre-bāre

TRANSLATION

"Whenever there is shortage of necessities at home, He has brought gold.

COMMENTARY

The phrase *sambala-saṅkoca* refers to a lack of resources.

CB Ādi-khaṇḍa 8.180

TEXT 180

kibā dhāra kare, kibā kon siddhi jāne?
kon rūpe kā'ra soṇā āne vā kemane?"

TRANSLATION

"Does He borrow it, or does He know some mystic power? Otherwise, whose gold is it, and how does He get it?"

COMMENTARY

The word *dhāra* means "to borrow." The word *siddhi* is found in the *Śrīmad Bhāgavatam* (11.15.4-5): "Among the eight primary mystic perfections, the three by which one transforms one's own body are *aṇimā*, becoming smaller than the smallest; *mahimā*, becoming greater than the greatest; and *laghimā*, becoming lighter than the lightest. Through the perfection of *prāpti* one acquires whatever one desires, and through *prākāmya-siddhi* one experiences any enjoyable object, either in this world or the next. Through *iśitā-siddhi* one can manipulate the subpotencies of *māyā*, and through the controlling potency called *vaśitā-siddhi* one is unimpeded by the three modes of nature. One who has acquired *kāmāvasāyitā-siddhi* can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world." One may also refer to verses 6-8 of the same chapter.

CB Ādi-khaṇḍa 8.181

TEXT 181

mahā-akaitava āi parama-udāra
bhāṅgāite diteo ḍarāya bāre-bāra

TRANSLATION

The supremely honest and magnanimous Śacī became fearful of getting gold exchanged so often.

COMMENTARY

The word *mahā-akaitava* means "devoid of duplicity," "devoid of cheating," or "most simple." The word *ḍarāya* comes from the Hindi word *ḍarnā*, which means "to be afraid."

CB Ādi-khaṇḍa 8.182

TEXT 182

"daśa-ṭhāñi pāñca-ṭhāñi dekhāiyā āge"
lokere śikhāya āi "bhāṅgāibi tabe"

TRANSLATION

Śacī would have the gold checked by five or ten people before getting it exchanged.

CB Ādi-khaṇḍa 8.183

TEXT 183

hena mate mahāprabhu sarva-siddhīśvara
gupta-bhāve āche navadvīpera bhitara

TRANSLATION

In this way the Supreme Lord of all mystic powers secretly resided in Navadvīpa.

COMMENTARY

The word *sarva-siddhīśvara* refers to the master of the eight yogic perfections. In this regard one may refer to *Śrīmad Bhāgavatam* (11.15.10-17).

CB Ādi-khaṇḍa 8.184

TEXT 184

nā chāḍena śrī-hasta pustaka eka-kṣaṇa
paḍena goṣṭhīte yena pratyakṣa madana

TRANSLATION

He did not leave aside His books for even a moment, and as He studied with His classmates He looked just like Cupid.

TEXT 185

lalāṭe śobhaye ūrdhva tilaka sundara
śire śrī-cāṅcara-keśa sarva manohara

TRANSLATION

His forehead was decorated with tilaka, and the curly hair on His head stole the minds of all.

CB Ādi-khaṇḍa 8.186

TEXT 186

skandhe upavīta, brahma-teja mūrti-manta
hāsya-maya śrī-mukha prasanna, divya danta

TRANSLATION

With a brāhmaṇa thread hanging on His shoulder, He appeared to be the personification of brahminical effulgence. His beautiful smiling face was most pleasing, and His teeth were divine.

CB Ādi-khaṇḍa 8.187

TEXT 187

kibā se adbhuta dui kamala-nayana
kibā se adbhuta śobhe trikaccha-vasana

TRANSLATION

How wonderful were His two lotus eyes! And how wonderful was the way He wore His dhoti!

COMMENTARY

The word *trikaccha* refers to a style in which elder Bengalis wear their dhotis. When the left end of a dhoti is taken between the legs and tucked in at the back it is called *kāchā*. When the other end is tucked in at the navel it is called *koṅcā*. When the other end of this *koṅcā* is also tucked in at the navel it is called *trikaccha*.

CB Ādi-khaṇḍa 8.188

TEXT 188

yei dekhe, sei eka-dṛṣṭye rūpa cāya
hena nāhi 'dhanya dhanya' bali' ye nā yāya

TRANSLATION

Whoever saw Him could not remove their gaze from His form, and no one could refrain from complimenting His extraordinary beauty.

COMMENTARY

The word *eka-dṛṣṭye* means "without diversion," "without blinking," or "without closing the eyes."

CB Ādi-khaṇḍa 8.189

TEXT 189

hena se adbhuta vyākhyā karena ṭhākura
śuniyā gurura haya santoṣa pracura

TRANSLATION

While studying, Nimāi gave such nice explanations that His teacher was greatly satisfied with Him.

CB Ādi-khaṇḍa 8.190

TEXT 190

sakala paḍuyā-madhye āpane dhariyā vasāyena guru sarva-pradhāna kariyā

TRANSLATION

Indeed, the teacher recognized Nimāi as the foremost of all of his students.

CB Ādi-khaṇḍa 8.191

TEXT 191

guru bole,—"bāpa, tumi mana diyā paḍa bhaṭṭācārya haibā tumi,—balilāṅa daḍha"

TRANSLATION

The teacher said, "Dear child, You must study attentively. Then You will soon be known as a Bhaṭṭācārya."

COMMENTARY

A *brāhmaṇa* is eligible for the title of Bhaṭṭācārya if he has thoroughly studied and become expert in logic and Mīmāṁsā (a particular branch of philosophy), if he has completely memorized one of the four *Vedas*, or if he is a learned teacher who is expert in philosophy.

CB Ādi-khaṇḍa 8.192

TEXT 192

prabhu bole,—"tumi āśīrvāda kara yā're
bhaṭṭācārya-pada kon durlabha tāhāre?"

TRANSLATION

The Lord replied, "It is not difficult for anyone you bless to become a Bhaṭṭācārya."

CB Ādi-khaṇḍa 8.193

TEXT 193

yāhāre ye jijñāsena śrī-gaurasundara
hena nāhi paḍuyā ye dibeka uttara

TRANSLATION

Whenever Śrī Gaurasundara asked a question, none of the students were able to answer.

CB Ādi-khaṇḍa 8.194

TEXT 194

āpani karena tabe sūtrera sthāpana
śeṣe āpanāra vyākhyā karena khaṇḍana

TRANSLATION

He would Himself establish the explanation, and the next moment He would refute it.

COMMENTARY

One should know that the controller of *māyā*, Lord Viṣṇu, has the ability to do, undo, and redo anything.

CB Ādi-khaṇḍa 8.195

TEXT 195

keha yadi kona-mate nā pāre sthāpite
tabe sei vākhyā prabhu karena su-rīte

TRANSLATION

If someone was unable to establish a point, the Lord would give the proper explanation.

COMMENTARY

The word *su-rīte* means "properly" or "nicely."

CB Ādi-khaṇḍa 8.196

TEXT 196

kibā snāne, ki bhojane, kibā paryaṭane
nāhika prabhura āra ceṣṭā śāstra vine

TRANSLATION

While bathing, eating, or traveling, the Lord had no engagement other than studying the scriptures.

CB Ādi-khaṇḍa 8.197

TEXT 197

ei-mata āchena ṭhākura vidyā-rase
prakāśa nā kare jagatera dīna doṣe

TRANSLATION

While the Lord enjoyed His pastimes as a student, He did not disclose Himself due to the fallen condition of the world.

COMMENTARY

The phrase *dīna doṣe* refers to persons of this world who possess material knowledge and are averse to Lord Viṣṇu, who is beyond material sense perception. Since they cannot accept the superiority of spiritual knowledge by which one's inclination towards Viṣṇu is awakened, they are called *dīna*, or poor. Tridaṇḍi Gosvāmī Śrīmān Prabodhānanda Sarasvatī has written in his *Caitanya-candrāmṛta* (36) as follows: "Lord Caitanyacandra has expanded a golden ocean of devotional mellows. The most unfortunate person who is untouched by this ocean is certainly cheated for ages together."

CB Ādi-khaṇḍa 8.198

TEXT 198

hari-bhakti-śūnya haila sakala saṁsāra
asat-saṅga asat-patha bai nāhi āra

TRANSLATION

At that time the entire world was devoid of devotional service to the Lord, and people were engaged simply in materialistic association and activities.

COMMENTARY

All inferior mundane association and processes that have no relationship with the Absolute Truth, Viṣṇu, the controller of *māyā*, are simply materialistic association and activities.

CB Ādi-khaṇḍa 8.199

TEXT 199

nānā-rūpe putrādira mahotsava kare
deha-geha vyatirikta āra nāhi sphure

TRANSLATION

People held various grand festivals for their sons and daughters, and they had no care for anything other than their body and home.

COMMENTARY

Foolish materialists of that time were maddened with fruitive activities and simply engaged in satisfying their wives and children. Furthermore, fruitive workers, or persons who were expert in pious activities, who licked the feet of people like Bhīmabhaṭṭa simply engaged their bodies and minds in opening hospitals and schools of mundane knowledge on the pretext of compassion for the purpose of sense gratification in their future life. Such people were under the control of selfish motives and thus highly averse to serving Kṛṣṇa without reward. The *smṛti-śāstras* are not meant to educate or uplift the consciousness of such people. These people are ignorant fools. "Service to Lord Hari is the highest duty for all people at all times."—Due to forgetting this supreme truth, these people developed desires for material enjoyment based on mundane welfare activities.

CB Ādi-khaṇḍa 8.200

TEXT 200

mithyā sukhe dekhi sarva-lokera ādara
vaiṣṇavera gaṇa duḥkha bhāvena antara

TRANSLATION

The Vaiṣṇavas were all distressed at heart to see the people's attachment to illusory happiness.

CB Ādi-khaṇḍa 8.201

TEXT 201

'kṛṣṇa' bali' sarva-gaṇe karena krandana
"e saba jīvere kṛpā kara, nārāyaṇa

TRANSLATION

They all cried, "O Kṛṣṇa! O Lord! Please be merciful on these fallen souls.

CB Ādi-khaṇḍa 8.202

TEXT 202

hena deha pāiyā kṛṣṇe nāhi haila rati
katakāla giyā āra bhuñjibe durgati!

TRANSLATION

"These people have not developed attachment for Kṛṣṇa after attaining this human form of life! How long will they suffer such degradation?

CB Ādi-khaṇḍa 8.203

TEXT 203

ye nara-śarīra lāgi' deve kāmya kare
tāhā vyartha yāya mithyā sukhera vihāre

TRANSLATION

"Their human form of life, which is desired even by the demigods, is being wasted in the pursuit of false happiness.

COMMENTARY

The first line of this verse indicates that only the human birth is favorable for worshiping Lord Hari. Therefore it is desired even by the demigods. The demigods' prayers in the *Śrīmad Bhāgavatam* (5.19.21-25) in this regard are as follows: "Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.

"After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Nārāyaṇa. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

"A short life in the land of Bharata-varṣa is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness

and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṇṭhaloka, where there is neither anxiety nor repeated birth in a material body.

"An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of *saṅkīrtana-yajña* to satisfy the Lord [especially since *saṅkīrtana-yajña* is recommended in this age].

"Bhārata-varṣa offers the proper land and circumstances in which to execute devotional service, which can free one from the results of *jñāna* and karma. If one obtains a human body in the land of Bhārata-varṣa, with clear sensory organs with which to execute the *saṅkīrtana-yajña*, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter."

CB Ādi-khaṇḍa 8.204

TEXT 204

kṛṣṇa-yātrā-mahotsava-parva nāhi kare
vivāhādi-karme se ānanda kari' mare

TRANSLATION

"They don't celebrate Kṛṣṇa's appearance day, but they spend their entire lives celebrating weddings and other family festivals.

COMMENTARY

The word *yātrā* is explained by Śrīdhara Svāmī in his commentary on the words *pūjā-yātrotsavā-śritān* in *Śrīmad Bhāgavatam* (11.27.50), wherein he says, "The word *yātrā* refers to a special function performed by a large group of people, and the word *utsava* refers to festivals such as Vasanta." Regarding the words *mama parvānumodanam* and *sarva-vārṣika-parvasu* in *Śrīmad Bhāgavatam* (11.11.36-37) he says: "The word *parva* refers to festivals like Janmāṣṭamī and regular observances like Cāturmāsya and Ekādaśī." And in his explanation on the word *mahotsavāḥ* in *Śrīmad Bhāgavatam* (5.19.23) he says: "A *mahotsava* is a festival in which devotees chant and dance."

Regarding the word *mare*: Foolish people who consider their bodies as themselves forget their worshipable Lord. In other words, due to ignorance of their relationship with the Lord, they do not endeavor to please Hari, guru, or Vaiṣṇava, rather they engage in various activities for pleasing their own senses and mind. Therefore they give up the service of Adhokṣaja, or the path of ultimate benefit, and accept the path of temporary enjoyment. They do not travel the path leading to Vaikuṇṭha, or immortality, rather they travel the path to hell, or material existence. In this way they travel through various species and suffer unlimited miseries. The only duty of all living entities is to perform activities for the pleasure of Hari, guru and Vaiṣṇava. As stated in the *Śrīmad Bhāgavatam* (11.29.8): *yān śraddhayācaran martyo mṛtyuṁ jayati durjayam*—"by the execution of which a mortal human being will conquer unconquerable death."

Also in the *Śrīmad Bhāgavatam* (2.1.4) Śrī Śukadeva speaks to Mahārāja Parīkṣit as follows:

"Persons devoid of *ātma-tattva* do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction."

In the *Śrīmad Bhāgavatam* (3.30.3-14, 18) Lord Kapiladeva speaks the following words to His mother, Devahūti: "The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent. The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition. The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment. Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect. Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society. He gives heart and senses to a woman, who falsely charms him with *māyā*. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children. The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract

the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy. He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way. When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed. Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply. Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen. The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death. Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness."

CB Ādi-khaṇḍa 8.205

TEXT 205

tomāra se jīva, prabho, tumi se rakṣitā
ki baliba āmarā, tumi se sarva-pitā

TRANSLATION

"O Lord, the living entities are Your parts and parcels, and You are their protector and supreme father."

COMMENTARY

The words *tomāra se jīva* are explained as follows: Lord Viṣṇu is the supreme consciousness and the supreme controller, or the Supersoul, and the living entities are all controlled by Him and possess minute consciousness. Therefore they are constitutionally Vaiṣṇavas or subordinate to Him. As confirmed in the *Bhagavad-gītā* (15.7): *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*—"The living entities in this conditioned world are My eternal fragmental parts."

CB Ādi-khaṇḍa 8.206

TEXT 206

ei-mata bhakta-gaṇa sabāra kuśala
cintena-gāyena kṛṣṇacandrera maṅgala

TRANSLATION

In this way, the devotees always desire the welfare of the living entities, and they pray to Lord Kṛṣṇa on their behalf.

CB Ādi-khaṇḍa 8.207

TEXT 207

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Eight, entitled "The Disappearance of Jagannātha Miśra."

CBP 9: Nityānanda's Childhood Pastimes and Travels to Holy Places

Chapter Nine: Nityānanda's Childhood Pastimes and Travels to Holy Places

This chapter describes the various dramas related to Śrī Kṛṣṇa, Rāma, and Vāmana that Śrīmad Nityānanda Prabhu enacted up to His twelfth year and His subsequent travel to the holy places up to the age of twenty.

On the order of Śrī Gaura-Kṛṣṇa, Śrī Anantadeva personally appeared in the village of Ekacākā, in the district of Rāḍha-deśa, from the womb of Padmāvatī, the wife of Hāḍo Ojhā, as Śrī Nityānanda-candra. In the wake of His appearance, all the prevalent inauspicious symptoms were totally uprooted.

In His childhood pastimes, Śrīmad Nityānanda Prabhu and His associate childhood friends remained engaged in imitating various pastimes of Lord Kṛṣṇa. Sometimes He and His friends would form the assembly of the demigods, and someone dressed as mother earth, burdened by the atrocities of the demons, would come before that assembly and offer

prayers. At that time Śrīmad Nityānanda Prabhu and the boys who were part of that assembly would go to the bank of a river and pray to Lord Kṣīrodakaśāyī. Thereafter, a boy acting as Kṣīrodakaśāyī would announce from a hidden place, "I will soon appear in Mathurā Gokula in order to diminish the burden of the earth." At other times they imitated the various Dvāpara pastimes of Kṛṣṇa like the marriage of Vasudeva and Devakī, the birth of Kṛṣṇa in the prison cell, Vasudeva's taking Kṛṣṇa to the house of Nanda, Vasudeva's return with Mahāmāyā, the daughter of Yaśodā, the killing of Pūtanā, the breaking of Śakaṭa, Kṛṣṇa's stealing butter and milk from the house of the cowherds, the killing of Dhenuka, Agha, and Bakāsura, tending the cows, lifting Govardhana, stealing the *gopīs'* clothes, Kṛṣṇa's bestowing mercy on the wives of the sacrificial *brāhmaṇas*, Nārada's giving advice to Kaṁsa in a secluded place, and the killing of the elephant Kuvalaya, the wrestlers Cāṇūra and Muṣṭika, and Kaṁsa. Sometimes in the form of Vāmana, He deceived Bali; sometimes while enacting the pastimes of Rāma, He would gather His friends to form an army of monkey soldiers and build a bridge; He would personally play the role of Lakṣmaṇa and approach Sugrīva with bow and arrows in His hands; in the form of Rāma, He would diminish the pride of Paraśurāma; and while enacting the killing of Indrajit, He would fall unconscious in the mood of Lakṣmaṇa having been hit by Indrajit's powerful arrow until Hanumān brought medicine, under His previous directions, and revived Him. In this way He exhibited pastimes of the various incarnations of the Lord.

In this way Śrīmad Nityānanda Prabhu engaged in enacting various pastimes up to the age of twelve. Thereafter, on the pretext of purifying Himself, He

traveled to the holy places of Āryāvarta and Dākṣiṇātya up to the age of twenty. He then came to Navadvīpa and met His own Lord, Śrī Gaurasundara. In the course of visiting the holy places, Nityānanda Prabhu met Śrīman Mādhavendra Purī, Śrīpāda Īśvara Purī, and Śrīla Brahmānanda Purī. In this way Śrīmad Nityānanda Prabhu passed a few days discussing topics of Kṛṣṇa with Śrīman Mādhavendra Purī, who was accompanied by his disciples. Thereafter He proceeded to Setubandha, Dhanus-tīrtha, Māyāpurī, Avantī, Godāvarī, Jiyaḍa-nṛsiṁha, Devapurī, Trimalla, Kūrma-kṣetra, and many other holy places before arriving in Nīlācala. At Nīlācala, He saw Śrī Jagannāthadeva, the source of the *catur-vyūha*, and became overwhelmed in ecstasy. From Śrī Kṣetra, He returned to Śrī Mathurā. This chapter ends with an explanation of why He did not exhibit the pastime of distributing the holy names and love of God at that time and a glorification of Śrī Nityānanda Prabhu, who is nondifferent from the omnipotent Baladeva.

CB Ādi-khaṇḍa 9.1

TEXT 1

jaya jaya śrī-kṛṣṇa-caitanya kṛpā-sindhu
jaya jaya nityānanda agatira bandhu

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, who is an ocean of mercy! All glories to Śrī Nityānanda Prabhu, who is the friend of those who are ignorant of the goal of life.

CB Ādi-khaṇḍa 9.2

TEXT 2

jayādvaita-candrera jīvana-dhana-prāṇa
jaya śrīnivāsa-gadādharera nidhāna

TRANSLATION

All glories to He who is the life, wealth, and soul of Śrī Advaitacandra. All glories to He who is the shelter of Śrīvāsa and Gadādhara.

CB Ādi-khaṇḍa 9.3

TEXT 3

jaya jagannātha-śacī-putra viśvambhara
jaya jaya bhakta-vṛnda priya anucara

TRANSLATION

All glories to Lord Viśvambhara, the son of Śacī and Jagannātha. All glories to the devotees, who are the beloved associates of the Lord.

CB Ādi-khaṇḍa 9.4

TEXT 4

pūrve prabhu śrī-ananta caitanya-ājñāya
rāḍhe avatīrṇa hai' āchena līlāya

TRANSLATION

On the order of Lord Caitanya, Śrī Anantadeva had already appeared in Rāḍha-deśa and was engaged in various pastimes.

COMMENTARY

In this connection one should refer to the *Ādi-khaṇḍa*, Chapter Two, verses 31, 38-40, and 228-230.

The word *līlāya* means "by manifesting His own eternal transcendental pastimes in this material world," in other words, "by His own sweet will."

CB Ādi-khaṇḍa 9.5

TEXT 5

hāḍo-ojhā nāme pitā, mātā padmāvatī
eka-cākā-nāme grāma gauḍeśvara yathi

TRANSLATION

His father's name was Hāḍāi Ojhā, and His mother was Padmāvatī. Śrī Nityānanda Prabhu appeared in the village of Ekacakrā as the Lord of the Gauḍīya Vaiṣṇavas.

COMMENTARY

The surname Ojhā is a corruption of the name Upādhyāya, which is used by the Maithila *brāhmaṇas*. For descriptions of Hāḍāi Paṇḍita and Padmāvatī one may refer to *Ādi-khaṇḍa*, Chapter Two, verse 39.

For a description of Ekacākā, one may refer to *Ādi-khaṇḍa*, Chapter Two, verse 38.

The word *gauḍeśvara* refers to Śrī Nityānanda Prabhu, who is the Lord and master of the Gauḍīyas. Śrī Nityānanda Prabhu destroys the living entities' *anarthas*, or unwanted things, and awards to the Gauḍīyas the supreme destination of service in the pure transcendental *rasas* of *vātsalya*, *sakhya*, and *dāsya*.

The word *yathi* refers to Maureśvara Yathi. The village Maureśvara, or Mayureśvara, was a famous trade center for silk cocoons and silk thread. In some

persons' opinion this place was famous for its Śiva-liṅga. Another reading for the word *yathi* is *tathi*, which is derived from the word *tatha* or *tathāya* [meaning "there"] and is commonly used in ancient Bengali prose.

CB Ādi-khaṇḍa 9.6

TEXT 6

śiśu haite susthira subuddhi guṇavān
jiniñā kandarpa koṭi lāvaṇyera dhāma

TRANSLATION

From His childhood, Lord Nityānanda was sober, intelligent, and the abode of all good qualities. His charming loveliness defeated that of millions of Cupids.

CB Ādi-khaṇḍa 9.7

TEXT 7

sei haite rāḍhe haila sarva-sumaṅgala
durbhikṣa-dāridrya-doṣa khaṇḍila sakala

TRANSLATION

The entire district of Rāḍha-deśa was filled with auspiciousness and devoid of famine and poverty from the time of His birth.

COMMENTARY

One should refer to *Ādi-khaṇḍa*, Chapter Two, verse 133 and *Ādi-khaṇḍa*, Chapter Four, verses 47-48. On the appearance of Śrī Nityānanda Prabhu, the absence of *kīrtana* and destitution in the form of materialistic pride were destroyed and the chanting of

Kṛṣṇa's holy names and the propensity for His service were awakened in the hearts of people.

CB Ādi-khaṇḍa 9.8

TEXT 8

ye dine janmilā navadvīpe gauracandra
rāḍhe thāki' huṅkāra karilā nityānanda

TRANSLATION

The day that Lord Gauracandra appeared in Navadvīpa, in Rāḍha-deśa Lord Nityānanda roared loudly.

CB Ādi-khaṇḍa 9.9

TEXT 9

ananta-brahmāṇḍa vyāpta haila huṅkāre
mūrchāgata haila yena sakala-saṁsāre

TRANSLATION

His roar spread throughout innumerable universes, and people of the entire world were practically rendered unconscious.

CB Ādi-khaṇḍa 9.10

TEXT 10

katho loka balileka,—"haila vajrapāta"
katho loka mānileka parama utpāta

TRANSLATION

Some people said it was a thunderbolt, while others thought it was a great calamity.

CB Ādi-khaṇḍa 9.11

TEXT 11

katho loka balileka,—"jāniluṅ kāraṇa gauḍeśvara-gosāñira haila garjana"

TRANSLATION

Other people said, "We know the cause. It was the loud roaring of Nityānanda Gosvāmī, the Lord of the Gauḍīyas."

COMMENTARY

The word *gauḍeśvara-gosāñi* is explained as follows: Dāmodara Svarūpa, Mahāprabhu's *dvitīya-svarūpa*, or second form, along with his two friends, Rūpa and Sanātana, were the proprietors of service to Kṛṣṇa in the conjugal *rasa*. They are also Gauḍeśvara, or Gauḍīyeśvara; that is why Śrī Nityānanda Prabhu has been properly addressed as Gauḍeśvara Gosvāmī.

CB Ādi-khaṇḍa 9.12

TEXT 12

ei-mata sarva loka nānā-kathā gāya nityānande keha nāhi cinila māyāya

TRANSLATION

In this way people had different opinions about what had happened, but no one could recognize Lord Nityānanda due to the influence of His illusory energy.

COMMENTARY

The word *māyāya* refers to the influence of the illusory external energy of Śrī Nityānanda Prabhu—who is nondifferent from Śrī Baladeva, the source of all Viṣṇu expansions—that bewilders the marginal living entities. Those who are under the control of the covering and throwing propensities of Lord Viṣṇu's illusory energy cannot understand the truth regarding Śrī Nityānanda. Some illusioned living entities say that Śrī Nityānanda Prabhu was a Maithila *brāhmaṇa*, some say that He married into the house of Bengali Rāḍha *brāhmaṇas*, and others say that He was born in a low-class family. By such deceptive propositions created by *māyā*, the truths regarding Śrī Nityānanda are not understood. Moreover, others who are controlled by material intelligence also say that the seminal descendants of Nityānanda Prabhu's son, Vīrabhadra, are as powerful as Śrī Nityānanda, and therefore on the basis of their seminal birth they are on the same level as the Supreme Lord. If this were the fact, then why did this line come under the control of materialistic fruitive *smārtas* who are engaged in enjoying the fruits of temporary activities? Yet others say that the three sons of Vīrabhadra were simply His disciples, because their sons were born in the villages of Bāruḍigāiṅ and Baṭavyālīgāiṅ and therefore by worldly consideration they cannot be considered seminal sons of Vīrabhadra. Persons with material conceptions, being covered and thrown by the illusory external energy of Śrī Nityānanda Prabhu, endeavor to establish a mundane relationship with Him. Such people try to include and count Nityānanda Prabhu among the conditioned living entities and thus invite severe offense. This is Śrī Nityānanda-Baladeva's mysterious pastime of deceiving the demons.

CB Ādi-khaṇḍa 9.13

TEXT 13

hena mate āpanā' lukāi' nityānanda
śiśu-gaṇa-saṅge khelā karena ānanda

TRANSLATION

Nityānanda remained hidden as He enjoyed childhood pastimes with the other children.

CB Ādi-khaṇḍa 9.14

TEXT 14

śiśu-gaṇa-saṅge prabhu yata krīḍā kare
śrī-kṛṣṇera kārya āra nāhi sphūre

TRANSLATION

The pastimes that the Lord enjoyed with His childhood friends were all related to the activities of Lord Kṛṣṇa.

COMMENTARY

While Śrī Nityānanda Rāma Prabhu sported with His boyfriends, they would enact the pastimes of Gokula, Mathurā, and Dvārakā. In this way He fulfilled the desires and assisted in the pastimes of His Lord, Śrī Gaura-Kṛṣṇa.

CB Ādi-khaṇḍa 9.15-17

TEXTS 15-17

deva-sabhā karena miliyā śiśu-gaṇe
pṛthivīra rūpe keha kare nivedane

tabe pṛthvī laiyā sabe nadī-tīre yāya
śiśu-gaṇa meli' stuti kare ūrdhvarāya

kona śiśu lukāiyā ūrdhva kari' bole
"janmibāṅa giyā āmi mathurā-gokule"

TRANSLATION

He and His friends formed an assembly of demigods, and one of them acting as mother earth offered prayers to them. They then led mother earth to the riverbank, and the children all began to offer prayers. Then one of the boys hidden from view loudly declared, "I will soon take birth in Mathurā, Gokula."

COMMENTARY

The word *deva-sabhā* refers to the assembly of the demigods known as Sudharmā.

The word *nadī-tīre* means "on the shore of the Milk Ocean."

In the *Śrīmad Bhāgavatam* (10.1.17-23) Śrī Śukadeva Gosvāmī speaks to Parīkṣit Mahārāja as follows: "Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief. Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune. Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk. After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole

universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the *Puruṣa-sūkta*. While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: 'O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.' Lord Brahmā informed the demigods: 'Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus. The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva.'"

CB Ādi-khaṇḍa 9.18

TEXT 18

kona-dina niśā-bhāge śiśu-gaṇa laiyā
vasudeva-devakīra karāyena viyā

TRANSLATION

One evening the Lord and His friends enacted the marriage of Vasudeva and Devakī.

CB Ādi-khaṇḍa 9.19

TEXT 19

bandi-ghara kariyā atyanta niśā-bhāge
kṛṣṇa-janma karāyena, keha nāhi jāge

TRANSLATION

Then, late one night, while everyone slept, they made a prison and enacted the birth of Lord Kṛṣṇa.

COMMENTARY

The phrase *kṛṣṇa-janma karāyena*—"enacted the birth of Lord Kṛṣṇa," is elaborated in the *Śrīmad Bhāgavatam* (10.3.8) as follows: "Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa."

The phrase *keha nāhi jāge*—"while everyone slept," is explained in the following passage of *Śrīmad Bhāgavatam* (10.3.48): "By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep."

CB Ādi-khaṇḍa 9.20

TEXT 20

gokula sṛjiyā tathi ānena kṛṣṇere
mahāmāyā dilā laiyā bhāṇḍilā kaṁsere

TRANSLATION

They created a Gokula, and Kṛṣṇa was taken there and exchanged with Mahāmāyā, thereby tricking King Kaṁsa.

COMMENTARY

The pastimes mentioned in this verse are described in the *Śrīmad Bhāgavatam* (10.3.51-52) as follows: "When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kaṁsa. Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before."

The words *dilā laiyā*—"gave and took" refer to the point of view of Yaśodā, the resident of Vraja. In this drama the child playing Yaśodā gave the child playing Mahāmāyā to the child playing Vasudeva and took the child playing Kṛṣṇa from him.

Another reading of this passage is *laiyā diyā*—"took and gave," which would then refer to the point of view of Vasudeva, the resident of Mathurā prison. In that case the child playing Vasudeva took the child playing Mahāmāyā from the child playing Yaśodā and gave the child playing Kṛṣṇa to her.

CB Ādi-khaṇḍa 9.21

TEXT 21

kona śiśu sājāyena pūtanāra rūpe
keha stana pāna kare uṭhi' tā'ra buke

TRANSLATION

Another time they dressed someone as Pūtanā, and someone climbed on her chest to suck her breast.

COMMENTARY

Regarding Kṛṣṇa's drinking milk from Pūtanā's breast, the *Śrīmad Bhāgavatam* (10.6.10) states: "On that very spot, the fiercely dangerous Rākṣasī Pūtanā took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life."

CB Ādi-khaṇḍa 9.22

TEXT 22

kona-dina śiśu-saṅge nalakhaḍi diyā
śakaṭa gaḍiyā tāhā phelena bhāṅgiyā

TRANSLATION

One day Nityānanda and His boyfriends made a śakaṭa, or handcart, out of reeds and then broke it.

COMMENTARY

The word *nalakhaḍi* refers to a type of tall grass in the form of hard hollow sticks, also known as reeds.

Breaking the handcart is described in the *Śrīmad Bhāgavatam* (10.7.7-8) as follows: "Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed."

CB Ādi-khaṇḍa 9.23

TEXT 23

nikaṭe vasaye yata goyālāra ghare
alakṣite śiśu-saṅge giyā curi kare

TRANSLATION

Another day the Lord and His friends stole from the houses of the neighboring cowherd men.

COMMENTARY

The word *goyālā* comes from the word *goala*, which is a corruption of the Sanskrit word *gopāla*.

Regarding Kṛṣṇa's stealing butter from the houses of the cowherd men, in the *Śrīmad Bhāgavatam* (10.8.29) the *gopīs* complain to Mother Yaśodā about Kṛṣṇa in the following words: *steyaṁ svādv atty atha dadhi-payaḥ kalpitaiḥ steya-yogaiḥ*—"Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks."

CB Ādi-khaṇḍa 9.24

TEXT 24

tāṅ're chāḍi' śiśu-gaṇa nāhi yāya ghare
rātri-dina nityānanda-saṁhati vihare

TRANSLATION

The boys never left Nityānanda's association to go home, but continued sporting with Him day and night.

CB Ādi-khaṇḍa 9.25

TEXT 25

yāhāra bālaka, tā'rā kichu nāhi bole
sabe sneha kariyā rākhena laiyā kole

TRANSLATION

The children's parents did not complain, rather they would affectionately embrace Nityānanda.

CB Ādi-khaṇḍa 9.26

TEXT 26

sabe bole,—"nāhi dekhi hena divya khelā
kemane jānila śiśu eta kṛṣṇa-līlā?"

TRANSLATION

They said, "We have never seen such transcendental sports. How does this child know so many of Kṛṣṇa's pastimes?"

CB Ādi-khaṇḍa 9.27

TEXT 27

kona-dina patrera gaḍiyā nāga-gaṇa
jale yāya laiyā sakala śiśu-gaṇa

TRANSLATION

One day the Lord made snakes out of leaves and then took His friends to the water.

COMMENTARY

In this verse the word *nāga-gaṇa* refers to the replicas of Kāliya and the other serpents, and the word *jale* refers to the water of the lake within the Yamunā.

CB Ādi-khaṇḍa 9.28

TEXT 28

jhāṅpa diyā paḍe keha aceṣṭa haiyā
caitanya karāya pāche āpani āsiyā

TRANSLATION

One of them jumped into the water and remained there inert. Later, the Lord brought him back to consciousness.

COMMENTARY

This pastime is described in the *Śrīmad Bhāgavatam* (10.15.47-52) as follows: "Once, surrounded by His boyfriends, Kṛṣṇa went without Balarāma to the Yamunā River, where the cows and cowherd boys became afflicted by thirst and were feeling acute distress from the glaring summer sun. When they drank the water of the Yamunā River that had been contaminated by the serpent's poison, all the cows and boys lost their consciousness and fell lifeless at the water's edge. At that time Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for them and immediately brought them back to life by showering His nectarean glance upon them."

CB Ādi-khaṇḍa 9.29

TEXT 29

kona-dina tālavane śiśu-gaṇa laiyā
śiśu-saṅge tāla khāya dhenuka māriyā

TRANSLATION

Another day the Lord and His friends went to Tālavana, where they killed Dhenukāsura and then ate tāla fruits.

COMMENTARY

In the *Śrīmad Bhāgavatam* (10.15.21) Tālavana is described as *su-mahad vanaṁ tālāli-saṅkulam*—"a very great forest filled with rows of palm trees."

The words *dhenuka māriyā* mean "by killing the demon Dhenuka." This pastime is described in the *Śrīmad Bhāgavatam* (10.15.32) as follows: "Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon."

CB Ādi-khaṇḍa 9.30

TEXT 30

śiśu-saṅge goṣṭhe giyā nānā-krīḍā kare
baka-agha-vatsāsura kari' tāhā māre

TRANSLATION

Nityānanda and His childhood friends went into the fields and enjoyed various pastimes such as the killing of Bakāsura, Aghāsura, and Vatsāsura.

COMMENTARY

Regarding *goṣṭhe nānā-krīḍā*—"various pastimes in the pasturing fields," the *Śrīmad Bhāgavatam* (10.11.39-40) states: "Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones,

and sometimes, Their ankle bells tinkling, They would play football with fruits like *bael* and *āmalakī*. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals."

The killing of Bakāsura is described in the *Śrīmad Bhāgavatam* (10.11.51) as follows: "When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kaṁsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated Him, as a child splits a blade of *vīraṇa* grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven."

The killing of Aghāsura is described in the *Śrīmad Bhāgavatam* (10.12.30-31) as follows: "When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying 'Alas! Alas!' from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them. Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head."

The killing of Vatsāsura is described in the *Śrīmad Bhāgavatam* (10.11.43) as follows: "Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail,

twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a *kapittha* tree, which then fell down, along with the body of the demon, who had assumed a great form."

CB Ādi-khaṇḍa 9.31

TEXT 31

vikāle āise ghara goṣṭhira sahite
śiśu-gaṇa-saṅge śṛṅga bāite bāite

TRANSLATION

In the afternoon the Lord and His associates returned home blowing buffalo horns.

COMMENTARY

The musical instrument *śṛṅga* is made from a horn and is called *śiṅgā* and *viṣāṇa*.

Bāite bāite comes from the word *bāya*, which is a corruption of the word *vādana*, which is a corruption of the Sanskrit verb *vādi*.

CB Ādi-khaṇḍa 9.32

TEXT 32

kona-dina kare govardhana-dhara-līlā
vṛndāvana raci' kona-dina kare khelā

TRANSLATION

One day they enjoyed the pastimes of lifting Govardhana Hill, and another day they created a Vṛndāvana, wherein they enjoyed various sports.

COMMENTARY

The phrase *govardhana-dhara-līlā*—"lifting Govardhana Hill" is described in the *Śrīmad Bhāgavatam* (10.25.19) as follows: "Lord Kṛṣṇa picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up an umbrella."

The word *raci* means "created."

CB Ādi-khaṇḍa 9.33

TEXT 33

kona-dina kare gopīra vasana-haraṇa
kona-dina kare yajña-patnī-daraśana

TRANSLATION

One day they enacted Kṛṣṇa's pastime of stealing the gopīs' clothes, and another day they enacted His meeting the wives of the brāhmaṇas.

COMMENTARY

Regarding *gopīra vasana-haraṇa*—"stealing the *gopīs*' clothes," one should see *Śrīmad Bhāgavatam* (10.22.1-28).

Regarding *yajña-patnī-daraśana*—"meeting the wives of the *brāhmaṇas*," one should see *Śrīmad Bhāgavatam* (10.23.18-32).

CB Ādi-khaṇḍa 9.34

TEXT 34

kona śiśu nārada kācaye dāḍi diyā
kaṁsa-sthāne mantra kahe nibhṛte vasiyā

TRANSLATION

On one occasion a boy dressed as Nārada with a beard and gave Kaṁsa some confidential information.

COMMENTARY

The word *kācaye* is derived from the Hindi word *kācha* (*kaccha*) or from the word *kācā*, which is derived from the Sanskrit verb *kac* (meaning "tie"). *Kācā* is used to indicate a person dressing as another person or a fictitious character in a drama or, in other words, depicting a pastime, sporting, joking, or dancing.

The word *dāḍi* comes from the Sanskrit word *dāḍhi*, which means "beard." Previously, when someone played the part of Nārada Muni, he would wear a white beard, and this practice is still current. Following this tradition, pictures are also made in the same way.

Kaṁsa-sthāne (nāradera) mantra—"Nārada's advice to Kaṁsa" is found in the *Śrīmad Bhāgavatam* (10.36.17). After Kaṁsa's demoniac friends were killed, Nārada one day went before Kaṁsa and spoke as follows: "Yaśodā's child was actually a daughter, and Kṛṣṇa is the son of Devakī. Also, Rāma is the son of Rohiṇī. Out of fear, Vasudeva entrusted Kṛṣṇa and Balarāma to his friend Nanda Mahārāja, and it is these two boys who have killed your men."

The word *mantra* refers to a confidential presentation related to a deity or a negotiation, a political deliberation, an argument, or a secret council.

CB Ādi-khaṇḍa 9.35

TEXT 35

kona-dina kona śiśu akrūrera veśe
laiyā yāya rāma-kṛṣṇe kaṁsera nideśe

TRANSLATION

Another day one boy dressed as Akrūra and took Kṛṣṇa and Balarāma to Kaṁsa's capital.

COMMENTARY

Regarding Akrūra bringing Balarāma and Kṛṣṇa to Mathurā on the order of Kaṁsa, the *Śrīmad Bhāgavatam* (10.36.30, 37) states: "Please go to Nanda's village, where the two sons of Ānakadundubhi are living, and without delay bring Them here on this chariot. Now that you understand my intentions, please go at once and bring Kṛṣṇa and Balarāma to watch the bow sacrifice and see the opulence of the Yadus' capital." And in *Śrīmad Bhāgavatam* (10.38.1): "After passing the night in the city of Mathurā, the high-minded Akrūra mounted his chariot and set off for the cowherd village of Nanda Mahārāja."

CB Ādi-khaṇḍa 9.36

TEXT 36

āpani ye gopī-bhāve karena krandana
nadi vahe hena, saba dekhe śiśu-gaṇa

TRANSLATION

As Nityānanda cried in the mood of the gopīs, it appeared to His friends that a river was flowing from His eyes.

COMMENTARY

Regarding the phrase *gopī-bhāve krandana*—"crying in the mood of the *gopīs*," one should refer to *Śrīmad Bhāgavatam*, Tenth Canto, Chapters 30 and 31.

The words *nadi vahe* indicate that tears flowed from their eyes like a river.

CB Ādi-khaṇḍa 9.37

TEXT 37

viṣṇu-māyā-mohe keha lakhite nā pāre
nityānanda-saṅge saba bālaka vihare

TRANSLATION

Due to the influence of Viṣṇu's illusory energy, no one could recognize Nityānanda as He enjoyed pastimes with His friends.

COMMENTARY

The word *lakhite* comes from the word *lakhā* (used in ancient Bengali poems), which is derived from the Sanskrit verb *lakṣa*, meaning "to watch" or "to see."

CB Ādi-khaṇḍa 9.38

TEXT 38

madhupurī raciyā bhrameṇa śiśu-raṅge
keha haya mālī, keha mālā pare raṅge

TRANSLATION

The children arranged a city of Mathurā and then wandered through its streets. Someone played the

role of a gardener, and someone accepted a flower garland from him.

CB Ādi-khaṇḍa 9.39

TEXT 39

kubjā-veśa kari' gandha pare tā'ra sthāne
dhanuka gaḍiyā bhāṅge kariyā garjane

TRANSLATION

Someone dressed as Kubjā and sandalwood pulp was accepted from her. A large bow was made and they all shouted in joy when it was broken.

COMMENTARY

Madhupurī (Mathurā) was previously the residence of the demon Madhu. His son, Lavaṇāsura, was killed by Śatrughna in Tretā-yuga.

The words *kubjāra sthāne gandha pare*—"accepting sandalwood pulp from Kubjā" are explained in the *Śrīmad Bhāgavatam* (10.42.3-4) as follows: "Kubjā said, 'Who else but You two deserve my sandalwood pulp?' Saying this, Kubjā smeared generous amounts of sandalwood pulp on both Kṛṣṇa and Balarāma."

The meaning of the second line of this verse is found in the following words from the *Śrīmad Bhāgavatam* (10.42.17-18): "Easily lifting the bow with His left hand, Lord Kṛṣṇa strung it in a fraction of a second as the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane. The sound of the bow's breaking filled the

earth and sky in all directions. Upon hearing it, Kaṁsa was struck with terror."

CB Ādi-khaṇḍa 9.40

TEXT 40

kuvalaya, cāṇūra, muṣṭika-malla māri'
kaṁsa kari' kāhāre pāḍena cule dhari'

TRANSLATION

They enacted the pastimes of killing the Kuvalaya elephant and the wrestlers, Cāṇūra and Muṣṭika. Thereafter Kaṁsa was grabbed by the hair and thrown to the ground.

COMMENTARY

The word *kuvalaya* refers to a king of elephants named Kuvalayāpīḍa, who on the order of Kaṁsa was stationed near the wrestling arena to kill Kṛṣṇa. In the *Śrīmad Bhāgavatam* (10.43.13-14) it is stated: "The Supreme Lord Kṛṣṇa, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Kṛṣṇa threw him to the ground. Lord Hari then climbed onto the elephant with the ease of a mighty lion, pulled out a tusk, and with it killed the beast and his keepers.

Cāṇūra is one of the wrestlers appointed by Kaṁsa to kill Balarāma and Kṛṣṇa. It is stated in the *Śrīmad Bhāgavatam* (10.44.22-23): "No more shaken by the demon's mighty blows than an elephant struck with a flower garland, Lord Kṛṣṇa grabbed Cāṇūra by his arms, swung him around several times and hurled him onto the ground with great force. His clothes,

hair and garland scattering, the wrestler fell down dead, like a thunderbolt."

Muṣṭika is one of the wrestlers appointed by Kaṁsa to kill Balarāma and Kṛṣṇa. In the *Śrīmad Bhāgavatam* (10.44.24-25) it is stated: "Similarly, Muṣṭika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind."

The word *malla*, or *mall* ("to hold"), means "soldier," "wrestler," or "champion."

CB Ādi-khaṇḍa 9.41

TEXT 41

kaṁsa-vadha kariyā nācaye śiśu-saṅge
sarva-loka dekhi' hāse bālakera raṅge

TRANSLATION

After killing Kaṁsa, the Lord danced with His friends in such a way that everyone watching began to laugh.

COMMENTARY

The phrase *kaṁsa-vadha*—"killing Kaṁsa" is described in the *Śrīmad Bhāgavatam* (10.44.34, 36-37) as follows: "As Kaṁsa thus raved so audaciously, the infallible Lord Kṛṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais. Lord Kṛṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārkṣya might capture a snake. Grabbing Kaṁsa by the hair and knocking off his crown, the lotus-naveled Lord threw

him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, jumped onto the King. As a result Kaṁsa lost his life."

CB Ādi-khaṇḍa 9.42

TEXT 42

ei-mata yata yata avatāra-līlā
saba anukaraṇa kariyā kare khelā

TRANSLATION

In this way Nityānanda and His friends imitated the pastimes of the various incarnations.

CB Ādi-khaṇḍa 9.43

TEXT 43

kona-dina nityānanda haiyā vāmana
bali-rājā kari' chale tāhāna bhuvana

TRANSLATION

One day Nityānanda dressed like Vāmana and went to cheat Bali Mahārāja out of his kingdom, which covered the three worlds.

COMMENTARY

The word *chale* means "to deceive" or "to cheat." The word *bhuvana* refers to the three planetary systems. For a description of how Vāmana cheated Bali Mahārāja out of the three worlds, one should read the *Śrīmad Bhāgavatam*, Eighth Canto, Chapters 18 through 23.

CB Ādi-khaṇḍa 9.44

TEXT 44

vṛddha-kāce śukra-rūpe keha mānā kare
bhikṣā lai' caḍe prabhu śeṣe tā'na śire

TRANSLATION

Someone played the role of the aged Śukrācārya, who forbid Bali from giving the three steps. After accepting the gift, the Lord placed His last step on the head of Bali.

COMMENTARY

The word *vṛddha-kāce* means "acting or dressing like an old man."

The word *mānā* is formed by the combination of *mā* (indicating "to show respect") and *nā*, or "not," and thus means "prohibiting" or "forbidding."

For a description of Śukrācārya's prohibition to Bali Mahārāja, one should see *Śrīmad Bhāgavatam* (8.19.30-43 and 8.20.1-15).

The phrase *caḍe tā'ra śire* means "climbed on his head;" in other words, after punishing and freeing Bali from bondage, the Lord accepted service as Bali's doorman. In this regard one should refer to the *Śrīmad Bhāgavatam* (8.22.35 and 8.23.6, 10).

CB Ādi-khaṇḍa 9.45

TEXT 45

kona-dina nityānanda setubandha kare
vānera rūpa saba śiśu-gaṇa dhare

TRANSLATION

One day Nityānanda enacted the pastime of building a bridge across the ocean, with the boys playing the role of monkeys.

COMMENTARY

A description of the monkeys building the bridge is found in *Śrīmad Bhāgavatam* (9.10.12, 16) as follows: "Lord Rāmacandra with the monkey soldiers went to the shore of the ocean and after hearing the prayers of the fearful surrendered ocean deity, built a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys." One should also refer to the *Rāmāyaṇa* (*Laṅkā* 22.51-69) and the *Mahābhārata* (*Vana* 282.41-45).

CB Ādi-khaṇḍa 9.46

TEXT 46

bhereṇḍāra gācha kāṭi' phelāyena jale
śiśu-gaṇa meli' 'jaya raghunātha' bole

TRANSLATION

They cut castor oil plants and made a bridge across the water. Then all the boys exclaimed, "Jaya Raghunātha!"

COMMENTARY

The *bhereṇḍāra gācha,* or "castor oil plants," were uprooted and thrown into the water in imitation of the monkeys' activities of uprooting and throwing many mountain peaks, stones, and trees on the surface of the ocean in order to build a bridge. The word *jale* refers to the water of the ocean.

CB Ādi-khaṇḍa 9.47

TEXT 47

śrī-lakṣmaṇa-rūpa prabhu dhariyā āpane
dhanu dhari' kope cale sugrīvera sthāne

TRANSLATION

Nityānanda accepted the role of Lakṣmaṇa, who angrily went with a bow in His hand to chastise Sugrīva.

COMMENTARY

For the meaning of the second line of this verse one should see the *Rāmāyaṇa* (*Kiṣkindhā* 31.10-30).

CB Ādi-khaṇḍa 9.48-49

TEXTS 48-49

"ārere vānarā, mora prabhu duḥkha pāya
prāṇa nā laimu yadi, tabe jhāṭa āya

mālyavān-parvate mora prabhu pāya duḥkha
nārī-gaṇa laiyā, beṭā, tumi kara sukha?"

TRANSLATION

"O king of the monkeys, My Lord is in distress. Come quickly, or I'll kill you! How can you sit here enjoying with women while He is lamenting on Mālyavān Mountain?"

COMMENTARY

For an elaboration on these two verses, see the *Rāmāyaṇa* (*Kiṣkindhā* 34.7-19).

Although the *Rāmāyaṇa*, *Kiṣkindhā-kāṇḍa*, Chapter 28, verse 1, mentions Mālyavān Mountain, in Chapter 27, verses 1 and 29 this mountain is referred to as Prasravaṇa Mountain. In the *Mahābhārata*, *Vana-parva*, Chapter 279, verses 26 and 40, and Chapter 281, verse 1, this mountain is also referred to as Mālyavān.

CB Ādi-khaṇḍa 9.50

TEXT 50

kona-dina krūddha haiyā paraśurāmere
"mora doṣa nāhi, vipra, palāha satvare"

TRANSLATION

Another day Lord Nityānanda spoke in anger to Paraśurāma, "O brāhmaṇa, I am not at fault. Leave here at once."

COMMENTARY

The incident concerning Śrī Rāmacandra's angry statements to Paraśurāma is described in the *Śrīmad Bhāgavatam* (9.10.7) as follows: "While returning from Sītā's home after gaining her at the assembly of competitors by breaking Śiva's bow, Lord Rāmacandra met Paraśurāma who was agitated from hearing the tumultuous sound of the breaking of the bow. Although Paraśurāma was very proud, having rid the earth of the royal order twenty-one times, his pride was vanquished by the Lord, who appeared to be a *kṣatriya* of the royal order." One should also refer to the *Rāmāyaṇa*, *Ādi-kāṇḍa*, Chapter 76, and the *Mahābhārata*, *Vana-parva*, Chapter 99, verse 42-55 and 61-64.

The phrase *mora doṣa nāhi*—"I am not at fault" is explained as follows: Being angered by the heroic words of Paraśurāma, Lord Rāmacandra took the Vaiṣṇava bow and arrows from his hands and spoke to him as follows: "I wish to vanquish your free movement earned on the strength of austerities and your unrivaled dominion over the earth. You cannot blame Me for this."

CB Ādi-khaṇḍa 9.51

TEXT 51

lakṣmaṇera bhāve prabhu haya sei-rūpa
bujhite nā pāre śiśu mānaye kautuka

TRANSLATION

Lord Nityānanda was absorbed in the mood of Lakṣmaṇa. The boys, however, could not understand this and thought it was just a game.

COMMENTARY

In this verse the word *bhāve* means "in the mood of" or "in the nature of."

CB Ādi-khaṇḍa 9.52

TEXT 52

pañca-vānarera rūpe bule śiśu-gaṇa
vārtā jijñāsaye prabhu haiyā lakṣmaṇa

TRANSLATION

On another occasion, five boys took the role of monkeys and the Lord took the role of Lakṣmaṇa.

COMMENTARY

The *pañca-vānarera*, or five monkeys, are the king, Sugrīva, and his four ministers—Hanumān, Nala, Nīla, and Tara (*Rāmāyaṇa, Kiṣkindhā-kāṇḍa,* 13.4) or Hanumān, Jāmbavān, Mainda, and Dvivida (*Mahābhārata, Vana-parva,* 279.23).

CB Ādi-khaṇḍa 9.53

TEXT 53

"ke torā vānarā saba, bula' vane-vane
āmi—raghunātha-bhṛtya, bola mora sthāne"

TRANSLATION

"Who are you monkeys, wandering in the forest? I am the servant of Rāmacandra. Tell Me who you are."

CB Ādi-khaṇḍa 9.54

TEXT 54

tā'rā bole,—"āmarā vālira bhaye buli
dekhāha śrī-rāmacandra, lai pada-dhūli"

TRANSLATION

They replied, "We are wandering out of fear of Vāli. Please take us to Rāmacandra. We wish to take the dust of His lotus feet."

CB Ādi-khaṇḍa 9.55

TEXT 55

tā'sabāre kole kari' āise laiyā
śrī-rāma-caraṇe paḍe daṇḍavat haiyā

TRANSLATION

The Lord embraced them and led them to Rāmacandra, whereupon they all fell at His feet.

COMMENTARY

For an elaboration on verses 52-55, one should refer to the *Rāmāyaṇa*, *Kiṣkindhā-kāṇḍa*, Chapters 2 and 4 and the *Mahābhārata* (*Vana* 279.9-11).

CB Ādi-khaṇḍa 9.56

TEXT 56

indrajit-vadha-līlā kona-dina kare
kona-dina āpane lakṣmaṇa-bhāve hāre

TRANSLATION

One day the Lord enacted the pastime of killing Indrajit, the son of Rāvaṇa, and one day, in the mood of Lakṣmaṇa, He accepted defeat.

COMMENTARY

One may refer to the *Rāmāyaṇa* (*Laṅkā* 88.64, 91.68-72) and the *Mahābhārata* (*Vana* 288.15-24) for an elaboration on *indrajit-vadha-līlā*, the killing of Indrajit.

The pastime of *lakṣmaṇa-bhāve hāre*, "accepting defeat as Lakṣmaṇa," is found in the *Rāmāyaṇa*, *Laṅkā-kāṇḍa*, Chapters 45, 49, 50, and 73 and in the *Mahābhārata* (*Vana* 287.20-26 and 288.1-7).

CB Ādi-khaṇḍa 9.57

TEXT 57

vibhīṣaṇa kariyā ānena rāma-sthāne
laṅkeśvara-abhiṣeka karena tāhāne

TRANSLATION

Someone in the role of Vibhīṣaṇa was brought before Rāmacandra, and Rāma performed his abhiṣeka, or coronation, installing him as the King of Laṅkā.

COMMENTARY

A description of Vibhīṣaṇa's arrival in Rāma's camp and his coronation as the King of Laṅkā is found in the *Rāmāyaṇa* (*Laṅkā* 18.39 and 19.25-26) and in the *Mahābhārata* (*Vana* 282.46, 49).

CB Ādi-khaṇḍa 9.58

TEXT 58

kona śiśu bole,—"muñi āiluṅ rāvaṇa
śakti-śela-hāni ei, samvara' lakṣmaṇa!"

TRANSLATION

One boy said, "I am the mighty Rāvaṇa. Now I'm releasing the śakti-śela weapon. Stop it if You can, Lakṣmaṇa!"

COMMENTARY

The word *hāni* (from the *hā dhātu*) means "to release," "to throw," "to beat," or "to hit." The word *samvara* means "to stop," "to control," "to check," "to save," "to halt," "to obstruct," "to suppress," "or to curb the movement of."

CB Ādi-khaṇḍa 9.59

TEXT 59

eta bali' padma-puṣpa mārila pheliyā
lakṣmaṇera bhāve prabhu paḍilā ḍhaliyā

TRANSLATION

Saying this, the boy threw a lotus flower at Nityānanda, and in the mood of Lakṣmaṇa, He fell to the ground.

COMMENTARY

The phrase *padma-puṣpa* refers to the imitation of the *śakti-śela* weapon.

A description of Lakṣmaṇa acting unconscious due to being hit by the *śakti-śela* weapon is found in the *Rāmāyaṇa* (*Laṅkā* 101.28-36).

CB Ādi-khaṇḍa 9.60

TEXT 60

mūrchita hailā prabhu lakṣmaṇera bhāve
jāgāya chāoyāla saba, tabu nāhi jāge

TRANSLATION

After the Lord, in the mood of Lakṣmaṇa, fell unconscious, all the boys tried in vain to revive Him.

COMMENTARY

The words *jāgāya chāoyāla* refer to the boyfriends of Nityānanda who were acting as the best of the monkeys.

CB Ādi-khaṇḍa 9.61

TEXT 61

paramārthe dhātu nāhi sakala śarīre
kāndaye sakala śiśu hāta diyā śire

TRANSLATION

When they found no symptom of life remained in the body of Nityānanda, they all held their heads and began to cry.

COMMENTARY

The first line of this verse indicates that His body was devoid of consciousness, or completely devoid of movement and wounded at heart. The words *paramārtha dhātu* refer to the consciousness or life.

CB Ādi-khaṇḍa 9.62

TEXT 62

śuni' pitā-mātā dhāi' āila satvare
dekhaye,—putrera dhātu nāhika śarīre

TRANSLATION

The Lord's father and mother came running there and also observed that there was no sign of life in their son.

CB Ādi-khaṇḍa 9.63

TEXT 63

mūrchita haiyā doṅhe paḍilā bhūmite
dekhi' sarva-loka āsi' hailā vismite

TRANSLATION

They then also fell to the ground unconscious. Everyone who saw this tragedy was struck with wonder.

CB Ādi-khaṇḍa 9.64

TEXT 64

sakala vṛttānta tabe kahila śiśu-gaṇa
keha bole,—"bujhilāṅa bhāvera kāraṇa

TRANSLATION

As the boys described the entire incident, someone said, "I understand why He's unconscious.

COMMENTARY

The word *bhāvera* refers to His unconscious and fainted condition.

CB Ādi-khaṇḍa 9.65

TEXT 65

pūrve daśaratha-bhāve eka naṭavara
'rāma—vanavāsī' śuni' eḍena kalevara"

TRANSLATION

"Previously one great actor played the role of Daśaratha, and when He heard that Rāma had left for the forest, he left his body."

COMMENTARY

The word *naṭavara* refers to one who is expert at acting, or the best actor.

The description of Daśaratha leaving his body out of grief due to Rāma's exile to the forest is found in the *Rāmāyaṇa* (*Ayodhyā* 64.75-78).

CB Ādi-khaṇḍa 9.66

TEXT 66

keha bole,—"kāca kāci' āchaye chāoyāla
hanumān auṣadha dile haibeka bhāla

TRANSLATION

Someone else said, "There is a boy dressed as Hanumān. If he gives Him medicine, He'll be cured."

COMMENTARY

"If Hanumān gives Him medicine, He'll be cured," was spoken by Suṣeṇa, the king of the monkeys, in the *Rāmāyaṇa* (*Laṅkā* 101.29-31).

CB Ādi-khaṇḍa 9.67

TEXT 67

pūrve prabhu śikhāiyāchilena sabāre
"paḍile, tomarā veḍi' kāndiha āmāre

TRANSLATION

Before the incident, the Lord had instructed His friends, "When I fall unconscious, you should all gather around Me and cry.

CB Ādi-khaṇḍa 9.68

TEXT 68

kṣaṇeka vilambe pāṭhāiha hanumān
nāke dile auṣadha, āsibe mora prāṇa"

TRANSLATION

"After a while, send Hanumān for some medicine. I will recover when he puts the medicine to My nose."

COMMENTARY

[See the purport to verse 66.]

CB Ādi-khaṇḍa 9.69

TEXT 69

nija-bhāve prabhu mātra hailā acetana
dekhi' baḍa vikala hailā śiśu-gaṇa

TRANSLATION

When the Lord fell unconscious in His own mood, the boys were all bewildered.

COMMENTARY

The words *nija-bhāve* refer to the mood of His plenary portion, Lakṣmaṇa, the incarnation of Mahā-Saṅkarṣaṇa.

The word *vikala* refers to one whose intelligence is lost; in other words, one who is overwhelmed, unsteady, senseless, illusioned, or powerless.

CB Ādi-khaṇḍa 9.70

TEXT 70

channa hailena sabe, śikṣā nāhi sphure
"uṭha bhāi" bali' mātra kānde uccaiḥ-svare

TRANSLATION

Because they were so confused they could not remember the Lord's instructions. They simply cried loudly, "O brother, please get up!"

COMMENTARY

The word *channa* means "mad," "forgetful," "unintelligent," or "ignorant."

The word *śikṣā* refers to the instruction, "Send Hanumān to bring medicine and hold it before My nose," that was given by Lord Nityānanda Prabhu (see verse 68).

CB Ādi-khaṇḍa 9.71

TEXT 71

loka-mukhe śūni' kathā haila smaraṇa
hanumān-kāce śiśu calila takhana

TRANSLATION

But when the boys heard the people's comments, they remembered Nityānanda's instruction and the boy dressed as Hanumān immediately went for the medicine.

CB Ādi-khaṇḍa 9.72

TEXT 72

āra eka śiśu pathe tapasvīra veśe
phala-mūla diyā hanumānere āśaṁse

TRANSLATION

Another boy dressed as a renunciate welcomed Hanumān with fruits and roots.

COMMENTARY

Hanumān's conversation with Rāvaṇa's demon uncle Kālanemi, who was dressed as an ascetic, and Hanumān's fight with the crocodile, demons, and Gandharvas are not found in the original *Rāmāyaṇa*

written by Vālmīki. [This applies to verses 72 through 86.]

The word *āśaṁse* (used in ancient Bengali) means "to welcome.

CB Ādi-khaṇḍa 9.73

TEXT 73

"raha, bāpa, dhanya kara' āmāra āśrama baḍa bhāgye āsi' mile tomā'-hena jana"

TRANSLATION

He said to Hanumān, "My dear sir, please stay and grace my āśrama. It is a great fortune to meet such a person as you."

CB Ādi-khaṇḍa 9.74

TEXT 74

hanumān bole,—"kārya-gaurave caliba āsibāre cāhi, rahibāre nā pāriba

TRANSLATION

Hanumān replied, "I must go and complete my important mission. I would like to come, but I cannot delay.

COMMENTARY

The words *kārya-gaurave* refer to the importance of one's duties.

CB Ādi-khaṇḍa 9.75

TEXT 75

śuniñācha,—rāmacandra-anuja lakṣmaṇa
śakti-śele tāṅ're mūrchā karila rāvaṇa

TRANSLATION

"You must have heard that Lakṣmaṇa, the younger brother of Rāmacandra, has been rendered unconscious by the śakti-śela weapon of Rāvaṇa.

CB Ādi-khaṇḍa 9.76

TEXT 76

ataeva yāi āmi gandhamādana
auṣadha ānile rahe tāṅhāna jīvana"

TRANSLATION

"Therefore I'm going to Gandhamādana Hill to bring medicine. Only then will He survive."

CB Ādi-khaṇḍa 9.77

TEXT 77

tapasvī bolaye,—"yadi yāibā niścaya
snāna kari' kichu khāi' karaha vijaya"

TRANSLATION

The renunciate then said, "If you must go, first take a bath and eat something. Then you may go."

CB Ādi-khaṇḍa 9.78

TEXT 78

nityānanda-śikṣāya bālake kathā kahe
vismita haiyā sarva loke cāhi rahe

TRANSLATION

The two boys repeated whatever Nityānanda had instructed them. Therefore everyone gazed at them in astonishment as they listened to their conversation.

CB Ādi-khaṇḍa 9.79

TEXT 79

tapasvīra bole sarovare gelā snāne
jale thāki' āra śiśu dharila caraṇe

TRANSLATION

Then, on the request of the renunciate, Hanumān went to take bath in the lake, whereupon another boy in the lake grabbed hold of his feet.

CB Ādi-khaṇḍa 9.80

TEXT 80

kumbhīrera rūpa dhari' yāya jale lañā
hanumān śiśu āne kūlete ṭāniyā

TRANSLATION

The boy playing the role of a crocodile tried to pull Hanumān into the water, but Hanumān pulled the boy to the shore.

CB Ādi-khaṇḍa 9.81

TEXT 81

kathokṣaṇe raṇa kari' jiniyā kumbhīra
āsi' dekhe hanumān āra mahāvīra

TRANSLATION

After a short fight, Hanumān defeated the crocodile. When Hanumān returned to the renunciate's āśrama, he saw a mighty warrior.

CB Ādi-khaṇḍa 9.82

TEXT 82

āra eka śiśu dhari' rākṣasera kāce
hanumāne khāibāre yāya tā'ra pāche

TRANSLATION

A boy dressed as a Rākṣasa then attempted to swallow Hanumān.

TEXT 83

"kumbhīra jinilā, more jinibā kemane?
tomā' khāṅa, tabe kebā jīyābe lakṣmaṇe?"

TRANSLATION

He challenged, "You have defeated the crocodile, but how will you defeat me? I will eat you, then who will revive Lakṣmaṇa?"

CB Ādi-khaṇḍa 9.84

TEXT 84

hanumān bole,—"tora rāvaṇā kukkura
tā're nāhi vastu-buddhi, tui pālā dūra

TRANSLATION

Hanumān replied, "Your Rāvaṇa is a dog. I consider him most insignificant. Get out of my way."

COMMENTARY

The phrase *tā're nāhi vastu-buddhi* means "I consider him (your master Rāvaṇa, who is just like a dog) nothing, extremely impotent, or useless."

CB Ādi-khaṇḍa 9.85

TEXT 85

ei-mata dui-jane haya gālāgāli
śeṣe haya culāculi tabe kilākili

TRANSLATION

In this way the two first exchanged some harsh words, then they began pulling each other's hair, and finally they began striking each other with their fists.

COMMENTARY

The word *gālāgāli* means "using foul language against each other." The word *culāculi* means "pulling each other's hair." The word *kilākili* means "punching each other."

CB Ādi-khaṇḍa 9.86

TEXT 86

kathokṣaṇa se kautuke jiniñā rākṣase
gandhamādane āsi' hailā praveśe

TRANSLATION

After promptly defeating the demon, Hanumān approached the Gandhamādana Hill.

CB Ādi-khaṇḍa 9.87

TEXT 87

taṅhi gandharvera veśa dhari' śiśu-gaṇa
tā'sabāra saṅge yuddha haya katakṣaṇa

TRANSLATION

There Hanumān fought with some boys who were dressed as Gandharvas.

CB Ādi-khaṇḍa 9.88

TEXT 88

yuddhe parājaya kari' gandharvera gaṇa
śire kari' ānilena gandhamādana

TRANSLATION

After defeating the Gandharvas, Hanumān took the Gandhamādana Hill on his head to Laṅkā.

CB Ādi-khaṇḍa 9.89

TEXT 89

āra eka śiśu taṅhi vaidya-rūpa dhari'
auṣadha dilena nāke 'śrī-rāma' smaṅari'

TRANSLATION

Another boy playing the role of a doctor remembered Lord Rāma as he held the medicine to Lakṣmaṇa's nose.

COMMENTARY

The boy playing the role of Suṣeṇa, the doctor of the monkeys, imitated him by holding the four medicines grown on Gandhamādana Hill—*viśalya-karaṇi*, *sāvarṇa-karaṇi*, *sañjīva-karaṇi*, and *sandhāna-karaṇi*—before the nose of Nityānanda,

who was absorbed in the mood of Lakṣmaṇa. This pastime is described in the *Rāmāyaṇa* (*Laṅkā* 102.31 and 41-43).

CB Ādi-khaṇḍa 9.90

TEXT 90

nityānanda-mahāprabhu uṭhilā takhane
dekhi' pitā-mātā ādi hāse sarva-jane

TRANSLATION

At that very moment Lord Nityānanda regained His consciousness, upon which His parents and others there all smiled in relief.

CB Ādi-khaṇḍa 9.91

TEXT 91

kole karilena giyā hāḍāi-paṇḍita
sakala bālaka hailena haraṣita

TRANSLATION

Hāḍāi Paṇḍita embraced his son, and all the boys became overjoyed.

CB Ādi-khaṇḍa 9.92

TEXT 92

sabe bole,—"bāpa, ihā kothāya śikhilā?"
hāsi' bole prabhu,—"mora e-sakala līlā"

TRANSLATION

Everyone asked, "Dear son, where have You learned all this?" The Lord smiled and said, "These are all My pastimes."

CB Ādi-khaṇḍa 9.93

TEXT 93

prathama-vayasa prabhu ati sukumāra
kola haite kā'ro citta nāhi eḍibāra

TRANSLATION

In His early childhood the Lord was most attractive. No one wanted to let Him go from their laps.

CB Ādi-khaṇḍa 9.94

TEXT 94

sarva-loke putra haite baḍa sneha vāse
cinite nā pāre keha viṣṇu-māyā-vaśe

TRANSLATION

Everyone had more affection for Nityānanda than they had for their own sons. But no one could recognize Him due the influence of Lord Viṣṇu's illusory energy.

CB Ādi-khaṇḍa 9.95

TEXT 95

hena mate śiśu-kāla haite nityānanda
kṛṣṇa-līlā vinā āra nā kare ānanda

TRANSLATION

In this way, from the beginning of His childhood, Nityānanda had no happiness other than enjoying the pastimes of Lord Kṛṣṇa.

CB Ādi-khaṇḍa 9.96

TEXT 96

pitā-mātā-gṛha chāḍi' sarva-śiśu-gaṇa
nityānanda-saṁhati vihare sarva-kṣaṇa

TRANSLATION

All of His friends left their parents to constantly sport in the company of Nityānanda.

CB Ādi-khaṇḍa 9.97

TEXT 97

se saba śiśura pāye bahu namaskāra
nityānanda-saṅge yāṅ'ra e-mata vihāra

TRANSLATION

I offer repeated obeisances at the feet of those boys who enjoyed the association of Lord Nityānanda.

CB Ādi-khaṇḍa 9.98

TEXT 98

ei-mata krīḍā kari' nityānanda-rāya
śiśu haite kṛṣṇa-līlā vinā nāhi bhāya

TRANSLATION

Thus, from His childhood, Nityānanda had no interest other than enacting the various pastimes of Lord Kṛṣṇa.

CB Ādi-khaṇḍa 9.99

TEXT 99

anantera līlā kebā pāre kahibāre?
tāṅhāna kṛpāya yena mata sphure yā're

TRANSLATION

Who can describe the pastimes of Lord Ananta? They are only manifest to one who has received His mercy.

CB Ādi-khaṇḍa 9.100

TEXT 100

hena mate dvādaśa vatsara thāki' ghare
nityānanda calilena tīrtha karibāre

TRANSLATION

Lord Nityānanda remained at home like this for twelve years. Thereafter He left for visiting the holy places.

CB Ādi-khaṇḍa 9.101

TEXT 101

tīrtha-yātrā karilena viṁśati vatsara
tabe śeṣe āilena caitanya-gocara

TRANSLATION

He traveled to the holy places for the next twenty years and then finally joined the association of Lord Caitanya.

CB Ādi-khaṇḍa 9.102-104

TEXTS 102-104

nityānanda-tīrtha-yātrā śuna ādi-khaṇḍe
ye-prabhure ninde duṣṭa pāpiṣṭha pāṣaṇḍe

ye-prabhu karilā sarva-jagat-uddhāra
karuṇā-samudra yāṅhā bai nāhi āra

yāṅhāra kṛpāya jāni caitanyera tattva
ye prabhura dvāre vyakta caitanya-mahattva

TRANSLATION

Please listen to this narration in the Ādi-khaṇḍa of the holy places visited by Lord Nityānanda, who only the most degraded sinful atheists would dare criticize. That Lord who delivered the entire universe is nothing but an ocean of mercy. Only by His mercy can we know the truth about Lord Caitanya. In fact, the glories of Lord Caitanya are manifested through Him.

COMMENTARY

Śrī Nityānanda Prabhu exhibited compassion towards the fallen, averse living entities and thus delivered the entire world. Being bereft of receiving His mercy, only wicked, sinful atheists criticized Him.

Only Śrī Nityānanda has made the truth regarding Śrī Caitanya known to the world. Without His mercy, no one is able to enter into the glories of Śrī Caitanya by independent endeavor.

CB Ādi-khaṇḍa 9.105

TEXT 105

śuna śrī-caitanya-priyatamera kathana
ye-mate karilā tīrtha-maṇḍalī bhramaṇa

TRANSLATION

Please listen to topics concerning Lord Caitanya's dearest associate visiting the various pilgrimage sites.

COMMENTARY

Regarding the holy places mentioned in verses 105-151 and 194-202 that were sanctified by the touch of Nityānanda's lotus feet, one should refer to the various commentators' descriptions of the places mentioned in *Śrīmad Bhāgavatam* (10.78.17-20 and 10.79.9-21) that were visited by Śrī Baladeva.

CB Ādi-khaṇḍa 9.106

TEXT 106

prathame calilā prabhu tīrtha-vakreśvara
tabe vaidyanātha-vane gelā ekeśvara

TRANSLATION

The Lord first went to Vakreśvara, then He went alone to Vaidyanātha.

COMMENTARY

The word *ekeśvara* means "alone" or "being devoid of other's association."

CB Ādi-khaṇḍa 9.107

TEXT 107

gayā giyā kāśī gelā śiva-rājadhānī
yaṅhi dhārā vahe gaṅgā uttara-vāhinī

TRANSLATION

He went to Gayā and then to Lord Śiva's abode, Kāśī, where the Ganges flows towards the north.

CB Ādi-khaṇḍa 9.108

TEXT 108

gaṅgā dekhi' baḍa sukhī nityānanda-rāya
snāna kare, pāna kare, ārti nāhi yāya

TRANSLATION

Seeing the Ganges, Lord Nityānanda was greatly pleased. He took bath and drank some water, yet His grief was not mitigated.

CB Ādi-khaṇḍa 9.109

TEXT 109

prayāge karilā māgha-māse prātaḥ-snāna
tabe mathurāya gelā pūrva-janma-sthāna

TRANSLATION

In the month of Māgha (January-February) the Lord took an early morning bath at Prayāga, then He went to Mathurā, His former birthplace.

COMMENTARY

The phrase *pūrva-janma-sthāna* refers to the appearance place in the Dvāpara-yuga pastimes.

CB Ādi-khaṇḍa 9.110

TEXT 110

yamunā-viśrāma-ghāṭe kari' jala-keli
govardhana-parvate bulena kutuhalī

TRANSLATION

The Lord sported in the waters of the Yamunā at Viśrāma-ghāṭa and thereafter went with great interest to see Govardhana.

CB Ādi-khaṇḍa 9.111

TEXT 111

śrī-vṛndāvana-ādi yata dvādaśa vana
eke eke prabhu saba karena bhramaṇa

TRANSLATION

The Lord visited each of the twelve forests beginning with Vṛndāvana.

CB Ādi-khaṇḍa 9.112

TEXT 112

gokule nandera ghara-vasati dekhiyā
vistara rodana prabhu karilā vasiyā

TRANSLATION

When He saw the house and courtyard of Nanda Mahārāja at Gokula, He sat down and cried profusely.

CB Ādi-khaṇḍa 9.113

TEXT 113

tabe prabhu madana-gopāla namaskāri'
calilā hastināpura pāṇḍavera purī

TRANSLATION

Nityānanda offered His obeisances to Madana-gopāla and then went to Hastināpura, the abode of the Pāṇḍavas.

CB Ādi-khaṇḍa 9.114

TEXT 114

bhakta-sthāna dekhi' prabhu karena krandana
nā bujhe tairthika bhakti-śūnyera kāraṇa

TRANSLATION

Seeing the home of those devotees, Nityānanda began to cry. The local people, however, could not understand the Lord's sentiments due to their lack of devotion.

COMMENTARY

The word *tairthika* refers to the so-called residents of the holy places, or local people. The words *bhakti-śūnyera kāraṇa* mean "due to the absence of devotion."

CB Ādi-khaṇḍa 9.115

TEXT 115

balarāma kīrti dekhi' hastināṇagare
'trāhi haladhara!' bali' namaskāra kare

TRANSLATION

As Nityānanda remembered Balarāma's glorious activities in Hastināpura, He exclaimed, "O Haladhara, please save Me!" and then offered obeisances.

CB Ādi-khaṇḍa 9.116

TEXT 116

tabe dvārakāya āilena nityānanda
samudre karilā snāna, hailā ānanda

TRANSLATION

Thereafter Nityānanda went to Dvārakā, where He joyfully took bath in the ocean.

CB Ādi-khaṇḍa 9.117

TEXT 117

siddhapura gelā yathā kapilera sthāna
matsya-tīrthe mahotsave karilā anna-dāna

TRANSLATION

He next went to Siddhapura, the place of Lord Kapila. Then He went to Matsya-tīrtha, where He distributed foodstuffs at a festival.

CB Ādi-khaṇḍa 9.118

TEXT 118

śiva-kāñcī, viṣṇu-kāñcī gelā nityānanda
dekhi' hāse dui gaṇe mahā-mahā-dvandva

TRANSLATION

Lord Nityānanda then visited Śiva-kāñcī and the adjoining Viṣṇu-kāñcī. He laughed when He saw the two groups of followers quarreling there.

COMMENTARY

The second line of this verse refers to the Viṣṇu-kāñcī residents, who are Vaiṣṇavas, and the Śiva-kāñcī residents, who are devotees of Śiva, the devotee of Saṅkarṣaṇa. Due to their poor fund of knowledge, these two groups always debate over the positions of Lord Viṣṇu and Lord Śiva. In other words, after observing their fierce animosity towards each other, Śrī Nityānanda Prabhu, who is nondifferent from Mūla-Saṅkarṣaṇa Viṣṇu, began to laugh.

CB Ādi-khaṇḍa 9.119

TEXT 119

kurukṣetre pṛthūdake bindu-sarovare
prabhāse gelena sudarśana-tīrthabare

TRANSLATION

Nityānanda Prabhu also visited Kurukṣetra, Pṛthūdaka, Bindu-sarovara, Prabhāsa, and Sudarśana-tīrtha.

CB Ādi-khaṇḍa 9.120

TEXT 120

trita-kūpa-mahātīrtha gelena viśālā
tabe brahma-tīrtha-cakra-tīrthere calilā

TRANSLATION

He also visited the great holy place called Trita-kupa. He also went to Viśālā, Brahma-tīrtha, and Cakra-tīrtha.

CB Ādi-khaṇḍa 9.121

TEXT 121

pratisrotā gelā yathā prācī-sarasvatī
naimiṣāraṇye tabe gelā mahāmati

TRANSLATION

The Lord visited Pratisrotā, where the Sarasvatī River flows in the opposite direction. The most magnanimous Nityānanda then went to Naimiṣāraṇya.

COMMENTARY

The word *pratisrotā* refers to the Sarasvatī River. In this connection one should refer to the explanations on *Śrīmad Bhāgavatam* (10.78.18) by the various commentators such as Śrīdhara Svāmī. In ordinary language the word *pratisrotā* refers to a river that is flowing in the opposite direction. In other words, at Prabhāsa-kṣetra the River Sarasvatī flows west and enters into the ocean. Śrīmad Vallabhācārya, who visited various holy places of northern and western India, described Śrī Baladeva's travel to the holy places in his *Subodhanī* commentary on the *Śrīmad Bhāgavatam* (10.78.18) as follows: "Śrī Baladeva went to Prabhāsa and after taking bath and offering oblations, He departed. Śrī Baladeva took bath at Prabhāsa in the place known as Agni-kuṇḍa as well as at the confluence of the Sarasvatī River and the ocean. He went to the place known as Pratisrotā, on the bank of the Sarasvatī, where the river flows in the opposite direction." In the *Śrīmad Bhāgavatam* (11.30.6) it is clearly stated: *vayaṁ prabhāsaṁ yāsyāmo yatra pratyak sarasvatī*—"We shall go to Prabhāsa-kṣetra, where the river Sarasvatī flows west." According to Śrīdhara Svāmī's commentary, the word *pratyak* means "flowing towards the west," and according to the *Bhāgavata-candra-candrikā* of Śrī Vīrarāghava Ācārya: "We shall go to the place known

as Prabhāsa, where the Sarasvatī River flows in the opposite direction and enters into the ocean."

CB Ādi-khaṇḍa 9.122

TEXT 122

tabe gelā nityānanda ayodhyā-nagara
rāma-janma-bhumi dekhi' kāndilā vistara

TRANSLATION

He then visited the city of Ayodhyā, where He cried upon seeing the birthplace of Lord Rāma.

CB Ādi-khaṇḍa 9.123

TEXT 123

tabe gelā guhaka-caṇḍāla-rājya yathā
mahā-mūrchā nityānanda pāilena tathā

TRANSLATION

Nityānanda then visited the caṇḍāla Guhaka's kingdom, where He fell unconscious.

CB Ādi-khaṇḍa 9.124

TEXT 124

guhaka-caṇḍāla mātra haila smaraṇa
tina-dina āchilā ānande acetana

TRANSLATION

Simply by remembering the activities of the caṇḍāla Guhaka, Nityānanda lost consciousness in ecstasy for three days.

CB Ādi-khaṇḍa 9.125

TEXT 125

ye-ye vane āchilā ṭhākura rāmacandra
dekhiyā virahe gaḍi yāya nityānanda

TRANSLATION

On seeing the forests where Lord Rāmacandra had resided, Nityānanda rolled on the ground in separation.

CB Ādi-khaṇḍa 9.126

TEXT 126

tabe gelā sarayū kauśikī kari snāna
tabe gelā paulasta-āśrama puṇya-sthāna

TRANSLATION

Thereafter the Lord took bath in the Sarayū and Kauśikī Rivers. Then He went to the āśrama of Pulastya Ṛṣi.

CB Ādi-khaṇḍa 9.127

TEXT 127

gomatī, gaṇḍakī, śoṇa-tīrthe snāna kari'
tabe gelā mahendra-parvata-cūḍopari

TRANSLATION

Lord Nityānanda took bath in the Gomatī, Gaṇḍakī, and Śoṇa Rivers. Then He climbed to the top of Mahendra Mountain.

CB Ādi-khaṇḍa 9.128

TEXT 128

paraśurāmere tathā kari' namaskāra
tabe gelā gaṅgā-janma-bhūmi haridvāra

TRANSLATION

There He offered obeisances to Paraśurāma. Nityānanda also visited Haridvāra, the source of the Ganges.

CB Ādi-khaṇḍa 9.129

TEXT 129

pampā, bhīmarathī gelā sapta-godāvarī
veṇvā-tīrtha, vipāśāya majjana ācari'

TRANSLATION

The Lord took bath in the Pampā, Bhīmarathī, Godāvarī, Veṇvā, and Vipāśā Rivers.

CB Ādi-khaṇḍa 9.130

TEXT 130

Kārttika dekhiyā nityānanda mahāmati
śrī-parvata gelā yathā maheśa-pārvatī

TRANSLATION

After seeing Kārtikeya at Madurai, the most intelligent Nityānanda went to Śrī-śaila, the abode of Śiva and Pārvatī.

CB Ādi-khaṇḍa 9.131

TEXT 131

brāhmaṇa-brāhmaṇī-rūpe maheśa-pārvatī
sei śrī-parvate doṅhe karena vasati

TRANSLATION

Śiva and Pārvatī reside on this mountain in the form of a brāhmaṇa couple.

CB Ādi-khaṇḍa 9.132

TEXT 132

nija-iṣṭa-deva cinilena dui-jana
avadhūta-rūpe kare tīrtha-paryaṭana

TRANSLATION

Upon Nityānanda's arrival there, they understood that their worshipable Lord was wandering on pilgrimage as a mendicant.

CB Ādi-khaṇḍa 9.133

TEXT 133

parama-santoṣa doṅhe atithi dekhiyā
pāka karilena devī haraṣita haiyā

TRANSLATION

They were most satisfied to receive such a guest, and Pārvatī happily cooked for the Lord.

CB Ādi-khaṇḍa 9.134

TEXT 134

parama-ādare bhikṣā dilena prabhure
hāsi' nityānanda doṅhe kare namaskāre

TRANSLATION

They fed the Lord with great affection, and Nityānanda smiled and offered them His respects.

CB Ādi-khaṇḍa 9.135

TEXT 135

ki antara-kathā haila, kṛṣṇa se jānena
tabe nityānanda-prabhu drāviḍe gelena

TRANSLATION

Only Kṛṣṇa knows what they confidentially discussed. Then the Lord continued His journey to Draviḍa, or South India.

CB Ādi-khaṇḍa 9.136

TEXT 136

dekhiyā vyeṅkaṭa-nātha kāmakoṣṭhī-purī
kāñcī giyā saridvarā gelena kāverī

TRANSLATION

The Lord visited Veṅkaṭanātha, Kāmakoṣṭhī Purī, Kāñcī, and the Kāverī, the best of rivers.

COMMENTARY

The word *saridvarā* is an adjective for the Kāverī River.

CB Ādi-khaṇḍa 9.137

TEXT 137

tabe gelā śrī-raṅganāthera puṇya-sthāna
tabe karilena hari-kṣetrere payāna

TRANSLATION

Then the Lord visited the sacred place of Śrī Raṅganātha, and thereafter He went to Hari-kṣetra.

CB Ādi-khaṇḍa 9.138

TEXT 138

ṛṣabha-parvate gelā dakṣiṇa-mathurā
kṛtamālā, tāmraparṇī, yamunā uttarā

TRANSLATION

He visited the Ṛṣabha Mountain, Madurai, and the Kṛtamālā, Tāmraparṇī, and Uttara Yamunā Rivers.

CB Ādi-khaṇḍa 9.139

TEXT 139

malaya-parvata gelā agastya-ālaye
tāhārā o hṛṣṭa hailā dekhi' mahāśaye

TRANSLATION

Nityānanda Prabhu visited the āśrama of Agastya Ṛṣi in the Malaya Hills. The residents there were all jubilant to see the Lord.

CB Ādi-khaṇḍa 9.140

TEXT 140

tā'sabāra atithi hailā nityānanda
badarikāśrame gelā parama-ānanda

TRANSLATION

Nityānanda stayed as a guest in their āśrama and then departed in great ecstasy for Badrikāśrama.

CB Ādi-khaṇḍa 9.141

TEXT 141

kata-dina nara-nārāyaṇera āśrame
āchilena nityānanda parama-nirjane

TRANSLATION

Lord Nityānanda resided in seclusion for some days in the āśrama of Nara-Nārāyaṇa Ṛṣis.

CB Ādi-khaṇḍa 9.142

TEXT 142

tabe nityānanda gelā vyāsera ālaye
vyāsa cinilena balarāma mahāśaye

TRANSLATION

He then went to the āśrama of Śrīla Vyāsadeva, who recognized that Nityānanda was Balarāma Himself.

CB Ādi-khaṇḍa 9.143

TEXT 143

sākṣāt haiyā vyāsa ātithya karilā
prabhu o vyāsere daṇḍa-praṇata hailā

TRANSLATION

Śrīla Vyāsadeva personally received Nityānanda as a guest, and the Lord offered His obeisances to Śrīla Vyāsadeva.

CB Ādi-khaṇḍa 9.144

TEXT 144

tabe nityānanda gelā bauddhera bhavana
dekhilena prabhu,—vasi' āche bauddha-gaṇa

TRANSLATION

Lord Nityānanda then visited the residence of the Buddhists. When He arrived there, He saw they were all sitting together.

CB Ādi-khaṇḍa 9.145-146

TEXTS 145-146

jijñāsena prabhu, keha uttara nā kare
kruddha hai' prabhu lāthi mārilena śire

palāila bauddha-gaṇa hāsiyā hāsiyā
vane bhrame' nityānanda nirbhaya haiyā

TRANSLATION

The Lord asked a question, but no one replied. Becoming angry at them, the Lord kicked them in the head, but they all simply smiled and ran away. Nityānanda thus fearlessly continued His travels through the forest.

CB Ādi-khaṇḍa 9.147

TEXT 147

tabe prabhu āilena kanyakā-nagara
durgādevī dekhi' gelā dakṣiṇa-sāgara

TRANSLATION

The Lord eventually arrived in Kanyā-kumārī. After seeing Durgā there, He went to see the southern ocean.

CB Ādi-khaṇḍa 9.148

TEXT 148

tabe nityānanda gelā śrī-anantapure
tabe gelā pañca-apsarāra sarovare

TRANSLATION

Nityānanda then went to Anantapura, and after that He went to Pañcāpsarā-kuṇḍa.

CB Ādi-khaṇḍa 9.149

TEXT 149

gokarṇākhya gelā prabhu śivera mandire
kerale, trigartake bule ghare ghare

TRANSLATION

He next visited the temple of Śiva known as Gokarṇa. He visited Kerala and the various places in Trigarta.

CB Ādi-khaṇḍa 9.150

TEXT 150

dvaipāyanī-āryā dekhi' nityānanda rāya
nirvindhyā, payoṣṇī, tāptī bhramena līlāya

TRANSLATION

He then visited goddess Pārvatī, who dwells on an island near Gokarṇa. Lord Nityānanda also visited the Nirvindhyā, Payoṣṇī, and Tāptī Rivers.

CB Ādi-khaṇḍa 9.151

TEXT 151

revā, māhiṣmatī-purī, malla-tīrthe gelā
sūrpāraka diyā prabhu pratīcī calilā

TRANSLATION

He went to the city of Māhiṣmatī, on the banks of the Revā River, and He saw Malla-tīrtha. The Lord then passed through the holy district of Śūrpāraka on His way west.

COMMENTARY

The word *pratīcī* refers to the direction in which the sun sets, or the west.

CB Ādi-khaṇḍa 9.152

TEXT 152

ei-mata abhaya paramānanda rāya
bhrame' nityānanda, bhaya nāhika kāhāya

TRANSLATION

The fearless ecstatic Nityānanda Prabhu traveled in this way without fear of anyone.

CB Ādi-khaṇḍa 9.153

TEXT 153

nirantara kṛṣṇāveśe śarīra avaśa
kṣaṇe kānde, kṣaṇe hāse, ke bujhe se rasa

TRANSLATION

The Lord had no control of His body due to His ecstatic love for Kṛṣṇa. Sometimes He cried, and sometimes He laughed—who can understand His ecstatic moods?

CB Ādi-khaṇḍa 9.154

TEXT 154

ei-mata nityānanda-prabhura bhramaṇa
daive mādhavendra-saha haila daraśana

TRANSLATION

As the Lord traveled in this way, by the will of providence He met Śrī Mādhavendra Purī.

COMMENTARY

Śrī Mādhavendra Purī is a renowned Vaiṣṇava *sannyāsī* and spiritual master in the Mādhva-Gauḍīya-sampradāya. The seed of the desire tree of devotional service served by the Mādhva-Gauḍīya-sampradāya first fructified in him (*Cc. Ādi* 9.10 and *Antya* 8.34). Before him, the symptoms of devotional service based on conjugal mellows were not found in the Śrī Mādhva-sampradāya. His disciples include Śrī Īśvara Purī, Śrī Advaita Prabhu, Śrī Paramānanda Purī, Śrī Brahmānanda Purī, Śrī Raṅga Purī, Śrī Puṇḍarīka Vidyānidhi, and Śrī Raghupati Upādhyāya. Śrī Mādhva-sampradāya, or the disciplic succession of the Gauḍīya Vaiṣṇava branch, is listed in the *Śrī Gaura-gaṇoddeśa*, the *Śrī Prameya-ratnāvalī*, and in a book written by Śrī Gopāla Guru Gosvāmī. It is also quoted in the *Śrī Bhakti-ratnākara*. The Śrī Brahma-Mādhva-Gauḍīya disciplic succession is given in the *Śrī Gaura-gaṇoddeśa* as follows: "Lord Brahmā, the creator of the universe became the disciple of the Supreme Personality of Godhead, Lord Nārāyaṇa. Brahmā's disciple was Nārada. Nārada's disciple was Vyāsa. Vyāsa then transmitted transcendental knowledge to his disciple Śukadeva. The famous Madhvācārya personally received initiation from

Vyāsa. Madhvācārya's disciple was the exalted Padmanābhācārya. Padmanābhācārya's disciple was Narahari, whose disciple was Mādhava. Mādhava's disciple was Akṣobhya. Akṣobhya's disciple was Jayatīrtha, whose disciple was Jñānasindhu. Jñānasindhu's disciple was Mahānidhi, whose disciple was Vidyānidhi. Vidyānidhi's disciple was Rājendra, whose disciple was Jayadharma Muni. Among Jayadharma Muni's disciples was Śrīmād Viṣṇupurī, the famous author of the *Bhakti-ratnāvalī*. Another disciple of Jayadharma was Puruṣottama, whose disciple was Vyāsatīrtha, who wrote the famous book *Śrī Viṣṇu-saṁhitā*. Vyāsatīrtha's disciple was Śrīman Lakṣmīpati, who was like a great reservoir of the nectar of devotional service. Lakṣmīpati's disciple was Mādhavendra Purī, a great preacher of devotional service. Mādhavendra Purī's disciple was Śrīmān Īśvara Purī Svāmī. Īśvara Purī carefully understood the mellows of conjugal love for Lord Kṛṣṇa and was able to distribute that fruit to others. Śrī Advaita Ācārya displayed the sentiments of servitorship and friendship for the Lord. Lord Caitanya accepted Śrīman Īśvara Purī as His spiritual master. The Lord proceeded to flood the entire world with spontaneous transcendental love for Kṛṣṇa." Śrīla Kavirāja Gosvāmī offers obeisances to Śrī Mādhavendra as follows:

yasmai dātuṁ corayan kṣīra-bhāṇḍaṁ
gopīnāthaḥ kṣīra-corābhidho 'bhūt
śrī-gopālaḥ prādurāsīd vaśaḥ san
yat-premṇā taṁ mādhavendraṁ nato 'smi

"I offer my respectful obeisances unto Mādhavendra Purī, who was given a pot of sweet rice stolen by Śrī Gopīnātha, celebrated thereafter as

Kṣīra-corā. Being pleased by Mādhavendra Purī's love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision." For a description of Śrī Gopāla and Śrī Kṣīra-corā Gopīnātha one may see *Caitanya-caritāmṛta* (*Madhya* 4.21-197). The pastimes of Śrī Mādhavendra Purī's traveling alone to Śrī Vṛndāvana and, on the pretext of giving him milk, Lord Kṛṣṇa's appearing before Purīpāda as he sat under a tree on the bank of Govinda-kuṇḍa are described in *Caitanya-caritāmṛta* (Madhya 4.23-33 and 16.271). By first accepting a Sanoḍiyā *brāhmaṇa* as his disciple and then accepting lunch from him, he established the etiquette of *daiva-varṇāśrama* through his pure behavior and rejected the endeavors of the *adaiva-varṇāśrama* followers, who are averse to pure devotional service, who consider the Vaiṣṇavas as belonging to a particular caste, and who lick the feet of the *smārta* communities who disregard *mahā-prasāda* (*Cc. Madhya* 17.166-185 and 18.129). He angrily rejected and chastised Rāmacandra Purī for his offense to the spiritual master and embraced and blessed Īśvara Purī with the words "May you obtain the wealth of love for Kṛṣṇa" for his unalloyed devotion to the spiritual master (*Cc. Antya* 8.16-32). The *Caitanya-caritāmṛta* (*Antya* 8.33-35) describes how Śrīpāda Mādhavendra Purī passed away from the material world absorbed in feelings of transcendental separation while reciting the following verse:

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham

"O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of

My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

CB Ādi-khaṇḍa 9.155

TEXT 155

mādhavendra-purī prema-maya-kalevara
prema-maya yata saba saṅge anucara

TRANSLATION

The body of Śrī Mādhavendra Purī is imbued with ecstatic love of God, and his followers partake of those same sentiments.

CB Ādi-khaṇḍa 9.156

TEXT 156

kṛṣṇa-rasa vinu āra nāhika āhāra
mādhavendra-purī-dehe kṛṣṇera vihāra

TRANSLATION

He did not relish anything other than loving sentiments for Lord Kṛṣṇa, who enjoyed His pastimes in the body of Mādhavendra Purī.

CB Ādi-khaṇḍa 9.157

TEXT 157

yāṅ'ra śiṣya prabhu ācārya-vara-gosāñi
ki kahiba āra tāṅ'ra premera baḍāi

TRANSLATION

What more can I say about the devotion of he who was the spiritual master of Śrī Advaita Ācārya?

COMMENTARY

The word *baḍāi* (derived from the Sanskrit word *vṛddhi* and the common [Bengali] word *baḍa*) means "prominence," "greatness," "praiseworthy," "glorious," and "respectable."

CB Ādi-khaṇḍa 9.158

TEXT 158

mādhava-purīre dekhilena nityānanda
tata-kṣaṇe preme mūrchā hailā nispanda

TRANSLATION

When Nityānanda saw Mādhavendra Purī, He was immediately stunned in ecstatic love and fell to the ground unconscious.

CB Ādi-khaṇḍa 9.159

TEXT 159

nityānande dekhi' mātra śrī-mādhava-purī
paḍilā mūrchita hai' āpanā' pāsari'

TRANSLATION

Seeing Nityānanda, Mādhavendra Purī forgot himself and fell unconscious.

CB Ādi-khaṇḍa 9.160

TEXT 160

'bhakti-rase mādhavendra ādi-sūtra-dhāra'
gauracandra ihā kahiyāchena bāre bāra

TRANSLATION

Śrī Gauracandra has repeatedly stated that Śrī Mādhavendra Purī is the original root of worship in ecstatic love.

COMMENTARY

The word *bhakti-rase* is explained as follows: Codes of devotional service were handed down through Lakṣmīpati Tīrtha of the Tattvavāda branch. The codes of pure devotional mellows, however, were inaugurated by Śrīpāda Mādhavendra Purī. See *Caitanya-caritāmṛta* (*Ādi* 9.10 and *Antya* 8.34)

CB Ādi-khaṇḍa 9.161

TEXT 161

doṅhe mūrchā hailena doṅhā-daraśane
kāndaye īśvara-purī-ādi śiṣya-gaṇe

TRANSLATION

After they both fell unconscious, the disciples headed by Īśvara Purī all began to cry.

COMMENTARY

At the time of Śrī Mādhavendra Purī's meeting with Śrī Nityānanda Prabhu, his eternal associate and servant Śrīpāda Īśvara Purī was present. The phrase *īśvara-purī-ādi* refers to the nine Nidhis, or the nine *sannyāsīs*, headed by Paramānanda Purī.

CB Ādi-khaṇḍa 9.162

TEXT 162

kṣaṇeke hailā bāhya-dṛṣṭi dui-jana
anyo 'nye galā dhari' karena krandana

TRANSLATION

After some time, when they regained external consciousness, they held each other's neck and began to cry.

COMMENTARY

The word *bāhya-dṛṣṭi* means "after regaining consciousness" or "coming to external senses."

CB Ādi-khaṇḍa 9.163

TEXT 163

bālu gaḍi yāya dui-prabhu prema-rase
huṅkāra karaye kṛṣṇa-premera āveśe

TRANSLATION

Overwhelmed in ecstatic love for Kṛṣṇa, they then rolled in the sand and cried out loudly.

TRANSLATION

The words dui-prabhu refer to Śrīmad Nityānanda Prabhu and Śrīpāda Mādhavendra Purī.

CB Ādi-khaṇḍa 9.164

TEXT 164

prema-nadī vahe dui prabhura nayane
pṛthivī haila sikta dhanya hena māne

TRANSLATION

Tears of love flowed like rivers from their eyes and soaked mother earth, thereby making her feel gratified.

CB Ādi-khaṇḍa 9.165

TEXT 165

kampa, aśru, pulaka, bhāvera anta nāi
dui dehe viharaye caitanya-gosāñi

TRANSLATION

Shivering, shedding tears, hairs standing on end, and other ecstatic symptoms appeared without end, for Lord Caitanya personally resides in their bodies.

CB Ādi-khaṇḍa 9.166

TEXT 166

nityānanda bole,—"yata tīrtha karilāṅa
samyak tāhāra phala āji pāilāṅa

TRANSLATION

Lord Nityānanda said, "Whatever pilgrimage I have performed till now has today born fruit.

CB Ādi-khaṇḍa 9.167

TEXT 167

nayane dekhinu mādhavendrera caraṇa
e prema dekhiyā dhanya haila jīvana"

TRANSLATION

"Today I have seen the lotus feet of Mādhavendra Purī. By seeing his ecstatic love of God, My life has become successful."

CB Ādi-khaṇḍa 9.168

TEXT 168

mādhavendra-purī nityānande kari' kole
uttara nā sphure,—kaṇṭha-ruddha prema-jale

TRANSLATION

Mādhavendra Purī embraced Nityānanda and was unable to reply, for his throat was choked with love.

CB Ādi-khaṇḍa 9.169

TEXT 169

hena prīta hailena mādhavendra-purī
vakṣa haite nityānande bāhira nā kari

TRANSLATION

Śrī Mādhavendra Purī was so pleased that he was unable to release Nityānanda from his embrace.

CB Ādi-khaṇḍa 9.170

TEXT 170

īśvara-purī-brahmānanda-purī-ādi yata
sarva śiṣya hailena nityānande rata

TRANSLATION

Īśvara Purī, Brahmānanda Purī, and the other disciples of Mādhavendra Purī all felt great attachment for Lord Nityānanda.

COMMENTARY

Śrī Īśvara Purī was born in a *brāhmaṇa* family of Kumārahaṭṭa (near the Halisahara Station on the E.B. Railway Line) and was a beloved disciple of Śrī Mādhavendra Purī. The *Caitanya-caritāmṛta* (*Antya*

8.28-30) describes how Śrīman Mādhavendra, being pleased by his service, benedicted him in the following words: "May you obtain the wealth of love for Kṛṣṇa." Prior to enacting the pastime of initiating Mahāprabhu with the ten syllable mantra at Gayā, Śrī Īśvara Purī came to Navadvīpa and resided at the house of Gopīnātha Ācārya for one month. At that time he had discussions with Advaita Prabhu and Mahāprabhu in which he recited to Them his book, *Śrī Kṛṣṇa-līlāmṛta* (*Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter 11). When Śrīman Mahāprabhu visited Kumārahaṭṭa to see the birthplace of Śrīpāda Īśvara Purī, He took some dirt from that place and bound it in His outer garment in order to teach the living entities how to respect one's spiritual master (*Cc. Ādi* 17.101). Even today every Gauḍīya Vaiṣṇava who visits the place of Śrī Īśvara Purī carries some dirt back with him. Śrī Mādhavendra Purī was the first fructified seed of the desire tree of devotional service, and Śrī Īśvara Purī is the nourishment of that fructified seed (*Cc. Ādi* 9.11). The two *brahmacārīs*, Govinda and Kāśīśvara, were disciples of Śrī Īśvara Purīpāda. After his disappearance, these two *brahmacārīs* went to Nīlācala on his order to serve Mahāprabhu (*Cc. Ādi* 10.138-139 and *Madhya* 10.131-134). He received Mahāprabhu's mercy on the pretext of giving Him mantra initiation in Gayā (*Cc. Ādi* 17.8).

Śrī Brahmānanda Purī was a disciple of Śrīman Mādhavendra Purī; in other words, he was one of the nine Nidhis or roots of the desire tree of devotional service (*Cc. Ādi* 9.13). He was a participant in Śrī Mahāprabhu's *saṅkīrtana* pastimes in Navadvīpa. He also took part in Mahāprabhu's pastimes in Nīlācala.

CB Ādi-khaṇḍa 9.171

TEXT 171

sabhe yata mahājana sambhāṣā karena
kṛṣṇa-premā kāhāro śarīre nā dekhena

TRANSLATION

They had previously come across many sadhus, but they had never before seen such devotional symptoms.

CB Ādi-khaṇḍa 9.172

TEXT 172

sabhei pāyena duḥkha durjana sambhāṣiyā
ataeva vana sabhe bhramena dekhiyā

TRANSLATION

They always felt distressed while conversing with materialistic people, so they decided to travel through the forests.

CB Ādi-khaṇḍa 9.173

TEXT 173

anyo 'nye se-saba duḥkhera haila nāśa
anyo 'nye dekhi' kṛṣṇa-premera prakāśa

TRANSLATION

Now, with this meeting, their distress was mitigated and their love for Kṛṣṇa was aroused.

CB Ādi-khaṇḍa 9.174

TEXT 174

kata-dina nityānanda mādhavendra-saṅge
bhramena śrī-kṛṣṇa-kathā-parānanda-raṅge

TRANSLATION

For some days Nityānanda Prabhu traveled with Mādhavendra Purī and relished discussing topics of Lord Kṛṣṇa.

CB Ādi-khaṇḍa 9.175

TEXT 175

mādhavendra-kathā ati adbhuta kathana
megha dekhilei mātra haya acetana

TRANSLATION

The characteristics of Mādhavendra Purī are most wonderful; he fell unconscious just by seeing a dark cloud.

COMMENTARY

The *megha*, or "cloud" is an *uddīpana*, or reminder, of Kṛṣṇa, whose complexion resembles a newly formed cloud.

CB Ādi-khaṇḍa 9.176

TEXT 176

ahar-niśa kṛṣṇa-preme madyapera prāya
hāse, kānde, hai hai kare hāya hāya

TRANSLATION

Out of love for Kṛṣṇa, he would day and night laugh, cry, and exclaim "Haya! Haya!" almost like a drunkard.

CB Ādi-khaṇḍa 9.177

TEXT 177

nityānanda mahā-matta govindera rase
ḍhuliyā ḍhuliyā paḍe aṭṭa-aṭṭa hāse

TRANSLATION

Lord Nityānanda was intoxicated with loving sentiments for Govinda. He would laugh loudly and sway to and fro with love of God.

CB Ādi-khaṇḍa 9.178

TEXT 178

doṅhāra adbhuta bhāva dekhi' śiṣya-gaṇa
niravadhi 'hari' bali' karaye kīrtana

TRANSLATION

Mādhavendra's disciples constantly chanted the name of Hari as they observed their extraordinary symptoms of love.

CB Ādi-khaṇḍa 9.179

TEXT 179

rātri-dina keha nāhi jāne prema-rase
kata kāla yāya' keha-kṣaṇa nāhi vāse

TRANSLATION

The two forgot whether it was day or night in their absorption of ecstatic love. Although they remained together for a number of days, they considered that time hardly a moment.

COMMENTARY

The words *kṣaṇa nāhi vāse* indicate that although they both spent all their time constantly discussing topics of Kṛṣṇa, without considering external time, place, or circumstances, they did not feel that they had passed even a fraction of a moment.

CB Ādi-khaṇḍa 9.180

TEXT 180

mādhavendra-saṅge yata haila ākhyāna
ke jānaye tāhā, kṛṣṇacandra se pramāṇa

TRANSLATION

Who can know all the incidents that took place between Nityānanda and Mādhavendra Purī? Only Kṛṣṇa can know.

COMMENTARY

The phrase *kṛṣṇacandra se pramāṇa* indicates that only Lord Śrī Kṛṣṇa is the worshipable Lord for both Viṣṇu and the Vaiṣṇavas and, as the Supersoul of everyone, He knows everything.

CB Ādi-khaṇḍa 9.181

TEXT 181

mādhavendra nityānande chāḍite nā pāre
niravadhi nityānanda-saṁhati vihare

TRANSLATION

Mādhavendra Purī was unable to give up the association of Nityānanda, so he constantly remained with Him.

CB Ādi-khaṇḍa 9.182

TEXT 182

mādhavendra bole,—"prema nā dekhiluṅ kothā
sei mora sarva-tīrtha, hena prema yathā

TRANSLATION

Mādhavendra said, "I have never seen such ecstatic love. Wherever such love of God is found, that is my favorite holy place.

CB Ādi-khaṇḍa 9.183

TEXT 183

jānilu kṛṣṇera kṛpā āche mora prati
nityānanda-hena bandhu pāinu saṁhati

TRANSLATION

"I know Kṛṣṇa has bestowed His mercy on me because He has given me the association of Nityānanda.

CB Ādi-khaṇḍa 9.184

TEXT 184

ye-se sthāne yadi nityānanda-saṅga haya
sei sthāna sarva-tīrtha-vaikuṇṭhādi-maya

TRANSLATION

"Wherever Nityānanda's association is found, that place is most sacred and completely transcendental.

CB Ādi-khaṇḍa 9.185

TEXT 185

nityānanda hena bhakta śunile śravaṇe
avaśya pāibe kṛṣṇacandra sei jane

TRANSLATION

"If one hears the name of Nityānanda, he will certainly attain the lotus feet of Lord Kṛṣṇacandra.

CB Ādi-khaṇḍa 9.186

TEXT 186

nityānande yāhāra tileka dveṣa rahe
bhakta haile o se kṛṣṇera priya nahe"

TRANSLATION

"If one has the slightest envy for Nityānanda, he is never favored by Kṛṣṇa even if he appears to be a devotee."

COMMENTARY

It is to be understood that those who disrespect the spiritual master, who is nondifferent from the Supreme Lord, by considering him a mortal being and addressing him as "my spiritual master," "his spiritual master," and so on, have not actually accepted the spiritual master as the dearmost associate of Kṛṣṇa. Due to material considerations, people in this world have accepted the spiritual master, who is a direct manifestation of the Supreme Lord, as an object of enjoyment. It is impossible for members of these pseudo *sampradāyas* to come to the same platform or cooperate with the pure devotees. It is the nature of persons who are envious of the Vaiṣṇavas to consider the spiritual master as an object of enjoyment because

any consideration other than, *āmāra prabhura prabhu gaurāṅga-sundara/ e baḍa bharasā citte dhari nirantara*—"Śrī Gaurāṅga-sundara is the Lord of my Lord. I always keep this conviction in my heart," creates thirteen pseudo *sampradāyas* like *āula, bāula, kartābhajā, prākṛta-sahajiyā, sakhī-bhekī, jāti-gosāi,* and *gaura-nāgarī*. Actually if one rejects the concept of guru or disrespects the eternally worshipable Supreme Personality of Godhead's supreme servitor and attributes abominable, insignificant, mundane considerations on him, then according to the *ardha-kukkuti-nyāya*, or the logic of accepting half of a hen, his atheistic nature will be revealed. Whenever the so-called spiritual masters of the pseudo *sampradāyas* display their envy against the pure Vaiṣṇavas, one should abandon those *apa-sampradāya* so-called gurus, who are actually *laghus*, or insignificant, understanding them to be envious of the Vaiṣṇavas. One should then search out and take shelter of a pure Vaiṣṇava, who is spiritual master of the entire world and knower of the science of Kṛṣṇa.

Besides members of the Rūpānuga-sampradāya, members of the other thirteen *apa-sampradāyas* are envious of the devotees who follow Śrī Rūpa, therefore Lord Kṛṣṇa never considers them as dear. That is why people who maintain animosity towards the pure devotee followers of Śrī Rūpa actually become *laghu*. The spiritual masters who are dear to Kṛṣṇa are always attached to the Vaiṣṇava spiritual masters who follow Śrī Rūpa. On the pretext of devotional service, the members of the *apa-sampradāyas* appoint someone who is envious of the Supreme Lord as guru and thus maintain their pride. Knowing them as bad association, the pure devotees give up their company and remain firmly

fixed at the feet of their spiritual master under the subordination of Śrī Rūpa. While analyzing the answer to the question, "Which person who is accepted as guru is actually a pure Vaiṣṇava, or dearmost to Kṛṣṇa?" if we find that a person does not accept the followers of Śrī Rūpa as his intimate friends, but rather envies them, then such a bogus guru should immediately be totally rejected.

CB Ādi-khaṇḍa 9.187

TEXT 187

ei-mata mādhavendra nityānanda-prati
ahar-niśa bolena, karena rati-mati

TRANSLATION

In this way Mādhavendra Purī day and night exhibited affection for Nityānanda with his speech and activities.

CB Ādi-khaṇḍa 9.188

TEXT 188

mādhavendra-prati nityānanda mahāśaya
guru-buddhi vyatirikta āra nā karaya

TRANSLATION

Nityānanda considered Mādhavendra to be His guru and nothing less.

COMMENTARY

Some people say that according to the accepted and listed disciplic succession of the Brahma-Mādhva-Gauḍīya-sampradāya, Śrī

Nityānanda Prabhu was a disciple of Śrī Mādhavendra Purī, and some people say that He was a disciple of Śrī Lakṣmīpati Tīrtha, which means that He was a Godbrother of Śrī Mādhavendra Purī. (An ancient verse quoted in the Fifth Wave of the *Bhakti-ratnākara* states:

nityānanda prabhuṁ vande
śrīmal-lakṣmīpati-priyam
mādhva-sampradāyānanda-varddhanaṁ
bhakta-vatsalam

"I worship Śrī Nityānanda Prabhu, who is very dear to Śrī Lakṣmīpati. He increased the happiness of the Mādhva-sampradāya and was always affectionate to the devotees.") The consideration of Godbrotherhood is not separate from the consideration of Guru for the same reason that even though there is a difference between a historical incident and the description of that incident, both point to the same thing. The bogus guru *sampradāya* that follows the *smārtas* does not maintain a cordial relationship with the pure Vaiṣṇavas but have learned to illegitimately protect their selfish pride.

CB Ādi-khaṇḍa 9.189

TEXT 189

ei-mata anyo 'nye dui mahāmati
kṛṣṇa-preme nā jānena kothā divā-rāti

TRANSLATION

These two greatly learned personalities did not know whether it was day or night due to their ecstatic love for Kṛṣṇa.

COMMENTARY

Being maddened with love for Kṛṣṇa, both Śrī Mādhavendra Purī and Śrīmad Nityānanda Prabhu were not concerned with the days and nights of the mundane external world, which is unfavorable to Kṛṣṇa.

CB Ādi-khaṇḍa 9.190

TEXT 190

kata-dina mādhavendra-saṅge nityānanda
thākiyā calilā śeṣe yathā setubandha

TRANSLATION

After remaining together for some days, Nityānanda left for Setubandha [Rāmeśvaram].

CB Ādi-khaṇḍa 9.191

TEXT 191

mādhavendra calilā sarayū dehkibāre
kṛṣṇāveśe keha nija-deha nāhi smare

TRANSLATION

Mādhavendra Purī went to see the Sarayū River. In their absorption of Kṛṣṇa consciousness they both forgot their own bodies.

CB Ādi-khaṇḍa 9.192

TEXT 192

ataeva jīvanera rakṣā se-virahe
bāhya thākile ki se-virahe prāṇa rahe?

TRANSLATION

Therefore a devotee's feelings of separation for the Lord maintain his life. Otherwise how could such intense feelings be tolerated if one were in external consciousness?

COMMENTARY

If one experiences intense feelings of distress in separation from the Lord while overwhelmed in love for Kṛṣṇa, then he cannot protect his life in separation from the Lord. That is why one who is devoid of external consciousness remains constantly in the transcendental internal mood of uninterrupted ecstatic love in spite of intolerable separation from the Lord and, due to an increase and nourishment of ecstatic devotional service, sustaining his life becomes possible. This is confirmed in the *Śrī Caitanya-caritāmṛta* (*Madhya* 2.43-47) in the following words: "'Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live.' Thus speaking, the son of Śrīmatī Śacīmātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, 'I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.' Śrī Caitanya Mahāprabhu continued, 'My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without

purpose. Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt. Even though I do not see the moonlike face of Kṛṣṇa playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.'"

CB Ādi-khaṇḍa 9.193

TEXT 193

nityānanda-mādhavendra, dui-daraśana
ye śunaye, tā're mile kṛṣṇa-prema-dhana

TRANSLATION

Whoever hears these topics regarding the meeting between Nityānanda Prabhu and Mādhavendra Purī will certainly achieve the wealth of love for Kṛṣṇa.

CB Ādi-khaṇḍa 9.194

TEXT 194

hena-mate nityānanda bhrame' prema-rase
setubandhe āilena kateka divase

TRANSLATION

After traveling in this ecstatic mood for some days, Nityānanda arrived at Setubandha.

CB Ādi-khaṇḍa 9.195

TEXT 195

dhanu-tīrthe snāna kari' gelā rāmeśvara
tabe prabhu āilena vijayanagara

TRANSLATION

After taking bath at Dhanus-tīrtha, He went to see Lord Rāmeśvara. Then the Lord went to Vijayanagara.

CB Ādi-khaṇḍa 9.196

TEXT 196

māyāpurī, avantī dekhiyā godāvarī
āilena jioḍa-nṛsiṁhadeva-purī

TRANSLATION

He visited Māyāpurī, Avantī, and the Godāvarī River, and then He went to the abode of Jiyaḍa-nṛsiṁha.

CB Ādi-khaṇḍa 9.197

TEXT 197

trimalla dekhiyā kūrma-nātha puṇya-sthāna
śeṣe nīlācalacandra dekhite payāna

TRANSLATION

He visited Trimalla and Kūrma-kṣetra, and eventually He went to see Jagannātha, the Lord of Nīlācala.

CB Ādi-khaṇḍa 9.198

TEXT 198

āilena nīlācalacandrera nagare
dhvaja dekhi' mātra mūrchā haila śarīre

TRANSLATION

As He approached Śrī Nīlācala, He fell unconscious upon seeing the temple flag.

COMMENTARY

The words *nīlācalacandrera nagare* refer to the abode of Jagadīśa, or Purī-dhāma.

CB Ādi-khaṇḍa 9.199

TEXT 199

dekhilena catur-vyūha-rūpa jagannātha
prakaṭa paramānanda bhakta-varga-sātha

TRANSLATION

He saw Lord Jagannātha as the source of the catur-vyūha—Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha—and surrounded by His dear devotees.

COMMENTARY

The word *catur-vyūha* refers to Śrī Jagannātha, who is the combined form of Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, in other words, Śrī Dvārakādhīśa.

The second line of this verse indicates that Śrī Nandanandana, who is the personification of ecstatic pastimes, has appeared at Nīlācala (Śrī Puruṣottama-kṣetra) along with His servants, who assist in His pastimes.

CB Ādi-khaṇḍa 9.200

TEXT 200

dekhi' mātra hailena pulake mūrchite
punaḥ bāhya haya, punaḥ paḍe pṛthivīte

TRANSLATION

Immediately upon seeing the Lord, Nityānanda's hairs stood on end and He fell unconscious. When He regained consciousness, He again fell to the ground.

CB Ādi-khaṇḍa 9.201

TEXT 201

kampa, sveda pulakāśru, āchāḍa, huṅkāra
ke kahite pāre nityānandera vikāra?

TRANSLATION

Shivering, perspiring, crying, falling to the ground, and loud roaring—who can describe these ecstatic transformations that were exhibited by Lord Nityānanda?

COMMENTARY

The word *āchāḍa* (as used in common language) means "falling to the ground."

CB Ādi-khaṇḍa 9.202

TEXT 202

ei-mata nityānanda thāki' nīlācale
dekhi, gaṅgā-sāgara āilā kutuhale

TRANSLATION

After remaining in Nīlācala for some time, Nityānanda went in jubilation to Gaṅgā-sāgara.

CB Ādi-khaṇḍa 9.203

TEXT 203

tāṅ'ra tīrtha-yātrā saba ke pāre kahite?
kichu likhilāṅa mātra tāṅ'ra kṛpā haite

TRANSLATION

Who can describe the Lord's pilgrimage? I have written in brief only by His mercy.

CB Ādi-khaṇḍa 9.204

TEXT 204

ei-mata tīrtha bhrami' nityānanda-rāya
punar-bāra āsiyā mililā mathurāya

TRANSLATION

After visiting various holy places in this way, Lord Nityānanda returned again to Mathurā.

CB Ādi-khaṇḍa 9.205

TEXT 205

niravadhi vṛndāvane karena vasati
kṛṣṇera āveśe nā jānena divā-rāti

TRANSLATION

He continually stayed in Vṛndāvana and became so absorbed in Kṛṣṇa that He did not know whether it was day or night.

CB Ādi-khaṇḍa 9.206

TEXT 206

āhāra nāhika, kadācit dugdha-pāna
seha yadi ayācita keha kare dāna

TRANSLATION

He did not eat, but He occasionally drank some milk whenever someone offered it to Him.

CB Ādi-khaṇḍa 9.207

TEXT 207

navadvīpe gauracandra āche gupta-bhāve
ihā nityānanda-svarūpera mane jāge

TRANSLATION

Lord Nityānanda knew well that Lord Gauracandra was living incognito in Navadvīpa. He thought to Himself.

CB Ādi-khaṇḍa 9.208

TEXT 208

"āpana-aiśvarya prabhu prakāśibe yabe
āmi giyā karimu āpana sevā tabe"

TRANSLATION

"I will go serve Lord Gaurāṅga when He manifests His opulences."

CB Ādi-khaṇḍa 9.209

TEXT 209

ei mānasika kari' nityānanda-rāya
mathurā chāḍiyā navadvīpa nāhi yāya

TRANSLATION

Thinking in this way, Lord Nityānanda did not go to Navadvīpa but remained at Mathurā.

COMMENTARY

The word *mānasika* means "arising from the mind," "thinking," "desiring," "aspiring," and "wishing."

CB Ādi-khaṇḍa 9.210

TEXT 210

niravadhi viharaye kālindīra jale
śiśu-saṅge vṛndāvane dhūlā khelā khele

TRANSLATION

He regularly enjoyed sporting in the waters of the Yamunā and playing with the children in Vṛndāvana.

CB Ādi-khaṇḍa 9.211-213

TEXTS 211-213

yadyāpiha nityānanda dhare sarva śakti
tathāpiha kā'reha nā dilena viṣṇu-bhakti

yabe gauracandra prabhu karibe prakāśa
tā'na se ājñāya bhakti-dānera vilāsa

keha kichu nā kare caitanya-ājñā vine
ihāte 'alpatā' nāhi pāya prabhu-gaṇe

TRANSLATION

Although Lord Nityānanda is omnipotent, He did not distribute devotional service to the Lord at that time. When Lord Gauracandra manifests His opulence, then on His order He would begin to distribute devotional service. The servants and associates of Lord Caitanya did not like to do anything without His instruction, but this does not diminish their glories in the least.

COMMENTARY

Being a personal expansion of and nondifferent from Śrī Gaura-Kṛṣṇa, Śrī Nityānanda Prabhu, who is Baladeva, the personification of pure goodness, and who is the only bestower of love for Gaura-Kṛṣṇa, neither displayed mercy on anyone nor distributed or preached chanting the holy names in love of God while visiting the holy places, thereby surpassing His eternally worshipable Lord Śrīman Mahāprabhu's desire, direct order, or time for the pastimes of preaching the chanting of the holy names in love of God (see verse 208). When the supreme independent Lord Mahāprabhu, out of His own free will and causeless mercy, will manifest His own glories to the fallen souls, at that time Śrī Nityānanda Prabhu will also manifest the pastime of door to door distribution of the holy names and love of God to the sinful living entities.

Therefore, following in the footsteps of Śrī Nityānanda, anyone who desires his own welfare does not transgress etiquette and manifest elevated language or material ego on the pretext of preaching topics of Kṛṣṇa while proudly masquerading as a guru in the presence of the Supreme Lord or His empowered representative, the Vaiṣṇava guru. That is

why Śrī Bhaktivinoda Ṭhākura has written in his pure devotional song book *Kalyāṇa-kalpa-taru* as follows:

āmi ta' vaiṣṇava, e buddhi haile,
amānī nā ha'ba āmi
pratiṣṭhāśā āsi' hṛdaya dūṣibe,
haiba nirayagāmī

"If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, I shall certainly go to hell." The eternally blissful form of knowledge, Śrī Kṛṣṇa Caitanya, is the eternal worshipable Lord of the living entities, and to carry out His order with body, mind, and speech is real Vaiṣṇava fame; this is pure transcendental spiritual identification. This position is most relishable and beyond the insignificant, partial, abominable nature of perishable matter. And becoming prominent or dominant in the material sense is actually abominable, anxiety-filled service and simply another way of describing one's insignificance.

CB Ādi-khaṇḍa 9.214

TEXT 214

ki ananta, kibā śiva-ajādi devatā
caitanya-ājñāya hartā-kartā pālayitā

TRANSLATION

Brahmā, Ananta, Śiva, and the other demigods create, maintain, and destroy under the order of Lord Caitanya.

COMMENTARY

The word *ananta* refers to Viṣṇu, the maintainer, the word *aja* refers to Brahmā, the creator, and the word *śiva* refers to Hara, the destroyer.

CB Ādi-khaṇḍa 9.215

TEXT 215

ihāte ye pāpī-gaṇa mane duḥkha pāya
vaiṣṇavera adṛśya se pāpī sarvathāya

TRANSLATION

Sinful persons who do not like to hear such things are not fit to be seen by the Vaiṣṇavas.

CB Ādi-khaṇḍa 9.216

TEXT 216

sākṣātei dekha sabe ei tribhuvane
nityānanda-dvāre pāilena prema-dhane

TRANSLATION

Just see for yourself how Nityānanda Prabhu has blessed the people of this universe with the treasure of devotional service.

CB Ādi-khaṇḍa 9.217

TEXT 217

caitanyera ādi-bhakta nityānanda-rāya
caitanyera yaśa vaise yāṅhāra jihvāya

TRANSLATION

Lord Nityānanda is the foremost devotee of Lord Caitanya, for the glories of Lord Caitanya always reside on His tongue.

CB Ādi-khaṇḍa 9.218

TEXT 218

ahar-niśa caitanyera kathā prabhu kaya
tāṅ're bhajile se caitanya-bhakti haya

TRANSLATION

Day and night Lord Nityānanda chants the glories of Lord Caitanya, so when one worships Nityānanda he certainly attains devotion for Lord Caitanya.

COMMENTARY

If a living entity worships Śrī Nityānanda Prabhu and His Vaiṣṇava followers, who constantly chant the glories of Śrī Gaura-Kṛṣṇa, then his propensity for pure devotional service to Lord Śrī Kṛṣṇa Caitanya is enhanced.

CB Ādi-khaṇḍa 9.219

TEXT 219

ādi-deva jaya jaya nityānanda-rāya
caitanya-mahimā sphure yāṅhāra kṛpāya

TRANSLATION

All glories to Lord Nityānanda, who is the first manifestation of Lord Caitanya. The glories of Lord Caitanya become manifest by His mercy.

CB Ādi-khaṇḍa 9.220

TEXT 220

caitanya-kṛpāya haya nityānande rati
nityānande jānile āpad nāhi kati

TRANSLATION

One becomes attached to Nityānanda by the mercy of Śrī Caitanya, and one who knows Nityānanda never faces any adversities.

COMMENTARY

On the strength of nonduplicitous surrender to the lotus feet of Śrī Nityānanda Rāma, a living entity achieves freedom from the conditioned state and becomes qualified to assist Śrī Nityānanda in His ten forms of service to Gaura-Kṛṣṇa. Śrī Ṭhākura Narottama has sung:

hena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kari' dhara nitāira pāya

"Without the mercy of Lord Nityānanda, no one can achieve Rādhā-Kṛṣṇa. Therefore tightly catch hold of Nitāi's lotus feet." Liberated souls are eligible to drown in the ocean of Śrī Gaura's service under the guidance of Śrī Nityānanda.

CB Ādi-khaṇḍa 9.221

TEXT 221

saṁsārera pāra hañā bhaktira sāgare
ye ḍubibe, se bhajuka nitāicāndere

TRANSLATION

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service must worship Lord Nityānanda.

CB Ādi-khaṇḍa 9.222

TEXT 222

keha bole,—"nityānanda yena balarāma"
keha bole,—"caitanyera baḍa priya-dhāma"

TRANSLATION

Someone said, "Nityānanda is just like Balarāma." Another person said, "He is most dear to Śrī Caitanya."

CB Ādi-khaṇḍa 9.223-224

TEXTS 223-224

kibā yati nityānanda, kibā bhakta jñānī
yā'ra yena mata icchā, nā bolaye keni

ye-se kene caitanyera nityānanda nahe
tabu sei pāda-padma rahuka hṛdaye

TRANSLATION

Someone may consider Nityānanda a sannyāsī, someone may consider Him a devotee, and someone may consider Him a jñānī. They may say whatever they like. Even if Nityānanda was a most insignificant servant of Lord Caitanya, still I would keep His lotus feet in my heart.

COMMENTARY

"Some people consider Śrī Nityānanda Prabhu as the *sannyāsī* disciple of Śrī Lakṣmīpati Tīrtha, some

people, on seeing His love for Kṛṣṇa, consider Him a devotee, and other people consider Him a great renunciate and learned scholar of Vedānta. They may consider my Lord in whichever way they want, or my worshipable Lord Śrī Nityānanda Prabhu may be related to the Supreme Lord Śrī Kṛṣṇa Caitanya Mahāprabhu simply as a menial servant, but I will not enter into this unnecessary subject. I will place the lotus feet of Śrī Nityānanda within my heart while considering him my eternal worshipable Lord."

CB Ādi-khaṇḍa 9.225

TEXT 225

eta parihāre o ye pāpī nindā kare
tabe lāthi māroṅ tā'ra śirera upare

TRANSLATION

Therefore I kick the head of any sinful person who disregards the glories of Lord Nityānanda and dares to criticize Him.

COMMENTARY

The word *parihāra* means "to rectify the faults," "to drop the charges," "to pray," "to offer," "to abandon," and "to neglect."

In order to permanently stop the continual irreverence towards the Supreme Lord by those hellish people who enviously criticize Śrī Nityānanda Prabhu and to render them eternal benefit and good sense, the author is ready to kick them in the head. By this statement of the most merciful Śrī Ṭhākura Mahāśaya to the staunch atheists, the transcendental goddess of learning, Śuddhā Sarasvatī, displays the

firm attachment of a servant towards his master, Śrī Nityānanda Prabhu, thus teaching everyone through illuminating words that although Ṭhākura Mahāśaya and other pure devotees who act and preach in his footsteps are detached from those who are extremely uninterested in their own welfare, who are determined to run towards hell, and who are ignorant of the truth regarding Śrī Nityānanda, they are nevertheless selflessly and causelessly merciful towards the fallen souls. While Śrīla Ṭhākura Vṛndāvana, who is a Vaiṣṇava *ācārya*, the direct incarnation of Vyāsa, and servant of Śrī Nityānanda, enacts his pastime of transcendentally kicking, if even one particle of dust falls on the head of some fortunate persons, they will certainly achieve auspiciousness, in other words, their *anartha-nivṛtti*, or freedom from unwanted things, is guaranteed. The exhibition of such great compassion by Śrī Viṣṇu or the Vaiṣṇavas is beyond the imagination or intelligence of the foolish nondevotees, who can not discriminate between what is favorable and what is unfavorable for their own welfare. The all-auspicious endeavors and behavior of the preachers and practitioners of pure devotional service to Gaura-Kṛṣṇa who follow in the footsteps of Ṭhākura Śrī Vṛndāvana, who is the direct incarnation of Śrī Vyāsa, display on one hand gross punishment on the fallen averse living entities and on the other hand subtle unlimited compassion on them.

CB Ādi-khaṇḍa 9.226

TEXT 226

kona caitanyera loka nityānanda-prati
'manda' bole, hena dekha,—se kevala 'stuti'

TRANSLATION

If you find any follower of Lord Caitanya appear to say something bad about Nityānanda, you should know for certain that what they said was actually glorification.

COMMENTARY

No pure devotee of Gaura can criticize or tolerate criticism against Śrī Nityānanda Prabhu. If anyone thinks that the statements of Śrī Advaita Prabhu towards Śrī Nityānanda Prabhu were criticisms, that is simply his misunderstanding and offense. One should not lose faith in the lotus feet of Nityānanda, who is the only shelter and goal of all living entities, by considering the so-called criticism of Nityānanda to be criticism, when it is actually glorification of Nityānanda.

CB Ādi-khaṇḍa 9.227

TEXT 227

nitya śuddha jñānavanta vaiṣṇava-sakala
tabe ye kalaha dekha, saba kutuhala

TRANSLATION

Vaiṣṇavas are always pure and full of knowledge, so if there is ever any quarrel between them you should know it is simply part of their pastimes.

COMMENTARY

It should be understood that the apparent act of quarreling on the pretext of criticizing Nityānanda by the pure devotees of Gaura, headed by Advaita, is meant to awaken the living entities' interest and increase their service attitude towards Nityānanda,

because all of Śrī Gaura's devotees are eternally pure and endowed with pure transcendental knowledge. Ignorance, such as dualities, aversion, or opposition to Viṣṇu and the Vaiṣṇavas, cannot remain in them.

CB Ādi-khaṇḍa 9.228

TEXT 228

ithe eka-janera haiyā pakṣa yei
anya-jane nindā kare, kṣaya yāya sei

TRANSLATION

If a person takes the side of one Vaiṣṇava and criticizes another, he is certainly vanquished.

COMMENTARY

If someone due to misfortune and material conceptions considers the loving quarrels of the eternally liberated devotees, who are always eager to please Kṛṣṇa, to be like the dualities enjoyed by the conditioned souls, who are agitated by disturbances to their sense gratification, and thus takes the side of one and criticizes the other, then, as a result of his imprudence, his ruination is guaranteed. Without understanding how the most pleasing transcendental opposing parties, who nourish the pastimes of the Absolute Lord Śrī Gaura-Kṛṣṇa, are wonderfully increasing their respective attachment for the Lord, if someone praises one and condemns another due to his enjoying spirit and fruitive mentality, he is certainly inviting his own downfall, or in other words, he is ruining himself.

CB Ādi-khaṇḍa 9.229

TEXT 229

nityānanda-svarūpe se nindā nā laoyāya
tā'na pathe thākile se gauracandra pāya

TRANSLATION

Anyone who follows Nityānanda without finding fault in Him will surely attain the shelter of Śrī Gauracandra.

COMMENTARY

If a living entity desiring his own welfare personally engages in the service of Śrī Nityānanda Prabhu without taking any part whatsoever in criticizing Śrī Nityānanda Prabhu, personally or through others, he can be qualified to receive the mercy of Śrīman Mahāprabhu. Simply by following in the footsteps of Śrī Nityānanda Prabhu, the merciful glance of Śrī Gaura is guaranteed. But endeavors to directly or indirectly criticize or diminish Śrī Nityānanda Prabhu's glories, on the pretext of serving Him, certainly leads one to hell.

CB Ādi-khaṇḍa 9.230

TEXT 230

hena dina haiba ki caitanya-nityānanda
dekhiba veṣṭita catur-dike bhakta-vṛnda

TRANSLATION

When will that day come when I will see Lord Caitanya and Lord Nityānanda surrounded by Their devotees?

CB Ādi-khaṇḍa 9.231

TEXT 231

sarva-bhāve svāmī yena haya nityānanda
tāṅ'ra haiyā bhaji yena prabhu-gauracandra

TRANSLATION

Let me serve Lord Gauracandra under the instructions of Lord Nityānanda, who is my worshipable Lord in all respects.

COMMENTARY

Just by seeing the word *svāmī* [which also means "husband"] in this verse, no one should try, like the *gaura-nāgarīs,* to become the consort of Nityānanda. The eternal desire of the author, who is a devotee of Gaura, is to engage with firm determination in the service of Śrī Gaurāṅga Mahāprabhu and Śrī Nityānanda Prabhu under the guidance of his spiritual master, Śrī Nityānanda Prabhu. ??Under the guidance of Śrī Nityānanda Prabhu and accepting Him as his Lord, the author's endeavor to favorably assist in Śrī Gaura's service, of which Nityānanda Prabhu is the proprietor and sole authority, proves the author's strong attachment for worshiping Gaura.

CB Ādi-khaṇḍa 9.232

TEXT 232

nityānanda-svarūpera sthāne bhāgavata
janme janme paḍibāṅa,—ei abhimata

TRANSLATION

I desire to study Śrīmad Bhāgavatam under Śrī Nityānanda Svarūpa birth after birth.

CB Ādi-khaṇḍa 9.233

TEXT 233

jaya jaya mahāprabhu śrī-gaurāṅgacandra
dilā o nilā o tumi prabhu-nityānanda

TRANSLATION

All glories to the Supreme Lord, Śrī Gaurāṅga! You have given me and then taken from me the association of Lord Nityānanda.

COMMENTARY

"If Śrī Nityānanda Prabhu empowers me to understand the meaning of *Śrīmad Bhāgavatam*, as His servant I will constantly keep the conclusions of *Śrīmad Bhāgavatam* and the process of service approved by *Śrīmad Bhāgavatam* and learned from Him within my heart. May I never become controlled by self-interest and transgress the lotus feet of my spiritual master, Śrī Nityānanda, or consider *Śrīmad Bhāgavatam*, which is nondifferent from Śrī Nityānanda, as a commodity of sense gratification."

CB Ādi-khaṇḍa 9.234

TEXT 234

tathāpiha ei kṛpā kara, mahāśaya
tomāte tāṅhāte yena citta-vṛtti raya

TRANSLATION

Still, I beg for Your mercy, so that my mind may remain absorbed in His and Your lotus feet.

COMMENTARY

"By sending Śrī Nityānanda Prabhu as my spiritual master, Śrīman Mahāprabhu has bestowed causeless mercy on such a fallen soul as me, and when the pastimes of Śrī Nityānanda Prabhu were completed, He has taken Him away from me. O my Lord, bless me so that my mind may not deviate in Your absence after You have both enacted Your disappearance pastimes. May I ever fix my restless uncontrolled mind at the lotus feet of You both." By this statement the author has taught the constitutional duty and principle of humility to every servant of the spiritual master."

CB Ādi-khaṇḍa 9.235

TEXT 235

tomāra parama-bhakta nityānanda-rāya
vinā tumi dile tāṅ're keha nāhi pāya

TRANSLATION

Lord Nityānanda is Your greatest devotee. No one can attain Him without Your sanction.

COMMENTARY

Unless Śrīman Mahāprabhu reveals Śrī Nityānanda Prabhu to a living entity, no one is able to attain His lotus feet. Śrī Nityānanda Prabhu alone is the highest respected servant and nondifferent from Śrīman Mahāprabhu.

CB Ādi-khaṇḍa 9.236

TEXT 236

vṛndāvana-ādi kari' bhrame nityānanda
yāvat nā āpanā' prakāśe' gauracandra

TRANSLATION

Lord Nityānanda traveled throughout the forests of Vṛndāvana until Lord Gauracandra displayed His opulences.

COMMENTARY

Until Śrī Gaurasundara displayed His pastimes of distributing His holy names and love of God, Śrī Nityānanda Prabhu was traveling to various holy places like Śrīdhāma Vṛndāvana. Until Śrī Gaurasundara completed His covered scholastic pastimes and began manifesting His most magnanimous pastimes to His intimate devotees, Śrī Nityānanda Prabhu, being afflicted by separation from His Lord, visited holy places throughout India and thus exhibited the pastime of searching for Kṛṣṇa.

CB Ādi-khaṇḍa 9.237

TEXT 237

nityānanda-svarūpera tīrtha-paryaṭana
yei ihā śune, tā're mile prema-dhana

TRANSLATION

Whoever hears these descriptions of Nityānanda Svarūpa's visit to the holy places will attain the treasure of divine love.

CB Ādi-khaṇḍa 9.238

TEXT 238

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Nine, entitled, "Nityānanda's Childhood Pastimes and Travels to Holy Places."

CBP 10: Marriage with Śrī Lakṣmīpriyā

Chapter Ten: Marriage with Śrī Lakṣmīpriyā

This chapter describes Śrī Viśvambhara's scholastic pastimes in the assembly of Gaṅgādāsa Paṇḍita, His exchange of joking words with Murāri Gupta, His marriage with Lakṣmīdevī, the daughter of Vallabhācārya, and Śacīdevī's experience of various opulences in her house after the arrival of her daughter-in-law.

After finishing His morning duties, Nimāi Paṇḍita and other students came and sat in Gaṅgādāsa Paṇḍita's classes and debated with each other. Those who did not want to study under Nimāi were not supported by Him; rather, He showed them the bad results of studying independent of His guidance. Observing that Murāri Gupta was not studying under His guidance, Nimāi once jokingly told him that it was better for him to treat patients than to study grammar. In this way He tried to arouse his anger. Rather than becoming angry, Murāri, who is a plenary portion of Rudra, challenged Nimāi to test his

knowledge. The debate between the Lord and His servant began. The Lord was greatly pleased to hear the explanations of Murāri, who by the Lord's mercy was most learned, and placed His lotus hand on the body of Murāri. At that time Murāri's body was filled with ecstasy and he thought, "Such extraordinary knowledge is not possible for an ordinary human being. There is no one in all of Navadvīpa as intelligent as He." He then said, "O Ṭhākura, now I will study only under You." After sporting in this way, Nimāi went to take bath in the Ganges with His companions and then returned home. Nimāi Paṇḍita and His students established a school in the Caṇḍī-maṇḍapa in the courtyard of the fortunate Mukunda Sañjaya, the resident of Navadvīpa. There Nimāi displayed various pastimes such as establishing His own explanations and refuting other's explanations. While teaching in this way, Nimāi would proudly boast about His mastery of learning in the following way: "I see that in Kali-yuga those who are devoid of any knowledge of *sandhi*, or joining words, pass as Bhaṭṭācāryas. At present there is no scholar within Navadvīpa who can answer My challenge." Meanwhile, considering that Nimāi had attained marriageable age, mother Śacī constantly thought about getting Him married. One day, by providence, Lakṣmīdevī, the personification of the goddess of fortune and daughter of Vallabhācārya, who hailed from a pure cultured *brāhmaṇa* family, met her Lord, Gaura-Nārāyaṇa, while taking bath in the Ganges and offered obeisances to His lotus feet within her mind. By the will of the Lord, that very day Śrī Vanamālī, a *brāhmaṇa* matchmaker resident of Navadvīpa, proposed to mother Śacī the marriage of Nimāi with Lakṣmīdevī, the daughter of Vallabha. Not getting any special attention or hope of marriage from

mother Śacī, the *brāhmaṇa* was returning home disappointed when he met Nimāi on the way. After understanding everything from the *brāhmaṇa*, Nimāi indicated to His mother His consent for the marriage. The next day mother Śacī called that *brāhmaṇa* and told him to arrange the marriage as soon as possible. The *brāhmaṇa* happily and immediately went to the house of the bride and informed her family about the consent of the groom's family, upon which Śrī Vallabhācārya also jubilantly consented, but he declared that due to poverty he was not able to give anything more than five *haritakīs* as dowry. With the agreement of both the bride and groom's sides, an auspicious day was selected. One day before the marriage, Vallabhācārya came to Nimāi's house and at an auspicious moment executed the rituals meant to be performed with one's son-in-law before marriage. Thereafter, other auspicious Vedic and common rituals were duly performed. On the day of the marriage, at the auspicious time of *go-dhūli*, or dusk, Nimāi Paṇḍita with His companions arrived at the house of Vallabha and duly accepted the hand of Lakṣmīdevī. The next evening Nimāi returned home with Lakṣmīdevī. Mother Śacī, the mother-in-law of Lakṣmī, along with other *brāhmaṇas*' wives, welcomed her daughter-in-law home. From that day on, mother Śacī observed various opulences and wealth such as extraordinary effulgences and fragrances and became overjoyed on understanding that her daughter-in-law was none other than Kamalā, or Lakṣmī. Due to the presence of Śrī Gaura-Nārāyaṇa, the Lord of Vaikuṇṭha, and His internal potency, Śrī Ramā, who is nondifferent from Śrī Lakṣmī, the house of mother Śacī manifest as Vaikuṇṭha, the abode of pure goodness. Yet at that time, by the supreme will of the

Lord, no one could understand the covered pastimes of the Lord.

CB Ādi-khaṇḍa 10.1

TEXT 1

jaya jaya gauracandra mahā-maheśvara
jaya nityānanda-priya nitya-kalevara

TRANSLATION

All glories to Śrī Gauracandra, the Lord of all lords! All glories to Śrī Nityānanda's beloved Lord, who possesses an eternal form.

COMMENTARY

The word *nitya-kalevara* refers to the *sac-cid-ānanda* form of the Supreme Lord, Śrī Gaurasundara. Although His form is eternal, in order that it may not be perceived as temporary and perishable, it has been described here as eternal in accordance with the readers' highly intellectual understanding that there is no difference between the holy name and the Lord. Within the gross body of the conditioned soul is his subtle body, and within the gross and subtle body is the liberated spirit soul, of whom Śrī Nityānanda is the source, and His object of ten varieties of service, Śrī Govinda-mohinī along with Her worshipable Lord, Śrī Govinda, are the objects of five types of pure devotional service. Therefore the philosophy of distinguishing between the body and owner of the body of the living entities, who are controlled by *māyā,* to be applicable to the Supreme Lord, who controls *māyā,* is completely prohibited. In the subtle heavenly planets, the bodies of the demigods consist of gross knowledge, and Lord

Viṣṇu is present within the bodies of the subordinate demigods as the controller. The supreme worshipable Lord of such controllers is Śrī Gaurasundara, who is the combined form of Śrī Rādhā-Govinda.

CB Ādi-khaṇḍa 10.2

TEXT 2

jaya śrī-govinda-dvāra-pālakera nātha
jīva-prati kara, prabhu, śubha-dṛṣṭi-pāta

TRANSLATION

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

COMMENTARY

Śrī Govinda was the doorkeeper of Śrī Viśvambhara. Govinda guarded the doors of Viśvambhara's house. (See *Caitanya-bhāgavata*, CB *Ādi-khaṇḍa* 11.39-40, 13.2; CB *Madhya-khaṇḍa* 6.6, 8.114, 13.338, 23.152, 451; and CB *Antya-khaṇḍa* 1.52, 2.35, 7.5, 8.58, 9.195-196.)

CB Ādi-khaṇḍa 10.3

TEXT 3

jaya jaya jagannātha-putra vipra-rāja
jaya hau to'ra yata śrī-bhakta-samāja

TRANSLATION

All glories to Jagannātha's son, the king of the brāhmaṇas. All glories to all of Your devotees.

COMMENTARY

The phrase *śrī-bhakta-samāja* is explained as follows: Vrajendra-nandana Śrī Kṛṣṇa is the only worshipable Lord. That Supreme Lord, in His two forms as *viṣaya* and *āśraya*, the worshipable and the worshiper, is the worshipable object of all His subordinates. The *viṣaya-vigraha*, or object of worship, who is the Lord of the goddess of fortune, and the *āśraya-vigraha*, or abode of worship, who is the goddess of fortune, are both the objects of service for Their devotees. The devotees' favorable cultivation of service towards their worshipable object is called bhakti, or devotional service. The servants of the *viṣaya* and *āśraya* are known as bhaktas. They are many, so collectively they are called *bhakta-samāja*. Under the categories of six opulences, various spiritual splendors are present in this *bhakta-samāja*. That is why the devotees have been described as *Śrī-bhakta-samāja*. All the devotees who are under the shelter of the energetic Lord's energy try to please their worshipable Lord in various ways.

CB Ādi-khaṇḍa 10.4

TEXT 4

jaya jaya kṛpā-sindhu kamala-locana
hena kṛpā kara,—tora yaśe rahu mana

TRANSLATION

All glories to the lotus-eyed Lord, who is an ocean of mercy. O Lord, please bless me that my mind may be absorbed in Your glories.

COMMENTARY

When the living entities' highest spiritual propensities are engaged in the service of the Supreme

Lord, who is full in six opulences, there is no inconvenience for them. When a living entity becomes greedy for objects not related to the Lord, he loses his opulences and, being disturbed by his restless mind, he furthers his conditional life. That is why the author, with a desire to be attracted to the Supreme Lord, is hereby praying for His mercy.

CB Ādi-khaṇḍa 10.5

TEXT 5

ādi-khaṇḍe śuna, bhāi, caitanyera kathā
vidyāra vilāsa prabhu karilena yathā

TRANSLATION

My dear brothers, please listen to the topics of Śrī Caitanya in this Ādi-khaṇḍa, wherein the description of the Lord's scholastic pastimes are found.

COMMENTARY

The words *vidyāra vilāsa* are explained as follows: The conditioned soul in this material world is infected with nescience. In other words, he is born ignorant of his and other's constitutional position. When the aspect of spiritual knowledge that is part of the conditioned soul's constitution is unmanifest, his state is known as nescience, or ignorance. And the awakening and development of spiritual propensities by eradicating the absence of knowledge of the Absolute Truth is called *vidyā*, or knowledge. In other words, the awakening of one's spiritual propensities by a learned person is known as the achievement of spiritual knowledge. The awakening of other's spiritual propensities, which benefits self-realized persons in various ways, is known as *vidyāra vilāsa*.

Under the shelter of nescience, or ignorance, the living entities become illusioned or bewildered—this is the opposite propensity from spiritual knowledge. When on the strength of this propensity and with the help of sensual knowledge the conditioned souls attempt to advance through the ascending process, they reveal their ignorance to learned persons. Śrīman Mahāprabhu also manifested such *vidyāra vilāsa* pastimes for the benefit of the entire world and thus delivered the living entities from the clutches of nescience.

CB Ādi-khaṇḍa 10.6

TEXT 6

hena-mate navadvīpe śrī-gaurasundara
rātri-dina vidyā-rase nāhi avasara

TRANSLATION

In this way Śrī Gaurasundara engaged day and night in His studies while residing in Navadvīpa.

CB Ādi-khaṇḍa 10.7

TEXT 7

ūṣaḥ-kāle sandhyā kari' tridaśera-nātha
paḍite calena sarva-śiṣya-gaṇa-sātha

TRANSLATION

After performing His morning rites, the Lord of Tridaśa went to school along with His classmates.

COMMENTARY

The word *tri*, or "three," in the word *tridaśera-nātha*, in consideration of places, refers to the Bhūr, Bhuvar and Svar planetary systems; in consideration of time, refers to past, present, and future; in consideration of persons, refers to Brahmā, Viṣṇu, and Rudra; and the word *daśa*, in consideration of directions, refers to east, west, north, south, northeast, southeast, northwest, southwest, up, and down. The word *tridaśa* refers to each of the ten directions—above, center, and below. Otherwise the word *tridaśa,* in consideration of persons, refers to thirty-three demigods. From the less-intelligent point of view the word *tridaśa-purī* refers to the heavenly kingdom, and the word *tridaśa-nātha* refers to Indra, the husband of Śacī. And from the intellectual point of view it refers to Lord Upendra. Some people say that *tridaśa* refers to the twelve Ādityas, the eleven Rudras, the eight Vasus, and the two Aśvinī-kumāras. Yet others say that each of these thirty-three demigods represent ten million others. According to the learned viewpoint, all these word meanings are included within Viṣṇu.

The phrase *śiṣya-gaṇa-sātha* indicates that since the disciples of the teacher Gaṅgādāsa Paṇḍita were more or less subordinate to Nimāi, they respected Him as the principle student and as good as their teacher.

CB Ādi-khaṇḍa 10.8

TEXT 8

āsiyā vaisena gaṅgādāsera sabhāya
pakṣa-pratipakṣa prabhu karena sadāya

TRANSLATION

The Lord would sit in Gaṅgādāsa's class and continually engage in debate.

COMMENTARY

The word *pakṣa* refers to two different meanings of one subject. A bird is able to fly in the sky with the help of its two wings; similarly, when there is some doubt about a subject matter, then both sides—the *pūrva-pakṣa*, or challenging side, and the *para-pakṣa*, or concluding side—are needed to reach a conclusion. Consistency must be maintained with the *para-pakṣa*. Each side refers to the other side as the *para-pakṣa*, or opposing side; or in other words, from an impartial viewpoint, each side is *sva-pakṣa*, or one's own side, and from a partial view, each side is an opposing side. The words *pakṣa-pratipakṣa* refer to debate and counterdebate, favorable and unfavorable questions and answers, one's own side and the opposing side, or the challenging side and concluding side.

CB Ādi-khaṇḍa 10.9

TEXT 9

prabhu-sthāne puṅthi cinte nāhi ye-ye-jana
tāhāre se prabhu kadarthena anukṣaṇa

TRANSLATION

The Lord would always defeat the arguments of anyone who disagreed with His explanations.

COMMENTARY

The word *kadarthana* means "to distort the meaning," "to point out inconsistencies or prove

unreasonable," "to pollute," "to condemn," or "to outright reject."

CB Ādi-khaṇḍa 10.10

TEXT 10

paḍiyā vaisena prabhu puṅthi cintāite
yā'ra yata gaṇa laiyā vaise nānā-bhite

TRANSLATION

After class, the Lord sat in the midst of His friends to discuss the subjects further.

COMMENTARY

The word *cintāite* means "to consider," "to discuss," or "to cultivate." The word *nānā-bhite* refers to various directions, various sides, or various groups.

CB Ādi-khaṇḍa 10.11

TEXT 11

nā cinte murāri-gupta puṅthi prabhu-sthāne
ataeva prabhu kichu cālena tāhāne

TRANSLATION

Murāri Gupta did not care to sit in the Lord's discussions, therefore the Lord desired to confront him.

COMMENTARY

The word *cālena* means "to induce," "to stun with one's explanation," "to remove," "to dislocate," "to induce shaking," "to twirl," "to condemn or chastise," or "to pollute or criticize."

CB Ādi-khaṇḍa 10.12

TEXT 12

yoga-paṭṭa-chānde vastra kariyā bandhana
vaisena sabhāra madhye kari' vīrāsana

TRANSLATION

Nimāi wore His cloth like a sannyāsī, and He sat in the vīrāsana posture.

COMMENTARY

In this verse the word *yoga-paṭṭa* refers to the way Vedic *sannyāsīs* wear their cloth. The word *yoga-kakṣā* is found in Śrīdhara Svāmī's commentary on *Śrīmad Bhāgavatam* (4.6.39). The piece of cloth circling tightly around the back and thigh like a belt that a *sannyāsī* wears is called *yoga-paṭṭa*. It is stated in the *Padma Purāṇa*, *Kārttika-māhātmya*, Chapter 2: "The piece of cloth that a *sannyāsī* wears wrapped around his side like a bangle that covers his back and hangs down to his knees is called *yoga-paṭṭa*."

The word *vīrāsana* refers to sitting (like a hero) with one's left foot on the right thigh and right foot on left thigh. This is explained in Śrīdhara Svāmī's commentary on the *Śrīmad Bhāgavatam* (4.6.38) wherein he quotes from the *yoga-śāstras* as follows: "Placing the right foot on the left thigh and the left foot on the right thigh while placing the left hand on the left thigh and raising the right hand in an argumentative pose is called *vīrāsana*."

CB Ādi-khaṇḍa 10.13

TEXT 13

candanera śobhe ūrddhva tilaka su-bhāti
mukutā gañjaye divya-daśanera jyotiḥ

TRANSLATION

He was smeared with sandalwood pulp and decorated with tilaka. The effulgence of His beautiful teeth condemned that of a string of pearls.

COMMENTARY

The word *su-bhāti* means "effulgent," "beautiful," and "pleasing to the eyes."

The word *gañjaye* (derived from the Sanskrit verb *gañj*) means "to condemn," "to criticize," or "to cause trouble."

CB Ādi-khaṇḍa 10.14

TEXT 14

gaurāṅga-sundara veśa madana-mohana
ṣoḍaśa-vatsara prabhu prathama-yauvana

TRANSLATION

In His fresh youth, at the age of sixteen, Śrī Gaurāṅga's beauty captivated even Cupid.

CB Ādi-khaṇḍa 10.15

TEXT 15

bṛhaspati jiniñā pāṇḍitya-parakāśa
svatantra ye puṅthi cinte, tā're kare hāsa

TRANSLATION

In knowledge, He surpassed Bṛhaspati, the spiritual master of the demigods. He would tease those who studied on their own.

CB Ādi-khaṇḍa 10.16-18

TEXTS 16-18

prabhu bole,—"ithe āche kon baḍa jana?
āsiyā khaṇḍuka dekhi āmāra sthāpana?

sandhi-kārya nā jāniyā kona kona janā
āpane cintaye puṅthi prabodhe āpanā'

ahaṅkāra kari' loka bhāle mūrkha haya
yebā jāne, tā'ra ṭhāñi puṅthi nā cintaya"

TRANSLATION

The Lord challenged, "Let us see who is intelligent enough to refute My conclusions. Some students don't even know the rules of conjunctions, yet they are satisfied to study on their own. Thus they eventually become fools because they do not take help from someone in knowledge."

COMMENTARY

The word *sthāpana* means "conclusion."

The word *bhāle* means "due to foreseen faults."

Nimāi proudly challenged as follows: "There is no one more intelligent, more learned, and more knowledgeable in Navadvīpa who can refute My conclusions. How surprising it is that although many people do not know the first lesson of grammar, how to join words, by the influence of their false ego they think they will become learned by independently

studying their books! But in spite of their false ego, I can see that due to foreseen faults they achieve only foolishness while presenting their answers, because they do not come and study from Me, the Lord of Sarasvatī and object of service for the crest jewels amongst learned scholars."

CB Ādi-khaṇḍa 10.19

TEXT 19

śunaye murāri-gupta āṭopa-ṭaṅkāra
nā bolaye kichu, kārya kare āpanāra

TRANSLATION

Hearing Nimāi's provocative statement, Murāri Gupta did not say anything, but went on with his work.

COMMENTARY

The phrase *āṭopa-ṭaṅkāra* is explained as follows: the prefix *ā* (meaning to envy someone out of false ego or to cause trouble) joins with *tup*, which means "to be puffed up," "to be proud," "to be angry," or "to be very egoistic;" and the word *ṭaṅkāra* means "the sound of a bowstring," "the clanging of armor," or "to be astonished." Therefore *āṭopa-ṭaṅkāra* means "to speak egoistic words with pride or bragging before piercing them with arrowlike words."

CB Ādi-khaṇḍa 10.20

TEXT 20

tathāpiha prabhu tāṅ're cālena sadāya
sevaka dekhiyā baḍa sukhī dvija-rāya

TRANSLATION

Although the Lord was pleased that His servant remained silent, He nevertheless continued to challenge him.

CB Ādi-khaṇḍa 10.21

TEXT 21

prabhu bole,—"vaidya, tumi ihā kene paḍha?
latā-pātā niyā giyā rogī kara daḍa

TRANSLATION

He said, "O doctor, why are you studying here? You should go gather some leaves and herbs to cure the sick.

CB Ādi-khaṇḍa 10.22

TEXT 22

vyākaraṇa-śāstra ei—viṣamera avadhi
kapha-pitta-ajīrṇa-vyavasthā nāhi ithi

TRANSLATION

"The literatures on grammar are most difficult to understand, and they do not mention anything about mucus, bile, or indigestion.

COMMENTARY

The words *viṣamera avadhi* mean "ultimately (extremely) difficult."

CB Ādi-khaṇḍa 10.23

TEXT 23

mane mane cinti' tumi ki bujhibe ihā?
ghare yāha tumi rogī ḍṛḍha kara giyā"

TRANSLATION

"What will you learn by studying on your own? Better you go home and treat the sick."

CB Ādi-khaṇḍa 10.24

TEXT 24

rudra-aṁśa murāri parama-kharatara
tathāpi nahila krodha dekhi viśvambhara

TRANSLATION

Murāri Gupta is by nature most harsh, for he is an expansion of Lord Rudra. Still he did not become angry at Viśvambhara.

CB Ādi-khaṇḍa 10.25

TEXT 25

pratyuttara dilā,—"kene baḍa ta' ṭhākura?
sabārei cāla' dekhi' garvaha pracura?

TRANSLATION

He replied, "Dear respected sir, why are You so proud? Why do You challenge everyone?

CB Ādi-khaṇḍa 10.26

TEXT 26

sūtra, vṛtti, pāṅji, ṭīkā, yata hena kara
āmā' jijñāsiyā ki nā pāilā uttara?

TRANSLATION

"Have You asked me about a sūtra, vṛtti, pāṅjī, or ṭīkā and not received a reply?

CB Ādi-khaṇḍa 10.27

TEXT 27

vinā jijñāsiyā bola,—'ki jānis tui'
ṭhākura brāhmaṇa tumi, ki baliba muñi!"

TRANSLATION

"You have not asked me, yet You claim that I don't know anything. You are a respected brāhmaṇa, so what can I say?"

CB Ādi-khaṇḍa 10.28

TEXT 28

prabhu bole,—"vyākhyā kara āji ye paḍilā"
vyākhyā kare gupta, prabhu khaṇḍite lāgilā

TRANSLATION

The Lord said, "So tell Me what you learned today." Then as Murāri began to explain, the Lord began to refute him.

CB Ādi-khaṇḍa 10.29

TEXT 29

gupta bole eka artha, prabhu bole āra
prabhu-bhṛtye keha kā're nāre jinibāra

TRANSLATION

Murāri would give one explanation, and the Lord would give another, yet neither the master or the servant could defeat the other.

CB Ādi-khaṇḍa 10.30

TEXT 30

prabhura prabhāve gupta parama-paṇḍita
murārira vyākhyā śuni' hana haraṣita

TRANSLATION

By the mercy of the Lord, Murāri Gupta was a great scholar. The Lord was pleased, therefore, to hear his explanations.

CB Ādi-khaṇḍa 10.31

TEXT 31

santoṣe dilena tāṅ'ra aṅge padma-hasta
murārira deha haila ānanda samasta

TRANSLATION

In satisfaction, the Lord touched Murāri's body with His lotus hand and Murāri became filled with ecstasy.

CB Ādi-khaṇḍa 10.32

TEXT 32

cintaye murāri-gupta āpana-hṛdaye
"prākṛta-manuṣya kabhu e puruṣa nahe

TRANSLATION

Murāri Gupta thought, "He is certainly not an ordinary person.

COMMENTARY

The words *prākṛta-manuṣya* refer to conditioned souls who are under the control of *māyā*, or material nature.

CB Ādi-khaṇḍa 10.33

TEXT 33

emana pāṇḍitya kibā manuṣyera haya?
hasta-sparśe deha haila parānanda-maya

TRANSLATION

"Can an ordinary human being possess such knowledge? Just by His touch, my body was filled with ecstasy.

CB Ādi-khaṇḍa 10.34-35

TEXTS 34-35

cintile ihāna sthāne kichu lāja nāi
emata subuddhi sarva-navadvīpe nāi

santoṣita haiyā bolena vaidya-vara
"cintiba tomāra sthāne, śuna viśvambhara"

TRANSLATION

"Why should I be embarrassed to study under Him? In all of Navadvīpa there is no one more intelligent than Him." Feeling satisfied in this way, the great doctor said, "Listen, Viśvambhara, from now on I will study under You."

COMMENTARY

The word *cintile* means "to practice one's lessons," while *cintiba* means "I will practice my lessons."

CB Ādi-khaṇḍa 10.36

TEXT 36

ṭhākure sevake hena-mate kari' raṅge
gaṅgā-snāne calilena laiyā saba saṅge

TRANSLATION

After this pleasing exchange between the Lord and His servant, Nimāi and His friends went to take bath in the Ganges.

CB Ādi-khaṇḍa 10.37

TEXT 37

gaṅgā-snāna kariyā calilā prabhu ghare
ei-mata vidyā-rase īśvara vihare

TRANSLATION

After finishing His bath, the Lord went home. Thus the Supreme Lord enjoyed the life of a student.

CB Ādi-khaṇḍa 10.38

TEXT 38

mukunda-sañjaya baḍa mahā-bhāgyavān
yāṅhāra ālaye vidyā-vilāsera sthāna

TRANSLATION

The Lord opened His school at the house of the most fortunate Mukunda Sañjaya.

COMMENTARY

Mukunda Sañjaya was a resident of Śrī Navadvīpa and the father of Puruṣottama Sañjaya. In the vast Caṇḍī-maṇḍapa of his house, Nimāi Paṇḍita taught grammar and similar subjects to him, his son, and various other students. In this regard one may see *Ādi-khaṇḍa,* Chapter 12, verses 72 and 91, Chapter 15, verses 5-7, 32-33, and 70-71, and *Madhya-khaṇḍa,* Chapter 1, verses 127-130.

CB Ādi-khaṇḍa 10.39

TEXT 39

tāhāna putrere prabhu āpane paḍāya
tāṅhāra o tāṅ'ra prati bhakti sarvathāya

TRANSLATION

His son, Puruṣottama Sañjaya, became the Lord's student. He also had great devotion for the Lord.

CB Ādi-khaṇḍa 10.40

TEXT 40

baḍa caṇḍi-maṇḍapa āchaye tā'na ghare
catur-dike vistara paḍuyā taṅhi dhare

TRANSLATION

There was a large Caṇḍī-maṇḍapa in the courtyard of his house. That hall had the capacity to hold many students.

COMMENTARY

The word *caṇḍi-maṇḍapa* refers to a hall within the courtyard of a Hindu householder wherein worship and recitation of prayers to Caṇḍī, or Durgā, is performed. It is also called *devī-gṛha*, "house of the goddess," or *ṭhākura-dālāna*, "hall of the gods." This place is generally offered to guests for their sitting.

CB Ādi-khaṇḍa 10.41

TEXT 41

goṣṭhī kari' tāṅhāi paḍāna dvija-rāja
sei sthāne gaurāṅgera vidyāra samāja

TRANSLATION

Lord Gaurāṅga, the king of the brāhmaṇas, used to divide His students in groups and teach them in that hall.

CB Ādi-khaṇḍa 10.42

TEXT 42

kata-rūpe vyākhyā kare, kata vā khaṇḍana
adhyāpaka-prati se ākṣepa sarva-kṣaṇa

TRANSLATION

Nimāi would give various explanations and refutations as He continually derided the other teachers.

COMMENTARY

The word *ākṣepa* (found in *alaṅkāra-śāstra*) means "chastisement," "condemnation," "pollution," and "pointing out one's faults."

CB Ādi-khaṇḍa 10.43

TEXT 43

prabhu kahe,—"sandhi-kārya-jñāna nāhi yā'ra
kali-yuge 'bhaṭṭācārya' padavī tāhāra

TRANSLATION

The Lord said, "In the age of Kali, one who doesn't even know the rules of conjunctions is still given the title of Bhaṭṭācārya.

COMMENTARY

Accepting the title "Bhaṭṭācārya" (a learned scholar of the *śrutis*, *nyāya*, or *mīmāṁsā*) without going through the primary lessons of *sandhi*, or joining words, as found in children's grammar, is irrational, the basis of irreligiousity, and possible only in Kali-yuga. This is confirmed in the *Śrīmad Bhāgavatam* (12.3.38) as follows: *dharmaṁ vakṣyanty adharma-jñā adhiruhyottamāsanam*—"Those who know nothing about religion will mount a high seat and presume to speak on religious principles."

CB Ādi-khaṇḍa 10.44

TEXT 44

hena jana dekhi phāṅki baluka āmāra!
tabe jāni 'bhaṭṭa'-'miśra' padavī sabāra

TRANSLATION

"Let them refute My explanations, then I will accept them as actual Bhaṭṭācāryas and Miśras."

CB Ādi-khaṇḍa 10.45

TEXT 45

ei-mata vaikuṇṭha nāyaka vidyā-rase
krīḍā kare, cinite nā pāre kona dāse

TRANSLATION

In this way the Lord of Vaikuṇṭha sportingly enjoyed His life as a scholar, yet none of His servants could recognize Him.

CB Ādi-khaṇḍa 10.46

TEXT 46

kichu-mātra dekhi' āi putrera yauvana
vivāhera kārya mane cinte anukṣaṇa

TRANSLATION

When mother Śacī saw her son's first symptoms of maturity, she began to make plans for His marriage.

CB Ādi-khaṇḍa 10.47

TEXT 47

sei navadvīpe vaise eka subrāhmaṇa
vallabha-ācārya nāma—janakera sama

TRANSLATION

There was one qualified brāhmaṇa in Navadvīpa named Vallabhācārya, who was equal to Janaka Mahārāja.

COMMENTARY

In the *Gaura-gaṇoddeśa-dīpikā* (44) it is stated: "Janaka, the great King of Mithila, has now appeared

as Vallabhācārya. He is also accepted as Bhīṣmaka, the father of Rukmiṇī. Śrī Jānakī, Rukmiṇī, and Lakṣmī were all his daughters."

CB Ādi-khaṇḍa 10.48

TEXT 48

tā'na kanyā āche—yena lakṣmī mūrti-matī
niravadhi vipra tāṅ'ra cinte yogya pati

TRANSLATION

He had a daughter who appeared to be the personification of Lakṣmī. That brāhmaṇa was constantly searching for a qualified husband for her.

CB Ādi-khaṇḍa 10.49

TEXT 49

daive lakṣmī eka-dina gelā gaṅgā-snāne
gauracandra henai samaye seikhāne

TRANSLATION

By providence, one day when Lakṣmī went to take bath in the Ganges, Gauracandra was there at the same time.

CB Ādi-khaṇḍa 10.50

TEXT 50

nija-lakṣmī ciniyā hāsilā gauracandra
lakṣmī o vandilā mane prabhu-pada-dvandva

TRANSLATION

Gauracandra smiled when He recognized His beloved Lakṣmī, and Lakṣmī mentally offered her obeisances to the Lord's lotus feet.

CB Ādi-khaṇḍa 10.51

TEXT 51

hena mate doṅhe cini' doṅhe ghare gelā
ke bujhite pāre gaurasundarera khelā?

TRANSLATION

After recognizing each other in this way, they both returned to their homes. Who can understand the pastimes of Lord Gaurasundara?

CB Ādi-khaṇḍa 10.52

TEXT 52

īśvara-icchāya vipra vanamālī nāma
sei dina gelā teṅho śacīdevī-sthāna

TRANSLATION

By the Lord's will, that very day a brāhmaṇa named Vanamālī went to the house of mother Śacī.

CB Ādi-khaṇḍa 10.53

TEXT 53

namaskāri' āire vasilā dvija-vara
āsana dilena āi kariyā ādara

TRANSLATION

That respected brāhmaṇa offered mother Śacī his obeisances, and she respectfully offered him a seat.

CB Ādi-khaṇḍa 10.54

TEXT 54

āire bolena tabe vanamālī ācārya
"putra-vivāhera kene nā cintaha kārya?

TRANSLATION

Vanamālī Ācārya then asked Śacī, "Why aren't you thinking about arranging your son's marriage?

COMMENTARY

Vanamālī Ghaṭaka is described in *Gaura-gaṇoddeśa-dīpikā* (49) as follows: "The matchmaker Śrī Viśvāmitra, who arranged the marriage of Śrī Rāmacandra and who was the *brāhmaṇa* messenger that Rukmiṇī sent to Keśava, has now appeared as Vanamālī Ācārya."

CB Ādi-khaṇḍa 10.55

TEXT 55

vallabha-ācārya kule śīle sadācāre
nirdoṣe vaisena navadvīpera bhitare

TRANSLATION

"In Navadvīpa resides one Vallabhācārya, who is born in an exalted family. He is pure, well-behaved, and decorated with many good qualities.

CB Ādi-khaṇḍa 10.56

TEXT 56

tā'na kanyā—lakṣmī-prāya rūpe śīle māne
se sambandha kara yadi icchā haya mane"

TRANSLATION

"He has a daughter whose beauty, qualities, and temperament are as good as Lakṣmī. If you wish I will arrange their marriage."

CB Ādi-khaṇḍa 10.57

TEXT 57

āi bole,—"pitṛ-hīna bālaka āmāra jīuka, paḍuka āge, tabe kārya āra"

TRANSLATION

Mother Śacī replied, "My son is fatherless. Leave Him alone to study for some time. Later I will consider."

CB Ādi-khaṇḍa 10.58

TEXT 58

āira kathāya vipra 'rasa' nā pāiyā calilena vipra kichu duḥkhita haiyā

TRANSLATION

The brāhmaṇa was not satisfied with Śacī's answer and therefore left disappointed.

COMMENTARY

It is stated by Hemacandra: "The word *rasa* refers to water, semen, the five superior *rasas* such as *śṛṅgāra*, the seven inferior *rasas* such as *vīra*, as well as the poison of creatures like snakes, the sentiments by which one's heart melts, *rāgas* (tunes), the art of painting, the constituents of the body, the six tastes such as bitter, and mercury." According to mundane

alaṅkāra-śāstra: When the happiness of the mind, *sthāyi-bhāva*, or permanent ecstasy (or *rati*), is nourished by ingredients such as *vibhāvas*, or special ecstasies, it produces an indescribable ecstatic transformation called *rasa*. *Rasas* are of nine varieties—*sṛṅgāra* or *ādi* (conjugal), *vīra* (chivalry), *karuṇa* (compassion), *adbhuta* (wonder), *hāsya* (laughter), *bhayānaka* (fear), *bībhatsa* (disaster), *raudra* (anger), and *śānta* (neutrality). According to another opinion there are ten varieties—the above, plus *vātsalya*, or parenthood. One should also consider the meanings of the heart's desire, the confidential meaning or purport, happiness, ecstasy or loving sentiments, as well as the word *rasa* in the words *svarasa* or *svārasya*, which refers to the intention or desire.

According to the transcendental *alaṅkāra-śāstra*, *Bhakti-rasāmṛta-sindhu:*

vyatītya bhāvanā-vartma yaś camatkāra-bhāra-bhūḥ
hṛdi sattvojjvale bāḍhaṁ svadate sa raso mataḥ

"That which is beyond imagination, heavy with wonder, and relished in the heart illumined with goodness—such is known as *rasa*."

sthāyī bhāvo 'tra sa proktaḥ śrī-kṛṣṇa-viṣayā ratiḥ

"Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy."

Mother Śacī neglected or ignored the proposal for Nimāi's marriage suggested by the best of the matchmakers, Vanamālī Ācārya, and changed the topic of conversation. Therefore Vanamālī did not get

any *rasa* from Śacī's words, rather he perceived an absence of *rasa* or dry *śānta-rasa*, that is, he perceived an indifferent unchangeable mood. That is why in ordinary *alaṅkāra* literature dry *śānta-rasa* is not actually accepted as *rasa*, because it is devoid of the reciprocation of feelings, as stated: *śamasya nirvikāratvān nāṭya-jñair naiṣa manyate*—"Due to the unchanging nature of *śama-bhāva* (*śānta-rasa*), learned persons do not accept it as a *rasa*."

CB Ādi-khaṇḍa 10.59

TEXT 59

daive pathe dekhā haila gauracandra-saṅge
tā're dekhi' āliṅgana kailā prabhu raṅge

TRANSLATION

As he left, by providence he met Gauracandra, who happily embraced him.

CB Ādi-khaṇḍa 10.60

TEXT 60

prabhu bole,—"kaha, giyāchile kon bhite?"
dvija bole,—"tomāra jananī sambhāṣite

TRANSLATION

The Lord inquired, "Tell me, where have you been?" The brāhmaṇa replied, "I was speaking with Your mother.

CB Ādi-khaṇḍa 10.61

TEXT 61

tomāra vivāha lāgi' balilāṅa tā'ne
nā jāni' śuniyā śraddhā nā kailena kene?"

TRANSLATION

"I offered her a proposal for Your marriage, but for some reason I don't understand, she refused."

CB Ādi-khaṇḍa 10.62

TEXT 62

śuni' tā'na vacana īśvara mauna hailā
hāsi' tā're sambhāṣiyā mandire āilā

TRANSLATION

Hearing his words, Nimāi remained silent for a moment. He then smiled and spoke a little more with the brāhmaṇa before returning to His house.

CB Ādi-khaṇḍa 10.63

TEXT 63

jananīre hāsiyā bolena seikṣaṇe
"ācāryere sambhāṣā nā kaile bhāla kene?"

TRANSLATION

When the Lord got home, He asked His mother, "Why didn't you respect the brāhmaṇa's proposal?"

CB Ādi-khaṇḍa 10.64

TEXT 64

putrera iṅgita pāi' śacī haraṣitā
āra dine vipre āni' kahilena kathā

TRANSLATION

Mother Śacī was pleased to receive an indication from her son. The next day she called the brāhmaṇa to her home.

CB Ādi-khaṇḍa 10.65

TEXT 65

śacī bole,—"vipra, kāli ye kahilā tumi
śīghra tāhā karāha,—kahinu ei āmi"

TRANSLATION

Śacī said, "O brāhmaṇa, I've decided that you may immediately arrange what you proposed yesterday."

CB Ādi-khaṇḍa 10.66

TEXT 66

āira caraṇa-dhūli laiyā brāhmaṇa
seikṣaṇe calilena vallabha-bhavana

TRANSLATION

The brāhmaṇa took the dust from mother Śacī's feet and immediately left for the house of Vallabhācārya.

CB Ādi-khaṇḍa 10.67

TEXT 67

vallabha-ācārya dekhi' sambhrame tāhāne
bahu-māna kari' vasāilena āsane

TRANSLATION

On seeing the brāhmaṇa, Vallabha offered him a seat with great respect.

CB Ādi-khaṇḍa 10.68

TEXT 68

ācārya bolena,—"śuna, āmāra vacana
kanyā-vivāhera ebe kara' su-lagana

TRANSLATION

Vanamālī Ācārya said, "Please hear me. Choose an auspicious day for the marriage of your daughter.

COMMENTARY

The word *su-lagana* means "an auspicious time." The portion of the zodiac that appears on the eastern horizon at a particular time is called the *udaya-lagna*, or rising sign. Since the zodiac is divided into twelve, each part is known as a *lagna*.

CB Ādi-khaṇḍa 10.69

TEXT 69

miśra-purandara-putra—nāma viśvambhara
parama-paṇḍita, sarva-guṇera sāgara

TRANSLATION

"The son of Jagannātha Miśra, Śrī Viśvambhara, is highly learned and an ocean of good qualities.

CB Ādi-khaṇḍa 10.70

TEXT 70

tomāra kanyāra yogya sei mahāśaya
kahilāṅa ei, kara yadi citte laya

TRANSLATION

"This great personality is the proper match for your daughter. Now you decide what you would like to do."

CB Ādi-khaṇḍa 10.71

TEXT 71

śuniyā vallabhācārya bolena hariṣe
"sehena kanyāra pati mile bhāgyavaśe

TRANSLATION

Vallabhācārya joyfully replied, "Such a husband for my daughter is achieved by great fortune.

CB Ādi-khaṇḍa 10.72-73

TEXTS 72-73

kṛṣṇa yadi suprasanna hayena āmāre
athavā kamalā-gaurī santuṣṭā kanyāre

tabe se se hena āsi' milibe jāmātā
avilambe tumi ihā karaha sarvathā

TRANSLATION

"If Kṛṣṇa is pleased with me and Lakṣmī and Pārvatī are pleased with my daughter, then I will blessed with such a husband for my daughter. You may arrange everything without delay.

CB Ādi-khaṇḍa 10.74

TEXT 74

sabe eka vacana balite lajjā pāi
āmi se nirdhana, kichu dite śakti nāi

TRANSLATION

"But I have one request that I am embarrassed to disclose. I am poor and have no means to offer a dowry.

CB Ādi-khaṇḍa 10.75

TEXT 75

kanyā-mātra diba pañca-haritakī diyā
sabe ei ājñā tumi ānibe māgiyā"

TRANSLATION

"I can offer only five haritakī [myrobalan] fruits along with my daughter. Please beg their consent."

CB Ādi-khaṇḍa 10.76

TEXT 76

vallabha-miśrera vākya śuniyā ācārya
santoṣe āilā siddhi kari' sarva kārya

TRANSLATION

Hearing the words of Vallabha Miśra, Vanamālī Ācārya happily completed all the formalities.

CB Ādi-khaṇḍa 10.77

TEXT 77

siddhi-kathā āsiyā kahilā āi-sthāne
"saphala haila kārya kara' śubha-kṣaṇe"

TRANSLATION

He then returned to mother Śacī's house and informed mother Śacī, "The formalities have been completed. Now you may choose an auspicious time for the ceremony."

CB Ādi-khaṇḍa 10.78

TEXT 78

āpta loka śuni' sabe haraṣita hailā
sabei udyoga āsi' karite lāgilā

TRANSLATION

When the Lord's relatives heard the news, they joyfully began to make arrangements.

CB Ādi-khaṇḍa 10.79

TEXT 79

adhivāsa-lagna karilena śubha-dine
nṛtya, gītā, nānā vādya vā'ya naṭa-gaṇe

TRANSLATION

On an auspicious day they held the Adhivāsa ceremony, during which people danced and sang while musicians played various instruments.

COMMENTARY

The rituals in which sandalwood pulp and flower garlands are offered the day before an auspicious ceremony is called Adhivāsa.

CB Ādi-khaṇḍa 10.80

TEXT 80

catur-dike dvija-gaṇa kare veda-dhvani
madhye candra-sama vasilena dvija-maṇi

TRANSLATION

All around the brāhmaṇas recited Vedic hymns as Nimāi, the jewel of the twice-born, appeared like the moon in their midst.

COMMENTARY

While performing the ritualistic ceremonies and purificatory rites prescribed in the *gṛha-sūtras*, Vedic mantras are recited. *Udvāha*, or the marriage ceremony, is one of the forty-eight, sixteen, or ten *saṁskāras*.

CB Ādi-khaṇḍa 10.81

TEXT 81

īśvarere gandha-mālya diyā śubha-kṣaṇe
adhivāsa karilena āpta-vipra-gaṇe

TRANSLATION

At an auspicious moment the relatives and brāhmaṇas offered sandalwood pulp and flower garlands to the Lord, thereby completing the Adhivāsa ceremony.

CB Ādi-khaṇḍa 10.82

TEXT 82

divya gandha, candana, tāmbūla, mālā diyā
brāhmaṇa-gaṇere tuṣilena harṣa haiyā

TRANSLATION

The relatives also satisfied the brāhmaṇas by offering them sandalwood pulp, betel nuts, and flower garlands.

CB Ādi-khaṇḍa 10.83

TEXT 83

vallabha-ācārya āsi' yathā-vidhi-rūpe
adhivāsa karāiyā gelena kautuke

TRANSLATION

Following tradition, Vallabhācārya also came and joyfully took part in the Adhivāsa ceremony.

CB Ādi-khaṇḍa 10.84

TEXT 84

prabhāte uṭhiyā prabhu kari' snāna-dāna
pitṛ-gaṇe pūjilena kariyā samāna

TRANSLATION

After Nimāi woke the next morning, He took bath, gave charity, and respectfully worshiped His forefathers.

CB Ādi-khaṇḍa 10.85

TEXT 85

nṛtya-gīta-vādye mahā uṭhila maṅgala
catur-dike 'leha-deha' śuni kolāhala

TRANSLATION

Auspicious sounds of singing, dancing, and musical instruments filled the atmosphere. Everywhere excited people were calling out, "Take this! Give that!"

CB Ādi-khaṇḍa 10.86

TEXT 86

kata vā milila āsi' pati-vratā-gaṇa
kateka vā iṣṭa mitra brāhmaṇa sajjana

TRANSLATION

Many chaste women, well-wishers, friends, and respected brāhmaṇas graced the function.

CB Ādi-khaṇḍa 10.87

TEXT 87

khai, kalā, sindūra, tāmbūla, taila diyā
strī-gaṇere āi tuṣilena harṣa hañā

TRANSLATION

Mother Śacī happily satisfied the ladies with puffed rice, bananas, vermilion, betel, and oil.

CB Ādi-khaṇḍa 10.88

TEXT 88

deva-gaṇa, deva-vadhu-gaṇa—nara-rūpe
prabhura vivāhe āsi' āchena kautuke

TRANSLATION

Demigods and their wives took the form of humans and also happily attended the Lord's marriage.

CB Ādi-khaṇḍa 10.89

TEXT 89

vallabha-ācārya ei-mata vidhi-krame
karilena deva-pitṛ-kārya harṣa-mane

TRANSLATION

Vallabhācārya joyfully worshiped the demigods and forefathers according to Vedic injunctions.

CB Ādi-khaṇḍa 10.90

TEXT 90

tabe prabhu śubha-kṣaṇe go-dhūli-samaye
yātrā kari' āilena miśrera ālaye

TRANSLATION

At an auspicious time, at dusk, the Lord arrived at the house of Vallabhācārya.

COMMENTARY

The phrase *go-dhūli-samaya* refers to the time of sunset when the herds of cows return to the *gośālā* and the dust from their hooves covers the sky. Generally this is a suitable for auspicious activities like marriage. This time has three symptoms: (1) in autumn and winter season when the sun rays are mild and the sun appears to be red ball, (2) in summer and spring season when the sun is setting and only half of it is visible, and (3) in rainy and fall season when the sun becomes invisible after setting.

CB Ādi-khaṇḍa 10.91

TEXT 91

prabhu āsileha mātra, miśra goṣṭhī-sane
ānanda-sāgare magna hailā sabe mane

TRANSLATION

As soon as the Lord arrived, Vallabhācārya and his associates drown in an ocean of bliss.

CB Ādi-khaṇḍa 10.92

TEXT 92

sambhrame āsana diyā yathā-vidhi-rūpe
jāmātāre vasāilā parama-kautuke

TRANSLATION

He then respectfully offered a seat to his son-in-law and welcomed Him according to Vedic injunctions.

CB Ādi-khaṇḍa 10.93

TEXT 93

śeṣe sarva-alaṅkāre kariyā bhūṣita
lakṣmī-kanyā ānilena prabhura samīpa

TRANSLATION

Vallabhācārya then had his beautifully decorated daughter brought before the Lord.

CB Ādi-khaṇḍa 10.94

TEXT 94

hari-dhvani sarva-loke lāgila karite
tulilena sabhe lakṣmīre pṛthvī haite

TRANSLATION

Everyone began to chant the names of Hari as they lifted Lakṣmī off the ground.

CB Ādi-khaṇḍa 10.95

TEXT 95

tabe lakṣmī pradakṣiṇa kari' sapta-bāra
yoḍa-haste rahilena kari' namaskāra

TRANSLATION

Then Lakṣmī was carried around Nimāi seven times. As they placed her before Him, she offered Him obeisances with folded hands.

CB Ādi-khaṇḍa 10.96

TEXT 96

tabe śeṣe haila puṣpa-mālā-phelā-pheli
lakṣmī-nārāyaṇa doṅhe mahā-kutūhalī

TRANSLATION

As they finally exchanged flower garlands, Lakṣmī and the original Nārāyaṇa were both greatly pleased.

CB Ādi-khaṇḍa 10.97

TEXT 97

divya-mālā diyā lakṣmī prabhura caraṇe
namaskari' karilena ātma-samarpaṇe

TRANSLATION

After Lakṣmī offered flower garlands at the feet of the Lord, she offered Him obeisances with full surrender.

CB Ādi-khaṇḍa 10.98

TEXT 98

sarva-dike mahā jaya-jaya-hari-dhvani
uṭhila paramānanda, āra nāhi śuni

TRANSLATION

All that could be heard was the ecstatic chanting of "All glories to the Supreme Personality of Godhead, Lord Hari!"

CB Ādi-khaṇḍa 10.99

TEXT 99

hena-mate śrī-mukha-candrikā kari' rase
vasilena prabhu, lakṣmī kari vāma-pāśe

TRANSLATION

In this way, after they performed the ceremony of seeing each other's face for the first time, the Lord sat down with Lakṣmī on His left.

CB Ādi-khaṇḍa 10.100

TEXT 100

prathama-vayasa prabhu jiniñā madana
vāma-pāśe lakṣmī vasilena seikṣaṇa

TRANSLATION

The Lord's fresh youthful beauty defeated that of Cupid, as Lakṣmī then sat at His left side.

CB Ādi-khaṇḍa 10.101

TEXT 101

ki śobhā, ki, sukha se haila miśra-ghare
kon jana tāhā varṇibāre śakti dhare?

TRANSLATION

Who has the ability to describe that wonderful scene and the happiness that was experienced at the house of Vallabha Miśra?

CB Ādi-khaṇḍa 10.102

TEXT 102

tabe śeṣe vallabha karite kanyā dāna
vasilena yehena bhīṣmaka vidyamāna

TRANSLATION

At last, Vallabhācārya, who is nondifferent from Bhīṣmaka, sat down to give away his daughter.

CB Ādi-khaṇḍa 10.103-104

TEXTS 103-104

ye-caraṇe pādya diyā śaṅkara-brahmāra
jagat sṛjite śakti haila sabāra

hena pāda-padme pādya dilā vipra-vara
vastra-mālya-candane bhūṣiyā kalevara

TRANSLATION

The same lotus feet that are worshiped by Śaṅkara and Brahmā to obtain the power of creation were now worshiped by the respected brāhmaṇa, Vallabhācārya. He then also decorated the body of the Lord with cloth, flower garlands, and sandalwood pulp.

CB Ādi-khaṇḍa 10.105

TEXT 105

yathā-vidhi-rūpe kanyā kari' samarpaṇa
ānanda-sāgare magna hailā brāhmaṇa

TRANSLATION

After duly offering his daughter to the Lord, the brāhmaṇa became absorbed in an ocean of bliss.

CB Ādi-khaṇḍa 10.106

TEXT 106

tabe yata kichu kula-vyavahāra āche
pati-vratā-gaṇa tāhā karilena pāche

TRANSLATION

Thereafter the chaste women performed the various traditional family rituals.

COMMENTARY

The phrase *kula-vyavahāra* refers to the activities of women.

CB Ādi-khaṇḍa 10.107

TEXT 107

se rātri tathāya thāki tabe āra dine
nija-gṛhe calilena prabhu lakṣmī-sane

TRANSLATION

That night the Lord stayed at the house of Vallabhācārya, and the next day He returned home with Lakṣmī.

CB Ādi-khaṇḍa 10.108

TEXT 108

lakṣmīra sahita prabhu caḍiyā dolāya
āisena, dekhite sakala loka dhāya

TRANSLATION

As the Lord and Lakṣmī were carried home in a palanquin, people came running out of their house to see them.

CB Ādi-khaṇḍa 10.109

TEXT 109

gandha, mālya, alaṅkāra, mukuṭa, candana
kajjvale ujjvala dui lakṣmī-nārāyaṇa

TRANSLATION

Both Lakṣmī and the original Nārāyaṇa were wonderfully decorated with sandalwood paste, flower garlands, ornaments, crowns, and bright kajjala.

CB Ādi-khaṇḍa 10.110

TEXT 110

sarva-loka dekhi' mātra 'dhanya dhanya' bole
viśeṣe strī-gaṇa ati paḍilena bhole

TRANSLATION

Everyone who saw them exclaimed, "How wonderful!" The ladies were all particularly amazed.

CB Ādi-khaṇḍa 10.111

TEXT 111

"kata-kāla e vā bhāgyavatī hara-gaurī
niṣkapaṭe sevilena kata-bhakti kari

TRANSLATION

Someone said, "They exactly resemble Śiva and Pārvatī. They must have worshiped the Lord without duplicity for a long time.

CB Ādi-khaṇḍa 10.112

TEXT 112

alpa-bhāgye kanyāra ki hena svāmī mile?
ei hara-gaurī hena bujhi"—keha bole

TRANSLATION

"Can a less fortunate girl possibly get such a nice husband? I conclude that they are Śiva and Pārvatī."

CB Ādi-khaṇḍa 10.113

TEXT 113

keha bole,—"indra-śacī, rati vā madana"
kona nārī bole—"ei lakṣmī-nārāyaṇa"

TRANSLATION

Someone else said, "They resemble Indra and Śacī or Madana and Rati." One girl said, "They are Lakṣmī and Nārāyaṇa."

CB Ādi-khaṇḍa 10.114

TEXT 114

kona nārī-gaṇa bole—"yena sītā-rāma
dolopari śobhiyāche ati anupama

TRANSLATION

Another girl said, "By their unparalleled beauty, it appears Sītā and Rāma are seated on that palanquin."

CB Ādi-khaṇḍa 10.115

TEXT 115

ei-mata nānā-rūpe bole nārī-gaṇe
śubha-dṛṣṭye sabe dekhe lakṣmī-nārāyaṇa

TRANSLATION

In this way the girls spoke in various ways as they joyfully watched Lakṣmī and the original Nārāyaṇa.

CB Ādi-khaṇḍa 10.116

TEXT 116

hena-mate nṛtya-gīta-vādya-kolāhale
nija-gṛhe prabhu āilena sandhyā-kāle

TRANSLATION

When the couple arrived at Nimāi's house in the evening, they were festively greeted by dancing, singing, and the playing of musical instruments.

CB Ādi-khaṇḍa 10.117

TEXT 117

tabe śacīdevī vipra-patnī-gaṇa laiyā
putra-vadhū ghare ānilena harṣa haiyā

TRANSLATION

Śacīdevī with some other brāhmaṇa ladies then jubilantly welcomed her daughter-in-law home.

CB Ādi-khaṇḍa 10.118

TEXT 118

dvija-ādi yata jāti naṭa bājaniyā
sabāre tuṣilā dhana, vastra, vākya diyā

TRANSLATION

Thereafter mother Śacī satisfied the brāhmaṇas, musicians, and dancers with money, cloth, and sweet words.

CB Ādi-khaṇḍa 10.119

TEXT 119

ye śunaye prabhura vivāha-puṇya-kathā
tāhāra saṁsāra-bandha nā haya sarvathā

TRANSLATION

Whoever hears these auspicious topics of the Lord's marriage is never entangled in worldly life.

COMMENTARY

In this material world people become joyful by hearing about the marriage of a boy and a girl. Encouraged by such topics, the conditioned souls become eager to face the miseries of material bondage. But the topics related with the marriage of Śrīman Mahāprabhu, who is the controller of *māyā*, are not like this. This pastime of the Lord is meant to demonstrate the uselessness of material existence. A living entity who is attached to material enjoyment considers the marriage of a mundane boy and girl to be the ideal example of sense gratification, and if he considers the spiritual pastimes of the Supreme Lord's marriage as similar to the conditioned soul's sense gratificatory activities, which are apparently sweet but ultimately poison, he will certainly be entangled in the bondage of material existence. But the Supreme Lord is the only object of all enjoyment, and the servants, maidservants, and wonderful ingredients of service, which are all under His control, cannot produce such inauspiciousness. Wherever the happiness of the Lord is present, the sense gratification of the living entities cannot remain. In this regard one should discuss auspicious nectarean statements such as the following verses from *Śrīmad Bhāgavatam* (11.2.42): *bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālaḥ*—"Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously," and from the *Bhakti-rasāmṛta-sindhu* (1.2.187):

īhā yasya harer dāsye karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

"A person acting in the service of Kṛṣṇa with his body, mind, intelligence, and words is a liberated

person even within the material world, although he may engage in many apparently material activities." The Supreme Lord Viṣṇu is the transcendental controller of *māyā*, so to consider Him material or like an ordinary living entity is a great offense. When a transcendental service attitude towards the Supreme Lord Viṣṇu is awakened, then liberated devotees inclined towards serving the Lord are no longer entangled in material bondage. In other words, if a living entity is eager to please the Supreme Lord, he becomes freed from the bondage of material existence, which is separate from the Lord, and never personally endeavors for sense gratification or material enjoyment.

CB Ādi-khaṇḍa 10.120

TEXT 120

prabhu-pārśve lakṣmīra haila avasthāna
śacī-gṛha haila parama-jyotir-dhāma

TRANSLATION

With Lakṣmī at the side of the Lord, the house of Śacī appeared like Vaikuṇṭha, the most effulgent abode.

CB Ādi-khaṇḍa 10.121

TEXT 121

niravadhi dekhe śacī ki ghare bāhire
parama adbhuta jyotiḥ lakhite nā pāre

TRANSLATION

Such a wonderful effulgence constantly emanated from the house that mother Śacī could not even see properly.

COMMENTARY

By the arrival of Śrīmatī Lakṣmīpriyā-devī, who is the direct personification of one of the Supreme Lord's internal potencies, known as Śrī-śakti, the house of Śrī Śacī actually became the effulgent Vaikuṇṭha abode of the Supreme Lord.

CB Ādi-khaṇḍa 10.122

TEXT 122

kakhana putrera pāśe dekhe agni-śikhā
ulaṭiyā cāhite, nā pāya āra dekhā

TRANSLATION

Sometimes Śacī saw flames of fire at the side of her son, but when she looked again they were gone.

CB Ādi-khaṇḍa 10.123

TEXT 123

kamala-puṣpera gandha kṣaṇe kṣane pāya
parama-vismita āi cintena sadāya

TRANSLATION

When she sometimes smelled the fragrance of a lotus flower, she was utterly astonished.

CB Ādi-khaṇḍa 10.124

TEXT 124

āi cinte,—"bujhilāṅa kāraṇa ihāra
e kanyāya adhiṣṭhāna āche kamalāra

TRANSLATION

Śacī thought, "I can understand the reason for this. This girl is a plenary portion of Lakṣmīdevī.

CB Ādi-khaṇḍa 10.125

TEXT 125

ataeva jyotiḥ dekhi, padma-gandha pāi
pūrva-prāya daridratā-duḥkha ebe nāi

TRANSLATION

"That is why I see this effulgence and smell the fragrance of lotus flowers. Now we may not face any poverty like before.

CB Ādi-khaṇḍa 10.126

TEXT 126

ei lakṣmī-vadhū gṛhe praveśile
kothā haite nā jāni āsiyā saba mile?"

TRANSLATION

"Otherwise where has everything come from since this daughter-in-law, Lakṣmī, entered my house?"

CB Ādi-khaṇḍa 10.127

TEXT 127

ei-rūpa nānā-mata kathā āi kaya
vyakta haiyā o prabhu vyakta nāhi haya

TRANSLATION

In this way mother Śacī had various thoughts, as the Lord almost but not quite manifest Himself.

COMMENTARY

Although the Supreme Lord appeared in this world, out of His sweet will He did not manifest His covered pastimes to everyone.

CB Ādi-khaṇḍa 10.128

TEXT 128

īśvarera icchā bujhibāra śakti kā'ra?
ki-rūpe karena kon kālera vihāra?

TRANSLATION

Who can understand the supreme will of the Lord? How and when does He perform His pastimes?

COMMENTARY

The words *kālera vihāra* mean "enjoying pastimes suitable for a particular time."

CB Ādi-khaṇḍa 10.129

TEXT 129

īśvare se āpanāre nā jānāye yabe
lakṣmī o jānite śakti nā dharena tabe

TRANSLATION

Until the Lord Himself allows one to know Him, even Lakṣmī has no power to understand Him.

COMMENTARY

By the supreme will of the Lord, His covered pastimes are beyond the perception of even His internal potencies.

CB Ādi-khaṇḍa 10.130

TEXT 130

ei saba śāstre vede purāṇe vākhāne
'yā're tā'na kṛpā haya, sei jāne tā'ne

TRANSLATION

The Vedas, Purāṇas, and other scriptures confirm that only one who is favored by the Lord can understand Him.

CB Ādi-khaṇḍa 10.131

TEXT 131

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Ten, entitled, "The Marriage of Śrī Lakṣmīpriyā."

CBP 11: Meeting with Śrī Īśvara Purī

Chapter Eleven: Meeting with Śrī Īśvara Purī

This chapter describes various subjects like the scholastic pastimes of Nimāi Paṇḍita, Mukunda's chanting the names of Kṛṣṇa in Advaita's assembly, Nimāi's sporting pastimes with Mukunda, the godlessness of Nadia, the arrival of Īśvara Purī in Navadvīpa, his meeting with Advaita Prabhu, his accepting lunch and discussing topics of Kṛṣṇa at Gaura's house, he teaches his own book, *Śrī Kṛṣṇa-līlāmṛta*, to Śrī Gadādhara Paṇḍita, Nimāi's comments on that book, and enjoying topics of Kṛṣṇa with Śrī Purīpāda.

Śrī Gauracandra, the husband of Sarasvatī, wandered throughout Navadvīpa with thousands of students while remaining intoxicated from scholastic mellows. Throughout Navadvīpa, no one other than Gaṅgādāsa Paṇḍita could properly understand Nimāi Paṇḍita's explanations. According to their mundane mentality, the materialists saw Nimāi Paṇḍita in various ways. The atheists saw Him as Yamarāja personified, the materialists saw Him as Cupid personified, and the learned scholars saw Him as Bṛhaspati personified. Meanwhile, the Vaiṣṇavas eagerly waited with the following hope: "When will the Lord manifest devotional service to Viṣṇu within this world, which is devoid of devotion to Viṣṇu?" Many people came to study in Navadvīpa, which was the main educational center. Many Vaiṣṇava residents of Caṭṭagrāma came and lived in Navadvīpa in order to study and reside on the bank of the Ganges. In the afternoon, all the pure devotees would gather at the assembly of Śrī Advaita. All the Vaiṣṇavas in the assembly of Advaita felt great happiness in their hearts on hearing the glories of Lord Hari chanted by Mukunda, who was dear to all the Vaiṣṇavas. For this reason the Lord was also very pleased at heart with

Mukunda. As soon as Nimāi saw Mukunda, He would challenge him with questions in logic, and both would then engage in loving debate. Nimāi would also challenge other devotees headed by Śrīvāsa. Fearing that Nimāi would challenge them, they would all run away from Him. Having renounced topics not related to Kṛṣṇa, the devotees did not love to hear anything except *kṛṣṇa-kathā*, and Nimāi did not ask them anything other than questions on logic.

One day Nimāi Paṇḍita was coming on the main road with some students. At that time Mukunda saw Nimāi from a distance and immediately tried to escape from His vision. On the pretext of describing the reason for Mukunda's behavior, Nimāi narrated His and His devotees' glories to Govinda, who was His servant and doorkeeper, saying, "I have not yet revealed the topics of devotional service to Kṛṣṇa. That is why Mukunda ran away from Me. But he will not do this for long, because I will manifest such pure devotional service and Vaiṣṇava characteristics that even Lord Brahmā and Lord Śiva will come to My doorstep and roll on the ground."

Thereafter the author describes the godless atmosphere of Navadvīpa at that time. Although the devotees were always engaged in chanting the names of Kṛṣṇa, the people of Nadia were so averse to Kṛṣṇa and maddened by enjoyable objects like wealth and children that as soon as they heard the chanting of Kṛṣṇa's names by devotees, particularly the four brothers headed by Śrīvāsa, they ridiculed and teased them. Hearing the blasphemous words from the sinful atheists, the Vaiṣṇavas felt great distress within their hearts and always thought, "When will Śrī Kṛṣṇacandra appear within this world and eradicate

the dearth of *kīrtana*?" When the Vaiṣṇavas informed Śrī Advaita about the criticism and blasphemous words of the atheists, Ācārya Prabhu vowed, "I will soon induce Kṛṣṇa, who gives pleasure to the hearts of the devotees, to manifest here in Navadvīpa." By the words of Śrī Advaita, the distress of the Vaiṣṇavas was mitigated.

Meanwhile, as Nimāi increased Śacī's joy by remaining absorbed in the pleasure of study, Śrī Īśvara Purī one day arrived incognito at Śrī Advaita's house in Navadvīpa. By seeing his wonderful effulgence, Advaita Ācārya understood that Īśvara Purī was a Vaiṣṇava *sannyāsī*. When Mukunda sang a song about Kṛṣṇa in Advaita's assembly, the naturally deep ocean of love for Kṛṣṇa in the pure heart of Īśvara Purī overflowed. Thereupon everyone came to know that this devoted *sannyāsī* was Īśvara Purī.

One day as Śrī Gaurasundara was returning home from teaching, by providence He met Īśvara Purī on the way. The Lord, who is *jagad-guru*, displayed honor to His devotees by immediately offering obeisances to His servant. Seeing Nimāi's wonderful effulgence, Īśvara Purī inquired about His identity and the subject of His studies. Nimāi answered all of Īśvara Purī's inquiries and then respectfully brought him home for lunch. After Śacīdevī cooked and offered foodstuffs to Kṛṣṇa and fed Īśvara Purī, Īśvara Purī began to discuss topics of Kṛṣṇa with Nimāi. While discussing *kṛṣṇa-kathā*, Īśvara Purī became overwhelmed with love of God. Īśvara Purī stayed in Navadvīpa at the house of Śrī Gopīnātha Ācārya for a few months, and Nimāi regularly went to see him. Seeing the devotion of Gadādhara Paṇḍita, who was renounced from his

childhood, Īśvara Purī began to affectionately teach him his book, *Śrī Kṛṣṇa-līlāmṛta*. Every evening, after studying and teaching, Nimāi went to offer obeisances to Īśvara Purī. One day Īśvara Purī requested Nimāi Paṇḍita to point out the mistakes in his *Śrī Kṛṣṇa-līlāmṛta* and indicated his desire to correct the mistakes under Nimāi's guidance. Hearing his words, the Lord condemned mundane scholarship and spoke the following invaluable nectarean words: "First of all, this book is composed by such a pure devotee as Purīpāda, and, moreover, it is full of topics about Kṛṣṇa. Therefore whoever finds faults in this book is certainly an offender. The poetry of a pure devotee, in whatever form it may be, is always pleasing to Kṛṣṇa. There is no doubt about it. The Supreme Lord never sees any grammatical faults in the statements of His devotees, for He is controlled by devotion and He accepts the sentiments of His devotees. A person who finds faults in the statements of a devotee is himself full of faults. No one is so audacious as to find faults in the descriptions of the Supreme Lord by a pure devotee like Purīpāda." But Īśvara Purī repeatedly requested Nimāi to point out the faults in his book. In this way Īśvara Purī regularly spent an hour or two with Nimāi discussing various subjects. After hearing a verse from Īśvara Purī's book one day, Nimāi Paṇḍita sportingly said, "The verb in this verse should be *parasmaipadī* instead of *ātmanepadī* [v]*1*." Another day, when Nimāi came back, Īśvara Purī said, "The verb that You have not accepted as *ātmanepadī*, I have accepted as *ātmanepadī*." In order to increase the glories and display the victory of His servant, the Lord did not point out any further faults. In this way, after spending some time enjoying educational pastimes with Nimāi, Īśvara Purī left Navadvīpa to continue sanctifying the holy places of India.

CB Ādi-khaṇḍa 11.1

TEXT 1

jaya jaya mahā-maheśvara gauracandra
bālya-līlāya śrī-vidyā-vilāsera kendra

TRANSLATION

All glories to Śrī Gauracandra, the Lord of lords. In His childhood He was the reservoir of scholastic pastimes.

COMMENTARY

The phrase *vidyā-vilāsera kendra* is explained as follows: The lack of proper philosophy or knowledge is called *avidyā*. Although some people claim that to achieve knowledge of an incomplete object is *vidyā*, real knowledge is found only in knowledge of the Supreme Lord, who is complete. Although knowledge of Brahman and Paramātmā aspects of the Absolute Truth is part of spiritual knowledge, in a comparative study of spiritual knowledge they are both limited and incomplete. The age for primary education of an ordinary human being is known as *bālya*, or childhood. The enactment of educational pastimes that we find in the pastimes of Gaurasundara at that age are like the childhood activities of the spiritual world. The arrangement for learning and teaching children's literatures like grammar, the principle subject of language books, is simply based on giving and taking mundane knowledge. With the help of these children's literatures one can enter into and realize knowledge regarding transcendental sound. Although different languages born from the research of mankind are meant for bringing one to knowledge of the Supreme, they are not actually directing one to

knowledge of the Supreme. Ordinary people could not observe even a tinge of spiritual education in the educational pursuits of Śrī Gaurasundara in His childhood pastimes. Since Gaurasundara concealed Himself at that time, many people had no opportunity to see Him as the central figure of all spiritual knowledge. Although the objects of the external world, which act as servants of sensual knowledge, did not benefit the living entities through Śrī Gaurasundara's studying grammar or teaching language, from the intellectual point of view He was nevertheless certainly present in each word as the Supersoul.

CB Ādi-khaṇḍa 11.2

TEXT 2

ei-mate gupta-bhāve āche dvija-rāja
adhyayana vinā āra nāhi kona kāja

In this way, as Gaura, the best of the brähmaëas, confidentially lived in Navadvīpa, He had no engagement other than studying.

CB Ādi-khaṇḍa 11.3-4

TEXTS 3-4

jiniyā kandarpa-koṭi rūpa manohara
prati-aṅge nirupama lāvaṇya sundara

ājānu-lambita-bhuja, kamala-nayana
adhare tāmbula, divya-vāsa-paridhāna

TRANSLATION

His form was as enchanting as millions of Cupids. Each of His limbs was incomparably charming.

His arms extended to His knees, and His eyes were like the petals of a lotus. He chewed betel nut and dressed divinely.

COMMENTARY

The words *adhare tāmbula,* "chewed betel nut," are explained as follows: On seeing Śrī Gaurasundara's wonderfully sweet beauty, which defeats that of millions of Cupids, His matchless effulgence emanating from His bodily limbs, His long arms that stretch to His knees, His lotus eyes, His fine dress, and betel nuts between His lips, the conditioned souls, who have been awarded ugly material bodies, short arms, and harsh eyes and who desire sense gratification, consider Śrī Gaurasundara as attached to material enjoyment and intoxication and possessing a material body like themselves. But if they understand the extraordinary glories of Śrī Gaurasundara, it will help the envious living entities realize that their material bodies, which are fit to be eaten by dogs and jackals, and their minds, which are attached to misconceptions, are abominable. Although Śrī Gaurasundara accepted innumerable items of enjoyment such as betel nuts, He instructed everyone for their eternal benefit to engage each and every item in the service of Śrī Kṛṣṇa, who is the only object of all enjoyment. In other words, He taught that if living entities eligible for being controlled by *māyā* enjoy insignificant material sense objects, their inauspiciousness is guaranteed, for these items are eternally prescribed as ingredients for the service of the Supreme Lord. Although the display of such pastimes by Śrī Gaurasundara is meant to be seen and analyzed by self-controlled *sādhakas*, the eternally envious ignorant observers are simply bewildered as a

reward for their foolishness. Since Śrī Gaurasundara is situated on the highest platform of the Absolute Truth, His exhibition of renunciation pastimes was not intended to protect Himself from the mundane difficulties imposed by nondevotional endeavors like those of conditioned souls who desire self-control and liberation and who display an indifferent lifestyle in order to remain detached or separate from material objects; rather, He empowered the most fortunate persons to understand the important truth that in the characteristics and personality of the Supreme Lord the performance of such pastimes is not at all abominable or faulty.

CB Ādi-khaṇḍa 11.5

TEXT 5

sarvadāya parihāsa-mūrti vidyā-bale
sahasra paḍuyā-saṅge, yabe prabhu cale

TRANSLATION

As the Lord walked with thousands of students, by the strength of His knowledge He entertained everyone with His sharp wit.

CB Ādi-khaṇḍa 11.6

TEXT 6

sarva-navadvīpe bhrame' tribhuvana-pati
pustakera rūpe kare priyā sarasvatī

TRANSLATION

Viśvambhara, the Lord of the three worlds, traveled all over Navadvīpa holding in His hand His beloved Sarasvatī, in the form of a book.

COMMENTARY

In the form of books, Mahā-Lakṣmī Nārāyaṇī, the goddess of speech, always remained in the lotus hands of her Lord, Gaura-Nārāyaṇa, and thus fulfilled the meaning of the Lord's name, Vācaspati, "the husband of the goddess of speech."

CB Ādi-khaṇḍa 11.7

TEXT 7

navadvīpe hena nāhi paṇḍitera nāma
ye āsiyā bujhibeka prabhura vyākhyāna

TRANSLATION

There was no scholar throughout Navadvīpa who could understand Nimāi's explanations.

CB Ādi-khaṇḍa 11.8

TEXT 8

sabe eka gaṅgādāsa mahā-bhāgyavān
yā'ra ṭhāñi prabhu kare' vidyāra ādāna

TRANSLATION

The Lord discussed His explanations only with the most fortunate Gaṅgādāsa Paṇḍita.

CB Ādi-khaṇḍa 11.9

TEXT 9

sakala 'saṁsārī' dekhi' bole,—"dhanya dhanya
e nandana yāhāra, tāhāra kon dainya?"

TRANSLATION

All the materialistic people said, "The parents of this boy are certainly glorious. What can they be lacking?"

CB Ādi-khaṇḍa 11.10

TEXT 10

yateka 'prakṛti' dekhe madana-samana
'pāṣaṇḍī' dekhaye yena yama vidyamāna

TRANSLATION

All the ladies considered the Lord to be as attractive as Cupid, and the atheists considered Him as death personified.

COMMENTARY

In this material world, the men are the enjoyers and the women are the objects of enjoyment. In other words, the women are enjoyed by the men and the men are enjoyed by the women. An enjoyer enjoys his objects of enjoyment with his senses. Both the male and female enjoy material objects through their *jñānendriyas*, or knowledge-acquiring senses, and *karmendriyas*, or working senses. Gaurasundara is directly Lord Kṛṣṇa, therefore He is the abode of all beauty, surpassing millions of Cupids. Gaurasundara is never an object of enjoyment for mundane women, that is why He cannot be the object of worship for the *gaura-nāgarīs*. When a living entity becomes self-realized, the Madana-mohana form of Gaurasundara manifests within his heart. Although the conditioned souls who identify themselves as women may consider Gaurasundara as an object of enjoyment, Gaurahari does not fulfill their prayers. The moods of master and servant are present in this

material world. For the living entities to think themselves the masters of material nature rather than considering themselves the servants of the Supreme Lord is an impediment in their constitutional duties of devotional service. Śrī Gaurasundara has personally displayed to the living entities the prime example of how to be a servant of the Supreme Lord and thus removed the enjoying mood from their conditioned minds. That is why the followers of Gaurahari cannot accept Him as *nāgara*, the enjoyer of women. Lord Gaurasundara never demonstrated that He was under the control of any material conditions in His pastimes. But even if someone out of great misfortune forgets that he is the eternal servant of the servitor God and thinks himself to be the object of service, Śrī Gaurasundara still awakens his service attitude towards Gaura-Kṛṣṇa by removing such evil propensities.

CB Ādi-khaṇḍa 11.11

TEXT 11

'paṇḍita' sakala dekhe yena bṛhaspati
ei-mata dekhe sabe, yā'ra yena mati

TRANSLATION

All the learned scholars considered Him equal to Bṛhaspati. In this way everyone appreciated the Lord according to their own mentality.

CB Ādi-khaṇḍa 11.12

TEXT 12

dekhi' viśvambhara-rūpa sakala vaiṣṇava
hariṣa-viṣāda hai' mane bhāve' saba

TRANSLATION

Seeing Viśvambhara's attractive form, the Vaiṣṇavas felt both jubilation and lamentation.

CB Ādi-khaṇḍa 11.13-14

TEXTS 13-14

"hena divya-śarīre nā haya kṛṣṇa-rasa
ki karibe vidyāya, haile kāla-vasa?"

mohita vaiṣṇava saba prabhura māyāya
dekhiyā o tabu keha dekhite nā pāya

TRANSLATION

They thought, "Although He has such a divine body, He has no attraction for Kṛṣṇa. What good is His education if He simply wastes His time?" All the Vaiṣṇavas were bewildered by the internal potency of the Lord, so even though they saw the Lord they didn't understand Him.

COMMENTARY

For persons on the path of the ascending process, education continues up to the time of death. The knowledge that a living entity acquires during his lifetime does not help him in his next life. By seeing that Gaurasundara was as learned as Bṛhaspati and as beautiful as Cupid, ordinary people thought that such transcendental beauty and extraordinary knowledge would remain only for the duration of His life, that is, they were temporary—but the opulences of Kṛṣṇa are actually eternal. They thought that if the opulences seen in Gaurasundara were those of a devotee rather than those of the absolute independent form of Kṛṣṇa,

who enjoys pastimes out of His own sweet will, it would particularly increase the happiness of the devotees. By the desire of the Lord, the Vaiṣṇavas also did not understand at that time that Lord Gaurahari is directly the Supreme Personality of Godhead Kṛṣṇa. Śrī Kṛṣṇa is an ocean of transcendental pastimes. By His own will, the influence of Yogamāyā neither manifest Gaura's covered pastimes nor gave an opportunity to the Vaiṣṇavas to understand His Gaura form was that of the Supreme Personality of Godhead. Though they saw Him, they nevertheless did not see or understand His real form (as the Supreme Personality of Godhead). Ordinary conditioned souls had no right at all to perceive the Lord, who was engaged in covered pastimes.

CB Ādi-khaṇḍa 11.15

TEXT 15

sākṣāte o prabhu dekhi' keha keha bole
"ki kārye goṅāo kāla tumi vidyā-bhole?"

TRANSLATION

Although they directly saw the Lord, some of them said, "Why do You waste Your time in the fruitless pursuit of knowledge?"

COMMENTARY

In order to assist in the covered pastimes of the Lord, the Vaiṣṇavas, by the will of the Lord, acted as ignorant people induced by material knowledge as they continually endeavored to convert Gaura into a servant of the Supreme Lord. Besides giving indirect hints, they also directly told Nimāi not to remain

absorbed in the cultivation of useless knowledge but to worship Hari, for that was beneficial.

CB Ādi-khaṇḍa 11.16

TEXT 16

śuniyā hāsena prabhu sevakera vākye
prabhu bole,—"tomarā śikhā o mora bhāgye"

TRANSLATION

The Lord smiled on hearing His servants speak like this, and He replied, "I am fortunate to have You instruct Me."

COMMENTARY

In reply, the Lord said, "It is My great fortune that you are all instructing Me to become a devotee of Hari."

CB Ādi-khaṇḍa 11.17

TEXT 17

hena-mate prabhu goṅāyena vidyā-rase
sevaka cinite nāre, anya jana kise?

TRANSLATION

As the Lord thus passed His time in scholastic pastimes, His servants could not recognize Him, so what to speak of others?

COMMENTARY

By the will of the Lord, and to assist in His covered pastimes, His eternal associates did not understand His glories but rather acted as ignorant.

When the eternal associates of the Lord could not recognize Him, then how could ordinary materialists, who are expert in fruitive activities, know Him?

CB Ādi-khaṇḍa 11.18

TEXT 18

catur-dik haite loka navadvīpe yāya
navadvīpe paḍile se vidyā-rasa pāya

TRANSLATION

People came from all over India to study in Navadvīpa, for if one studied in Navadvīpa he got a taste for education.

CB Ādi-khaṇḍa 11.19

TEXT 19

cāṭigrāma-nivāsī o aneke tathāya
paḍena vaiṣṇava saba rahena gaṅgāya

TRANSLATION

Many Vaiṣṇavas came from Caṭṭagrāma to live on the bank of the Ganges and study in Navadvīpa.

COMMENTARY

In order to study, the residents of the distant village of Caṭṭagrāma resided on the bank of the Ganges in Navadvīpa.

CB Ādi-khaṇḍa 11.20

TEXT 20

sabei janmiyāchena prabhura ājñāya
sabei virakta kṛṣṇa-bhakta sarvathāya

TRANSLATION

They were all renounced devotees of Kṛṣṇa and had taken birth by the order of the Lord.

COMMENTARY

By the desire of Gaurasundara, all the devotees who had appeared in this world at that time became totally indifferent to material objects and constantly engaged in worshiping Kṛṣṇa.

CB Ādi-khaṇḍa 11.21

TEXT 21

anyo 'nye mili' sabe paḍiyā śuniyā
karena govinda-carcā nibhṛte vasiyā

TRANSLATION

After school hours, they regularly met together in a solitary place to discuss topics of Lord Kṛṣṇa.

COMMENTARY

Not receiving any encouragement for worshiping Kṛṣṇa from Śrī Gaurasundara, the Vaiṣṇavas of that time cultivated Kṛṣṇa consciousness in seclusion. Wherever there is no direct manifestation of the Supreme Lord or His dear associate, *nirjana-bhajana*, or solitary worship of the Lord, is appropriate. Otherwise it is prescribed that one should engage in *hari-kīrtana* only under the guidance of the Supreme Lord or His devotee.

CB Ādi-khaṇḍa 11.22

TEXT 22

sarva-vaiṣṇavera priya mukunda ekānta
mukundera gāne drave' sakala mahānta

TRANSLATION

Śrī Mukunda was most dear to all the Vaiṣṇavas. Their hearts all melted when He sang.

COMMENTARY

Those who are detached from material enjoyment and engaged in worshiping the Supreme Lord are called *mahāntas*, or Vaiṣṇavas. On hearing Mukunda singing about the pastimes of Lord Hari, the hearts of such great souls melted.

CB Ādi-khaṇḍa 11.23

TEXT 23

vikāla haile āsi' bhāgavata-gaṇa
advaita-sabhāya sabe hayena milana

TRANSLATION

In the afternoon all the devotees regularly met in the house of Advaita Prabhu.

COMMENTARY

After completing their days work, the devotees gathered in the afternoons at the house of Advaita Ācārya Prabhu in Śrī Māyāpur. Since Śrī Gaurasundara had not yet manifest His pastimes as the shelter of the devotees, Śrī Advaita Prabhu was the shelter of all Vaiṣṇavas.

CB Ādi-khaṇḍa 11.24

TEXT 24

yei-mātra mukunda gāyena kṛṣṇa-gīta
hena nāhi jāni, kebā paḍe kon bhita?

TRANSLATION

As soon as Mukunda would begin singing about Kṛṣṇa, everyone there fell to the ground in ecstatic love.

COMMENTARY

After hearing Mukunda sing about Kṛṣṇa, all the listeners became overwhelmed with love of God and fell on the ground here and there.

CB Ādi-khaṇḍa 11.25

TEXT 25

keha kānde, keha hāse, keha nṛtya kare
gaḍā-gaḍi yāya keha vastra nā sambare

TRANSLATION

Some of them cried, some laughed, and others danced. The clothes of some persons scattered as they rolled on the ground.

COMMENTARY

The words *vastra nā sambare* indicate that they were unable to keep their clothes in order.

CB Ādi-khaṇḍa 11.26

TEXT 26

huṅkāra karaye keha mālsāṭ māre
keha giyā mukundera dui pāye dhare

TRANSLATION

Someone roared as he challenged the agents of Māyā, and someone else caught hold of Mukunda's feet.

CB Ādi-khaṇḍa 11.27

TEXT 27

ei-mata uṭheya paramānanda-sukha
nā jāne vaiṣṇava saba āra kona duḥkha

TRANSLATION

In this way the Vaiṣṇavas enjoyed great ecstasy and forgot all forms of distress.

CB Ādi-khaṇḍa 11.28

TEXT 28

prabhu o mukunda-prati baḍa sukhī mane
dekhilei mukundere dharena āpane

TRANSLATION

The Lord was most satisfied with Mukunda. Whenever the Lord saw him, He would stop him.

CB Ādi-khaṇḍa 11.29

TEXT 29

prabhu jijñāsena phāṅki, vākhāne mukunda
prabhu bole,—"kichu nahe", āra lāge dvandva

TRANSLATION

The Lord would then ask Mukunda for some clarification on a point, and when Mukunda answered Him, the Lord would say, "Wrong!" and immediately an argument would begin.

COMMENTARY

Whatever Mukunda replied when challenged by the Lord, the Lord would immediately reject, and as a result they would begin to quarrel.

CB Ādi-khaṇḍa 11.30

TEXT 30

mukunda paṇḍita baḍa, prabhura prabhāve
pakṣa-pratipakṣa kari' prabhu-sane lāge

TRANSLATION

By the mercy of the Lord, Mukunda was very learned. Thus he was able to present arguments and counter-arguments to Nimāi's challenge.

COMMENTARY

By the mercy of the Lord there was no end to Mukunda's knowledge. Mukunda engaged in a war of words with the Lord through his debate and counter-debate.

CB Ādi-khaṇḍa 11.31

TEXT 31

ei-mata prabhu nija-sevaka ciniñā
jijñāsena phāṅki, sabe yāyena hāriyā

TRANSLATION

In this way the Lord recognized His devotees by challenging them for clarification on some point, but they were all defeated in the ensuing argument.

CB Ādi-khaṇḍa 11.32

TEXT 32

śrīvāsādi dekhile o phāṅki jijñāsena
mithyā-vākya-vyaya-bhahe sabe palāyena

TRANSLATION

Śrīvāsa and other devotees were all challenged in this way by the Lord, but they would all run away in fear of wasting time in useless arguments.

COMMENTARY

Fearful of useless talk, in the form of being challenged by Nimāi, the devotees headed by Śrīvāsa would run away from Him in order to avoid confrontation. Although the devotees were qualified to engage in philosophical debate, they were not eager to indulge in arguments on inconceivable subjects since dry arguments are inconclusive.

CB Ādi-khaṇḍa 11.33

TEXT 33

sahaje virakta sabe śrī-kṛṣṇera rase
kṛṣṇa-vyākhyā vinu āra kichu nāhi vāse

TRANSLATION

The devotees were naturally detached due to their advancement in Kṛṣṇa consciousness. They did

not care to hear anything other than topics related with Lord Kṛṣṇa.

COMMENTARY

The *rasika* devotees of Adhokṣaja Kṛṣṇa are naturally detached from all objects not related with Kṛṣṇa. Their resolute love was displayed by their seeing everything in relationship with Kṛṣṇa. Because they realized the necessity of having a taste for Kṛṣṇa consciousness, they considered the taste for inferior objects to be useless.

CB Ādi-khaṇḍa 11.34

TEXT 34

dekhilei prabhu mātra phāṅki se jijñāse
prabodhite nāre keha, śeṣe upahāse

TRANSLATION

As soon as the Lord saw any devotee, He would challenge him; and when he failed to give the correct response, the Lord would tease him.

COMMENTARY

Whenever Nimāi met a devotee, He would greatly disturb him with His challenges. The devotees could not check Nimāi by answering His challenges, therefore all their arguments ultimately ended in Nimāi teasing them.

CB Ādi-khaṇḍa 11.35

TEXT 35

yadi keha dekhe,—prabhu āisena dūre
sabe pālāyena phāṅki-jijñāsāra ḍare

TRANSLATION

If any of them saw the Lord coming in the distance, they would run away out of fear of being challenged.

COMMENTARY

Fearful of uselessly wasting time in insignificant material arguments, the devotees of the Lord always avoided coming face to face with Nimāi. In order to avoid meeting Him, they kept a distance from Him.

CB Ādi-khaṇḍa 11.36

TEXT 36

kṛṣṇa-kathā śunitei sabe bhālavāse
phāṅki vinu prabhu kṛṣṇa-kathā nā jijñāse

TRANSLATION

The devotees all loved to hear topics concerning Lord Kṛṣṇa, but Nimāi did not mention anything about Kṛṣṇa when He challenged them.

COMMENTARY

The devotees loved to hear topics of Kṛṣṇa, but the Lord bewildered them with subjects not related to Kṛṣṇa for the purpose of keeping Himself unknown or hidden from the devotees, thus maintaining His covered status.

CB Ādi-khaṇḍa 11.37

TEXT 37

rāja-patha diyā prabhu āisena eka-dina
paḍuyāra saṅge mahā-auddhatera cina

TRANSLATION

One day, as Nimāi walked on the main street with His students, He displayed symptoms of great pride.

COMMENTARY

While engaged in a battle of words with the students, Nimāi often exhibited impudence or arrogance.

CB Ādi-khaṇḍa 11.38

TEXT 38

mukunda yāyena gaṅgā-snāna karibāre
prabhu dekhi' āḍe palāilā katho dūre

TRANSLATION

At that time Mukunda was on his way to take bath in the Ganges, but when he saw Nimāi coming, he ran away.

CB Ādi-khaṇḍa 11.39-40

TEXTS 39-40

dekhi' prabhu jijñāsena govindera sthāne
"e beṭā āmāre dekhi' palāila' kene?"

govinda bolena,—"āmi nā jāni, paṇḍita!
āra kona-kārye vā calila kon-bhita"

TRANSLATION

Seeing this, the Lord inquired from Govinda, "Why did this boy run away upon seeing Me?" Govinda replied, "O Paṇḍita, I don't know. Perhaps he went somewhere for some work."

COMMENTARY

The Govinda referred to in this verse is not the blacksmith Govinda; he was the Lord's associate, servant, and doorkeeper at that time.

CB Ādi-khaṇḍa 11.41

TEXT 41

prabhu bole,—"jānilāṅa ye lāgi' palāya
bahirmukha-sambhāṣā karite nā yuyāya

TRANSLATION

The Lord said, "I know the reason why he's avoiding Me. He does not want to speak with a nondevotee.

COMMENTARY

Speaking on subject matters not related to Kṛṣṇa is materialist speech. Conditioned souls engage material objects in their sense gratification with the help of their mind. Then, induced by material knowledge, the conditioned souls forget topics of Kṛṣṇa and spend their time discussing topics related with the external energy. Those who are self-realized engage themselves in topics that are useful for the service of Hari. The conclusion is that a living entity should never waste time discussing anything other than topics of Hari.

CB Ādi-khaṇḍa 11.42

TEXT 42

e beṭā paḍaye yata vaiṣṇavera śāstra
pāṅjī, vṛtti, ṭīkā āmi vākhāniye mātra

TRANSLATION

"This boy studies only Vaiṣṇava literatures, while I explain only pāṅjī, vṛtti, and ṭīkā.

COMMENTARY

The words *vaiṣṇavera śāstra* refer to *Śrīmad Bhāgavatam*, which is the principle commentary on the *Bādarāyaṇa-sūtras*, or *Brahma-sūtras*. It is stated: *śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam*—"*Śrīmad Bhāgavatam* is the spotless *Purāṇa* and is most dear to the Vaiṣṇavas." These words also refer to the six Vaiṣṇava *Purāṇas*, headed by the *Viṣṇu Purāṇa* and the *Padma Purāṇa*; the Vaiṣṇava *smṛtis*, such as that of Hārīta, from among the twenty *Dharma-śāstras*, headed by that of Manu; the *śrutis*, such as *Gopāla-tāpanī* and *Nṛsiṁha-tāpanī*; the histories, such as the *Mahābhārata* and the original *Rāmāyaṇa*; the *Sātvata Pañcarātras* headed by the *Nārada*, *Hayaśīrṣa*, and *Prahlāda*; and the literatures written by exalted pure devotees.

CB Ādi-khaṇḍa 11.43

TEXT 43

āmāra sambhāṣe nāhi kṛṣṇera kathana
ataeva āmā' dekhi' kare palāyana

TRANSLATION

"I do not speak anything about Kṛṣṇa, therefore He ran away when he saw Me."

COMMENTARY

Since Śrī Gaurasundara's statements contained no mention of the qualities of Kṛṣṇa, the devotees left Him in the distance and went far away.

CB Ādi-khaṇḍa 11.44

TEXT 44

santoṣe pāḍena gāli prabhu mukundere
vyapadeśe prakāśa karena āpanāre

TRANSLATION

The Lord called Mukunda some ill names, yet He was actually satisfied with him. At the same time He indirectly disclosed His identity.

COMMENTARY

Being satisfied at heart, the Lord manifested His own identity on the pretext of externally chastising Mukunda; in other words, He approved the discussion of *hari-kathā*. The devotees of Rāma discuss the names of Sītā-Rāma rather than the names of Rādhā-Kṛṣṇa, but their external exhibition of such difference in opinion is actually another way of hearing the names of Rādhā and Kṛṣṇa. Similarly, the devotees of Kṛṣṇa chant the names of Rādhā-Govinda before the devotees of Rāma in order to test their qualification for chanting the names of Sītā-Rāma, the names indicating the regulative opulent feature of the Lord. Such quarrels in the service of Lord Hari are just contradictions of internal and external endeavors.

CB Ādi-khaṇḍa 11.45

TEXT 45

prabhu bole,—"āre beṭā kata dina thāka?
palāile kothā mora eḍāibe pāka?"

TRANSLATION

The Lord said, "My dear boy, how long will you avoid My clutches? Do you think you will escape My association by running away?"

COMMENTARY

The word *pāka* (*pac+ghañ*a, or a corruption of the word *parikrama*?) means "by chance or accident," "device," or "trick."

CB Ādi-khaṇḍa 11.46

TEXT 46

hāsi' bole prabhu—"āge paḍoṅ kata-dina
tabe se dekhibā-mora vaiṣṇavera cina

TRANSLATION

Smiling, the Lord said, "When I finish My studies, then you will all see My Vaiṣṇava qualities."

CB Ādi-khaṇḍa 11.47

TEXT 47

e-mata vaiṣṇava mui haimu saṁsāre
aja-bhava āsibeka āmāra duyāre

TRANSLATION

"I will be such a Vaiṣṇava that Brahmā and Śiva will come to My door.

COMMENTARY

The authoritative demigods like Lord Brahmā and Lord Śiva are the dear friends of the Vaiṣṇavas. Brahmā, Śiva, Nārada, and others make an auspicious appearance wherever there are Vaiṣṇavas who are attached to the service of the Lord. By worldly considerations, the demigods are very exalted. But the arrival of demigods at the doors of Vaiṣṇavas, with whom they are affectionately bound, is a display of their humility.

CB Ādi-khaṇḍa 11.48

TEXT 48

śunā, bhāi saba, ei āmāra vacana
vaiṣṇava haimu mui sarva-vilakṣaṇa

TRANSLATION

"My dear brothers, listen to Me. I will certainly become an extraordinary Vaiṣṇava.

COMMENTARY

The word *sarva-vilakṣaṇa* refers to one who is more attached to the service of the Lord than all other Vaiṣṇavas. While comparing the levels of *abhidheya*, in order to ascertain who is the best of the souls surrendered to the Supreme Lord, Śrīla Rūpa Gosvāmī has written in his *Upadeśāmṛta* (10) as follows: "In the *śāstra* it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [*jñānīs*], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Kṛṣṇa, is superior to him.

The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kuṇḍa* [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛta-bhāva*], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭa-kālīya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe."

CB Ādi-khaṇḍa 11.49

TEXT 49

āmāre dekhiyā ebe ye-saba palāya
tāhārā o yena mora guṇa-kīrti gāya"

TRANSLATION

"Those who run away from Me today will chant My glories and qualities tomorrow."

CB Ādi-khaṇḍa 11.50

TEXT 50

eteka baliyā prabhu calilā hāsite
ghare gelā nija-śiṣya-gaṇera sahite

TRANSLATION

After speaking in this way, Nimāi smiled and returned home with His students.

CB Ādi-khaṇḍa 11.51

TEXT 51

ei-mata raṅga kare viśvambhara-rāya
ke tā'ne jānite pāre, yadi nā jānāya?

TRANSLATION

Who can understand these pastimes enjoyed by Lord Viśvambhara unless He reveals them?

CB Ādi-khaṇḍa 11.52

TEXT 52

hena mate bhakta-gaṇa nadīyāya vaise
sakala nadīyā matta dhana-putra-rase

TRANSLATION

In this way the devotees resided in Navadvīpa, which was filled with people intoxicated by wealth and children.

CB Ādi-khaṇḍa 11.53

TEXT 53

śunilei kīrtana, karaye parihāsa
keha bole,—"saba peṭa puṣibāra āśa"

TRANSLATION

As soon as such people heard the devotees' kīrtana, they taunted the devotees. Someone said, "This is just a means for filling their stomachs."

COMMENTARY

Being induced by material knowledge, all the residents of Nadia were maddened by the affection of their wives and children and the accumulation of material education and wealth, thus they were averse to the service of Lord Hari. They neither had attachment for hearing the glories of the Lord nor did they realize the great necessity of chanting the glories of Kṛṣṇa. That is why they neglected and derided the service of the Lord. They considered *hari-kīrtana*, which meant for the service of the Lord, as a means of filling the stomach for those who are engaged in fruitive activities.

CB Ādi-khaṇḍa 11.54

TEXT 54

keha bole,—"jñāna-yoga eḍiyā vicāra
uddhatera prāya nṛtya,—e kon vyabhāra?"

TRANSLATION

Another said, "They have given up the cultivation of knowledge to dance like madmen. What kind of behavior is this?"

COMMENTARY

Speculating on impersonal Brahman is called *jñāna*. The impersonalists conclude that this *jñāna* is the goal of life. Objects that are used as ingredients for the sense gratification of conditioned souls who are averse to Kṛṣṇa are known as *viṣaya*, or sense objects. To remain indifferent to such objects, or to restrain one's mind from these objects, is called yoga. Persons who are following the philosophy of monism consider merging into Brahman or merging with the Lord as the ultimate goal of the living entities. Their *sādhana*

is also based on impersonal Vedānta and *aṣṭāṅga-yoga-śāstras*. The devotional service of the Lord, however, never produces such abominable and unpalatable temporary deceit. The restlessness that is found in persons who are inclined to the service of the Lord is not due to sense gratification. But since the impersonalists and yogis are situated on the platform of narrow-mindedness, they are unable to understand the endeavors of the Lord's devotees. This is confirmed in the *Śrīmad Bhāgavatam* (11.2.40) in the following words: "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders."

In the consideration of *abhidheya*, temporary *sādhanas* followed by the *jñānīs* and yogis are not accepted by the devotees. They know activities favorable to the service of eternally liberated souls as *abhidheya-sādhana-bhakti*. This does not mean that the sense gratification on the pretext of the duplicitous artificial hearing, chanting, dancing, and playing instruments of the *āulas, bāulas, kartābhajās, sahajiyās, sakhībhekīs, smārtas,* and *ativāḍis* is approved as *sādhana*, or the cultivation of pure devotional service.

CB Ādi-khaṇḍa 11.55

TEXT 55

keha bole,—"kata vā paḍiluṅ bhāgavata nāciba kāṅdiba,—hena nā dekhiluṅ patha

TRANSLATION

Someone else said, "I have studied Śrīmad Bhāgavatam for a long time, but I have never found any mention of dancing and crying as a spiritual path.

COMMENTARY

Due to a poor fund of knowledge, the asslike, so-called scriptural reciters with steel-framed hearts proudly declare that there is no instruction in *Śrīmad Bhāgavatam* that devotees should cry and dance while hearing and chanting the names of Kṛṣṇa. Although the inauspicious instruction for the artificial dancing and crying that the proud reciters and listeners of *Śrīmad Bhāgavatam* exhibit in order to fulfill their mundane selfishness is not found in *Śrīmad Bhāgavatam*, the transformations of ecstatic love born from the loving service of Lord Kṛṣṇa that are sometimes spontaneously manifested in the pure living entities who are absorbed in the service of Hari are profusely mentioned in *Śrīmad Bhāgavatam*.

CB Ādi-khaṇḍa 11.56

TEXT 56

śrīvāsa-paṇḍita-cāri-bhāira lāgiyā
nidrā nāhi yāi, bhāi, bhojana kariyā

TRANSLATION

"My dear brothers, because of Śrīvāsa and his three brothers we cannot sleep after eating.

COMMENTARY

As a result of the pure devotees' loud chanting for the pleasure of Lord Kṛṣṇa, people who were attached to sense gratification felt disturbed in their

enjoying the happiness of eating and sleeping and were thus greatly displeased. Since Śrīvāsa Paṇḍita and his three brothers loudly chanted the names of Kṛṣṇa every night, the fruitive workers, who are prone to material enjoyment, could not respect such pure conceptions of *abhidheya*.

CB Ādi-khaṇḍa 11.57

TEXT 57

dhīre dhīre 'kṛṣṇa' balile ki puṇya nahe?
nācile, gāile, ḍāka chāḍile, ki haye?"

TRANSLATION

"Is there no piety in softly chanting Kṛṣṇa's names? Must one chant, dance, and shout loudly?"

COMMENTARY

Ordinary persons who were engaged in fruitive activities utilized their mundane experience to accumulate piety for their better arrangement of sense gratification. According to the logic, *kāmukāḥ kāminī-mayam paśyanti nikhilaṁ jagat*—"a lusty man sees the entire world as full of women," people thought that on the pretext of serving Hari the intelligent pure devotees were also accumulating piety to gratify their temporary senses like themselves. Being controlled by such base considerations, they thought that the Vaiṣṇavas, like themselves, had a thirst for accumulating piety in all their activities. That is why the nondevotees, who were averse to the Lord, displayed a difference in opinion with the devotees' *abhidheya-sādhana*, or method of achieving the goal of life. They were partial to the artificial chanting of the holy names in a solitary place and

opposed to the all-auspicious congregational chanting of the names of Kṛṣṇa, thus they were misguided due to their concocted imagination. They foolishly declared that the Vaiṣṇavas' activities for achieving the goal of life like singing and dancing for the pleasure of Kṛṣṇa and loudly calling out the names of Kṛṣṇa with love were equal, or even inferior, to artificial *nirjana-bhajana*, or chanting of the holy names in a solitary place.

CB Ādi-khaṇḍa 11.58

TEXT 58

ei-mata yata pāpa-pāṣaṇḍīra gaṇa
dekhilei vaiṣṇavere, kare, ku-kathana

TRANSLATION

In this way all the sinful atheists abused the Vaiṣṇavas whenever they saw them.

COMMENTARY

The word *saṁkathana* refers to the disclosure of contrary feelings, while profusely criticizing the Vaiṣṇavas.

CB Ādi-khaṇḍa 11.59

TEXT 59

śuniyā vaiṣṇava saba mahāduḥkha pāya
'kṛṣṇa' bali' sabei kāṅdena ūrdhvarāya

TRANSLATION

Hearing their abusive words, the devotees were greatly distressed. They would chant Kṛṣṇa's name and cry loudly.

COMMENTARY

The Vaiṣṇavas felt greatly distressed at heart on hearing the wicked words of the fruitive workers, mental speculators, and sense gratifiers. Considering these people's pathetic condition, the Vaiṣṇavas desired their eternal benefit and continually appealed to the Lord from the core of their hearts.

CB Ādi-khaṇḍa 11.60

TEXT 60

"kata-dine e-saba duḥkhera habe nāśa
jagatere, kṛṣṇacandra, karaha prakāśa"

TRANSLATION

"How long will this miserable condition last? O Kṛṣṇacandra, please manifest Yourself to these people."

COMMENTARY

The devotees waited with the expectation that they would soon see the appearance of the Absolute Truth, Śrī Kṛṣṇa, within this material world. By the appearance of Kṛṣṇa, all the darkness of ignorance in the material world would be destroyed—this thought gave them solace.

CB Ādi-khaṇḍa 11.61

TEXT 61

sakala vaiṣṇava mili' advaitera sthāne
pāṣaṇḍīra vacana karena nivedane

TRANSLATION

The Vaiṣṇavas all told Advaita Prabhu about the abusive words of the atheists.

COMMENTARY

Those who are averse to the service and pastimes of the Supreme Lord are called *pāṣaṇḍīs*. The behavior and statements of such *pāṣaṇḍīs* are full of envy for the Vaiṣṇavas. Understanding Śrī Advaita Prabhu as the leader amongst the Navadvīpa Vaiṣṇavas, all the Vaiṣṇavas informed Him of the atheistic views of those who were opposed to the Vaiṣṇavas.

CB Ādi-khaṇḍa 11.62

TEXT 62

śuniyā advaita haya rudra-avatāra
"saṁhārimu saba" bali' karaye huṅkāra

TRANSLATION

Hearing their account, Advaita Ācārya became as angry as Lord Rudra and loudly exclaimed, "I will kill them all!

COMMENTARY

As the leader of the Viśva-vaiṣṇava Rāja-sabhā, Śrī Advaita Prabhu became furious on hearing about the abusive words of the *pāṣaṇḍīs* and loudly declared, "I will annihilate all of them!" Those less-intelligent persons who are averse to the Vaiṣṇavas consider the

anger of Vaiṣṇava Ācārya Advaita Prabhu as equal or similar to their own anger, which is born from disturbances to their sense gratification, and are thus certainly guaranteed of going to hell.

CB Ādi-khaṇḍa 11.63

TEXT 63

"āsiteche ei mora prabhu cakradhara
dekhibā ki haya ei nadīyā-bhitara

TRANSLATION

"My Lord, who carries a cakra, is coming. Then you will see what happens in Nadia.

COMMENTARY

Śrī Advaita Prabhu began to tell the Vaiṣṇavas who had approached Him for remedies that His worshipable Lord Viṣṇu, who holds the Sudarśana *cakra*, is coming to Navadvīpa soon. By Him, the ignorance of the fools would be destroyed.

CB Ādi-khaṇḍa 11.64

TEXT 64

karāimu kṛṣṇa sarva-nayana-gocara
tabe se 'advaita'-nāma kṛṣṇera kiṅkara!

TRANSLATION

"I will make Kṛṣṇa appear before the eyes of all, then this person named "Advaita" will be known as the servant of Kṛṣṇa.

COMMENTARY

The devotees of Kṛṣṇa are nondifferent from Kṛṣṇa. Since the Absolute Truth is nondual, according to the concept of oneness the various manifestations of Viṣṇu and His plenary portions are nondifferent from Him. According to the philosophy of difference, the living entities are situated on the platform of inconceivable oneness and difference. That is why Ācārya Prabhu had to accept the title "Advaita." The philosophy of *acintya-bhedābheda*, which is eternally pure and primeval, was previously known as *śuddhādvaita*. With the consent of sages coming in the line of Bodhāyana, this philosophy was called *viśiṣṭādvaita* by those in the line of Śrī Rāmānuja; yet actually, according to the consideration of variegatedness, this philosophy is only a partial manifestation of the *acintya-bhedābheda* philosophy. The philosophy of *dvaitādvaita* has a similar purpose to that described in the philosophies of *śuddhādvaita* and *viśiṣṭādvaita*, both of which have conclusions different from the philosophy of *kevalādvaita*, or exclusive monism, but it is also an incomplete manifestation of the *acintya-bhedābheda* philosophy. The philosophy of *śuddhādvaita*, which openly and clearly establishes differences from the philosophy of *kevalādvaita*, is also a preliminary consideration of the *acintya-bhedābheda* philosophy. Therefore, desiring to perfect the four philosophical conclusions of *śuddhādvaita* (purified monism), *viśiṣṭādvaita* (specific monism), *dvaitādvaita* (monism and dualism), and *śuddha-dvaita* (purified dualism), Śrī Advaita Prabhu, who was the Gauḍīya Vaiṣṇava Ācārya, inaugurated the process of considering Vedānta in the Gauḍīya Vaiṣṇava way. Śrī Gaurasundara and His followers, the six Gosvāmīs, have generated new branches and subbranches of the philosophy of *acintya-bhedābheda*. In order to fulfill the meaning of His name, Advaita,

and to manifest the form of Kṛṣṇa to everyone—including Buddhists, karmis, and impersonalists—Śrī Advaita Ācārya, who is eternally situated as the servant of Kṛṣṇa, manifested His own service propensity in this material world. The word *sarva* in this verse refers to former Vaiṣṇava sages as well as followers of the philosophy of Madhvācārya, who appeared in the Middle Ages. The servant of Kṛṣṇa has no engagement other than the service of Kṛṣṇa. All their activities are meant to please Kṛṣṇa. An *ācārya* has no other thought or activity than: "Let everyone of this world be engaged in the devotional service of the Lord." When devotional service mixed with fruitive activities turns into devotional service devoid of even a scent of fruitive activities it is called *kevala-bhakti*, or unalloyed devotional service. At that time the distinctions born from material considerations are eradicated and the spiritual distinctions between a servant and the Lord are awakened.

CB Ādi-khaṇḍa 11.65

TEXT 65

āra dina kata giyā thāka, bhāi saba!
ethāi dekhibā saba kṛṣṇa anubhava"

TRANSLATION

"Please wait a few more days, My dear brothers, and you will see Kṛṣṇa right here."

COMMENTARY

Śrī Advaita Prabhu said, "O devotees, please wait for some days. You will soon realize Kṛṣṇa, within and without. By the strength of your devotional

service, Śrī Kṛṣṇa, who enjoys with the *gopīs*, will manifest His form as Śrī Gaurasundara among you. By serving Him, you will achieve the perfection of serving Kṛṣṇa." This does not mean that Śrī Advaita Prabhu preached the philosophy of *gopī-chāḍi gaurāṅga-nāgarī*, or becoming a lover of Gaurāṅga who has left the *gopīs*. In the performance of *kīrtana*, which is the service of Śrī Gaurasundara, the worship of Gaura is the worship of Kṛṣṇa and the worship of Kṛṣṇa is the worship of Gaura. Not understanding Śrī Gaurasundara as Kṛṣṇa and considering Śrī Nityānanda Svarūpa as merely a spiritual master, foolish ignorant people fall from the devotional service of the Lord. Moreover, if they consider that the pastimes of Gaura are not those of Kṛṣṇa but only the pastimes of a devotee, then they meet a similar fate. The pastimes of Śrī Kṛṣṇa are Śrī Gaurasundara's pastimes of giving conjugal enjoyment, they are not contaminated with the philosophy of the *prākṛta-sahajiyās* (mundane devotees). If a *sādhaka* considers that the pastimes of Śrī Gaura are not those of Śrī Kṛṣṇa but are separate manifestations of variegated material enjoyment, he falls from his position and becomes a conditioned soul. Then, leaving the service of Lord Kṛṣṇa, the illusory energy supplies him the evil propensity of imagining to enjoy Gaura. The pure devotees of Gaura do not associate with such so-called *gaura-bhaktas*, who are actually servants of *māyā* and followers of the *śākta* philosophy. In the consideration of pure devotees, mixed devotional service is prominently found in the thirteen pseudo Vaiṣṇava *apa-sampradāyas* like *bāula*, *sahajiyā*, and *gaura-nāgarī*. Giving up such unwanted association is an exhibition of nonduplicitous devotion to Śrī Gaurasundara. Until the propensity for serving Kṛṣṇa is awakened in the heart of a living

entity, his clear perception of Śrī Gaurasundara remains covered by the spirit of material enjoyment. When this covering is removed, then, under the guidance of Śrī Advaita Prabhu, one soon attains the fortune of seeing Śrī Gaurasundara.

CB Ādi-khaṇḍa 11.66

TEXT 66

advaitera vākya śuni' bhāgavata-gaṇa
duḥkha pāsariyā sabe karena kīrtana

TRANSLATION

After hearing the words of Advaita, all the devotees forgot their distress and began kīrtana.

CB Ādi-khaṇḍa 11.67

TEXT 67

uṭhila kṛṣṇera nāma parama-maṅgala
advaita-sahita sabe hailā vihvala

TRANSLATION

As the auspicious sound of Kṛṣṇa's names arose, Advaita and the other devotees became overwhelmed.

COMMENTARY

While loudly chanting the sixteen name, or thirty-two syllable, Hare Kṛṣṇa *mahā-mantra*, or by loudly chanting the names of Śrī Rādhā-Govinda, Śrī Advaita Prabhu became overwhelmed in ecstasy. According to the learned viewpoint, the names of Śrī Rādhā-Kṛṣṇa that Śrī Raghunātha dāsa Gosvāmī has indicated in two of the concluding verses of

Vilāpa-kusumāñjali beginning with *āśābharair amṛta-sindhu-mayaiḥ* are included within the sixteen names, or thirty-two syllables, of the *mahā-mantra.* The so-called devotees of the pseudo *sampradāyas* who are opposed to the followers of Śrī Rūpa Gosvāmī, though identifying themselves as devotees, are unable to understand the identity of Kṛṣṇa's names, and being reluctant to accept the Hare Kṛṣṇa *mahā-mantra* composed of sixteen names, or thirty-two syllables, as names of Kṛṣṇa, they thus consider the *mahā-mantra* as an ordinary mantra. These offenders are traveling towards hell and are simply rebellious against the guru. One should discuss the verse *tuṇḍe tāṇḍavinī ratiṁ* [vi]*1* in this regard. The names of Śrī Kṛṣṇa, or in other words, the names "Hare Kṛṣṇa", indicate Śrī Rādhā-Govinda, and the names "Hare Rāma" also refer to Śrī Rādhā-Govinda. Those who have learned to become subordinate to Śrī Raghunātha dāsa Gosvāmī, who is situated as the subordinate of Śrī Rūpa Gosvāmī Prabhuvara, who composed *Śrī Rādhāṣṭaka* and *Śrī Hari-nāmāṣṭaka*, can never commit offences at the feet of Śrī Jīva Gosvāmī. Śrī Gaurasundara has incarnated in order to teach people that the names of Śrī Rādhā-Govinda and Śrī Rādhā-Govinda Themselves are nondifferent. He instructed the conclusions of *acintya-bhedābheda* to thoughtful persons.

CB Ādi-khaṇḍa 11.68

TEXT 68

pāṣaṇḍīra vākya-jvālā saba gela dūra
ei-mata pulakita navadvīpa-pura

TRANSLATION

The pains caused by the atheists' abusive words were mitigated, as the city of Navadvīpa became filled with ecstasy.

COMMENTARY

Śrī Advaita Prabhu's solacing words extinguished the burning fire arising from the atheistic statements in which the devotees of Kṛṣṇa were compared to atheists, who are envious of the Vaiṣṇavas and who worship five gods. The attitude of atheism, in other words, the temperament of being envious of Vaiṣṇavas and averse to devotional service, is present in the covered Buddhist codes of reconciliation and its propagation. Since this temperament was vanquished, in other words, when impersonalism, which is opposed to Vaiṣṇavism, was temporarily checked in the town of Navadvīpa, the material conceptions of the residents of Navadvīpa were removed. As a result, the pure Vaiṣṇavas were greatly pleased.

CB Ādi-khaṇḍa 11.69

TEXT 69

adhyayana-sukhe prabhu viśvambhara-rāya
niravadhi jananīra ānanda bāḍāya

TRANSLATION

Lord Viśvambhara happily passed His days in study and always increased the joy of mother Śacī.

COMMENTARY

The aim of Śrī Gaurasundara's enjoyment of scholastic pastimes was to help the living entities of

this world cultivate Kṛṣṇa consciousness. Therefore the studying and teaching pastimes of Śrī Śacīnandana increased the happiness of Śacīdevī. No one should consider Śacīdevī, who is nondifferent from Yaśodā, as being nondifferent from the external energy, *māyā*, and thus become established in the *śākta* philosophy of the followers of Durgā. Māyādevī, who is the external energy of the Lord and the mother of the universe, can never become the mother of Gaurasundara. Rather, Śacī is the personification of *vātsalya-rasa*, which nourishes spiritual bliss. Since the sense enjoyers, fruitive workers, and mental speculators glorify the secondary meanings of words, the primary meanings of words do not manifest in their hearts. Only persons who are engaged in the service of the Lord are fully qualified to understand the primary meanings. Such qualification is awakened in the heart of a living entity only by the mercy of Kṛṣṇa.

CB Ādi-khaṇḍa 11.70

TEXT 70

hena-kāle navadvīpe śrī-īśvara-purī
āilena ati alakṣita-veśa dhari'

TRANSLATION

In the meantime, Śrī Īśvara Purī came in disguise to Navadvīpa.

COMMENTARY

The word *alakṣita-veśa*, or "in disguise," means that he was dressed in such way that people would not know that he was a devotee. In other words, he came dressed as an *ekadaṇḍi-sannyāsī*.

TEXT 71

kṛṣṇa-rase parama-vihvala mahāśaya
ekānta kṛṣṇera priya ati-dayā-maya

TRANSLATION

He was overwhelmed with love for Kṛṣṇa. He was most merciful and dear to Lord Kṛṣṇa.

COMMENTARY

In the consideration of worshipable objects, Kṛṣṇa is the topmost. Kṛṣṇa is the object of five kinds of *rasas*, Śrī Nārāyaṇa is the object of two and half *rasas*, and impersonal Brahman is the object of only *śānta-rasa*. But this latter *rasa*, *śānta-rasa*, is often not counted amongst the *rasas*. The impersonal spiritual abode of Brahman, though situated on the other side of the Virajā, is devoid of the conceptions of servant and the served. On this side of the Virajā is Devī-dhāma, wherein the material sky is situated. Mundane perishable objects are situated in this material sky. In the spiritual abode of spiritual variegatedness and spiritual characteristics, the conceptions of servant and served are present, but in this temporary material world the conceptions of servant and served are perverted. Relationships with Kṛṣṇa in the five *rasas* are generally extremely rare in the material world. As far as the supreme excellence of *rasas* is concerned, though there is some similarity between material *rasas* and Vaikuṇṭha *rasas*, material *rasas* are actually abominable reflections of spiritual *rasas*. That is why the *rasas* of this material world are known as *virasa*, or disgusting. In the consideration of the *ālambana*, or support, of *rasas* in the spiritual

world, the *viṣaya*, or object, is one nondual substance and the *āśraya*, or subjects, are many. But in the material world we see the deviation that the objects are many and the subjects are many. In the spiritual world, the Absolute Truth, Vrajendra-nandana, is the only object and Baladeva is the manifestation of that object. Baladeva's four manifestations, the *catur-vyūha*, are situated in Mahā-Vaikuṇṭha. Because the objects of the material world are infected with the modes of material nature, they are subjected to the agitation of time. From the viewpoint of subjects, the controlling spirit found in the objects of abodes such as Kailāsa contain material pride. In other words a connection with the three modes of material nature is found. Such pollution is not possible in the Absolute Truth, Lord Viṣṇu, of the spiritual world. In the material world, the impermanence of *rasas* and the impermanence of the subjects and objects are abominable and contrary to the principles of Vaikuṇṭha *rasas*. Under the subordination of Śrī Mādhavendra Purīpāda, Śrī Īśvara Purī was expert in relishing transcendental *rasas* in relationship with Kṛṣṇa. The service attitude of Īśvara Purī fully blossomed due to the austerity of Śrī Mādhavendra and his eagerness for achieving Kṛṣṇa, therefore he received the direct mercy of Gaurasundara, who is nondifferent from Vrajendra-nandana. Śrī Īśvara Purī was completely overwhelmed with love for Kṛṣṇa. In other words, mundane external feelings could not disturb his loving service. Because he was situated as the servant of the spiritual master, he was dear to Kṛṣṇa, very dear, therefore he was equally merciful to all living entities. The prime example of mercy is to awaken one's devotion to Kṛṣṇa, as this is the eternal propensity of the soul.

CB Ādi-khaṇḍa 11.72

TEXT 72

tāna veśe tāne keha cinite nā pāre
daive giyā uṭhilena advaita-mandire

TRANSLATION

Wearing that dress, no one could recognize him as he arrived by providence at the house of Advaita.

COMMENTARY

Although Śrī Navadvīpa Māyāpur was inhabited by many *brāhmaṇas* and persons attached to proper codes of conduct, Śrī Purīpāda arrived at the house of Śrī Advaita Ācārya, who was the leader of the Vaiṣṇavas, due to the consideration that persons like to associate with like-minded persons. Particularly because Śrī Advaita Prabhu was a disciple of Śrī Mādhavendra Purī. Therefore, knowing Him to be a Godbrother, Śrī Īśvara Purī went to the house of Śrī Advaita and thus proved his spontaneous attachment to his spiritual master.

CB Ādi-khaṇḍa 11.73

TEXT 73

yekhāne advaita sevā karena vasiyā
sammukhe vasilā baḍa saṅkucita haiyā

TRANSLATION

He humbly sat down close to where Advaita Prabhu was performing His pūjā.

CB Ādi-khaṇḍa 11.74

TEXT 74

vaiṣṇavera teja vaiṣṇavete nā lukāya
punaḥ punaḥ advaita tāhāna pāne cāya

TRANSLATION

The effulgence of a Vaiṣṇava cannot be hidden from another Vaiṣṇava, and therefore Advaita Prabhu looked at him again and again.

CB Ādi-khaṇḍa 11.75

TEXT 75

advaita bolena,—"bāpa, tumi kon jana?
vaiṣṇava-sannyāsī tumi,—hena laya mana"

TRANSLATION

Advaita then said, "Dear Prabhu, who are you? I think you are a Vaiṣṇava sannyāsī."

COMMENTARY

The phrase *vaiṣṇava-sannyāsī* is explained as follows: The karmi *sannyāsīs* follow the *smṛti* principles of the renounced order of life and accept *tridaṇḍa*. In other words, they travel alone. The *jñānī-sannyāsīs* accept *ekadaṇḍa*, and while cultivating the study of Vedānta they practice six *sādhanas* like peacefulness, self-control, and tolerance, and achieve their desired result. The Vaiṣṇava *sannyāsīs*, however, completely give up both the desire for material sense enjoyment and the desire for renouncing sense enjoyment and engage in the unalloyed service of Lord Hari. The principles of giving up both material enjoyment and renunciation can be found in them.

They are situated in the conception found in *Śrīmad Bhāgavatam* (11.23.57):

etāṁ sa āsthāya parātma-niṣṭhām
adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ
tamo mukundāṅghri-niṣevayaiva

"I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead." By the mercy of Śrī Mādhavendra, Śrī Advaita Prabhu was able to recognize His Godbrother. As disciples of Śrī Mādhavendra, Ācārya Prabhu played the role of a householder, while Īśvara Purīpāda played the role of a Vaiṣṇava *sannyāsī*. Therefore Ācārya did not take much time to recognize him as His Godbrother.

CB Ādi-khaṇḍa 11.76

TEXT 76

bolena īśvara-purī,—"āmi śūdrādhama
dekhibāre āilāṅa tomāra caraṇa"

TRANSLATION

Īśvara Purī replied, "I am lower than a śūdra. I have come here simply to see Your lotus feet."

COMMENTARY

The word *śūdrādhama* (lower than a *śūdra*) is often read as *kṣudrādhama* (lower than the lowest) by mistake. It is to be understood that when Śrī Īśvara Purīpāda referred to himself as *śūdrādhama*, it was a sign of humility. A self-realized Vaiṣṇava, in

particular, never identifies himself as belonging to the worldly *varṇāśrama* society. Śrī Gaurasundara has instructed this to the conditioned souls who are situated in the principles of *varṇāśrama* by quoting the verses: *nāhaṁ vipro na ca nara-patir* and *tṛṇād api sunīcena*. People traveling on the path of fruitive activities identify themselves according to the mundane caste divisions of *śaukra*, by semen; *sāvitra*, by initiation; and *daikṣya*, by becoming a perfect *brāhmaṇa*. The self-realized devotees of the Lord have no interest for such identification, because they have already developed faith in topics of Hari. In particular, it is impossible for a traveler on the path of devotional service to maintain conceptions of "I" and "mine," which is one of the offences in chanting the holy names of the Lord. Being conditioned, the human beings consider themselves as being under the control of the three modes of nature. A person situated in the mode of goodness, surpassing the modes of passion and ignorance, displays the qualities of a *brāhmaṇa* in his behavior and activities. When one is situated in the mode of goodness and passion, he displays the qualities of a *kṣatriya*. When one is situated in goodness and ignorance, he displays the qualities of a *vaiśya*. When one is situated in the modes of passion and ignorance, he displays the qualities of a *śūdra*. And when one is situated in ignorance, he displays qualities lower than those of a *śūdra*, or those of a *mleccha*. In the *Bhagavad-gītā* (4.13), the Supreme Lord has stated: "According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me." According to this principle of dividing the *varṇas*, the activities of *śūdras* are devoid of all *saṁskāras*. The other three *varṇas* of twice-borns are qualified to undergo all *saṁskāras*, but the *śūdras* are naturally bereft of all

saṁskāras; they are only qualified for undergoing the *saṁskāra* of marriage. Just as an absence of mundane pride is indicated by usage of the words *tṛṇād api sunīca*, the Vaiṣṇavas who have given up pride for their *varṇa* identify themselves as belonging to castes lower than *śūdra*. The *karmī* and *jñānī sannyāsīs* proudly declare themselves as the most exalted in the material world, but Vaiṣṇava *sannyāsīs* do not exhibit such mentality and external behavior. The *karmī sannyāsīs* are *nirāśīr nirnamaṣkriyaḥ*—"not offering anyone blessings or obeisances," the *jñānī sannyāsīs* proudly identify themselves as "Nārāyaṇa," but the *tridaṇḍi* Vaiṣṇava *sannyāsī*, though respected by others as nondifferent from Nārāyaṇa, nevertheless replies, *dāso 'smi*—"I am a servant." He is devoid of mundane pride. Therefore he does not beg people for prestige like the other *sannyāsīs*. But if foolish people disrespect the Vaiṣṇava *sannyāsī* out of envy, then even ordinary *smṛti-śāstras* prescribe atonement. Non-Vaiṣṇava *sannyāsīs* try to advance to the platform of adulterated *paramahaṁsa*, but Vaiṣṇava *sannyāsīs* are naturally situated on the *paramahaṁsa* platform. Śrī Purīpāda humbly replied that he came to Śrī Advaita Prabhu in order to worship His lotus feet. Another reading is *viprādhama*, or "lowest of the *brāhmaṇas*."

CB Ādi-khaṇḍa 11.77

TEXT 77

bujhiyā mukunda eka kṛṣṇera carita
gāite lāgilā ati premera sahita

TRANSLATION

Understanding the situation, Mukunda began to sing a song about Kṛṣṇa with great devotion.

CB Ādi-khaṇḍa 11.78

TEXT 78

yei-mātra śunilena mukundera gīte
paḍilā īśvara-purī ḍhali' pṛthivīte

TRANSLATION

As the sound of Mukunda's singing entered his ears, Śrī Īśvara Purī fell to the ground.

COMMENTARY

The heart of Purīpāda was melted by the love-filled singing of Mukunda, and his body displayed ecstatic transformations of love. The shedding of artificial tears by pseudo *sampradāya* members who imitate the transcendental position of the actual Vaiṣṇavas simply results in their being deprived of the devotees' association. Realizing their ineligibility, persons whose hearts are steel-framed display artificial duplicitous emotions in order to attract people—this falls in the category of pretentious emotions.

CB Ādi-khaṇḍa 11.79

TEXT 79

nayanera jale anta nāhika tāhāna
punaḥ-punaḥ bāḍe prema-dhārāra payāna

TRANSLATION

Incessant tears flowed from his eyes, and the waves of his love increased again and again.

CB Ādi-khaṇḍa 11.80

TEXT 80

āste vyaste advaita tulilā nija-kole
siñcita haila aṅga nayanera jale

TRANSLATION

Advaita Prabhu hastily took him in His arms, and His entire body became wet with tears.

CB Ādi-khaṇḍa 11.81

TEXT 81

samvaraṇa nahe prema punaḥ-punaḥ bāḍe
santoṣe mukunda ucca kari' śloka paḍe

TRANSLATION

The symptoms of ecstatic love continued to increase rather than diminish as Mukunda began to loudly recite appropriate verses.

CB Ādi-khaṇḍa 11.82

TEXT 82

dekhiyā vaiṣṇava saba premera vikāra
atula ānanda mane janmila sabāra

TRANSLATION

The Vaiṣṇavas' hearts were filled with incomparable happiness as they saw their transformations of ecstatic love.

CB Ādi-khaṇḍa 11.83

TEXT 83

pāche sabe cinilena śrī-īśvara-purī
prema dekhi sabei saṅare 'hari-hari'

TRANSLATION

Later, when they learned that he was Īśvara Purī, the devotees all remembered Lord Hari.

CB Ādi-khaṇḍa 11.84

TEXT 84

ei-mata īśvara-purī navadvīpa-pure
alakṣite bulena, cinite keha nāre

TRANSLATION

In this way, as Īśvara Purī wandered about Navadvīpa in disguise, no one was able to recognize him.

CB Ādi-khaṇḍa 11.85-86

TEXTS 85-86

daive eka-dina prabhu śrī-gaurasundara
paḍāiyā āisena āpanāra ghara

pathe dekhā haila īśvara-purī-sane
bhṛtya dekhi' prabhu namaskarilā āpane

TRANSLATION

One day, as Śrī Gaurasundara was returning home from school, by providence He met Śrī Īśvara Purī. Seeing His eternal servant, the Lord offered him obeisances.

COMMENTARY

The etiquette that householders offer respects to members of the renounced order of life is prescribed in the *Dharma-śāstras*. As a *gṛhastha brāhmaṇa*, Śrī Gaurasundara duly offered obeisances to the Vaiṣṇava *sannyāsī*. Although Śrī Gaurasundara is the Lord of the fourteen worlds and although He later enacted the pastime of accepting initiation from Īśvara Purī, in reality Īśvara Purī was the servant of Śrī Gaurasundara.

CB Ādi-khaṇḍa 11.87

TEXT 87

ati anirvacanīya ṭhākura sundara
sarva-mate sarva-vilakṣaṇa-guṇa-dhara

TRANSLATION

Viśvambhara's personal beauty was indescribable. He was the reservoir of all extraordinary qualities.

CB Ādi-khaṇḍa 11.88

TEXT 88

yadyapi tāhāna marma keha nāhi jāne
tathāpi sādhvasa kare dekhi' sarva-jane

TRANSLATION

Although people did not know His real identity, they nevertheless had great respect for Him.

CB Ādi-khaṇḍa 11.89

TEXT 89

cāhena īśvara-purī prabhura śarīra
siddha-puruṣera prāya parama gambhīra

TRANSLATION

When Īśvara Purī saw Nimāi's features, he could understand that Nimāi was a most grave and exalted personality.

COMMENTARY

The words *siddha-puruṣera prāya* mean "equal to a *mahā-bhāgavata*." One should not misunderstand that the word *prāya*, or "almost," means that when Purīpāda saw Śrī Gaurasundara he did not even consider Him a *siddha-puruṣa*. Rather, he understood that the Lord, who was dressed as a *siddha-puruṣa*, was worshipable, and since the Lord accepted the mood of a devotee, He appeared as a *siddha-puruṣa*.

CB Ādi-khaṇḍa 11.90

TEXT 90

jijñāsena,—"tomāra ki nāma, vipra-vara?
ki puṅthi paḍāo, paḍa, kon sthāne ghara?"

TRANSLATION

Īśvara Purī inquired, "O best of the brāhmaṇas, what is Your name? What are You studying and teaching, and where do You live?"

CB Ādi-khaṇḍa 11.91

TEXT 91

śeṣe sabe bolilena,—"nimāi paṇḍita"
"tumi se!" baliyā baḍa hailā haraṣita

TRANSLATION

When the others replied, "He is Nimāi Paṇḍita," Īśvara Purī joyfully said, "So, You are Nimāi!"

CB Ādi-khaṇḍa 11.92

TEXT 92

bhikṣā-nimantraṇa prabhu karilena tā'ne
mahādare gṛhe lai' calilā āpane

TRANSLATION

The Lord invited Īśvara Purī for lunch and then respectfully brought him home.

COMMENTARY

It is the duty of householder *brāhmaṇas* to invite Vaiṣṇava *sannyāsīs* to their homes for lunch. Therefore as an ideal householder *brāhmaṇa*, Gaurasundara invited Śrī Purīpāda to His house for lunch.

CB Ādi-khaṇḍa 11.93

TEXT 93

kṛṣṇera naivedya śacī karilena giyā
bhikṣā kari' viṣṇu-gṛhe vasilā āsiyā

TRANSLATION

Mother Śacī prepared an offering for Kṛṣṇa, and after honoring the prasāda, Īśvara Purī sat in the temple room.

COMMENTARY

After honoring *kṛṣṇa-prasāda* that had been cooked by Śacī, Īśvara Purīpāda sat in the temple room of Śacī's house.

CB Ādi-khaṇḍa 11.94

TEXT 94

kṛṣṇera prastāva saba kahite lāgilā
kahite kṛṣṇera kathā avaśa hailā

TRANSLATION

Thereafter, Īśvara Purī became fully absorbed while describing topics of Lord Kṛṣṇa.

COMMENTARY

While discussing topics of Kṛṣṇa, Īśvara Purī's spiritual senses became almost inert. He became intoxicated in the service of the Lord as if he were directly situated in the spiritual world. The subtle and gross designations of conditioned souls who are averse to the Lord are obstacles on the path of realizing the kingdom of Vaikuṇṭha. By discussing topics of Hari, such obstacles are surpassed.

CB Ādi-khaṇḍa 11.95

TEXT 95

apūrva premera dhārā dekhiyā santoṣa
nā prakāśe' āpana' lokera dīna-doṣa

TRANSLATION

The Lord was satisfied to see his unprecedented symptoms of love, which he did not disclose due to people's misfortunate position.

COMMENTARY

The words *dīna-doṣa* are explained as follows: Due to the conditioned soul's aversion to Lord Hari, they are cheated from the wealth of service attitude. Therefore they are called *dīna* or *kṛpaṇa*, poor or miserly, not *brāhmaṇa*. The Vaiṣṇavas do not reveal their good fortune to the conditioned souls. The hearts of those who make a show of Vaiṣṇavism to impress people are full of duplicity. Seeing the disqualification of ordinary people, Vaiṣṇavas do not allow them to know the symptoms of their worship or the characteristics of their service. Because the *prākṛta-sahajiyās* claim to be Vaiṣṇavas, they cannot recognize pure devotees. In their first encounters with Śrī Rāya Rāmānanda and Śrī Puṇḍarīka Vidyānidhi, respectively, Śrī Pradyumna Miśra and the residents of Navadvīpa foolishly considered them as attached to material enjoyment. We will see in the Sixteenth Chapter of this book that a pseudo *brāhmaṇa* was beaten by a snake-charmer simply for imitating Śrī Ṭhākura Haridāsa. Since the devotees who relish love of God do not exhibit their loving sentiments either in the marketplace or to the materialistic *sahajiyās*, the *prākṛta-sahajiyās* consider such pure devotees of the Lord to be sense enjoyers and thus drown in the mire of offenses. Because this evil practice was going on in the world, Śrī Purīpāda, though a Vaiṣṇava *sannyāsī*, did not exhibit transformations of love in the dress of a *sannyāsī*.

CB Ādi-khaṇḍa 11.96

TEXT 96

māsa-kata gopīnātha ācāryera ghare
rahilā īśvara-purī navadvīpa-pure

TRANSLATION

Īśvara Purī stayed for a few months in Navadvīpa at the home of Śrī Gopīnātha Ācārya.

COMMENTARY

Gopīnātha Ācārya was a resident of Navadvīpa, the son-in-law of Maheśvara Viśārada, who lived in Vidyānagara, and the brother-in-law of Sārvabhauma Bhaṭṭācārya and Madhusūdana Vācaspati. In the opinion of some, he was the incarnation of Lord Brahmā. As described in *Gaura-gaṇoddeśa-dīpikā* (75):

gopīnāthācārya-nāmā brahmā jñeyo jagat-patiḥ
nava-vyūhe tu gaṇito yas tantre tantra vidibhiḥ

"Gopīnātha Ācārya was the incarnation of Lord Brahmā, the creator of the universe. He was one of the Nava Vyuhas and a knower of the *Tantras*." In the opinion of others, he was Ratnāvalī-sakhī of Vraja. As stated in the *Gaura-gaṇoddeśa-dīpikā* (178):

purā prāṇa-sakhī yāsīn nāmnā ratnāvalī vraje
gopīnāthākhyakācāryo nirmalatvena viśrutaḥ

"Ratnāvalī, the *prāṇa-sakhī* of Vraja, has now appeared as the pure, learned Gopīnātha Ācārya." Since Purīpāda came in the disciplic succession of the senior Vaiṣṇava Śrī Madhva Muni, he is included in the Brahma-sampradāya, which is one of the four authorized *sampradāyas*. As a subordinate Vaiṣṇava lives in the home of his guru, Purīpāda lived a few months in Navadvīpa in the house of Gopīnātha Bhaṭṭācārya, the incarnation of Lord Brahmā.

CB Ādi-khaṇḍa 11.97

TEXT 97

sabe baḍa ullasita dekhite tāhāne
prabhu o dekhite nitya calena āpane

TRANSLATION

Everyone was overjoyed to see him, and the Lord would also regularly go to visit him.

CB Ādi-khaṇḍa 11.98

TEXT 98

gadādhara paṇḍitera dekhi' prema-jala
baḍa prīta vāse' tā'ne vaiṣṇava-sakala

TRANSLATION

Seeing Gadādhara Paṇḍita's tears of love, all the Vaiṣṇavas felt great affection for him.

CB Ādi-khaṇḍa 11.99

TEXT 99

śiśu haite saṁsāre virakta baḍa mane
īśvara-purī o sneha karena tāhāne

TRANSLATION

As he was detached from worldly life since childhood, Īśvara Purī also felt similar affection for him.

CB Ādi-khaṇḍa 11.100

TEXT 100

gadādhara-paṇḍitere āpanāra kṛta
puṅthi paḍāyena nāma 'kṛṣṇa-līlāmṛta'

TRANSLATION

He had Gadādhara Paṇḍita study a book that he had written named Kṛṣṇa-līlāmṛta.

COMMENTARY

Śrī Īśvara Purīpāda composed or compiled the book, *Śrī Kṛṣṇa-līlāmṛta*, which he taught to Śrī Gadādhara Paṇḍita Gosvāmī, as he considered the boy worthy of affection.

CB Ādi-khaṇḍa 11.101

TEXT 101

paḍāiyā paḍiyā ṭhākura sandhyā-kāle
īśvara-purīre namaskaribāre cale

TRANSLATION

After studying and teaching, the Lord went in the evening to offer His obeisances to Īśvara Purī.

CB Ādi-khaṇḍa 11.102

TEXT 102

prabhu dekhi' śrī-īśvara-purī haraṣita
'prabhu' hena nā jānena, tabu baḍa prīta

TRANSLATION

Īśvara Purī was happy to see Nimāi, and though he did not know Him as the Supreme Lord, he still had love for Him.

CB Ādi-khaṇḍa 11.103

TEXT 103

hāsiyā bolena,—"tumi parama-paṇḍita
āmi puṅthi kariyāchi kṛṣṇera carita

TRANSLATION

Īśvara Purī smiled and said, "You are a big scholar. I've written a book about the characteristics of Lord Kṛṣṇa.

CB Ādi-khaṇḍa 11.104

TEXT 104

sakala balibā,—kothā thāke kon doṣa?
ihāte āmāra baḍa parama-santoṣa"

TRANSLATION

"I would be most satisfied if You would tell me if there is any fault in it."

CB Ādi-khaṇḍa 11.105

TEXT 105

prabhu bole,—"bhakta-vākya kṛṣṇera varṇana
ihāte ye doṣa dekhe, se-i 'pāpī' jana

TRANSLATION

The Lord replied, "Whoever finds fault in a devotee's description of Lord Kṛṣṇa is a sinful person.

CB Ādi-khaṇḍa 11.106

TEXT 106

bhaktera kavitva ye-te-mate kene naya
sarvathā kṛṣṇera prīti tāhāte niścaya

TRANSLATION

"Kṛṣṇa is certainly pleased with His devotee's poetry, even though it is imperfectly composed.

CB Ādi-khaṇḍa 11.107

TEXT 107

mūrkha bole 'viṣṇāya', 'viṣṇave' bole dhīra
dui vākya parigraha kare kṛṣṇa vīra

TRANSLATION

"An uneducated person may chant viṣṇāya, while a sober person will chant the proper form, viṣṇave, but the Supreme Lord Kṛṣṇa will accept both forms when they are chanted with devotion.

COMMENTARY

To Lord Kṛṣṇa, a *paṇḍita* expert in correct language and someone ignorant of correct language are both equal. Of the two, Kṛṣṇa bestows more mercy on the one who has more enthusiasm for the service of Kṛṣṇa. Kṛṣṇa, the omniscient Supersoul of every living entity, is not guilty of the fault of partiality. So-called learned persons who are devoid of devotion proudly consider themselves learned as they reveal their foolishness by pointing out faults in the transcendental language of the pure devotees. The Supreme Lord and master of Sarasvatī confirms the foolishness of the so-called learned offenders who are envious of the devotees at every step. Thus their pride of learning is diminished. Due to the absence of

realization in the Absolute Truth, Śrī Kṛṣṇa Caitanya, they belch forth mundane knowledge of sense enjoyment. This is the cause of their disease and falldown.

CB Ādi-khaṇḍa 11.108

TEXT 108

mūrkho vadati viṣṇāya dhīro vadati viṣṇave
ubhayos tu samaṁ puṇyaṁ bhāva-grāhī janārdanaḥ

TRANSLATION

"At the time of offering obeisances to Lord Viṣṇu, a foolish person chants viṣṇāya namaḥ (this is improper due to faulty grammar) and a learned person chants viṣṇave namaḥ (this is the correct form). But both achieve equal piety by their offering of obeisances, because Lord Śrī Janārdana sees the sentiment of the living being, in other words, He sees the degree of devotion, or in other words, He awards the result accordingly (He does not see one's foolishness or intelligence).

CB Ādi-khaṇḍa 11.109

TEXT 109

ihāte ye doṣa dekhe, tāhāra se doṣa
bhaktera varṇana-mātra kṛṣṇera santoṣa

TRANSLATION

"One who finds fault with a devotee is himself at fault, for a devotee's descriptions are meant only for the pleasure of Kṛṣṇa.

CB Ādi-khaṇḍa 11.110

TEXT 110

ataeva tomāra se premera varṇana
ihāte dūṣibeka kon sāhasika jana?"

TRANSLATION

"Therefore who will dare find fault with your devotional descriptions of Kṛṣṇa's pastimes?"

CB Ādi-khaṇḍa 11.111

TEXT 111

śuniyā īśvara-purī prabhura uttara
amṛta-siñcita haila sarva-kalevara

TRANSLATION

Hearing Nimāi's reply was like a shower of nectar on the body of Īśvara Purī.

CB Ādi-khaṇḍa 11.112

TEXT 112

punaḥ hāsi' bolena,—"tomāra doṣa nāi
avaśya balibā, doṣa thāke yei ṭhāñi"

TRANSLATION

He then smiled and said, "You will not be at fault, but You must tell me if there is any error in the book."

CB Ādi-khaṇḍa 11.113

TEXT 113

ei-mata prati-dina prabhu tā'na saṅge
vicāra karena dui cāri daṇḍa raṅge

TRANSLATION

Thereafter Nimāi would daily sit with Īśvara Purī for one or two hours to discuss his book.

CB Ādi-khaṇḍa 11.114-119

TEXTS 114-119

eka-dina prabhu tā'na kavitva śuniyā
hāsi' dūṣilena, "dhātu nā lāge" baliyā

prabhu bole,—"e dhātu 'ātmanepadī' naya"
baliyā calilā prabhu āpana-ālaya

īśvara-purī o sarva-śāstrete paṇḍita
vidyā-rasa-vicāre o baḍa haraṣita

prabhu gele sei 'dhātu' karena vicāra
siddhānta karena taṅhi aśeṣa-prakāra

sei 'dhātu' karena 'ātmanepadī' nāma
āra dine prabhu gele, karena vyākhyāna

"ye dhātu 'parasmaipadī' bali' gelā tumi
tāhā ei sādhiluṅ 'ātmanepadī' āmi"

TRANSLATION

After hearing his poetry one day, the Lord smiled and said, "The verb root of this sentence is incorrect. The ātmanepadī form should not be used here." After saying this, the Lord returned home. Īśvara Purī was a learned scholar in the scriptures, and he enjoyed analyzing scholastic topics. After Nimāi left, Īśvara Purī considered the verb root that he had

used and came to a conclusion from many different angles. He left the verb in its ātmanepadī form, and when Nimāi came the next day, he explained, "I have concluded that the verb that You said yesterday should be parasmaipadī should remain ātmanepadī."

COMMENTARY

Dhātus are verb roots that indicate actions. When mixed with the ten inflective classes beginning with *laṭ* they produce the various tenses and moods. Considering each verb in the three persons and three numbers results in nine forms for each tense and mood. Some of these roots are *ātmanepadī*, and some are *parasmaipadī*; and apart from these, some are *ubhayapadī*. The *parasmaipadī* roots have 90 forms, and there are the same number of *ātmanepadī* forms. Thus altogether there are 180 forms of these two kinds of roots.

Since Nimai Paṇḍita said that the form of the root in the verse spoken by Īśvara Purī was not *ātmanepadī*, Īśvara Purīpāda concluded that according to grammar the form of the root was *ubhayapadī*. Therefore there was no fault in using the *ātmanepadī* form of the root.

CB Ādi-khaṇḍa 11.120

TEXT 120

vyākhyāna śuniyā prabhu parama-santoṣa
bhṛtya-jaya-nimitta nā dena āra doṣa

TRANSLATION

When the Lord heard his explanation, He was most satisfied with His servant's victory and He did not find any further fault.

CB Ādi-khaṇḍa 11.121

TEXT 121

'sarva kāla prabhu bāḍāyena bhṛtya-jaya'
ei tā'na svabhāva sakala vede kaya

TRANSLATION

The Vedas declare that the Lord by nature always expands His devotees' glories by making them victorious.

CB Ādi-khaṇḍa 11.122

TEXT 122

ei-mata kata-dina vidyā-rasa-raṅge
āchilā īśvara-purī gauracandra-saṅge

TRANSLATION

In this way Īśvara Purī passed a few months enjoying scholastic pastimes with Śrī Gauracandra.

CB Ādi-khaṇḍa 11.123

TEXT 123

bhakti-rase cañcala—ekatra nahe sthiti
paryaṭane calilā pavitra kari' kṣiti

TRANSLATION

Īśvara Purī, however, would not remain in one place due to the restless nature of his ecstatic love. He thus went out on pilgrimage to purify the earth.

COMMENTARY

After purifying the town of Navadvīpa, Śrī Īśvara Purīpāda went elsewhere for the service of Kṛṣṇa. Such traveling to different places by the *mahā-bhāgavatas* is considered restlessness by fools. But those who have strong enthusiasm for serving Kṛṣṇa are not solicitors of material objects for sense gratification like the ordinary materialistic fools.

CB Ādi-khaṇḍa 11.124

TEXT 124

ye śunaye īśvara-purīra puṇya-kathā
tā'na vāsa haya kṛṣṇa-pāda-padma yathā

TRANSLATION

Whoever hears the auspicious topics about Śrī Īśvara Purī lives at the lotus feet of Lord Kṛṣṇa.

CB Ādi-khaṇḍa 11.125-126

TEXTS 125-126

yata prema mādhavendra-purīra śarīre
santoṣe dilena saba īśvara-purīre

pāiyā gurura prema kṛṣṇera prasāde
bhramena īśvara-purī ati nirvirodhe

TRANSLATION

Śrī Mādhavendra Purī happily gave the complete treasure of his ecstatic love to Śrī Īśvara Purī. By the

mercy of Kṛṣṇa, Śrī Īśvara Purī obtained love of God from his spiritual master, so he traveled free from all anxieties.

COMMENTARY

A description of Śrī Īśvara Purīpāda's respectful and unalloyed service to his spiritual master, Śrī Mādhavendra Purīpāda, and the attainment of his mercy is found in the *Caitanya-caritāmṛta* (*Antya* 8.26-30).

CB Ādi-khaṇḍa 11.127

TEXT 127

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Eleven, entitled, "Meeting with Śrī Īśvara Purī."

CBP 12: The Lord's Wandering Throughout Navadvīpa

Chapter Twelve: The Lord's Wandering Throughout Navadvīpa

This chapter mainly describes Śrī Gaurāṅga's wandering the streets of Navadvīpa, His discussing

scriptures on the bank of the Ganges, and His manifestation of various opulences.

Among the best of teachers, learned scholars, and Bhaṭṭācāryas of Navadvīpa, none could stand before or defeat Nimāi in debate. In the company of His disciples, Nimāi wandered the streets of Navadvīpa like an independent Lord. One day by providence Nimāi met Mukunda on the path and asked him why he stayed away from Him, and then Nimāi also told Mukunda that if he could not answer His question He would not leave him alone. Knowing that Nimāi had knowledge of only grammar, Mukunda resolved to silence Him by asking Him questions on *alaṅkāra*. Nimāi, however, pointed out various ālaṅkāric faults while totally breaking Mukunda's poetic talent to pieces. Seeing Nimāi's unlimited knowledge, Mukunda was astonished and resolved, "If such an intelligent person became a devotee of Kṛṣṇa, I would never leave His association." On another day, when Nimāi met Gadādhara Paṇḍita, He asked him the symptoms of liberation. When Gadādhara told the Lord the symptoms of liberation according to the conclusions of the *nyāya-śāstras*, the Lord pointed out various faults. When Gadādhara Paṇḍita said, "Mitigation of excessive misery is the symptom of liberation," Mahāprabhu, the master of Sarasvatī, refuted it. Every afternoon Nimāi discussed the *śāstras* with students on the bank of the Ganges.

Although the Vaiṣṇavas were greatly pleased to hear the Lord's wonderful explanations of the scriptures, they thought that if such a learned person as Nimāi became a devotee of Kṛṣṇa, then everything would be successful. The devotees prayed in this way: "Let Nimāi have attachment for Kṛṣṇa." Out of love,

some blessed Him, saying, "Let Nimāi attain devotion to Kṛṣṇa." Whenever Nimāi saw the devotees headed by Śrīvāsa, He manifested the pastime of offering obeisances, thus demonstrating by His own behavior that devotional service to Kṛṣṇa is awakened only by the blessings of devotees. According to their respective mentality and qualification, various people saw the Lord in various ways. Even the Yavanas were attracted to the Lord when they saw Him. Nimāi taught His students grammar in the Caṇḍī-maṇḍapa hall within the courtyard of the fortunate Mukunda Sañjaya of Navadvīpa.

One day the Lord manifested transformations of ecstatic love on the pretext of a disorder of winds. Being illusioned by Yogamāyā, the Lord's friends and relatives, who have natural affection for Him, applied various medicinal oils on the Lord's head. Sometimes the Lord, who always enjoys pastimes, proudly and loudly disclosed the truth about Himself. When by His own sweet will the Lord manifested a return to His normal state, everyone there happily chanted the names of Hari. At that time the residents of Nadia, whose only life and soul was Śrī Gaura, joyfully distributed clothes and other items to the poor and distressed.

After sporting in the waters of the Ganges with His students at noontime, the Lord would return home, worship Lord Kṛṣṇa, offer water to *tulasī*, circumambulate her, and then accept foodstuffs given by Lakṣmīpriyā. After glancing towards *yoga-nidrā* for some time, He would again leave for teaching. On His way, He would talk and joke with the residents of Navadvīpa.

One day, on reaching the house of a weaver, Nimāi asked for some cloth and accepted what was given without payment. Another day Nimāi went to the house of some cowherd men and asked for some yogurt and milk. Addressing the Lord as *māmā*, or uncle, the cowherd men joked with Him in various ways and gave Him plenty of yogurt and milk free of charge. The Lord also revealed the truth about His own identity on the pretext of joking with them. One day the Lord accepted various divine perfumes from the perfume merchant, one day He accepted a garland of various flowers from the florist, and one day He accepted betel nuts and similar spices from the pan merchant; in this way the Lord pleased them by accepting their free gifts. Being overwhelmed on seeing the matchless beauty of the Lord, everyone offered Him various free items. On another day when He arrived at the house of a conch merchant, the conch merchant gave Gaura-Nārāyaṇa a conch and offered his obeisances. He did not ask any payment in exchange.

One day the Lord went to the house of an astrologer and asked about the details of His previous birth. As soon as the astrologer began to chant the Gopāla mantra in order to calculate the Lord's horoscope, he immediately saw various pastimes of Kṛṣṇa and wonderful forms of the Lord in his meditation. While seeing those wonderful forms, the astrologer opened his eyes and saw Gaurahari before him and then again entered into his meditation; but by the influence of the Lord's internal potency, he could not recognize the Lord. Struck with wonder, he thought, "Perhaps a demigod or someone expert in mantras has come here in the guise of a *brāhmaṇa* to test me."

One day the Lord went to the house of Śrīdhara and asked him, "Though you are serving the husband of Lakṣmī, why are you bereft of food and clothes? And why is your house old and broken? Why are ordinary people who worship Durgā and Viṣahari so materially prosperous?" In reply, Śrīdhara said, "A king living in a palace and eating palatable foodstuffs and a bird living in its nest in a tree and eating whatever it finds in various places both pass their time in the same way. There is no difference in their enjoyment of happiness, because everyone enjoys their respective fruits of karma." In this way, on the pretext of joking, the Lord disclosed the glories of a devotee and daily obtained banana shoots, bananas, and banana flowers free of charge from Śrīdhara. The Lord revealed the truth of His own identity while disclosing the glories of Śrīdhara. He indicated that He belonged to a family of cowherds and that He was the controller of the Ganges and other energies. Then, as the Lord returned home from the house of Śrīdhara, His students also returned to their homes after the completion of their studies.

One day when the Lord saw the full moon in the sky, He became absorbed in the mood of Śrī Vṛndāvanacandra, and in that mood He began to play wonderfully on a flute. No one other than Śacīdevī could hear the sound of that flute. After hearing that sweet sound, Śacīdevī came out of the room and saw Nimāi sitting at the door of the Viṣṇu temple. As Śacīdevī approached she could no longer hear the sound of the flute but she saw the moon directly manifest on her son's chest. In this way Śacīdevī regularly saw unlimited opulences of Lord Gaura.

One day when Śrīvāsa Paṇḍita met the Lord on the pathway, he asked Him, "Nimāi, why are You wasting time by not engaging Your mind in the worship of Kṛṣṇa? What will You gain by studying and teaching day and night? People study only for the purpose of understanding devotional service to Kṛṣṇa. If that is not achieved, then what is the benefit of such useless education? Therefore, do not waste anymore time. You have studied enough. Now, without wasting another moment, begin worshiping Kṛṣṇa." Hearing these words from the mouth of His devotee, the Lord said, "O Paṇḍita! You are a devotee; by your mercy, I will certainly be able to worship Kṛṣṇa."

In conclusion, since the author, who is the king of devotees, did not take birth during the Lord's scholastic pastimes, he humbly laments that though he was bereft of experiencing this happiness, he nevertheless begs for the mercy of Gaurasundara and prays that remembrance of the transcendental pastimes of Gaura be ever illuminated in his heart in every birth. Wherever Śrī Gaurasundara and Nityānanda enact Their pastimes with Their associates, the author's only prayer is to remain with Them as Their servant.

CB Ādi-khaṇḍa 12.1

TEXT 1

jaya jaya mahāprabhu śrī-gaurasundara
jaya hauka prabhura yateka anucara

TRANSLATION

All glories to Mahāprabhu Śrī Gaurasundara! All glories to the followers of the Lord!

CB Ādi-khaṇḍa 12.2

TEXT 2

hena mate navadvīpe śrī-gaurasundara
pustaka laiyā krīḍā kare nirantara

TRANSLATION

In this way Śrī Gaurasundara, with book in hand, always enjoyed pastimes in Navadvīpa.

CB Ādi-khaṇḍa 12.3

TEXT 3

yata adhyāpaka, prabhu cālena sabāre
prabodhite śakti kona jana nāhi dhare

TRANSLATION

He challenged any teacher He would meet, but none of them had the power to defeat Him.

COMMENTARY

Śrī Gaurasundara defeated in scriptural debate all the teachers of Navadvīpa, which was the center of education. None of the teachers could compete with Him or satisfy Him with answers to His challenges.

CB Ādi-khaṇḍa 12.4

TEXT 4

vyākaraṇa-śāstre sabe vidyāra ādāna
bhaṭṭācārya-prati o nāhika tṛṇa-jñāna

TRANSLATION

Although He was simply a student of grammar, He nevertheless considered the learned Bhaṭṭācāryas to be as insignificant as grass.

COMMENTARY

Learned scholars who are expert in philosophical literatures are known as Bhaṭṭācāryas. Although the Lord was studying and teaching only grammar, He nevertheless did not consider such great scholars as equal to even grass.

CB Ādi-khaṇḍa 12.5

TEXT 5

svānubhavānande kare' nagara-bhramaṇa
saṁhati parama-bhāgyavanta śiṣya-gaṇa

TRANSLATION

The self-satisfied Lord traveled throughout Navadvīpa along with His most fortunate students.

COMMENTARY

No one was able to contradict the Lord's realized knowledge. The Lord wandered the streets of Navadvīpa by His own sweet will. At that time the most fortunate subordinate students kept company with the Lord.

CB Ādi-khaṇḍa 12.6

TEXT 6

daive pathe mukundera saṅge daraśana
haste dhari' prabhu tā'ne bolena vacana

TRANSLATION

One day by providence the Lord met Mukunda on the road. The Lord held Mukunda's hand and spoke to him.

CB Ādi-khaṇḍa 12.7

TEXT 7

"āmāre dekhiyā tumi ki-kārye pālāo?
āji āmā' prabodhiyā vinā dekhi yāo?"

TRANSLATION

"Why do you run away as soon as you see Me? Let me see how you run away today without answering Me."

CB Ādi-khaṇḍa 12.8

TEXT 8

mane bhāve mukunda,—"āji jinimu kemane?
ihāna abhyāsa saba mātra vyākaraṇe

TRANSLATION

Mukunda thought, "How will I defeat Him today? He is well versed only in grammar.

CB Ādi-khaṇḍa 12.9

TEXT 9

ṭhekāimu āji jijñāsiyā 'alaṅkāra!
mora sane yena garva nā karena āra!"

TRANSLATION

"I'll defeat Him with questions on alaṅkāra. Then He may not again display His pride before me."

COMMENTARY

As soon as Mukunda was caught on the road by the Lord, he thought that Nimāi always insulted him, thinking him as ignorant of grammar. Therefore, considering Nimāi as inexperienced in *alaṅkāra-śāstras*, he thought that he would raise questions or problems in *alaṅkāra* and completely defeat Nimāi. In other words, if Nimāi's lack of knowledge in *alaṅkāra-śāstra* were revealed, He would never again brag or exhibit pride over His learning before Mukunda.

The word *ṭhekāimu* (*ṭhakāimu?*—"I will cheat") means "to put someone in danger or illusion," "to confuse," "to embarrass," "to put obstacles or check one's movement," "to defeat," or in other words "to overpower."

CB Ādi-khaṇḍa 12.10

TEXT 10

lāgila jijñāsā mukundera prabhu-sane
prabhu khaṇḍe' yata artha mukunda vākhāne

TRANSLATION

Thereafter Mukunda began to ask the Lord questions. Whatever Mukunda established, the Lord would refute.

CB Ādi-khaṇḍa 12.11

TEXT 11

mukunda bolena,—"vyākaraṇa śiśu-śāstra
bālake se ihāra vicāra kare mātra

TRANSLATION

Mukunda said, "Grammar is studied only by children.

CB Ādi-khaṇḍa 12.12

TEXT 12

alaṅkāra vicāra kariba tomā' sane"
prabhu kahe,—"bujha tora yebā laya mane"

TRANSLATION

"Today we should discuss alaṅkāra." The Lord replied, "As you desire."

CB Ādi-khaṇḍa 12.13

TEXT 13

viṣama-viṣama yata kavitva-pracāra
paḍiyā mukunda jijñāsaye 'alaṅkāra'

TRANSLATION

Mukunda then read some of the most difficult yet well-known verses and asked the Lord to point out any faults.

CB Ādi-khaṇḍa 12.14

TEXT 14

sarva-śakti-maya gauracandra avatāra
khaṇḍa khaṇḍa kari' doṣe saba 'alaṅkāra'

TRANSLATION

The omnipotent Lord Gauracandra then pointed out various faults in the verses.

COMMENTARY

Since Śrī Gaurasundara is the omnipotent Supreme Personality of Godhead and the source of all incarnations, His knowledge in all scriptures is matchless. Therefore the Lord pointed out various ornamental faults in Mukunda's questions.

CB Ādi-khaṇḍa 12.15

TEXT 15

mukunda sthāpite nāre prabhura khaṇḍana!
hāsiyā hāsiyā prabhu bolena vacana

TRANSLATION

Mukunda was unable to reestablish what the Lord had refuted. The Lord then smiled and said to him.

CB Ādi-khaṇḍa 12.16

TEXT 16

"āji ghare giyā bhāla-mate puṅthi cāha
kāli bujhibāṅa jhāṭa āsibāre cāha"

TRANSLATION

"Go home for today and study your books carefully. Come early tomorrow and we'll discuss further."

COMMENTARY

The word *bujhibāṅa* means "I will test you by analysis."

CB Ādi-khaṇḍa 12.17

TEXT 17

calilā mukunda lai' caraṇera dhūli
mane mane cintaye mukunda kutūhalī

TRANSLATION

After Mukunda took the dust from Nimāi's feet and departed, he thought.

CB Ādi-khaṇḍa 12.18

TEXT 18

"manuṣyera e-mata pāṇḍitya āche kothā!
hena śāstra nāhika, abhyāsa nāhi yathā!

TRANSLATION

"An ordinary human being cannot possess such knowledge! There is no literature that He is not conversant with!

COMMENTARY

The Lord was learned in all scriptures; there was no scripture that the Lord had not already mastered. In fact, unlimited expertise in all scriptures was present in Him.

CB Ādi-khaṇḍa 12.19

TEXT 19

e-mata subuddhi kṛṣṇa-bhakta haya yabe
tileko ihāna saṅga nā chāḍiye tabe"

TRANSLATION

"If such an intelligent person was a devotee of Kṛṣṇa, then I would not leave His association for even a moment."

COMMENTARY

Mukunda began to think about the Lord as follows: "If such an extraordinary knowledgeable and intelligent person engaged His mind in worshiping Kṛṣṇa, then I would not leave His association and go elsewhere for even a moment." Knowledge elevates a person to the highest position in this world or makes one extraordinarily respectable, but if along with such knowledge, devotion to the Lord manifests in a great personality, then it is like gold mixed with borax [vii]1. Less-intelligent devotees should always hear the scriptures from learned devotees. By hearing scriptures in this way, one's devotional service will be refined. If a living entity considers devotional scriptures or spiritual knowledge as equal to ordinary mundane knowledge, which aims at material enjoyment, then his devotional service is not enhanced. Hearing topics of the Lord from pure devotees is the only support in the less-intelligent devotees' worship of the Supreme Lord. Otherwise their propensity for worshiping the Lord diminishes day by day, and, being attacked by the mundane beliefs of the *sahajiyās*, they fall from the worship of the Lord. Generally, *prākṛta-sahajiyās* are very foolish. Proudly considering themselves expert in *bhajana*, they become confused by opposing the scriptures and stray far away from the *mahājanas*' all-auspicious statements like *sādhu-śāstra-guru-vākya, hṛdaye kariyā aikya*—"One must consider the instructions of the sadhu, the revealed scriptures, and the spiritual master

in order to understand the real purpose of spiritual life."

CB Ādi-khaṇḍa 12.20

TEXT 20

ei-mate vidyā-rase vaikuṇṭha-īśvara
bhramite dekhena āra dine gadādhara

TRANSLATION

In this way the Lord of Vaikuṇṭha enjoyed the life of a scholar. One day, while wandering about Navadvīpa, Nimāi met Gadādhara.

CB Ādi-khaṇḍa 12.21

TEXT 21

hāsi' dui hāte prabhu rākhilā dhariyā
"nyāya paḍa tumi, āmā' yāo prabodhiyā"

TRANSLATION

The Lord smiled as He caught Gadādhara's hands and said, "Aren't you studying logic? Come, let us debate."

CB Ādi-khaṇḍa 12.22

TEXT 22

"jijñāsaha",—gadādhara bolaye vacana
prabhu bole,—"kaha dekhi muktira lakṣaṇa"

TRANSLATION

Gadādhara said, "So, question me," and Nimāi asked, "What are the symptoms of liberation?"

CB Ādi-khaṇḍa 12.23

TEXT 23

śāstra-artha yena gadādhara vākhānilā
prabhu bolena,—"vyākhyā karite nā jānilā"

TRANSLATION

Gadādhara then explained the symptoms of liberation according to the scriptures, but Nimāi countered, "You don't know how to explain properly."

COMMENTARY

Śrī Gadādhara Paṇḍita explained to Nimāi the lesson that he had learned that day. Hearing this, the Lord replied, "Your explanation is not good."

CB Ādi-khaṇḍa 12.24

TEXT 24

gadādhara bole,—"ātyantika duḥkha-nāśa
ihārei śāstre kahe muktira prakāśa"

TRANSLATION

Gadādhara then said, "Liberation is freedom from misery. This is the meaning of liberation according to the scriptures."

COMMENTARY

Śrī Gadādhara said, "It is stated in various scriptures such as the *Sāṅkhya-śāstras* that mitigation of excessive distress is the symptom of liberation." In the *Sāṅkhya-pravacana-sūtras* (1.1) it is stated: *atha trividha-duḥkhātyanta nivṛtir atyanta*

puruṣārthaḥ—"Mitigation of the threefold miseries is the goal of life."

CB Ādi-khaṇḍa 12.25

TEXT 25

nānā-rūpe doṣe' prabhu sarasvatī-pati
hena nāhi tārkika, ye karibeka sthiti

TRANSLATION

Then the Lord, who is the husband of goddess Sarasvatī, pointed out various faults in his statement. There was no one who could defeat His argument and silence Him.

COMMENTARY

The Lord is the direct manifestation of the Vaiṣṇava literatures and the master of the goddess of learning, therefore no one can equal Him in argument. Śrī Gaurasundara properly pointed out how the symptoms of liberation mentioned in the *nyāya-śāstras* are most useless and full of faults. Inaugurating the philosophy of Śrī Madhvācāryapāda, that *mokṣaṁ viṣṇvaṅghri-lābhaṁ*—"the symptom of liberation is attainment of the lotus feet of Viṣṇu," He established that the existence of the gross and subtle bodies, which enjoy happiness and distress, is temporary, and the living entity's eternal propensity, or constitutional duty, of devotional service to Lord Kṛṣṇa is the symptom of liberation.

CB Ādi-khaṇḍa 12.26

TEXT 26

hena jana nāhika ye prabhu-sane bole
gadādhara bhāve,—"āji varti palāile!"

TRANSLATION

No one even dared to speak with the Lord, and thus Gadādhara thought, "I'll be relieved to get out of here!"

COMMENTARY

No one in the entire universe was qualified to face the Lord's challenge or converse with Him. Gadādhara Paṇḍita thought, "I'll be saved if I can run away from Him."

The word *varti* (from the Sanskrit *dhatu vṛt*) means "I remain present," "in this case I am spared," or "I saved my life."

CB Ādi-khaṇḍa 12.27

TEXT 27

prabhu bole,—"gadādhara, āji yāha ghara
kāli bujhibāṅa, tumi āsiha satvara"

TRANSLATION

The Lord said, "Gadādhara, you can go home today, but come early tomorrow so we can discuss more."

CB Ādi-khaṇḍa 12.28

TEXT 28

namaskari' gadādhara calilena ghare
ṭhākura bhramena sarva nagare nagare

TRANSLATION

Gadādhara offered his respects to Nimāi and went home, and Nimāi continued to wander through the streets of Navadvīpa.

CB Ādi-khaṇḍa 12.29

TEXT 29

parama-paṇḍita-jñāna haila sabāra
sabei karena dekhi' sambhrama apāra

TRANSLATION

Everyone considered Nimāi a most learned scholar, so they treated Him with awe and reverence.

COMMENTARY

The Lord defeated all the teachers of Navadvīpa by His unparalleled knowledge and was established as the most learned scholar. Everyone respected Him as the foremost scholar.

CB Ādi-khaṇḍa 12.30

TEXT 30

vikāle ṭhākura sarva paḍuyāra saṅge
gaṅgā-tīre āsiyā vaisena mahāraṅge

TRANSLATION

Every afternoon Nimāi would sit on the bank of the Ganges with His students.

CB Ādi-khaṇḍa 12.31

TEXT 31

sindhu-sutā-sevita prabhura kalevara
tribhuvane advitīya madana sundara

TRANSLATION

The Lord's body is served by Lakṣmī, the daughter of the ocean. His beauty surpasses that of Cupid and is therefore incomparable throughout the three worlds.

COMMENTARY

The word *sindhu-sutā* refers to Śrī Lakṣmīdevī, who appeared during the churning of the ocean. She is described in the *Brahma-saṁhitā* (29) as follows:

lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is always served with great reverence and affection by hundreds of thousands of *lakṣmīs* or *gopīs*."

CB Ādi-khaṇḍa 12.32

TEXT 32

catur-dike veḍiyā vaisena śiṣya-gaṇa
madhye śāstra vākhānena śrī-śacīnandana

TRANSLATION

Surrounded by His students, Śrī Śacīnandana would give explanations on the scriptures.

CB Ādi-khaṇḍa 12.33

TEXT 33

vaiṣṇava-sakale tabe sandhyā-kāla haile
āsiyā vaisena gaṅgā-tīre kutuhale

TRANSLATION

In the evening all the Vaiṣṇavas also gathered on the bank of the Ganges.

CB Ādi-khaṇḍa 12.34

TEXT 34

dūre thāki' prabhura vyākhyāna sabhe śune
hariṣe viṣāda sabhe bhāve' mane mane

TRANSLATION

As they listened to Nimāi's explanations from a distance, they felt both happiness and lamentation.

CB Ādi-khaṇḍa 12.35

TEXT 35

keha bole,—"hena rūpa, hena vidyā yā'ra
nā bhajile kṛṣṇa, nahe kichu upakāra"

TRANSLATION

One of them said, "If anyone who possesses such beauty and knowledge does not worship Kṛṣṇa, there is no benefit."

COMMENTARY

In this world a beautiful form is the object of praise, so also is great learning. But what is beautiful or learned, when those with beauty or learning factually neither benefit themselves nor others if they do not worship Kṛṣṇa?

CB Ādi-khaṇḍa 12.36

TEXT 36

sabei bolena, "bhāi, uhāne dekhiyā
phāṅki-jijñāsāra bhaye yāi palāirā"

TRANSLATION

They all replied, "Dear brother, anyone who sees Him runs away in fear of facing His challenge."

CB Ādi-khaṇḍa 12.37

TEXT 37

keha bole,—"dekhā haile nā dena eḍiyā
mahādānī-prāya yena rākhena dhariyā

TRANSLATION

Someone else said, "When He sees someone, He doesn't allow him to leave. He captures him just like a tax collector captures a debtor."

COMMENTARY

The phrase *mahādānī-prāya* means "like a highly posted royal servant who collects taxes, revenues, or rents."

CB Ādi-khaṇḍa 12.38

TEXT 38

keha bole,—"brāhmaṇera śakti amānuṣī
kona mahāpuruṣa vā haya—hena vāsi

TRANSLATION

Another said, "This brāhmaṇa has uncommon potency. I think He must be some great personality.

CB Ādi-khaṇḍa 12.39

TEXT 39

yadyapiha nirantara vākhānena phāṅki!
tathāpi santoṣa baḍa pāṅa iṅhā dekhi'

TRANSLATION

"Although He constantly asks shrewd questions, we still get great satisfaction just by seeing Him.

CB Ādi-khaṇḍa 12.40

TEXT 40

manuṣyera emana pāṇḍitya dekhi nāi
kṛṣṇa nā bhajena,—sabe ei duḥkha pāi"

TRANSLATION

"We've never seen such knowledge in an ordinary person. Our only regret is that He doesn't worship Kṛṣṇa."

CB Ādi-khaṇḍa 12.41

TEXT 41

anyo 'nye sabei sādhena sabā' prati
"sabhe bala,—'ihāna hauka kṛṣṇe rati'"

TRANSLATION

The Vaiṣṇavas all requested each other, "Bless Nimāi so that His mind will be fixed on Kṛṣṇa."

CB Ādi-khaṇḍa 12.42

TEXT 42

daṇḍavat hai' sabhe paḍilā gaṅgāre
sarva bhāgavata meli' āśīrvāda kare

TRANSLATION

Then they all offered their obeisances on the bank of the Ganges and blessed Nimāi with a prayer.

CB Ādi-khaṇḍa 12.43

TEXT 43

"hena kara kṛṣṇa—jagannāthera nandana
to'ra rase matta hau, chāḍi' anya-mana

TRANSLATION

"O Kṛṣṇa, please let the son of Jagannātha Miśra become absorbed in You without deviation.

COMMENTARY

The Vaiṣṇavas of Navadvīpa began to pray to Lord Kṛṣṇa, "May Nimāi Paṇḍita, the son of Jagannātha Miśra, give up all other endeavors and fully engage in worshiping Kṛṣṇa. May Nimāi Paṇḍita also manifest uncommon endeavors in the devotional service of Kṛṣṇa like those that have earned Him the highest elevated position of learning in the world."

CB Ādi-khaṇḍa 12.44

TEXT 44

niravadhi prema-bhāve bhajuka tomāre
hena, saṅga kṛṣṇa, deha' āmā' sabākāre"

TRANSLATION

"Let Him constantly worship You in love. O Lord, please let us have such association."

CB Ādi-khaṇḍa 12.45

TEXT 45

antaryāmī prabhu,—citta jānena sabāra
śrīvāsādi dekhilei kare' namaskāra

TRANSLATION

As the Supersoul, the Lord knows the heart of all living entities. Whenever He saw devotees like Śrīvāsa, He would offer them His respects.

CB Ādi-khaṇḍa 12.46

TEXT 46

bhakta āśīrvāda prabhu śire kari' laya
bhakta-āśīrvāde se kṛṣṇete bhakti haya

TRANSLATION

The Lord accepted the devotees' blessings on His head, for devotional service to Lord Kṛṣṇa is attained only by the blessings of devotees.

COMMENTARY

Although the Lord is the only sovereign master of the fourteen worlds, He nevertheless accepted on His head the blessings of His devotees. The devotees' blessings are so powerful that by their influence even a living entity who is averse to Kṛṣṇa becomes attached to His lotus feet.

CB Ādi-khaṇḍa 12.47

TEXT 47

keha keha sākṣāte o prabhu dekhi' bole
"ki kārye goṅāo kāla tumi vidyā-bhole?"

TRANSLATION

Someone also directly told Nimāi, "Why are You wasting Your time with mundane education?"

CB Ādi-khaṇḍa 12.48

TEXT 48

keha bole,—"hera dekha, nimāñi-paṇḍita!
vidyāya ki lābha?—kṛṣṇa bhajaha tvarita

TRANSLATION

Another person said, "Look, Nimāi, what do You gain from studying? Just worship Kṛṣṇa.

CB Ādi-khaṇḍa 12.49

TEXT 49

paḍe kene loka?—kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare?"

TRANSLATION

"Why do people study? Education is only for understanding devotional service of Lord Kṛṣṇa. If that purpose is not served, then what is the use of Your education?"

COMMENTARY

Devotion to Kṛṣṇa, or achieving devotional service to Kṛṣṇa, is the perfection of all knowledge

and learning. If devotion to Kṛṣṇa is not attained, then all endeavors for accumulating knowledge are useless. Knowledge that does not awaken one's attachment for Kṛṣṇa simply increases one's material illusion. That is why Śrīmad Bhaktivinoda Ṭhākura has written in his *Kalyāṇa-kalpa-taru*: *jaḍa-vidyā yata māyāra vaibhava, tomāra bhajane bādhā. moha janamiyā, anitya saṁsāre, jīvake karaye gādhā*—"Materialistic studies are the glare of *māyā* only, for they are an obstacle to spiritual progress. They create illusion in this material world and turn the living entity into an ass." In the *Caitanya-caritāmṛta* (*Madhya* 8.245) it is stated: "On one occasion the Lord inquired, 'Of all types of education, which is the most important?' Rāmānanda Rāya replied, 'No education is important other than the transcendental devotional service of Kṛṣṇa.'"

CB Ādi-khaṇḍa 12.50

TEXT 50

hāsi' bole prabhu,—"baḍa bhāgya se āmāra
tomarā śikhāo more kṛṣṇa-bhakti sāra

TRANSLATION

The Lord smiled and said, "I am most fortunate, for you are all teaching Me that devotional service to Kṛṣṇa is the essence of all education.

CB Ādi-khaṇḍa 12.51

TEXT 51

tumi saba yā'ra kara śubhānusandhāna
mora citte hena laya, sei bhāgyavān

TRANSLATION

"I sincerely feel that one who is blessed by all of you is most fortunate.

CB Ādi-khaṇḍa 12.52

TEXT 52

kata-dina paḍāiyā, mora citte āche
calimu bujhiyā bhāla vaiṣṇavera kāche"

TRANSLATION

"I've already decided that after teaching a while longer, I will go serve a pure devotee."

COMMENTARY

The Lord said, "After studying in this way for a while longer, I will approach a *mahā-bhāgavata* Vaiṣṇava and, after understanding topics of the spiritual world, I will follow him. In other words, I have a desire to first become expert in studies and then cultivate pure Vaiṣṇava principles."

CB Ādi-khaṇḍa 12.53

TEXT 53

eta bali' hāse' prabhu sevakera sane
prabhura māyāya keha prabhure nā cine

TRANSLATION

After saying this, the Lord smiled at His servants. By His influence, however, no one could recognize Him.

CB Ādi-khaṇḍa 12.54

TEXT 54

ei-mata ṭhākura sabāra citta hare'
hena nāhi, ye jane apekṣā nāhi kare

TRANSLATION

In this way Nimāi attracted the heart of everyone. There was no one who escaped His power of attraction.

CB Ādi-khaṇḍa 12.55

TEXT 55

ei-mata kṣaṇe prabhu vaise gaṅgā-tīre
kakhana bhramena prati nagare nagare

TRANSLATION

Sometimes the Lord sat on the bank of the Ganges, and sometimes He wandered the streets of Navadvīpa.

CB Ādi-khaṇḍa 12.56

TEXT 56

prabhu dekhilei mātra nagariyā-gaṇa
parama ādara kari' vandena caraṇa

TRANSLATION

Whenever the residents saw the Lord, they would welcome Him with great respect.

CB Ādi-khaṇḍa 12.57-59

TEXTS 57-59

nārī-gaṇa dekhi' bole,—"ei ta' madana
strī-loke pāuka janme janme hena dhana"

paṇḍite dekhaye bṛhaspatira samāna
vṛddha-ādi pāda-padme karaye praṇāma

yogi-gaṇe dekhe,—yena siddha-kalevara
duṣṭa-gaṇe dekhe,—yena mahā-bhayaṅkara

TRANSLATION

When the ladies saw Gaura, they said, "Here is Cupid Himself. Let women receive such a treasure birth after birth." All the scholars saw Him as equal to Bṛhaspati, and even elderly men offered obeisances at His lotus feet. The yogis saw the Lord as the personification of mystic perfection, and the miscreants saw Him as the personification of death.

COMMENTARY

Śrī Gaurasundara was so extraordinarily beautiful that ladies were overwhelmed on seeing His unmatched form. He was so brilliantly learned that scholars saw Him as the intelligent spiritual master Bṛhaspati, the yogis who survive on air and the munis who raise their semen saw Him as a *siddha-mahāpuruṣa*, a perfected being, and the sinful ill-natured people saw Him as the formidable chastiser Yamarāja.

CB Ādi-khaṇḍa 12.60

TEXT 60

divas-eko yā're prabhu karena sambhāṣa
bandi-prāya haya yena, pare' prema-phāṅsa

TRANSLATION

If the Lord spoke with someone just once, that person was bound by ropes of love.

COMMENTARY

Those who spoke to the Lord for even a day became bound by His inseparable love.

CB Ādi-khaṇḍa 12.61

TEXT 61

vidyā-rase yata prabhu kare' ahaṅkāra
śunena, tathāpi prīti prabhure sabāra

TRANSLATION

Although everyone heard about how the Lord was proud of His scholarship, they still loved Him dearly.

COMMENTARY

Generally those who are maddened with pride due to education become envious of other learned persons. Envious persons do not desire to hear glorification of other's knowledge. But by seeing the Lord's pride of learning, everyone became pleased.

CB Ādi-khaṇḍa 12.62

TEXT 62

yavane o prabhu dekhi' kare baḍa prīta
sarva-bhūta-kṛpālutā prabhura carita

TRANSLATION

Even the Yavanas felt love for the Lord, for the Lord's characteristic is to show mercy to all living entities.

COMMENTARY

The natural envious propensity of the Yavanas, who are envious of the Hindus, was not directed towards the Lord, rather it transformed into pure affection. Gaurahari exhibited special magnanimity towards everyone.

CB Ādi-khaṇḍa 12.63

TEXT 63

paḍāya vaikuṇṭha-nātha navadvīpa-pure mukunda-sañjaya bhāgyavantera duyāre

TRANSLATION

The Lord of Vaikuṇṭha taught His students in the courtyard of the fortunate Mukunda Sañjaya.

CB Ādi-khaṇḍa 12.64

TEXT 64

pakṣa-pratipakṣa sūtra-khaṇḍana-sthāpana vākhāne aśeṣa-rūpe śrī-śacīnandana

TRANSLATION

Arguments, counter-arguments, establishing and refuting the meaning of a sūtra—these were all explained in various ways by the son of mother Śacī.

COMMENTARY

Nimāi Paṇḍita explained the scriptures by various methods like debating and counter-debating, properly ascertaining an object, removing faulty conclusions, and establishing faultless conclusions.

CB Ādi-khaṇḍa 12.65

TEXT 65

goṣṭhī-saha mukunda-sañjaya bhāgyavān
bhāsaye ānande, marma nā jānaye tā'na

TRANSLATION

Although they could not understand the Lord's explanations, the fortunate Mukunda Sañjaya and his family all floated in waves of ecstasy.

CB Ādi-khaṇḍa 12.66

TEXT 66

vidyā jaya kariyā ṭhākura yāya ghare
vidyā-rase vaikuṇṭhera nāyaka vihare

TRANSLATION

After completing His teaching at school, the Lord of Vaikuṇṭha returned home still absorbed in His scholastic pastimes.

COMMENTARY

In order to vanquish the conceit of those who were proud of their knowledge, Viśvambhara, the Lord of Vaikuṇṭha and master of Sarasvatī, drove away all materialism and anxieties by the waves of His scholastic pastimes and captured their hearts.

CB Ādi-khaṇḍa 12.67

TEXT 67

eka-dina vāyu-deha-māndya kari' chala
prakāśena prema-bhakti-vikāra sakala

TRANSLATION

One day, on the pretext of sickness due to excessive gas, the Lord manifested transformations of ecstatic love.

COMMENTARY

The gross body of the living entity is made of three elements—mucus, bile, and air. As soon as the nature of any one, two, or three of the three elements alters, the gross body is transformed or diseased. When the gross body is diseased, the mental condition is certainly affected. Although the mind is part of the subtle body, because it is presently joined with the gross body, it takes on the same nature. The word *śīghra*, or "quickly," indicates a greater than normal movement of an object. Whenever the movement of an object is less than normal, the word *māndya* is used. When the air in the body changes its normal course of movement, then air-born diseases are formed. The service attitude of Kṛṣṇa's servant that Śrī Gaurasundara displayed with His pure transformations of ecstatic love and desire to serve the Supreme Lord was not understandable by ordinary people, therefore the Lord pretended to suffer from a disorder of His bodily airs. Actually, the transformation of loving devotion that manifests in a heart illuminated with pure goodness is not one of the air-born diseases, as imagined by foolish materialistic atheists. Those who are totally averse to the service of the Lord consider the most wonderful transformations

of love for Kṛṣṇa, which are desired by the spotless *paramahaṁsas*, as one of the forty-nine varieties of air-born diseases they are subjected to. It is to be understood that this is punishment for their aversion to the Lord.

CB Ādi-khaṇḍa 12.68

TEXT 68

ācambite prabhu alaukika śabda bole
gaḍā-gaḍi yāya, hāse, ghara bhāṅgi' phele

TRANSLATION

The Lord suddenly uttered some unworldly sounds, then He laughed as He rolled on the ground and nearly damaged the house.

COMMENTARY

The word *alaukika* is explained as follows: Mundane sounds are generally received by the ears and the other four knowledge-acquiring senses. The sounds that the four other knowledge-acquiring senses are unable to receive are called *alaukika*, or uncommon, transcendental, sounds. The transformations of bodily limbs that manifest while uttering *alaukika* sounds is unintelligible to ordinary people. In this regard, one should carefully discuss the statement, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya*—"Even a very intelligent man cannot understand the activities of a pure Vaiṣṇava." The language and internal sentiments of a Vaiṣṇava are not accessible to ordinary mundane people.

hari-rasa-madirā-madāti-mattā
bhuvi viluṭhāmo naṭāmo nirviśāmaḥ

"Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kṛṣṇa, we shall enjoy life running about, rolling on the ground and dancing in ecstasy." This statement of a Vaiṣṇava is not understandable by ordinary people.

CB Ādi-khaṇḍa 12.69

TEXT 69

huṅkāra garjana kare, mālsāṭ pūre
sammukhe dekhaye yā're, tāhārei māre

TRANSLATION

He roared loudly and challenged everyone like a wrestler, then He beat whoever He could catch.

CB Ādi-khaṇḍa 12.70

TEXT 70

kṣaṇe-kṣaṇe sarva-aṅga stambhākṛti haya
hena mūrchā haya, loke dekhi' pāya bhaya

TRANSLATION

Again and again His entire body became stunned, and He fell unconscious in such a way that people were frightened.

CB Ādi-khaṇḍa 12.71

TEXT 71

śunilena bandhu-gaṇa vāyura vikāra
dhāiyā āsiyā sabhe kare pratikāra

TRANSLATION

When Nimāi's friends and relatives heard about His gastric disorder, they came running to treat Him.

CB Ādi-khaṇḍa 12.72

TEXT 72

buddhimanta-khāna āra mukunda-sañjaya
goṣṭhī-saha āilena prabhura ālaya

TRANSLATION

Buddhimanta Khān, Mukunda Sañjaya, and their associates all came to the Lord's house.

COMMENTARY

Both Buddhimanta Khān and Mukunda Sañjaya of Navadvīpa were respectable, rich, and prosperous in all regards. Rich persons kept various medicines and doctors in their houses. Poor people who had no assets whatsoever depended on them for their survival.

CB Ādi-khaṇḍa 12.73

TEXT 73

viṣṇu-taila, nārāyaṇa-taila dena śire
sabhe kare pratikāra, yā'ra yena sphure

TRANSLATION

They applied some medicinal oils on the Lord's head and tried to cure Him any way they could.

CB Ādi-khaṇḍa 12.74

TEXT 74

āpana-icchāya prabhu nānā karma kare
se kemane sustha haibeka pratikāre

TRANSLATION

The Lord performs various pastimes by His own sweet will. How can He be cured by some external remedies?

COMMENTARY

The transformations of love that Śrī Gaurasundara displayed in order to manifest His transcendental pastimes can not be cured by administering external medicine. Physical and mental diseases affect the gross and subtle bodies. Ecstatic transformations do not act upon temporary material designations, rather the service propensities of a living entity are displayed through the transcendental body surrendered to the Lord. The artificial transformations of the material body are completely unlike the devotional transformations found in self-realized souls. Considering the body as the self, foolish people wrongly desire to achieve mundane prestige by artificially manipulating their body and senses on the pretext of displaying ecstatic transformations.

CB Ādi-khaṇḍa 12.75

TEXT 75

sarva-aṅge kampa, prabhu kare āsphālana
huṅkāra śuniyā bhaya pāya sarva-jana

TRANSLATION

All the limbs of the Lord shivered. He shouted loudly in such a way that everyone was frightened.

CB Ādi-khaṇḍa 12.76

TEXT 76

prabhu bole,—"mui sarva-lokera īśvara
mui viśva dharoṅ, mora nāma 'viśvambhara'

TRANSLATION

He then declared, "I am the Lord of all. I maintain the universe, therefore I am named Viśvambhara.

COMMENTARY

Although Śrī Gaurasundara is nondifferent from Śrī Kṛṣṇa, the Supreme Personality of Godhead, the words spoken by Him in the mood of a devotee induce ordinary foolish people to wrongly consider Him an object of enjoyment. On the spiritual platform, the relationship between servant and the Lord is so intimate that the Lord does not appear to be separate. Such propensities were fully manifest in the *gopīs*, who are situated on the *adhirūḍha-mahabhava* platform, wherein they engage in the pastimes of *mohana* and *madana*, attracting and intoxicating their beloved. In the consideration of servitorship, the word *sarva-loka*, or "everyone," indicates that Śrī Gaurasundara is the highest of all.

The word *viśva* in this verse refers to Goloka of the spiritual sky. Although the separated perverted reflection of Goloka-Vaikuṇṭha is more or less experienced within the fourteen worlds, the material universe is not Vaikuṇṭha. Śrī Gaurasundara is the

only maintainer of all universes. The statements befitting the Supreme Lord in the mood of a devotee are meant for rejecting material considerations between the Lord and His devotees. The fierce poison of formidable impersonalism vomited by foolish, imperfect yogis who are conditioned by *māyā* and who proclaim themselves as *ahaṅgrahopāsakas*, or self-worshipers, is extremely abominable, hated, and totally disapproved by Gaurasundara.

CB Ādi-khaṇḍa 12.77

TEXT 77

mui sei, more ta' nā cine kona jane"
eta bali' laḍa dei dhare sarva jane

TRANSLATION

"I am the Supreme Lord, but no one recognizes Me." Saying this, the Lord tottered and everyone tried to catch Him.

CB Ādi-khaṇḍa 12.78

TEXT 78

āpanā' prakāśa prabhu kare vāyu chale
tathāpi nā bujhe keha tā'na māyā-bale

TRANSLATION

In this way the Lord manifested Himself on the pretext of gastric disorder, yet by the influence of His illusory energy no one could understand Him.

CB Ādi-khaṇḍa 12.79

TEXT 79

keha bole,—"haila dānava adhiṣṭhāna"
keha bole,—"hena bujhi ḍākinīra kāma"

TRANSLATION

Someone said, "He's been possessed by a demon." Someone else said, "This is the work of a witch."

CB Ādi-khaṇḍa 12.80

TEXT 80

keha bole,—"sadāi karena vākya-vyaya
ataeva haila 'vāyu',—jāniha niścaya"

TRANSLATION

Another said, "Since He's always speaking, it is certainly a gastric disorder."

COMMENTARY

By speaking most uncommon words, Śrī Gaurasundara tried to win the hearts of the people. That is why some ignorant persons, on observing the most talkative nature of the Lord, decided that His transformations of love were due to an increase in bodily airs.

CB Ādi-khaṇḍa 12.81

TEXT 81

ei-mata sarva jane karena vicāra
viṣṇu-māyā-mohe tattva nā jāniyā tāṅ'ra

TRANSLATION

In this way everyone gave different opinions, but by the influence of the Lord's illusory potency no one understood the truth.

CB Ādi-khaṇḍa 12.82

TEXT 82

bahu-vidha pāka-taila sabhe dena śire
taila-droṇe thui taila dena kalevare

TRANSLATION

They applied various medicated oils on the Lord's head and then they put Him in a wooden tub filled with oil and rubbed His body.

COMMENTARY

The word *pāka-taila* refers to a medicinal oil made from various herbs that cures diseases born of air disorders.

The word *taila-droṇe* refers to a large wooden container filled with oil in which one can be immersed up to the neck—a barrel of oil.

CB Ādi-khaṇḍa 12.83

TEXT 83

taila-droṇe bhāse prabhu hāse khalakhala
satya yena mahāvāyu kariyāche bala

TRANSLATION

Immersed in that oil, the Lord began to laugh as if a terrible gastric disorder had actually infected Him.

CB Ādi-khaṇḍa 12.84

TEXT 84

ei-mata āpana icchāya līlā kari
svābhāvika hailā prabhu vāyu parihari'

TRANSLATION

While thus enjoying His pastimes according to His own will, the Lord became normal as if relieved of His gastric disorder.

CB Ādi-khaṇḍa 12.85

TEXT 85

sarva-gaṇe uṭhila ānanda-hari-dhvani
kebā kā're vastra deya,—hena nāhi jāni

TRANSLATION

Everyone then chanted the names of Hari in ecstasy, and in jubilation they distributed cloth to one another without discrimination.

CB Ādi-khaṇḍa 12.86

TEXT 86

sarva-loke śuni' hailā haraṣita
sabe bole,—"jīu, jīu e-hena paṇḍita"

TRANSLATION

Everyone was pleased to hear about the Lord's recovery, and they blessed Him, "Such a scholar should live a long life."

COMMENTARY

The phrase *jīu, jīu* (used in ancient Bengali) is a corruption of the Sanskrit word *jīvatu*, which is a blessing meaning "live a long life."

CB Ādi-khaṇḍa 12.87

TEXT 87

ei-mata raṅga kare vaikuṇṭhera rāya
ke tā'ne jānite pāre, yadi nā jānāya?

TRANSLATION

In this way the Lord of Vaikuṇṭha enjoyed His pastimes. Who can understand those pastimes unless the Lord reveals them?

CB Ādi-khaṇḍa 12.88

TEXT 88

prabhure dekhiyā sarva-vaiṣṇavera gaṇa
sabhe bole,—"bhaja, bāpa, kṛṣṇera caraṇa

TRANSLATION

When all the Vaiṣṇavas saw the Lord, they told Him, "Dear Nimāi, please worship the lotus feet of Kṛṣṇa.

CB Ādi-khaṇḍa 12.89

TEXT 89

kṣaṇeke nāhika, bāpa, anitya śarīra
tomāre ki śikhāimu, tumi mahādhīra

TRANSLATION

"This body is temporary. It may be vanquished the next moment. But You are a sober person; what can we teach You?"

CB Ādi-khaṇḍa 12.90

TEXT 90

hāsiyā prabhu sabāre kariyā namaskāra
paḍāite cale śiṣya-saṁhati apāra

TRANSLATION

The Lord smiled at the Vaiṣṇavas and offered them obeisances, then He left for school with His students.

CB Ādi-khaṇḍa 12.91

TEXT 91

mukunda-sañjaya puṇyavantera mandire
paḍāyena prabhu caṇḍī-maṇḍapa-bhitare

TRANSLATION

The Lord taught His students in the Caṇḍī-maṇḍapa within the courtyard of the fortunate Mukunda Sañjaya.

CB Ādi-khaṇḍa 12.92

TEXT 92

parama-sugandhi pāka-taila prabhu-śire
kona puṇyavanta deya, prabhu vyākhyā kare

TRANSLATION

As the Lord began to teach, His head was smeared with fragrant medicated oil that was given by some pious person.

CB Ādi-khaṇḍa 12.93

TEXT 93

catur-dike śobhe puṇyavanta śiṣya-gaṇa
mājhe prabhu vyākhyā kare jagat-jīvana

TRANSLATION

Nimāi, the life of the universe, sat and taught in the midst of His many fortunate students.

COMMENTARY

The word *jagat-jīvana* indicates that Gaurasundara is the life and soul of the animate and inanimate beings. Persons who are averse to Gaura are included among the lifeless beings. Only the devotees of Gaura perceive the Lord's mercy throughout the entire world. Persons who are bereft of Gaura's mercy are like dead bodies, though living or breathing; though they are conscious living entities, they adore matter.

CB Ādi-khaṇḍa 12.94

TEXT 94

se śobhāra mahimā ta' kahite nā pāri
upamā dibāṅa kibā, nā dekhi vicāri'

TRANSLATION

I'm unable to describe or give a comparison for that wonderful scene.

CB Ādi-khaṇḍa 12.95

TEXT 95

hena bujhi yena sanakādi-śiṣya-gaṇe
nārāyaṇe veḍi' vase badarikāśrame

TRANSLATION

It appeared that Lord Nārāyaṇa was sitting in Badarikāśrama surrounded by His disciples headed by Sanaka.

Badarikāśrama is situated on the western bank of the Alakanandā River in the northernmost side of the Himalayas, past Haridvāra and Hṛṣīkeśa in the hilly regions of Kumāyun and Gaḍaoala districts. The āśrama of Badri-Nārāyaṇa (Nara-Nārāyaṇa) is situated there. The disciplic succession of Lord Nārāyaṇa, headed by Vyāsa and the four Kumāras, engage in worshiping the Supreme Lord at this place. They are situated in this world on Nārāyaṇa's four sides as His associates.

CB Ādi-khaṇḍa 12.96

TEXT 96

tāṅ' sabāre laiyā yena prabhu se paḍāya
hena bujhi sei līlā kare gaura-rāya

TRANSLATION

Lord Gauracandra now enjoyed the same pastimes as when Lord Nārāyaṇa personally taught His disciples.

CB Ādi-khaṇḍa 12.97

TEXT 97

sei badarikāśrama-vāsī nārāyaṇa
niścaya jāniha ei śacīra nandana

TRANSLATION

Śrī Śacīnandana is certainly that same Lord Nārāyaṇa, who resides in Badarikāśrama.

CB Ādi-khaṇḍa 12.98

TEXT 98

ataeva śiṣya-saṅge sei līlā kare
vidyā-rase vaikuṇṭhera nāyaka vihare

TRANSLATION

Therefore the Lord of Vaikuṇṭha enjoyed those same pastimes while relishing scholastic pleasures with His students.

CB Ādi-khaṇḍa 12.99

TEXT 99

paḍāiyā prabhu dui prahara haile
tabe śiṣya-gaṇa laiyā gaṅgā-snāne cale

TRANSLATION

After teaching, at midday the Lord would take His students for bath in the Ganges.

CB Ādi-khaṇḍa 12.100

TEXT 100

gaṅgā-jale vihāra kariyā kata-kṣaṇa
gṛhe āsi' kare prabhu śrī-viṣṇu-pūjana

TRANSLATION

The Lord sported in the waters of the Ganges for some time and then returned home to worship Lord Viṣṇu.

COMMENTARY

There was a temple of Viṣṇu in the Lord's house. In that temple the Lord worshiped a *śālagrāma-śilā* as Lord Kṛṣṇa.

CB Ādi-khaṇḍa 12.101

TEXT 101

tulasīre jala diyā pradakṣiṇa kari'
bhojane vasilā giyā bali' 'hari-hari'

TRANSLATION

Then, after watering and circumambulating tulasī, the Lord recited the name of Hari as He sat down to eat.

CB Ādi-khaṇḍa 12.102

TEXT 102

lakṣmī dena anna, khā'na vaikuṇṭhera pati
nayana bhariyā dekhe āi puṇyavatī

TRANSLATION

Lakṣmī served rice and the Lord of Vaikuṇṭha ate. The pious mother Śacī watched to her full satisfaction.

CB Ādi-khaṇḍa 12.103

TEXT 103

bhojana-antare kari' tāmbūla carvaṇa
śayana karena, lakṣmī sevena caraṇa

TRANSLATION

After finishing His meal, the Lord chewed betel nuts and then laid down while Lakṣmī massaged His lotus feet.

CB Ādi-khaṇḍa 12.104

TEXT 104

kata-kṣaṇa yoga-nidrā-prati dṛṣṭi diyā
punaḥ prabhu calilena pustaka laiyā

TRANSLATION

After taking some rest, the Lord again went out with His books.

COMMENTARY

The word *yoga-nidrā* is explained as follows: The science of self-realization is called yoga. As through self-realization (for the devotees) external feelings are vanquished (or, for the Lord, His manifested pastimes in this world remain unmanifested), this has been compared with sleep. (This is the explanation of Śrīdhara Svāmī in his *Svaprakāśa* commentary on the *Viṣṇu Purāṇa*.) Yogamāyā is *yoga-nidrā*, because she steals the symptoms of consciousness from everyone just as sleep does. (This is the explanation from *Toṣaṇī*.) *Yoga-nidrā* is the predominating deity of the Lord's energy. (This is the explanation of Vīrarāghava.)

CB Ādi-khaṇḍa 12.105

TEXT 105

nagare āsiyā kare vividha vilāsa
sabāra sahita kare hāsiyā sambhāṣa

TRANSLATION

Nimāi enjoyed various pastimes in the city and smiled as He talked with the residents.

CB Ādi-khaṇḍa 12.106

TEXT 106

yadyapi prabhura keha tattva nāhi jāne
tathāpi sādhvasa kare dekhi' sarva-jane

TRANSLATION

Although no one knew His real identity, the residents still offered Him respects whenever they saw Him.

CB Ādi-khaṇḍa 12.107

TEXT 107

nagare bhramaṇa kare' śrī-śacīnandana
devera durlabha vastu dekhe sarva-jana

TRANSLATION

Although Śrī Śacīnandana is rarely seen by even the demigods, He now wandered through the streets of Navadvīpa within the sight of all.

COMMENTARY

Śrī Gaurasundara is not perceivable by even the demigods. The demigods who reside in heaven are the best of the living entities under the three modes of material nature. Their advanced position is within the jurisdiction of temporary time and temporary existence—that is, it is not eternal. Since the Absolute Truth, Gaura-Kṛṣṇa, is not visible even to the demigods, He is rarely attained; by His unlimited causeless mercy He manifests Himself only before the most fortunate souls. Such persons do not defy Him by considering Him a material object. But unfortunate persons do not see Him in this way. Their perception of the Lord is hindered by simply mundane conceptions. Therefore they achieve only some piety while seeing the Lord.

CB Ādi-khaṇḍa 12.108

TEXT 108

uṭhilena prabhu tantu-vāyera duyāre
dekhiyā sambhrame tantu-vāya namaskare

TRANSLATION

One day the Lord went to the house of a weaver, and the weaver respectfully offered Him obeisances.

COMMENTARY

In the word *tantu-vāya*, *tantu* means "thread" and *vāya* comes from the verb *ve*, which means "weaving." Therefore the word *tantu-vāya,* or in common language, *tāṅti*, refers to those who weave cloth from thread.

The word *duyāra* in the phrase *tantu-vāyera duyāre* is a corruption of the Sanskrit word *dvāra*, or

"door." The portion of Vāmana-pukura village that is even today known as Tāṅtipāḍā was inhabited at that time by cloth weavers. The late Kānticandra Rāḍhī and his grandson Phaṇībhūṣaṇa have identified themselves as belonging to the family of cloth weavers from the time of Mahāprabhu. Though they have tried to reestablish their residence at Rāmacandrapura and Bāragorā-ghāṭa, they in fact have no connection with the cloth weavers of Navadvīpa at the time of Mahāprabhu. Though the descendants of the bell metal traders of ancient Navadvīpa live in Kuliyā even today, they nevertheless go to worship goddess Ṣaṣṭhī by worshiping the ancient Sīmantinī-devī near Vāmana-pukura, at the place now known as Khālse-pāḍa. Therefore ancient Navadvīpa cannot be located at the present day places of Bāragorā-ghāṭa, Rāmacandrapura, or Sātakuliyā. The weaving communities of Bāragorā-ghāṭa and Kuliyā can never be the same as the ancient weaving communities from the time of the Lord. The weaving communities from the time of the Lord are not opposed to the Lord even today, but some members of the weaving communities of Kuliyā take advantage of the Lord while putting forward useless arguments to establish *śākta* philosophy.

CB Ādi-khaṇḍa 12.109

TEXT 109

"bhāla vastra āna",—prabhu bolaye vacana
tantu-vāya vastra ānilena sei-kṣaṇa

TRANSLATION

The Lord said, "Bring one nice piece of cloth," and the weaver immediately brought some cloth.

CB Ādi-khaṇḍa 12.110

TEXT 110

prabhu bole,—"e vastrera ki mūlya lai?"
tantu-vāya bole,—"tumi āpane ye dibā"

TRANSLATION

The Lord then asked, "What is the price of this cloth?" The weaver replied, "Give me whatever You like."

CB Ādi-khaṇḍa 12.111

TEXT 111

mūlya kari' bole prabhu,—"ebe kaḍi nāi"
tāṅti bole,—"daśe pakṣe dio ye gosāñi

TRANSLATION

After settling the price, the Lord said, "I don't have any money right now." The weaver then said, "O Gosāñi, You can give me in ten or fifteen days.

COMMENTARY

The words *daśe pakṣe* mean "after ten or fifteen days."

CB Ādi-khaṇḍa 12.112

TEXT 112

vastra laiyā para' tumi parama santoṣe
pāche tumi kaḍi more dio samāveśe"

TRANSLATION

"You take the cloth and happily wear it. You can pay me whenever You please."

COMMENTARY

The word *samāveśe* means "after arranging, accumulating, or collecting."

CB Ādi-khaṇḍa 12.113

TEXT 113

tantu-vāya-prati prabhu śubha-dṛṣṭi kari'
uṭhilena giyā prabhu goyālāra purī

TRANSLATION

After mercifully glancing at the weaver, the Lord continued on to the house of a cowherd.

COMMENTARY

The word *purī* refers to a house, a village, or a city.

The phrase *goyālāra purī* refers to a portion of the present day Svarūpa-gañja or Gādigāchā and Maheśa-gañja.

CB Ādi-khaṇḍa 12.114

TEXT 114

vasilena mahāprabhu gopera duyāre
brāhmaṇa-sambandhe prabhu parihāsa kare

TRANSLATION

Mahāprabhu sat down on his veranda and began to make fun of the activities of the brāhmaṇas.

CB Ādi-khaṇḍa 12.115

TEXT 115

prabhu bole,—"āre beṭā! dadhi dugdha āna
āji tora gharera laimu mahādāna"

TRANSLATION

The Lord said, "O son, bring Me some milk and yogurt. Today I'm going to accept charity from your house."

CB Ādi-khaṇḍa 12.116

TEXT 116

gopa-vṛnda dekhe yena sākṣāt madana
sambhrame dilena āni' uttama āsana

TRANSLATION

The cowherd men thought Nimāi looked just like Cupid. They respectfully offered Him a nice āsana.

CB Ādi-khaṇḍa 12.117-118

TEXTS 117-118

prabhu-saṅge gopa-gaṇa kare parihāsa
'māmā māmā' bali' sabe karaye sambhāṣa

keha bole,—"cala, māmā, bhāta khāi giyā"
kona gopa kāndhe kari yāya ghare laiyā

TRANSLATION

They began to joke with the Lord and address Him as uncle. One of them said, "Come, uncle, let us

go eat some rice." Then one of them took Nimāi on his shoulder and carried Him to his house.

COMMENTARY

The phrase '*māmā māmā' bali* is explained as follows: The cowherd men addressed Nimāi as their maternal uncle. In the Hindu community of Bengal, all inferior castes accept the superiority of the *brāhmaṇas*. That is why the lower castes address male members of the upper caste *brāhmaṇa* families as *dādā ṭhākura* even today. Since the cowherd ladies were accustomed to address Nimāi as *dādā ṭhākura*, or elder brother, their cowherd sons sweetly addressed Nimāi as *māmā*, or maternal uncle, according to familial relationship. Since Nimāi addressed the cowherd boys as *beṭā*, or sons, they were on the level of His son. As the Lord impulsively requests food from His servants, when Mahāprabhu also requested or desired a great donation or large present from the cowherd boys, then due to their intimate relationship with the Lord they humorously offered Him the insignificant gift of their cooked rice. The occupation or business of the cowherd community was to prepare various foodstuffs from milk. The mothers of the cowherd boys breast fed them in their infancy and later fed them solid foods like cooked rice. Therefore they also humorously proposed to feed the Lord solid foods like cooked rice rather than soft children's foods like yogurt, milk, cheese, ghee, and butter.

CB Ādi-khaṇḍa 12.119

TEXT 119

keha bole,—"yata bhāta gharera āmāra
pūrve ye khāilā, mane nāhika tomāra?"

TRANSLATION

Another said, "Don't You remember how You previously ate all the rice in my house?"

CB Ādi-khaṇḍa 12.120

TEXT 120

sarasvatī satya kahe, gopa nāhi jāne
hāse mahāprabhu gopa-gaṇera vacane

TRANSLATION

Although the cowherd boys didn't realize it, by the grace of the transcendental goddess of learning, Sarasvatī, whatever they spoke was true. Meanwhile, Nimāi simply smiled at their words.

COMMENTARY

The cowherd boys conjectured that in His previous pastimes as Kṛṣṇa, Nimāi had accepted cooked rice from the houses of the cowherds. Their conjecture regarding Nimāi was actually the truth. Hearing their humorous proposal, the Lord was unable to conceal His internal feelings and slightly smiled. In spite of the simple-minded cowherd boys' ignorance, Śuddhā Sarasvatī-devī made the truth appear on their tongues through their words.

CB Ādi-khaṇḍa 12.121

TEXT 121

dugdha, ghṛta, dadhi, sara, sundara navanī
santoṣe prabhure saba gopa deya āni'

TRANSLATION

All the gopas then happily offered the Lord milk, ghee, yogurt, cream, and butter.

CB Ādi-khaṇḍa 12.122

TEXT 122

goyālā-kulere prabhu prasanna haiyā
gandha-vaṇikera ghare uṭhilena giyā

TRANSLATION

After being satisfied by the gopas, the Lord went to the house of a perfume merchant.

CB Ādi-khaṇḍa 12.123

TEXT 123

sambhrame vaṇik kare caraṇe praṇāma
prabhu bole,—"āre bhāi, bhāla-gandha āna"

TRANSLATION

The merchant offered his respectful obeisances to the Lord, who said, "O brother, bring Me some of your best perfume."

CB Ādi-khaṇḍa 12.124

TEXT 124

divya-gandha vaṇik ānila tata-kṣaṇa
"ki mūlya laibā?" bole śrī-śacīnandana

TRANSLATION

The perfume merchant immediately brought some of his best perfume, and Śrī Śacīnandana inquired, "What is the price?"

CB Ādi-khaṇḍa 12.125

TEXT 125

vaṇik bolaye,—"tumi jāna, mahāśaya!
tomā' sthāne mūlya ki nite yukta haya?

TRANSLATION

The merchant replied, "You know, my dear sir! Is it befitting for me to take money from You?

CB Ādi-khaṇḍa 12.126-127

TEXTS 126-127

āji gandha pari' ghare yāha ta' ṭhākura
kāli yadi gā'ye gandha thākaye pracura

duile o yadi gā'ye gandha nāhi chāḍe
tabe kaḍi dio more, yei citte paḍe"

TRANSLATION

"Today You apply this oil and go home. If after taking bath tomorrow the fragrance still remains, then You may pay me whatever You like."

CB Ādi-khaṇḍa 12.128

TEXT 128

eta bali' āpane prabhura sarva-aṅge
gandha deya vaṇik nā jāni kon raṅge

TRANSLATION

After saying this, the merchant happily applied the perfume on the body of the Lord.

CB Ādi-khaṇḍa 12.129

TEXT 129

sarva-bhūta-hṛdaye ākarṣe sarva-mana
se rūpa dekhiyā mugdha nahe kon jana?

TRANSLATION

The Lord is the Supersoul of all living entities, therefore He attracts the mind of all. Who is not attracted by seeing His beautiful form?

CB Ādi-khaṇḍa 12.130

TEXT 130

vaṇikera anugraha kari' viśvambhara
uṭhilena giyā prabhu mālākāra-ghara

TRANSLATION

Viśvambhara bestowed His mercy on the merchant and then continued on to the house of a florist.

COMMENTARY

The word *mālākāra* refers to florists or those who make flower garlands for sale. In common language they are called *mālīs*.

CB Ādi-khaṇḍa 12.131

TEXT 131

parama-adbhuta rūpa dekhi mālākāra
ādare āsana diyā kare namaskāra

TRANSLATION

When the florist saw Nimāi's most wonderful form, he offered Him obeisances and a place to sit.

CB Ādi-khaṇḍa 12.132

TEXT 132

prabhu bole,—"bhāla mālā deha', mālākāra!
kaḍi-pāti lage kichu nāhika āmāra"

TRANSLATION

The Lord said, "O florist, I would like a nice garland, but I have no money with Me."

COMMENTARY

In the phrase *kaḍi-pāti*, which means "cash," "expenses," or "finance," the word *kaḍi* comes from the Sanskrit word *kapardaka* and *pāti* comes from the Sanskrit word *pātrī*.

CB Ādi-khaṇḍa 12.133

TEXT 133

siddha-puruṣera prāya dekhi' mālākāra
mālī bole,—"kichu dāya nāhika tomāra"

TRANSLATION

Appreciating that Nimāi had the symptoms of a spiritually perfect soul, the florist said, "You don't need to pay."

CB Ādi-khaṇḍa 12.134

TEXT 134

eta bali' mālā dila prabhura śrī-aṅge
hāse mahāprabhu sarva-paḍuyāra saṅge

TRANSLATION

After saying this, the florist garlanded the Lord, who smiled in the company of His students.

CB Ādi-khaṇḍa 12.135

TEXT 135

mālākāra-prati prabhu śubha-dṛṣṭhi kari'
uṭhilā tāmbūlī-ghare gaurāṅga śrī-hari

TRANSLATION

After casting His merciful glance on the florist, Gaurāṅga went to the house of betel nut merchant.

COMMENTARY

The word *tāmbūlī* refers to those who sell *tāmbūla* (*pān*). In common language they are called *tāmuli*.

CB Ādi-khaṇḍa 12.136

TEXT 136

tāmbūlī dekhaye rūpa madana-mohana
caraṇera dhūli lai' dilena āsana

TRANSLATION

The merchant saw Nimāi's form as more enchanting than that of Cupid. He took dust from Nimāi's feet and offered Him a place to sit.

CB Ādi-khaṇḍa 12.137

TEXT 137

tāmbūlī bolaye,—"baḍa bhāgya se āmāra
kon bhāgye āilā āmā'-chārera duyāra"

TRANSLATION

The merchant said, "It is my great fortune that You have come to my house, insignificant as I am."

COMMENTARY

The word *chārera* refers to insignificant, abominable, fallen persons.

CB Ādi-khaṇḍa 12.138

TEXT 138

eta bali' āpanei parama-santoṣe
dilena tāmbūla āni', prabhu dekhi' hāse

TRANSLATION

In full satisfaction and without being asked, the merchant then offered betel nut to the Lord, who smiled.

CB Ādi-khaṇḍa 12.139

TEXT 139

prabhu bole,—"kaḍi vinā kene guyā dilā
tāmbūlī bolaye,—"citte henai lailā"

TRANSLATION

The Lord then said, "Why did you give Me betel without payment?" The merchant replied, "I was inspired to."

COMMENTARY

The word *guyā* is derived from the Sanskrit word *guvāk*, which means "betel nuts."

CB Ādi-khaṇḍa 12.140

TEXT 140

hāse prabhu tāmbūlīra śuniyā vacana
parama-santoṣe kare tāmbūla carvaṇa

TRANSLATION

The Lord smiled on hearing the merchant's reply, and He chewed the betel nut with great satisfaction.

CB Ādi-khaṇḍa 12.141

TEXT 141

divya parṇa, karpūrādi yata anukūla
śraddhā kari' dila, tā'ra nāhi nila mūla

TRANSLATION

The merchant then devotedly offered Nimāi some pan, camphor, and other spices free of cost.

COMMENTARY

In common language the word *parṇa* means *pān*, or the leaves of the *tāmbūla* creeper. The word *anukūla* refers to the various ingredients or spices used to enhance the taste of *pān*. The word *mūla* means "price."

CB Ādi-khaṇḍa 12.142

TEXT 142

tāmbūlīre anugraha kari' gaura-rāya
hāsiyā hāsiyā sarva-nagare veḍāya

TRANSLATION

After blessing the merchant, Gaura smiled as He continued wandering the streets of Navadvīpa.

CB Ādi-khaṇḍa 12.143

TEXT 143

madhupurī-prāya yena navadvīpa-purī
eko jāti lakṣa-lakṣa kahite nā pāri

TRANSLATION

The city of Navadvīpa was just like Mathurā. Millions of people belonging to different castes lived there.

CB Ādi-khaṇḍa 12.144

TEXT 144

prabhura vihāra lāgi' pūrvei vidhātā
sakala sampūrṇa kari' thuilena tathā

TRANSLATION

For the pleasure of the Lord, the creator had previously supplied Navadvīpa with all opulences.

CB Ādi-khaṇḍa 12.145

TEXT 145

pūrve yena madhupurī karilā bhramaṇa
sei līlā kare ebe śacīra nandana

TRANSLATION

The son of Śacī now enjoyed the same pastimes that Kṛṣṇa had previously enjoyed while wandering the streets of Mathurā.

CB Ādi-khaṇḍa 12.146

TEXT 146

tabe gaura gelā śaṅkha-vaṇikera ghare
dekhi' śaṅkha-vaṇik sambhrame namaskare

TRANSLATION

Thereafter Gaura visited the house of a conch merchant, who offered the Lord due respect.

COMMENTARY

The word *śaṅkha-vaṇik* is known in common language as *śāṅkhāri*, or one who sell items made from conchshell.

CB Ādi-khaṇḍa 12.147

TEXT 147

prabhu bole,—"divya śaṅkha āna dekhi bhāi!
kemane vā laimu śaṅkha, kaḍi-pāti nāi"

TRANSLATION

The Lord said, "Dear brother, let Me see some beautiful conches. But, alas, how will I take? I have no money."

CB Ādi-khaṇḍa 12.148

TEXT 148

divya-śaṅkha śāṅkhāri āniyā sei-kṣaṇe
prabhura śrī-haste diyā karila praṇāme

TRANSLATION

Just then the merchant placed a beautiful conch in Nimāi's hand and offered Him obeisances.

CB Ādi-khaṇḍa 12.149

TEXT 149

"śaṅkha lai' ghare tumi calaha, gosāñi!
pāche kaḍi dio, nā dile o dāya nāi"

TRANSLATION

"O Gosāñi, take this conch home with You. You may pay me later or not, it doesn't matter."

COMMENTARY

The word *dāya* means "loss," "agitation," or "interest."

CB Ādi-khaṇḍa 12.150

TEXT 150

tuṣṭa haiyā prabhu śaṅkha vaṇikera vacane
calilena hāsi' śubha-dṛṣṭi kari' tā'ne

TRANSLATION

Pleased by the words of the conch merchant, the Lord glanced mercifully on him and departed.

CB Ādi-khaṇḍa 12.151

TEXT 151

ei-mata navadvīpe yata nagariyā
sabāra mandire prabhu bulena bhramiyā

TRANSLATION

In this way the Lord visited every house in Navadvīpa.

CB Ādi-khaṇḍa 12.152

TEXT 152

sei bhāgye adyāpi nāgarika-gaṇa
pāya śrī-caitanya-nityānandera caraṇa

TRANSLATION

For this reason even today the residents of Navadvīpa attain the lotus feet of Lord Caitanya and Lord Nityānanda.

CB Ādi-khaṇḍa 12.153

TEXT 153

tabe icchāmaya gauracandra bhagavān
sarvajñera ghare prabhu karilā payān

TRANSLATION

The supremely independent Lord Gauracandra then went to the house of an astrologer.

CB Ādi-khaṇḍa 12.154

TEXT 154

dekhiyā prabhura teja sei sarva-jāna
vinaya-sambhrama kari' karilā praṇāma

TRANSLATION

As the astrologer saw the effulgence of the Lord, he humbly offered obeisances.

COMMENTARY

The word *sarva-jāna*, or *sab-jāntā* in common language, refers to one who is perfect in Viṣṇu-mantras, who is omniscient, and who knows past, present, and future.

CB Ādi-khaṇḍa 12.155

TEXT 155

prabhu bole,—"tumi sarva-jāna bhāla śuni
bola dekhi, anya-janme ki chilāṅa āmi?"

TRANSLATION

The Lord asked him, "I've heard that you are a good astrologer. Could you please tell Me who I was in My previous birth?"

CB Ādi-khaṇḍa 12.156

TEXT 156

"bhāla" bali' sarva-jña sukṛti cinte mane
japite gopāla mantra dekhe sei-kṣaṇe

TRANSLATION

The pious astrologer agreed to the Lord's request and began to chant the Gopāla mantra within his mind.

CB Ādi-khaṇḍa 12.157

TEXT 157

śaṅkha, cakra, gadā, padma, catur-bhuja śyāma
śrīvatsa-kaustubha-vakṣe mahājyotir-dhāma

TRANSLATION

At that moment the astrologer saw a beautiful blackish personality with four hands holding the conch, disc, club, and lotus flower. His chest was decorated with Śrīvatsa and the brilliantly effulgent Kaustubha gem.

COMMENTARY

The word *śaṅkha* refers to the Pāñcajanya conch, the word *cakra* refers to the Sudarśana *cakra*, *gadā* refers to the Kaumodakī club, and *padma* refers to the Śrīvāsa lotus. It is stated in the *Brahma-vaivarta Purāṇa* (*Prakṛti-khaṇḍa*, Chapter 14): "Behold Lord Hari, who is holding the conch, disc, club, and lotus in His four hands. His enchanting form is blackish like the new rain cloud."

Śrīvatsa is an *upāṅga*, or secondary limb, of Lord Viṣṇu, situated as a white tuft of hair curling clockwise on His chest. Another opinion is given by Bharata Muni in his commentary on the *Amara-koṣa* as follows: "The devotees of Kṛṣṇa accept Śrīvatsa as a special jewel like Kaustubha, which adorns the chest of the Lord."

Kaustubha, the *upāṅga*, or secondary limb, of Lord Viṣṇu is the best of all jewels and is situated on the chest of Viṣṇu. In the *Laghu-bhāgavatāmṛta* it is stated:

kaustubhas tu mahātejāḥ
koṭi-sūrya-sama-prabhaḥ
idaṁ kim uta vaktavyaṁ pradīpād ati-dīptimān

"The most effulgent Kaustubha gem is as bright as millions of suns. How can the source of all illumination be compared to a lamp?" Hemacandra the dictionary compiler has said:

śaṅkho 'sya pāñcajanyo 'ṅkaḥ śrīvatso 'sis tu nandakaḥ
gadā kaumudakī cāpaṁ śārṅga cakraṁ sudarśanaḥ
maṇiḥ syamantako haste bhuja-madhye tu kaustubhaḥ

"The name of Lord Viṣṇu's conch is Pāñcajanya, the white hairs on His chest that curl clockwise are called Śrīvatsa, His sword is called Nandaka, His club is called Kaumodakī, His bow is called Śārṅga, His disc is called Sudarśana, the jewel in His hand is called Syamantaka, and the jewel on His chest is called Kaustubha."

CB Ādi-khaṇḍa 12.158

TEXT 158

niśābhāge prabhure dekhena bandi-ghare
pitā-mātā dekhaye sammukhe stuti kare

TRANSLATION

He saw the Lord in the prison cell being offered prayers by His parents at the dead of night.

CB Ādi-khaṇḍa 12.159

TEXT 159

sei-kṣaṇe dekhe—pitā putre lai' kole
sei rātre thuilena āniyā gokule

TRANSLATION

He then saw Vasudeva carry the Lord that night to Gokula.

CB Ādi-khaṇḍa 12.160

TEXT 160

punaḥ dekhe,—mohana dvi-bhuja digambare
kaṭite kiṅkiṇī, navanīta dui kare

TRANSLATION

The astrologer again saw the Lord as an enchanting two-armed naked child with a string of small bells around His waist and butter in His two hands.

CB Ādi-khaṇḍa 12.161

TEXT 161

nija-iṣṭa-mūrti yāhā cinte anukṣaṇa
sarva-jña dekhaye sei-sakala lakṣaṇa

TRANSLATION

The astrologer saw His worshipable Lord decorated with all the symptoms that he had meditated on.

CB Ādi-khaṇḍa 12.162

TEXT 162

punaḥ dekhe tribhaṅgima muralī-vadana
catur-dike yantra-gīta gāya gopī-gaṇa

TRANSLATION

He then again saw the threefold bending form of the Lord playing on His flute and surrounded on all sides by the gopīs, who were singing and playing various musical instruments.

COMMENTARY

The phrase *yantra-gīta* refers to singing with the accompaniment of musical instruments.

CB Ādi-khaṇḍa 12.163

TEXT 163

dekhiyā adbhuta, cakṣu mele sarva-jāna
gaurāṅge cāhiyā punaḥ-punaḥ kare dhyāna

TRANSLATION

After seeing this wonderful vision, the astrologer opened his eyes and saw Gaurāṅga standing before him. Then he again entered into meditation.

CB Ādi-khaṇḍa 12.164

TEXT 164

sarva-jña kahaye,—"śuna, śrī-bāla-gopāla!
ke āchilā dvija ei, dekhāo sakāla"

TRANSLATION

The astrologer said, "O Bāla-gopāla, please listen! Quickly show me who this brāhmaṇa was."

CB Ādi-khaṇḍa 12.165

TEXT 165

tabe dekhe,—dhanurdhara durvādala-śyāma
vīrāsane prabhure dekhaye sarva-jāna

TRANSLATION

The astrologer then saw the Lord with a greenish dūrvā grass complexion holding a bow in His hand and sitting on a royal throne.

CB Ādi-khaṇḍa 12.166

TEXT 166

punaḥ dekhe prabhure pralaya-jala mājhe
adbhuta varāha-mūrti, dante pṛthvī sāje

TRANSLATION

Thereafter he saw the Lord in the middle of the waters of devastation. He had the wonderful form of a boar, and He held the earth on His tusks.

CB Ādi-khaṇḍa 12.167

TEXT 167

punaḥ dekhe prabhure nṛsiṁha-avatāra
mahā-ugra rūpa bhakta-vatsala apāra

TRANSLATION

He then saw the Lord as Nṛsiṁha. Although He appeared most ferocious, He was the ultimate well-wisher of His devotees.

CB Ādi-khaṇḍa 12.168

TEXT 168

punaḥ dekhe tāṅhāre vāmana-rūpa dhari'
bali-yajña chalite āchena māyā kari'

TRANSLATION

Next he saw the form of Vāmana, waiting to deceive Bali at his sacrifice.

CB Ādi-khaṇḍa 12.169

TEXT 169

punaḥ dekhe,—matsya-rūpe pralayera jale
karite āchena jala-krīḍā kutuhale

TRANSLATION

He then saw the form of Matsya happily sporting in the waters of devastation.

CB Ādi-khaṇḍa 12.170

TEXT 170

sukṛti sarva-jña punaḥ dekhaye prabhure
matta haladhara-rūpa śrī-muṣala kare

TRANSLATION

The pious astrologer then saw the intoxicated form of Lord Balarāma, holding a plow and club in His hands.

CB Ādi-khaṇḍa 12.171

TEXT 171

punaḥ dekhe jagannātha-mūrti sarva-jāna
madhye śobhe subhadrā, dakṣiṇe balarāma

TRANSLATION

He next saw the form of Jagannātha, with Balarāma on His right and Subhadrā in-between.

CB Ādi-khaṇḍa 12.172

TEXT 172

ei-mata īśvara-tattva dekhe sarva-jāna
tathāpi nā bujhe kichu,—hena māyā tā'na

TRANSLATION

In this way the astrologer saw the Lord's various incarnations, but due to the Lord's illusory energy he was unable to ascertain the meaning of what he had seen.

CB Ādi-khaṇḍa 12.173

TEXT 173

cintaye sarva-jña mane haiyā vismita
"hena bujhi,—e brāhmaṇa mahā-mantra-vit

TRANSLATION

The astrologer was struck with wonder and thought, "I think that this brāhmaṇa is expert in the chanting of mantras.

CB Ādi-khaṇḍa 12.174

TEXT 174

athavā devatā kona āsiyā kautuke
parīkṣite āmāre vā chale vipra-rūpe

TRANSLATION

"Otherwise He may be a demigod who has come disguised as a brāhmaṇa to test me.

CB Ādi-khaṇḍa 12.175

TEXT 175

amānuṣī teja dekhi' viprera śarīre
sarva-jña kariyā kibā kadarthe āmāre?"

TRANSLATION

"I see a supernatural effulgence emanating from the body of this brāhmaṇa. Has He come to discredit me?"

CB Ādi-khaṇḍa 12.176

TEXT 176

eteka cintite prabhu balilā hāsiyā
"ke āmi, ki dekha, kene nā kaha bhāṅgiyā?"

TRANSLATION

The Lord smiled and asked the thoughtful astrologer, "Who am I? What did you see? Tell Me everything in detail."

CB Ādi-khaṇḍa 12.177

TEXT 177

sarva-jña bolaye,—"tumi calaha ekhane
vikāle kahimu mantra japi' bhāla mane"

TRANSLATION

The astrologer said, "You please go home for now. I will tell You everything in the afternoon after I peacefully chant my mantra."

CB Ādi-khaṇḍa 12.178

TEXT 178

"bhāla bhāla" bali' prabhu hāsiyā calilā
tabe priya-śrīdharera mandire āilā

TRANSLATION

Smiling, the Lord agreed to the astrologer's request and went to the house of His dear devotee Śrīdhara.

COMMENTARY

Śrīdharera mandira, the house of Śrīdhara, is situated on an elevated tract of land at one end of Māyāpur, near the village of Śaraḍāṅgā and one mile east of Chand Kazi's *samādhi*. There is a small pond nearby.

CB Ādi-khaṇḍa 12.179

TEXT 179

śrīdharere prabhu baḍa prasanna antare
nānā chale āisena prabhu tā'na ghare

TRANSLATION

Śrīdhara was very dear to the Lord's heart, and the Lord would therefore visit him on various pretexts.

CB Ādi-khaṇḍa 12.180

TEXT 180

vākovākya-parihāsa śrīdharera saṅge
dui cāri daṇḍa kari' cale prabhu raṅge

TRANSLATION

The Lord would tease Śrīdhara in the course of their regular conversations, which would last for an hour or two.

COMMENTARY

The word *vākovākya* means "conversation" or "speaking and hearing."

CB Ādi-khaṇḍa 12.181

TEXT 181

prabhu dekhi' śrīdhara kariyā namaskāra
śraddhā kari' āsana dilena vasivāra

TRANSLATION

When Śrīdhara saw that Nimāi had arrived, he offered Him obeisances and a place to sit.

CB Ādi-khaṇḍa 12.182

TEXT 182

parama-suśānta śrīdharera vyavasāya
prabhu viharena yena uddhatera prāya

TRANSLATION

Śrīdhara was always peaceful in his behavior, while the Lord enjoyed playing the role of an agitated young man.

COMMENTARY

The word *vyavasāya* means "behavior," "dealings," or "nature." The phrase *uddhatera prāya* refers to an externally mischievous display of arrogance while actually benefiting the living entities by accepting service.

CB Ādi-khaṇḍa 12.183

TEXT 183

prabhu bole,—"śrīdhara, tumi ye anukṣaṇa
'hari hari' bola, tabe duḥkha ki kāraṇa?

TRANSLATION

The Lord said, "Śrīdhara, you always chant the name of Hari, so why are you always afflicted by poverty?

CB Ādi-khaṇḍa 12.184

TEXT 184

lakṣmī-kānte sevana kariyā kene tumi
anna-vastre duḥkha pāo, kaha dekhi, śuni?"

TRANSLATION

"Can you please tell Me why, after serving the beloved Lord of Lakṣmī, you do not get sufficient food and clothes?"

COMMENTARY

Lord Nārāyaṇa is the omnipotent sole proprietor of unlimited opulences. In order to test His own servant, Śrīdhara, the Lord asked him why the servants of Nārāyaṇa remain afflicted with poverty in this world even though they are eligible for the wealth

of their Lord. Although the followers of *śākta* philosophy who wish to mitigate their poverty or gratify their senses and fulfill their self-interest offer water and *tulasī* leaves at the feet of Lord Nārāyaṇa and thus receive mundane opulences or temporary benefits, they do not achieve eternal good fortune. But the fully surrendered servants of Nārāyaṇa who are engaged in unalloyed service do not accept any exchange for their service. In order to exhibit the ideal example of such Vaiṣṇava qualities, the Lord's associates from Vaikuṇṭha display various poverty stricken pastimes. By such pastimes, however, they do not feel any misery. They have the following strong conviction at heart: *tomāra sevāya duḥkha haya yata, se o ta' parama sukha*—"Whatever misery comes in the course of Your service is my greatest happiness." They do not desire anything from the Lord for their own sense gratification. But foolish persons, through material vision inspired by external considerations, think that Vaiṣṇavas are afflicted by various needs. Since due to a lack of wealth, Śrīdhara Vipra or other pure devotees of the Lord appear from the material point of view unable to accumulate fine items of enjoyment for dressing and eating like ordinary people, such questions may naturally arise. This is clearly seen in this conversation between Śrīdhara and Śrī Gaurasundara.

CB Ādi-khaṇḍa 12.185

TEXT 185

śrīdhara bolena,—"upavāsa ta' nā kari
choṭa hauka, baḍa hauka, vastra dekha pari"

TRANSLATION

Śrīdhara replied, "At least I'm not starving, and whether small or large I'm still wearing some cloth."

COMMENTARY

In reply to Nimāi's question, Śrīdhara said, "I have no difficulties due to a lack of food and clothing. I do not completely fast, I eat something or another. Though I do not have the opportunity to wear fine clothing, I cover myself somehow with torn cloth."

CB Ādi-khaṇḍa 12.186

TEXT 186

prabhu bole,—"dekhilāṅa gāṅṭhi daśa-ṭhāñi
ghare bola, dekhitechi khaḍagāchi nāi

TRANSLATION

The Lord said, "But I see your cloth is mended in ten places, and the roof of your cottage has no straw.

COMMENTARY

The word *gāṅṭhi* (a corrupted form of the Sanskrit word *granthi*) means "knotted," "tied," or "sown."

The Lord then said, "I can see that there are many knots all over your old torn cloth, and there are many holes in the thatched roof of your old cottage."

CB Ādi-khaṇḍa 12.187

TEXT 187

dekha, ei caṇḍī-viṣaharire pūjiyā
ke nā ghare khāya pare' saba nagariyā"

TRANSLATION

"Look at other people. They worship Caṇḍī or Viṣahari, so they have no scarcity for food or cloth."

COMMENTARY

The Lord further said, "Just see how the followers of *śākta* philosophy live happily and comfortably, not by worshiping the eternally revered Supreme Lord but by worshiping Caṇḍikā-devī, who awards benedictions for sense gratification like wealth, followers, and conquest of enemies, and by worshiping Viṣahari, who destroys the fear of snakes! And you have brought on yourself this pathetic condition by engaging in the service of the Lord without expressing any desire for material happiness and comfort!" Through this question put before the great devotee Śrīdhara, Śrī Gaurasundara revealed the mentality of pure Vaiṣṇavas and illustrated proper philosophy. In Śrīmad Bhaktivinoda Ṭhākura's famous book named *Jaiva-dharma* the mentality of the *śākta* philosophy followers, who desire material advancement, is described. We can see by his description that communities desirous of material advancement and puffed up with false pride based on perishable material wealth, followers, knowledge, and their deceitful civilization are cheated out of achieving the ultimate goal of life on account of seeing the external poverty of the Vaiṣṇavas and attributing various needs and abominations on the Vaiṣṇavas. Actually they do not understand that the Vaiṣṇavas alone are the rightful heirs of Lord Nārāyaṇa's entire sixfold opulences.

CB Ādi-khaṇḍa 12.188

TEXT 188

śrīdhara bolena,—"vipra, balilā uttama
tathāpi sabāra kāla yāya eka-sama

TRANSLATION

Śrīdhara then replied, "O brāhmaṇa, what You say is indeed correct, yet the time passes equally for everyone.

CB Ādi-khaṇḍa 12.189

TEXT 189

ratna ghare thāke, rājā divya khāya pare'
pakṣi-gaṇa thāke, dekha, vṛkṣera upare

TRANSLATION

"The king has jewels in his house, and he eats opulent food. Meanwhile, the birds live in trees.

CB Ādi-khaṇḍa 12.190

TEXT 190

kāla punaḥ sabāra samāna hai' yāya
sabe nija-karma bhuñje īśvara-icchāya"

TRANSLATION

"Yet time passes equally for everyone, as they all enjoy the fruits of their previous activities by the will of the Lord."

COMMENTARY

In reply to the Lord's question, Śrīdhara Vipra said, "Although according to mundane calculation the

worshipers of the demigods who do not worship Viṣṇu appear superior, the Vaiṣṇavas and non-Vaiṣṇavas both pass their lives in the same way. Actually non-Vaiṣṇavas are busy making arrangements for their comfortable material happiness through material advancement while remaining indifferent to the service of Lord Hari, and the Vaiṣṇavas are always busy serving the Lord while remaining indifferent to material advancement and thus have no opportunity to act as sense enjoyers. As a king lives in his palace, which is full of unlimited jewels, pearls, wealth, and opulences, receiving unlimited care, affection, and respect from his many order-carriers, servants, and associates and thus passes his time accumulating many valuable foodstuffs and clothes that he desires, in a similar way birds who are nourished without endeavor by mother nature also build their nests with straw and grasses at the tops of high trees and pass their time accumulating their respective foods from here and there by their own hard labor, without the help of anyone else. Everyone passes their life in the same way, and everyone lives within this world, enjoying the happiness and distress of their own karma. As a result of my karma I am also passing my time in the service of the Lord according to my own intelligence and taste without desiring external material advancement. Therefore according to material calculation I have no necessities at all. Those with equal vision do not discriminate between objects of sense enjoyment; rather, discriminating between inferior and superior objects of sense enjoyment simply indicates one's likes and dislikes. In ancient times, due to the scarcity of varieties of enjoyment like good food and clothing, people were extremely poor and narrow-minded. In the course of time people gradually became more busy in activities of material

sense enjoyment and continued such endeavors with the support of mundane physics and science. If we minutely study, however, we will see that there is not much difference between the people's happiness and distress in the two time periods. Although there is certainly an increase and decrease in the necessities of life, since conditioned souls welcome enjoyment of the fruits of their activities according to their respective desires, all living entities pass their time in the same way. But those who are devotees of the Lord achieve happiness from His service and thus pass their time in unalloyed happiness, considering even so-called external misery as happiness. And those who are engaged in material enjoyment, which is not related with the Lord, pass their time in temporary adulterated happiness and distress."

CB Ādi-khaṇḍa 12.191-192

TEXTS 191-192

prabhu bole,—"tomāra vistara āche dhana
tāhā tumi lukāiyā karaha bhojana

tāhā mui vidita karimu kata dine
tabe dekhi, tumi loka bhāṇḍibā kemane?"

TRANSLATION

The Lord then said, "You have great wealth that you are secretly enjoying. I will soon disclose this to everyone. Then how will you cheat us?"

COMMENTARY

After hearing Śrīdhara's words, the Lord replied, "You are already very rich, so there is no need for you to accumulate external mundane wealth.

Therefore you do not consider external worldly scarcity as poverty. One who is engaged in the service of the fully omnipotent Lord cannot have any weakness or scarcity at all. After a few days I will reveal to the human society that is ignorant of the position and glories of the Vaiṣṇavas that the Vaiṣṇavas are the sole proprietors of all wealth. It will no longer remain secret that the Vaiṣṇavas are situated on the topmost platform and are the proprietors of everything, including all opulences. I will soon disclose this to all the foolish ignorant people of the world." The materialists, who are attached to sense gratification and who are greedy for material advancement, cannot measure the expertise and supremacy of the Vaiṣṇavas through their own broken, limited yardstick. That is why they are completely cheated out of receiving the Vaiṣṇavas' mercy and understanding the Absolute Truth. Since the value of their qualification is so meager, the Vaiṣṇavas conceal their real identities from them.

CB Ādi-khaṇḍa 12.193

TEXT 193

śrīdhara bolena,—"ghare calaha, paṇḍita tomāya āmāya dvandva nā haya ucita"

TRANSLATION

Śrīdhara said, "O Paṇḍita, please go home now. It is not proper for us to argue."

COMMENTARY

The Lord externally accepted the doctrine of the *śākta* philosophy and opposed the path of devotional service followed by Śrīdhara. The Lord,

acting as one of the ordinary persons amongst whom there are differences of opinion, is actually disclosing the real form and process of Vaiṣṇava philosophy on the pretext of questions and answers.

CB Ādi-khaṇḍa 12.194

TEXT 194

prabhu bole,—"āmi tomā' nā chāḍi emane
ki āmāre dibā', tāhā bola ei-kṣaṇe

TRANSLATION

The Lord said, "I'm not going to leave you so easily. First tell Me what you'll give Me."

COMMENTARY

After Śrīdhara and the Lord personally exhibited pastimes of giving and taking, the Lord is trying to accept a portion of Śrīdhara's confidential internal and ordinary external wealth.

CB Ādi-khaṇḍa 12.195

TEXT 195

śrīdhara bolena,—"āmi kholā veci' khāi
ihāte ki dimu, tāhā balaha, gosāñi!"

TRANSLATION

Śrīdhara said, "I maintain myself by selling leaf cups. So tell me, what can I give You, Gosāñi?"

COMMENTARY

The Lord personally displayed pastimes of poverty and want and accepted ingredients earned

through the physical and mental labor of poverty-stricken poor people in order to benefit them. Śrīdhara said, "According to Your own calculation, whatever wealth I have, is not even sufficient for me. Therefore I cannot give charity like a wealthy person. What can I give You? The fruitive workers who are maddened within this material world are busy enjoying the fruits of their respective activities. They donate a portion of their wealth and become famous as charitable persons. But there is no possibility of achieving such fame for a poor penniless person like me."

CB Ādi-khaṇḍa 12.196-197

TEXTS 196-197

prabhu bole,—"ye tomāra potā dhana āche
se thākuka ekhane, pāiba tāhā pāche

ebe kalā, mūlā, thoḍa deha kaḍi-vine
dile, āmi kandala nā kari tomā' sane"

TRANSLATION

The Lord said, "Let your hidden treasure remain for now. I'll take that later. For now, give Me some bananas, banana flowers, and banana stalks free of charge. Then I won't argue with you."

COMMENTARY

In answer to this, the Lord said, "At present I do not want the spiritual wealth that you possess. I am only trying to take a portion of your external wealth. I will accept spiritual service from you after some time. For now, relieve My needs with your service as a *sādhaka*. As a spiritual master, I am the worshipable

object of *sādhana-bhakti*. So for now I will accept a portion of your ordinary wealth as an offering." In the *Śrī Nārada Pañcarātra* it is stated:

surarṣe vihitā śāstre harim uddiśya yā kriyā
saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet

"O sage amongst the demigods, Nārada, those activities prescribed in the revealed scriptures for satsifying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of bhakti, (*sādhana-bhakti*), by practicing which one may attain the highest bhakti (*prema*)." Some people who are intoxicated by material existence think, "Whatever activities we must perform in this life, or the duties that are prescribed in this world by the *nīti-śāstras*, must be totally followed as long as we have a human body. Apart from these duties there is no need for performing devotional service to the Supreme Lord, because the Absolute Truth is neither a product of this material world nor perceivable by the senses, rather the Absolute Truth is just the opposite. Therefore as long as we are alive we will remain fruitive enjoyers, and our only perpetual occupation will be to enjoy the fruits of our karma. Service to the Supreme Lord is not our occupation; we will think about this in the next world or after death." But they do not know that the material objects that we see are diametrically incompatible with each other. Both propensities—service and enjoyment—are present in every object, either in manifest or unmanifest form. If someone partially manifests a attitude for enjoying the object of worship, no one should count his service attitude on the same level as those with a pure service attitude. To consider the object of worship as the ideal object of enjoyment is totally reprehensible. When a

worshiper is self-realized, then his worship is purified, his perception of the worshipable object is purified, and the ingredients he offers in worship are purified. Though many rituals in the process of worship appear incongruous from the external point of view, if one's intelligence for understanding the purport and essence of the *śrutis* is awakened, then he can appreciate unalloyed devotional service, which is situated beyond material enjoyment and renunciation. Some persons who accept material enjoyment as the goal of life think that all objects of this visible world are unfit for the service of the Lord and are simply meant for the enjoyment of the living entities—in other words, they are not ingredients for the service of the Lord—for the proper utility of all objects is to increase the living entities' thirst for sense enjoyment, not to be engaged in the service of the Lord. But Śrī Gaurasundara said, "All objects can be seen in relationship to Kṛṣṇa. If the living entities simply give up their attachment for sense gratification, then such vision is possible. If one renounces objects that are related to Kṛṣṇa, considering them mundane, then he is misusing his renunciation. Actually, the purpose of renunciation is to give up attachment for matter and engage the mind in the Supreme Lord."

CB Ādi-khaṇḍa 12.198-200

TEXTS 198-200

mane bhāve śrīdhara,—"uddhata vipra baḍa
kon dina āmāre kilāya pāche daḍa

mārile o brāhmaṇere ki karite pāri?
kaḍi-vinā prati-dina dibāre o nāri

tathāpiha bale chale ye laya brāhmaṇe
se āmāra bhāgya baṭe, dimu prati-dine"

TRANSLATION

Śrīdhara thought, "This brāhmaṇa is very aggressive. I'm afraid that one day He will beat me. But even if He beats me, what can I do to a brāhmaṇa? At the same time, I can't supply Him free of charge every day. Anyway, whatever this brāhmaṇa takes by force or deceit, that is my good fortune. So I'll continue to give Him every day."

COMMENTARY

Śrīdhara Vipra thought, "Prabhu has a very arrogant nature. If I do not act according to His will, then He may even beat me. Moreover, I am personally poor and unable to meet the expenses of my own food and clothing. Therefore it is impossible for me to give anything free of cost. Nevertheless a *brāhmaṇa* is the representative of the Supreme Lord; if I can help Him without duplicity in any way, then there is a possibility of awakening my good fortune. For this reason whatever He will take from me either by force or trickery, I have no objection. I will be prepared to give Him every day. If by His exhibition of force or trickery this *brāhmaṇa* is benefited by me in any way, then I will consider it the result of my good fortune." By this pastime, Śrī Gaurasundara and His devotee, Śrīdhara, set an example for living entities who desire their own benefit to earn unknown piety. Although the *smārta* communities, or persons who are expert in worldly morality, consider the behavior of both as unsatisfactory and apparently contradictory, a living entity who is self-realized can understand that such exchanges are the source of unlimited auspiciousness.

Great personalities who desire the welfare of other living entities give fallen souls the opportunity to earn unknown piety; it is to be understood that their apparent use of force and trickery is only for the benefit of others (in other words, for the benefit of the fallen souls).

CB Ādi-khaṇḍa 12.201

TEXT 201

cintiyā śrīdhara bole,—"śunaha, gosāñi!
kaḍi-pāti tomāra kichui dāya nāi

TRANSLATION

Thinking in this way, Śrīdhara said, "Listen, Gosāñi, don't worry about money.

CB Ādi-khaṇḍa 12.202

TEXT 202

thoḍa, kalā, mūlā, kholā dimu bhāla mane
tabe āra kandala nā kara, āmā' sane"

TRANSLATION

"I'll happily give You some bananas, banana flowers, leaf cups, and banana stalks, but please don't fight with me."

CB Ādi-khaṇḍa 12.203

TEXT 203

prabhu bole,—"bhāla bhāla, āra dvandva nāi
tabe thoḍa' kalā bhāla yena pāi"

TRANSLATION

The Lord said, "Good, then I won't fight anymore. But see that I get good quality bananas and banana stalks."

CB Ādi-khaṇḍa 12.204

TEXT 204

śrīdharera kholāya nitya karena bhojana
śrīdharera thoḍa-kalā-mūlā śrī-vyañjana

TRANSLATION

The Lord daily used Śrīdhara's leaf cups, and He ate subjis made from Śrīdhara's plantains, banana flowers, and banana stalks.

CB Ādi-khaṇḍa 12.205

TEXT 205

śrīdharera gāche yei lāu dhare cāle
tāhā khāya prabhu dugdha-maricera jhāle

TRANSLATION

Whenever a squash grew on the roof of Śrīdhara's cottage, the Lord would eat it, cooked with milk and black pepper.

CB Ādi-khaṇḍa 12.206

TEXT 206

prabhu bole,—"āmāre ki vāsaha, śrīdhara!
tāhā kahilei āmi cali' yāi ghara

TRANSLATION

The Lord then said, "Tell Me, what do you think of Me? After you answer this, I'll go home."

CB Ādi-khaṇḍa 12.207

TEXT 207

śrīdhara bolena,—"tumi vipra—viṣṇu-aṁśa"
prabhu bole,—"nā jānilā, āmi—gopa vaṁśa

TRANSLATION

Śrīdhara replied, "You are a brāhmaṇa, a portion of Lord Viṣṇu." The Lord said, "You don't know. Actually I'm from a gopa family.

COMMENTARY

In answer to the Lord's question, Śrīdhara replied, "O Paṇḍita, You are a portion of Lord Viṣṇu." The Lord immediately protested, "Even though I am not a portion of Viṣṇu, in other words, even though I am the *svayaṁ-rūpa* and source of all incarnations, I appear in the family of cowherd men, in other words, I am Kṛṣṇa, the son of Nanda."

CB Ādi-khaṇḍa 12.208

TEXT 208

tumi āmā' dekha,—yena brāhmaṇa-chāoyāla
āmi āpanāre vāsi yehena goyāla"

TRANSLATION

"Although you see Me as the son of a brāhmaṇa, I consider Myself a cowherd boy."

COMMENTARY

"Although you see Me as the son of a *brāhmaṇa*, I nevertheless know that I am the son of a cowherd."

CB Ādi-khaṇḍa 12.209

TEXT 209

hāsena śrīdhara śuni' prabhura vacana
nā cinila nija-prabhu māyāra kāraṇa

TRANSLATION

Śrīdhara smiled at the Lord's words, but due to the illusory energy he could not recognize his Lord.

COMMENTARY

Since Śrī Gaurasundara presently desires to conceal His covered or confidential scholastic pastimes, by the supreme will of the Lord, Śrīdhara, the best of devotees and eternal associate of the Lord, could not properly understand the hidden pastimes of his eternally worshipable Lord, Śrī Gaura-Kṛṣṇa.

CB Ādi-khaṇḍa 12.210

TEXT 210

prabhu bole,—"śrīdhara, tomāre kahi tattva!
āmā' haite tora saba gaṅgāra mahattva

TRANSLATION

The Lord then said, "Śrīdhara, let Me tell you the truth. The glories of your Ganges are due to Me."

COMMENTARY

While describing the truth about Himself, the Lord said to Śrīdhara, "All that you have heard about

the special glories of Gaṅgā, who springs from the lotus feet of Viṣṇu—that Gaṅgā and her glories have emanated from Me. In other words, I am the original cause of the Gaṅgā."

CB Ādi-khaṇḍa 12.211

TEXT 211

śrīdhara bolena,—"ohe paṇḍita-nimāñi!
gaṅgā kariyāo ki tomāra bhaya nāi?

TRANSLATION

Śrīdhara replied, "Nimāi Paṇḍita! Aren't You afraid of insulting Gaṅgā in this way?

COMMENTARY

In reply to this, Śrīdhara said, "You are so arrogant that You don't believe that Gaṅgā, who purifies all living entities, is the destroyer of sins! Besides that, You not only consider Yourself superior to Gaṅgā, You even claim to be the source of the Gaṅgā."

CB Ādi-khaṇḍa 12.212

TEXT 212

vayasa bāḍile loka kothā sthira haye
tomāra cāpalya āro dvi-guṇa bāḍaye"

TRANSLATION

"One is supposed to become sober as he grows up, but I see that Your restlessness has doubled."

COMMENTARY

"As a man gets older, his childhood restlessness gradually diminishes, but what is this! I see that Your restlessness is gradually increasing with Your age!"

CB Ādi-khaṇḍa 12.213

TEXT 213

ei-mata śrīdharera saṅge raṅga kari'
āilena nija-gṛhe gaurāṅga śrī-hari

TRANSLATION

After joking with Śrīdhara in this way, Lord Gaurāṅga returned to His home.

CB Ādi-khaṇḍa 12.214

TEXT 214

viṣṇu-dvāre vasilena gaurāṅga-sundara
calilā paḍuyā-varga yā'ra yathā ghara

TRANSLATION

Śrī Gaurasundara sat down at the door of His Viṣṇu temple, and His students all returned to their homes.

CB Ādi-khaṇḍa 12.215

TEXT 215

dekhi' prabhu paurṇamāsī-candrera udaya
vṛndāvana-candra-bhāva haila hṛdaya

TRANSLATION

As Nimāi saw the full moon one night, His heart became absorbed in the mood of Śrī Vṛndāvanacandra.

CB Ādi-khaṇḍa 12.216

TEXT 216

apūrva muralī-dhvani lāgilā karite
āi bai āra keha nā pāya śunite

TRANSLATION

Nimāi then began to play a flute in a most enchanting tune, which only mother Śacī could hear.

CB Ādi-khaṇḍa 12.217

TEXT 217

tribhuvana-mohana muralī śuni' āi
ānanda-magane mūrchā gelā sei ṭhāñi

TRANSLATION

When mother Śacī heard the sound of that flute, which attracts the three worlds, she fell unconscious in ecstasy.

CB Ādi-khaṇḍa 12.218

TEXT 218

kṣaṇeke caitanya pāi' sthira kari' mana
apūrva muralī-dhvani karena śravaṇa

TRANSLATION

After a while she regained consciousness and steadied her mind, as she continued listening to the wonderful sound of the flute.

CB Ādi-khaṇḍa 12.219

TEXT 219

yekhāne vasiyā āche gaurāṅga-sundara
sei-dike śunilena vaṁśī manohara

TRANSLATION

Śacī then noticed that the enchanting sound of the flute was coming from the direction where Nimāi was sitting.

CB Ādi-khaṇḍa 12.220

TEXT 220

adbhuta śuniyā āi āilā bāhire
dekhe,—putra vasiyāche viṣṇura duyāre

TRANSLATION

Mother Śacī came outside in astonishment and saw that her son was sitting at the door of the Viṣṇu temple.

CB Ādi-khaṇḍa 12.221

TEXT 221

āra nāhi pāyena śunite vaṁśī-nāda
putrera hṛdaye dekhe ākāśera cāṅda

TRANSLATION

She could no longer hear the sound of the flute, but she saw the full moon on the chest of her son.

CB Ādi-khaṇḍa 12.222

TEXT 222

putra-vakṣe dekhe candra-maṇḍala sākṣāte
vismita haiyā āi cāhe cāri-bhite

TRANSLATION

Seeing the moon on the chest of her son, Śacī was struck with wonder and began looking around.

CB Ādi-khaṇḍa 12.223

TEXT 223

gṛhe āsi' vasi' āi lāgilā cintite
ki hetu,—niścaya kichu nā pāre karite

TRANSLATION

Mother Śacī then went back inside and began to think about the reason for such a vision.

CB Ādi-khaṇḍa 12.224

TEXT 224

ei-mata kata bhāgyavatī śacī āi
yata dekhe prakāśa, tāhāra anta nāi

TRANSLATION

In this way the most fortunate mother Śacī saw unlimited manifestations of opulence.

CB Ādi-khaṇḍa 12.225

TEXT 225

kona-dina niśā-bhāge śacī āi śune
gīta, vādya-yantra vāya kata-śata jane

TRANSLATION

One night Śacī heard hundreds of people singing and playing musical instruments.

CB Ādi-khaṇḍa 12.226

TEXT 226

bahu-vidha mukha-vādya, nṛtya, pada-tāla
yena mahā-rāsa-krīḍā śunena viśāla

TRANSLATION

By the sound of dancing and various wind instruments, she considered that a grand rāsa-līlā festival was taking place.

CB Ādi-khaṇḍa 12.227

TEXT 227

kona-dina dekhe sarva bāḍī-ghara-dvāra
jyotir-maya bai kichu nā dekhena āra

TRANSLATION

One day all she could see was a brilliant spiritual effulgence permeating her house.

CB Ādi-khaṇḍa 12.228

TEXT 228

kona-dina dekhe ati-divya nārī-gaṇa
lakṣmī-prāya sabe, haste padma-vibhūṣaṇa

TRANSLATION

On another day she saw many divine women, who all held lotus flowers in their hands and resembled the goddess fortune.

CB Ādi-khaṇḍa 12.229

TEXT 229

kona-dina dekhe jyotir-maya deva-gaṇa
dekhi' punaḥ āra nāhi pāya daraśana

TRANSLATION

One day she saw the effulgent demigods, but when she looked again she couldn't see them.

CB Ādi-khaṇḍa 12.230

TEXT 230

āira e-saba dṛṣṭi kichu citra nahe
viṣṇu-bhakti-svarūpiṇī vede yāṅ're kahe

TRANSLATION

It is not astonishing that Śacī had such visions, for the Vedas describe her as the personification of devotional service to Lord Viṣṇu.

COMMENTARY

Devakī, the mother of Pṛśnigarbha, is the personification of devotional service to Lord Viṣṇu. Mothers of the Lord like Yaśodā, Devakī, and Śacī serve the Lord in pure *vātsalya-rasa*. Therefore, even though such mothers are worshipable to the Lord, they are not bereft of pure spiritual service.

CB Ādi-khaṇḍa 12.231

TEXT 231

āi yā're sakṛt karena dṛṣṭi-pāte
sei haya adhikārī e saba dekhite

TRANSLATION

Whoever receives the merciful glance of mother Śacī becomes eligible to see such opulences.

CB Ādi-khaṇḍa 12.232

TEXT 232

hena-mate śrī-gaurasundara vanamālī
āche gūḍha-rūpe nijānande kutuhalī

TRANSLATION

In this way Śrī Gaurasundara, who is nondifferent from Lord Kṛṣṇa, lived in Navadvīpa incognito, while relishing His own ecstasy.

COMMENTARY

The phrase *gaurasundara vanamālī* indicates that Śrī Gaurasundara is nondifferent from Vrajendra-nandana.

CB Ādi-khaṇḍa 12.233

TEXT 233

yadyapi eteka prabhu āpanā' prakāśe
tathāpiha cinite nā pāre kona dāse

TRANSLATION

Although the Lord manifested His opulences in various ways, His servants were still unable to recognize Him.

CB Ādi-khaṇḍa 12.234

TEXT 234

hena se auddhatya prabhu karena kautuke
te-mata uddhata āra nāhi navadvīpe

TRANSLATION

The arrogance that was sportingly displayed by Nimāi was unmatched throughout Navadvīpa.

CB Ādi-khaṇḍa 12.235-240

TEXTS 235-240

yakhana ye-rūpe līlā karena īśvara
sei sarva-śreṣṭha, tā'ra nāhika sosara

yuddha līlā-prati icchā upaje yakhana
astra-sikṣā-vīra āra nā thāke temana

kāma-līlā karite yakhana icchā haya
lakṣārbuda vanitā se karena vijaya

dhana vilasite se yakhana icchā haya
prajāra gharete haya nidhi koṭi-maya

emana uddhata gaurasundara ekhane
ei prabhu virakta-dharma laibe yakhane

se virakti-bhakti-kaṇā kothā tribhuvane?
anye ki sambhave tāhā?—vyakta sarva jane

TRANSLATION

The pastimes enjoyed by the Lord are supreme in all respects. Whenever the Lord desires to fight, He becomes the topmost hero and no one can surpass His prowess with weapons. Whenever the Lord desires to enjoy conjugal pastimes, He manifests millions of beautiful women. Whenever the Lord desires to enjoy opulence, He fills His servant's homes with millions of

oceans of wealth. In this way the arrogant nature now manifest by the Lord immediately vanished when He accepted the path of renunciation. At that time not even a fragment of the renunciation and devotion that He manifest could be found throughout the three worlds. Is this possible for anyone else?

COMMENTARY

Śrī Gaurasundara, who is the source of all incarnations, who performs pastimes out of His own sweet will, and who is the reservoir of transcendental pastimes, personally fought with the demons Madhu and Kaitabha in His incarnation as Hayaśīrṣa, the demon Hiraṇyākṣa as Varāha, the demon Hiraṇyakaśipu as Nṛsiṁha-deva, and demons headed by Rāvaṇa in His incarnation as Rāmacandra. In His conjugal pastimes as Kṛṣṇa, the source of all incarnations, He engages in the *rāsa* dance with innumerable cowherd damsels, yet in the houses of His subjects He displays affluent pastimes as the Supreme Lord, full in six opulences. Śrī Gaurasundara, who enacts such wonderfully variegated pastimes, is also most expert in displaying various arrogant and mischievous pastimes. Moreover, when Gaurasundara later manifests the pastime of accepting the *sannyāsa* order of life, then His detachment for topics not related with the Lord, His direct experience of the Supreme Lord, and His attachment for the service of the Lord will be the ideal example for those desirous of serving the Lord. Even a particle of renunciation and devotion exhibited by Gaurasundara is rarely found within the three worlds. Everyone knows that such an ideal attitude of service to Kṛṣṇa will not be found within the three worlds.

Gaurasundara, the source of all incarnations, did not exhibit any pastime of learning how to fight with weapons, accepting millions of girlfriends, or enjoying affluence in His pastimes as Gaura, rather such pastimes were displayed in His various other incarnations. Although He is the source of all incarnations, in this incarnation He displays only pastimes of magnanimity; He did not exhibit any conjugal pastimes in the course of His magnanimous Gaura pastimes. In order to disgrace Him before the eyes of ordinary persons, those who belong to *apa-sampradāyas* like the *gaura-nāgarīs* attribute deviations in proper behavior to the Lord's pure character, which is exemplary for everyone, but it should be known that their mentality is a source of offenses.

CB Ādi-khaṇḍa 12.241

TEXT 241

ei-mata īśvarera sarva-śreṣṭha-karma
sabe sevakere hāre, se tāhāna dharma

TRANSLATION

The activities of the Lord are supreme in all respects, but it is His nature to accept defeat at the hands of His devotees.

COMMENTARY

The activities of the supreme controller, *īśvarera karma*, are always superior to the activities of the controlled. The former are transcendental and incomparable and therefore matchless, eternal, and relishable, while the latter are mundane, or worldly, incomplete, abominable, and temporary. But since the

characteristics of those who are controlled by love of God are even more relishable than those of the controller, their characteristics are capable of defeating those of the controller. In the *Padma Purāṇa* it is stated:

ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi tadīyānāṁ samarcanam

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava."

CB Ādi-khaṇḍa 12.242

TEXT 242

eka-dina prabhu āisena rāja-pathe
pāñca sāta paḍuyā prabhura cāri-bhite

TRANSLATION

One day Nimāi, along with five or seven students, was walking down the main road.

CB Ādi-khaṇḍa 12.243

TEXT 243

vyavahāre rāja-yogya vastra paridhāna
aṅge pīta-vastra śobhe kṛṣṇera samāna

TRANSLATION

Nimāi was dressed like a king. The yellow cloth that covered His body made Him look just like Kṛṣṇa.

CB Ādi-khaṇḍa 12.244

TEXT 244

adhare tāmbūla, koṭi-candra śrī-vadana
loke bole,—"mūrti-manta ei ki madana?"

TRANSLATION

As He chewed betel nut, His face resembled millions of moons. People who saw Him inquired, "Is He Cupid?"

CB Ādi-khaṇḍa 12.245

TEXT 245

lalāṭe tilaka-ūrddhva, pustaka śrī-kare
dṛṣṭi-mātre padma-netre sarva-pāpa hare'

TRANSLATION

His forehead was decorated with tilaka, and in His hands He carried some books. A glance from His lotus eyes destroyed all sins.

CB Ādi-khaṇḍa 12.246

TEXT 246

svabhāve cañcala paḍuyāra varga-saṅge
bāhu dolāiyā prabhu āisena raṅge

TRANSLATION

As the restless-natured Lord walked along with His students, His arms swung back and forth.

CB Ādi-khaṇḍa 12.247

TEXT 247

daive pathe āisena paṇḍita śrīvāsa
prabhu dekhi' mātra tā'na haila mahā-hāsa

TRANSLATION

By providence, Śrīvāsa Paṇḍita was coming from the opposite direction at that time. Upon seeing the Lord, Śrīvāsa began to laugh loudly.

CB Ādi-khaṇḍa 12.248

TEXT 248

tā'ne dekhi' prabhu karilena namaskāra
"cirajīvī hao" bole śrīvāsa udāra

TRANSLATION

Nimāi offered obeisances to Śrīvāsa, who blessed Nimāi by saying, "Live forever."

COMMENTARY

Sāndīpani Muni as the teacher of Kṛṣṇa, Garga Muni as the priest, Bhṛgu Muni as the examiner, and, in *gaura-līlā*, Brahmānanda Purī as a Godbrother of Īśvara Purī and Śrīvāsa Paṇḍita as a senior *brāhmaṇa*, all considered the Lord as an subordinate object of affection and care and thus acted as guardians of the Lord. But it should be understood that in the mood of awe and reverence, such behavior is harmful to the principles of service.

CB Ādi-khaṇḍa 12.249-253

TEXTS 249-253

hāsiyā śrīvāsa bole,—"kaha dekhi, śuni?
kati caliyācha uddhatera cūḍāmaṇi?

kṛṣṇa nā bhajiyā kāla ki-kārye goṅāo?
rātri-dina niravadhi kene vā paḍāo?

paḍe kene loka?—kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare?

eteke sarvadā vyartha nā goṅāo kāla
paḍilā ta', ebe kṛṣṇa bhajaha sakāla"

hāsi' bole mahāprabhu,—"śunaha, paṇḍita!
tomāra kṛpāya seha haibe niścita"

TRANSLATION

Śrīvāsa smiled and inquired, "O best of the arrogant, where are You going? Why do You uselessly waste Your time by not worshiping Kṛṣṇa? Why do You spend day and night simply teaching mundane knowledge? Why do people study? Education is only for understanding devotional service of Lord Kṛṣṇa. Therefore don't uselessly waste Your time any longer. You've studied enough. Now You should worship Kṛṣṇa." Nimāi smiled and said, "Listen, Paṇḍita! That will certainly be done by your mercy."

COMMENTARY

One day while walking on the road, the Lord met Śrīvāsa Paṇḍita. When the Lord offered him obeisances, Śrīvāsa blessed Him, saying, "May You live long." Śrīvāsa continued, "O Nimāi, if You give up the worship of Kṛṣṇa and spend Your time in activities not related with Kṛṣṇa, there will be no possibility of Your achieving eternal auspiciousness. The purpose of learning and teaching in this world is achieved only by dovetailing these activities in the devotional service of Kṛṣṇa. If devotion to Kṛṣṇa is not awakened by the cultivation of knowledge, then such cultivation

is meaningless and fruitless. You have already studied many books, therefore do not delay any longer. Immediately engage in the topmost fruit of all studies, the worship of Lord Hari." In answer to this, the Lord said, "O Paṇḍita, you are a devotee of the Lord. By your blessing I will soon become attached to the lotus feet of the Lord."

CB Ādi-khaṇḍa 12.254

TEXT 254

eta bali' mahāprabhu hāsiyā calilā
gaṅgā-tīre āsi' śiṣya-sahite mililā

TRANSLATION

After speaking in this way, Mahāprabhu smiled and departed for the bank of the Ganges, where He met His students.

CB Ādi-khaṇḍa 12.255

TEXT 255

gaṅgā-tīre vasilena śrī-śacīnandana
catur-dike veḍiyā vasilā śiṣya-gaṇa

TRANSLATION

Śrī Śacīnandana then sat on the bank of the Ganges with His students surrounding Him on all sides.

CB Ādi-khaṇḍa 12.256

TEXT 256

koṭi-mukhe sei śobhā nā pāri kahite
upamā o tā'ra nāhi dekhi trijagate

TRANSLATION

I could not describe the beauty of that scene even if I had millions of mouths. There is no comparison in the three worlds.

CB Ādi-khaṇḍa 12.257

TEXT 257

candra-tārā-gaṇa vā baliba, seho naya sakalaṅka,—tā'ra kalā kṣaya-vṛddhi haya

TRANSLATION

I cannot compare that scene with the moon surrounded by stars, because the moon has spots and it also waxes and wanes.

CB Ādi-khaṇḍa 12.258

TEXT 258

sarva-kāla-paripūrṇa e prabhura kalā niṣkalaṅka, teñi se upamā dūre gelā

TRANSLATION

This Lord, however, is eternally complete and spotless, therefore a comparison with the moon is unjustified.

CB Ādi-khaṇḍa 12.259

TEXT 259

bṛhaspati-upamā o dite nā yuyāya teṅho eka-pakṣa,—deva-gaṇera sahāya

TRANSLATION

I cannot compare Nimāi with even Bṛhaspati, because Bṛhaspati is partial to the demigods.

CB Ādi-khaṇḍa 12.260

TEXT 260

e prabhu—sabāra pakṣa, sahāya sabāra
ataeva se dṛṣṭānta nā haya iṅhāra

TRANSLATION

This Lord, however, is partial to everyone, and therefore a comparison with Bṛhaspati is also unjustified.

CB Ādi-khaṇḍa 12.261

TEXT 261

kāmadeva-upamā vā diba, seho naya
teṅho citte jāgile, cittera kṣobha haya

TRANSLATION

Nor can I compare Nimāi with Cupid, because if Cupid appears in one's heart, that heart becomes agitated.

CB Ādi-khaṇḍa 12.262

TEXT 262

e prabhu jāgile citte, sarva-bandha-kṣaya
parama-nirmala suprasanna citta haya

TRANSLATION

When this Lord appears in one's heart, however, all one's material bondage is destroyed and his heart becomes pure and happy.

CB Ādi-khaṇḍa 12.263

TEXT 263

ei-mata sakala dṛṣṭānta yogya naya
sabe eka upamā dekhiyā citte laya

TRANSLATION

Therefore all these comparisons are improper. But there is one comparison that I can think of.

CB Ādi-khaṇḍa 12.264-265

TEXTS 264-265

kālindīra tīre yena śrī-nanda-kumāra
gopa-vṛnda-madhye vasi' karilā vihāra

sei gopa-vṛnda lai' sei kṛṣṇacandra
bujhi,—dvija-rūpe gaṅgā-tīre kare raṅga

TRANSLATION

Just as the son of Nanda enjoyed His pastimes sitting amongst the cowherd boys on the bank of the Yamunā, that same Kṛṣṇa in the form of a brāhmaṇa now enjoyed pastimes sitting with those same cowherd boys on the bank of the Ganges.

COMMENTARY

The Lord sat on the bank of the Ganges surrounded by His students. Three comparisons are given in this regard: (1) the moon surrounded by the stars, (2) Bṛhaspati surrounded by the demigods, and

(3) Cupid. But these three comparisons are unable to properly describe the Lord's unparalleled beauty and sitting posture, because (a) the moon has black marks resembling a rabbit, it waxes and wanes, and it cannot be seen in daylight, while Gauracandra is devoid of black spots and diminishment; (b) Bṛhaspati is the spiritual master of just one party (only the demigods) and has no sympathy for the opposing party, the demons, while Gaurasundara is the spiritual master of everyone; and (c) Cupid appears in the mind of a person and causes mundane agitation, while the appearance of Gaurasundara vanquishes all bondage and enlivens the living entities. Though these comparisons give an incomplete and partial indication of the Lord's beauty, they are unable to give a complete description. Therefore Govinda in His unparalleled pastimes of sitting on the bank of the Yamunā with the cowherd boys is the best and ideal comparison to Gaura, who is nondifferent from Him.

CB Ādi-khaṇḍa 12.266

TEXT 266

gaṅgā-tīre ye-ye-jane dekhe prabhu-mukha
sei pāya ati-anirvacanīya sukha

TRANSLATION

Whoever saw the Lord's face as He sat on the bank of the Ganges attained indescribable happiness.

CB Ādi-khaṇḍa 12.267-270

TEXTS 267-270

dekhiyā prabhura teja ati-vilakṣaṇa
gaṅgā-tīre kāṇākāṇi kare sarva-jana

keha bole,—"eta teja mānuṣera naya"
keha bole,—"e brāhmaṇa viṣṇu-aṁśa haya"

keha bole,—"vipra rājā haibeka gauḍe
sei ei bujhi,—ei kathana nā naḍe

rāja-cakravartī-cihna dekhiye sakala"
ei-mata bole yā'ra yata buddhi-bala

TRANSLATION

Seeing the Lord's extraordinary effulgence, everyone on the bank of the Ganges began to whisper to one another. Someone said, "An ordinary human does not have such effulgence." Someone else said, "This brāhmaṇa is a portion of Lord Viṣṇu." Another said, "I think He will fulfill the prediction that a brāhmaṇa will become the king of Gauḍa, for He has all the symptoms of a king." In this way everyone spoke according to their understanding.

COMMENTARY

Seeing the Lord's effulgence, no one considered Him equal to an ordinary human being. Some people thought He was a portion of Viṣṇu, and some thought that the time had come for fulfillment of the prediction that a *brāhmaṇa* would become the king of Bengal. In other words, on seeing Him it appeared to people that He would in the future become king of Bengal, or in other words, the Lord of the Gauḍīyas. This prediction could not prove otherwise.

CB Ādi-khaṇḍa 12.271

TEXT 271

adhyāpaka-prati saba kaṭākṣā kariyā
vyākhyā kare prabhu gaṅgā-samīpe vasiyā

TRANSLATION

Meanwhile, the Lord pointed out faults in the other teachers as He engaged in explaining the scriptures on the bank of the Ganges.

CB Ādi-khaṇḍa 12.272

TEXT 272

'haya' vyākhyā 'naya' kare 'naya' kare 'haya'
sakala khaṇḍiyā, śeṣe sakala sthāpaya

TRANSLATION

Nimāi established correct statements as incorrect and incorrect statements as correct. Then, after refuting all other explanations, He again established the proper meaning with new explanations.

COMMENTARY

Śrī Gaurasundara began to exhibit such ingenious scholastic pastimes that He easily refuted the challenges of all ordinary people and established His own conclusions. He would first refute a challenge and then reestablish it by His own ingenuity.

CB Ādi-khaṇḍa 12.273

TEXT 273

prabhu bole,—"tā're āmi bali ye 'paṇḍita'
eka-bāra vyākhyā kare āmāra sahita

TRANSLATION

The Lord said, "I consider a person learned if he is able to discuss with Me.

CB Ādi-khaṇḍa 12.274

TEXT 274

sei vyākhyā vyākhyāna kariyā āra-bāra
āmā' prabodhibe,—hena śakti āche kā'ra?"

TRANSLATION

"Who has the power to refute Me by establishing a different explanation?"

CB Ādi-khaṇḍa 12.275

TEXT 275

ei-mata īśvara vyañjena ahaṅkāra
sarva-garva cūrṇa haya śuniñā sabāra

TRANSLATION

As the Supreme Lord exhibited His pride in this way, He smashed the pride of all others.

COMMENTARY

The words *vyañjena ahaṅkāra* mean "manifesting pride."

CB Ādi-khaṇḍa 12.276

TEXT 276

kata vā prabhura śiṣya, tā'ra anta nāi
kata vā maṇḍalī hai' paḍe ṭhāñi ṭhāñi

TRANSLATION

The Lord had innumerable students, who studied in groups under His direction.

CB Ādi-khaṇḍa 12.277

TEXT 277

prati-dina daśa biśa brāhmaṇa-kumāra
āsiyā prabhura pā'ya kare namaskāra

TRANSLATION

Every day ten or twenty brāhmaṇa boys came to offer obeisances to the Lord.

CB Ādi-khaṇḍa 12.278

TEXT 278

"paṇḍita, āmarā paḍibāṅa tomā' sthāne
kichu jāni,—hena kṛpā karibā āpane"

TRANSLATION

They would say, "O Paṇḍita, we wish to study with You. Please be merciful, so that we may learn something."

CB Ādi-khaṇḍa 12.279

TEXT 279

"bhāla bhāla",—hāsi prabhu bolena vacana
ei-mata prati-dina bāḍe śiṣya-gaṇa

TRANSLATION

The Lord smiled and said, "Good. Good." Thus the number of His students increased day by day.

CB Ādi-khaṇḍa 12.280

TEXT 280

gaṅgā-tīre śiṣya-saṅge maṇḍalī kariyā
vaikuṇṭhera cūḍāmaṇi āchena vasiyā

TRANSLATION

The Lord of Vaikuṇṭha would sit amidst the circle of His students on the bank of the Ganges.

CB Ādi-khaṇḍa 12.281

TEXT 281

catur-dike dekhe saba bhāgyavanta loka
sarva-navadvīpa prabhu-prabhāve aśoka

TRANSLATION

Fortunate people watched from all sides, and by the influence of the Lord the entire city of Navadvīpa became free from lamentation.

CB Ādi-khaṇḍa 12.282

TEXT 282

se ānanda ye-ye-bhāgyavanta dekhileka
kon jana āche,—tā'ra bhāgya balibeka?

TRANSLATION

Who can calculate the good fortune of the pious souls who saw those pastimes?

CB Ādi-khaṇḍa 12.283

TEXT 283

se ānanda dekhileka ye sukṛti jana
tā'ne dekhile o, khaṇḍe saṁsāra-bandhana

TRANSLATION

Just by seeing a pious soul who has seen those pastimes one is freed from material bondage.

COMMENTARY

The transcendental Vaikuṇṭha pastimes of Śrī Gaurasundara are so ecstatic that if one sees a person who sees such pastimes, one is freed from attachment to material existence.

CB Ādi-khaṇḍa 12.284

TEXT 284

haila pāpiṣṭha-janma, nā haila takhane!
hailāṅa vañcita se-sukha-daraśane!

TRANSLATION

My sinful birth did not take place at that time! Therefore I was cheated from seeing those pastimes!

COMMENTARY

The author, who is the incarnation of Śrī Vyāsa, the spiritual master of the entire world, and a Vaiṣṇava *ācārya*, is teaching the example of humility by lamenting in the following way: "Alas! Such an unfortunate birth as mine did not take place during the transcendental pastimes of Śrī Gaurasundara, so I was not fortunate enough to see those ecstatic pastimes!" Materialist persons take birth in order to enjoy the fruits of their respective past misdeeds, but if such births take place during the manifest pastimes of the Lord, they become glorious by seeing those pastimes though they have taken abominable births.

CB Ādi-khaṇḍa 12.285

TEXT 285

tathāpiha ei kṛpā kara gauracandra!
se-līlā-smṛti mora hauka janma janma

TRANSLATION

Still, O Gauracandra, please be merciful to me so that I may remember those pastimes birth after birth.

COMMENTARY

"Since I could not take birth during the manifest pastimes of Gaura, my only prayer at the feet of the Lord is that in all of my future births His pastimes may ever remain present in my mind and thus awaken my good fortune."

CB Ādi-khaṇḍa 12.286

TEXT 286

sa-pārṣade tumi nityānanda yathā-yathā
līlā kara',—mui yena bhṛtya haṅa tathā

TRANSLATION

Wherever You and Nityānanda perform pastimes with Your associates, may I be present there as a servant.

COMMENTARY

"Wherever the pastimes of Śrī Gaura-Nityānanda and Their associate devotees are manifest, may I receive the opportunity to serve them at all those places, life after life. This is my prayer at the lotus feet of Śrī Gaurasundara."

CB Ādi-khaṇḍa 12.287

TEXT 287

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Twelve, entitled, "The Lord's wandering throughout Navadvīpa."

CBP 13: Defeating Digvijayī

Chapter Thirteen: Defeating Digvijayī

This chapter describes Nimāi's victory over and deliverance of Digvijayī Paṇḍita, who had received the favor of Sarasvatī and who was proud of his knowledge.

When Nimāi Paṇḍita was residing in Navadvīpa as the crest-jewel of all teachers, a great Digvijayī Paṇḍita who had received a benediction from Sarasvatī arrived there. The Digvijayī had already defeated in argument the learned scholars of all provinces, and after hearing that the scholars of Navadvīpa were famous for their learning throughout India, he proudly arrived in Navadvīpa in order to defeat the scholars there. Hearing about the arrival of

the Digvijayī Paṇḍita, the entire scholarly community of Navadvīpa became most restless and worried. When the students of Nimāi Paṇḍita gave Him this news, He told them, "The Supreme Lord and destroyer of everyone's pride always destroys the pride of arrogant persons. Trees with fruits and persons with good qualities are always humble. Because great Digvijayī kings like Haihaya, Nahuṣa, Vena, Bāṇa, Naraka, and Rāvaṇa were excessively intoxicated with pride, the Lord ultimately destroyed their pride. Therefore the Lord will soon destroy the pride of this Digvijayī who has come to Navadvīpa." After speaking in this way, the Lord sat on the bank of the Ganges that evening and began to contemplate how to conquer this Digvijayī. At that time, as the full moon shone in the sky, the Digvijayī arrived before the Lord and was informed by the students about the identity of the wonderfully effulgent Nimāi Paṇḍita. The Lord first exchanged a few words with the Digvijayī and then respectfully and tactfully requested him to describe the glories of the Ganges. Thereupon the Digvijayī began to quickly and incessantly compose and recite verses in glorification of Gaṅgādevī like the rumbling of hundreds of clouds. Everyone there was struck with wonder on seeing the amazing poetic ability of the great Digvijayī. When the Digvijayī stopped after incessantly reciting verses for three hours, the Lord requested him to explain the verses. As soon as Digvijayī began to explain, the Lord pointed out innumerable faults in *alaṅkāra* and other literary rules in the beginning, middle, and end of his description. The Digvijayī could not reply to any of the Lord's challenges; all his ingenuity became overshadowed. When on seeing this, the Lord's students were about to laugh, the Lord checked them and solaced the Digvijayī in various ways. He told the Digvijayī to go

home, take rest, and, after studying further, return the next day. Being extremely embarrassed and saddened within, the Digvijayī began to think, "I have defeated even the extraordinary scholars of the six branches of philosophy, but due to providence I have finally been defeated by a young ordinary grammar teacher! How is it possible? It must be that I have committed some offense at the feet of Sarasvatī-devī." Thinking in this way, he began to chant the Sarasvatī mantra and soon fell asleep. That very night, Sarasvatī appeared before Digvijayī Paṇḍita and disclosed to him the real identity of Nimāi Paṇḍita. She said, "Nimāi Paṇḍita is not an ordinary worldly scholar. He is the omnipotent and original Supreme Personality of Godhead. Sarasvatī-devī is only a shadow of His internal potency. This Sarasvatī, who is the shadow of the internal potency of the Lord, is ashamed to stand before Nārāyaṇa, therefore she remains in the background." Devī further told the Digvijayī Paṇḍita that he had now actually achieved the fruit of his worship, because he had the good fortune of seeing the Lord of innumerable universes. Then, after instructing the Digvijayī to quickly go to the Lord and surrender at His lotus feet, she disappeared. When the Digvijayī awoke from his sleep, he immediately went to the Lord and informed Him with faltering words of the details of his dream and the instructions of Sarasvatī-devī. The Lord, who is the master of Sarasvatī, also instructed Digvijayī about the superiority of spiritual knowledge, which is favorable for worshiping the Supreme Lord, and the abomination of material knowledge, which is the source of false pride and domination. The Lord said, "The fruit of cultivating knowledge is to fix the mind at the lotus feet of Kṛṣṇa, and devotion to Viṣṇu, or spiritual knowledge, is the only truth and desirable

object." After speaking these words of instruction, the Lord particularly forbade Digvijayī from revealing to anyone the truths that he had heard from Sarasvatī, which are confidential to even the *Vedas*. By the mercy of the Lord, devotion, detachment, and spiritual knowledge simultaneously manifest in the body of Digvijayī Paṇḍita and, being fully satisfied by achieving pure devotional service, he became *tṛṇād api sunīca*—"more humble than a straw in the street." While describing the nature of Gaura's mercy, the author has written, "Even a most proud person becomes extremely humble by the mercy of Gaura. Even persons who are intoxicated with pride due to material wealth give up royal happiness to live in the forest and worship Hari. If the most alluring objects desired by materialistic persons are abundantly available to persons who have received the mercy of the Lord, they can easily abandon them. What to speak of royal happiness, the devotees of Kṛṣṇa consider even the happiness of liberation as insignificant." When the scholars of Navadvīpa saw the wonderful prowess of Nimāi Paṇḍita and His victory over the Digvijayī in this way, they desired to confer on Him the title of Bādisiṁha, and thus His matchless glories were declared.

CB Ādi-khaṇḍa 13.1

TEXT 1

jaya jaya dvija-kula-dīpa gauracandra
jaya jaya bhakta-goṣṭhī-hṛdaya-ānanda

TRANSLATION

All glories to Śrī Gauracandra, the shining light of the family of brāhmaṇas. All glories to the Lord,

who increases the happiness in the hearts of His devotees.

CB Ādi-khaṇḍa 13.2

TEXT 2

jaya jaya dvāra-pāla-govindera nātha
jīva-prati kara, prabhu, śubha-dṛṣṭi-pāta

TRANSLATION

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

CB Ādi-khaṇḍa 13.3

TEXT 3

jaya adhyāpaka-śiroratna vipra-rāja
jaya jaya caitanyera bhakata-samāja

TRANSLATION

All glories to the crest jewel of teachers and the king of brāhmaṇas. All glories to the devotees of Lord Caitanya.

CB Ādi-khaṇḍa 13.4

TEXT 4

hena-mate vidyā-rase śrī-vaikuṇṭha-nātha
vaisena sabāra kari' vidyā-garva-pāta

TRANSLATION

In this way the Lord of Vaikuṇṭha enjoyed His scholastic pastimes by vanquishing the scholars' pride.

CB Ādi-khaṇḍa 13.5

TEXT 5

yadyapiha navadvīpe paṇḍita samāja
koṭy-arbuda adhyāpaka nānā-śāstra-rāja

TRANSLATION

Navadvīpa was full of millions of learned scholars, each of whom had mastered various scriptures.

COMMENTARY

The phrase *nānā-śāstra-rāja*, if taken as an adjective for the teachers, means that they had mastered various scriptures, in other words, they had complete knowledge of all scriptures; and if taken as a noun, refers to various principle scriptures.

CB Ādi-khaṇḍa 13.6

TEXT 6

bhaṭṭācārya, cakravartī, miśra vā ācārya
adhyāpanā vinā kā'ro āra nāhi kārya

TRANSLATION

Bhaṭṭācāryas, Cakravartīs, Miśras, and Ācāryas had no occupation other than teaching.

CB Ādi-khaṇḍa 13.7

TEXT 7

yadyapiha sabei svatantra, sabāra jaya
śāstra-carcā haile brahmāreha nāhi saya

TRANSLATION

These scholars were all independent and so victorious in debating scriptures that they disregarded persons as learned as Lord Brahmā.

COMMENTARY

Everyone put forward their independent opinions and endeavored to defeat others. They had no patience to hear the opinion of others in scriptural topics and even disregarded the conclusions of scholars who were as learned as Lord Brahmā. They tried to defeat the most respectable scholars through their arguments.

CB Ādi-khaṇḍa 13.8

TEXT 8

prabhu yata niravadhi ākṣepa karena
paramparā, sākṣāteha sabei śunena

TRANSLATION

The Lord constantly rebuked these scholars, who had to directly or indirectly hear those taunts.

CB Ādi-khaṇḍa 13.9

TEXT 9

tathāpiha hena jana nāhi prabhu-prati
dvirukti karite kā'ro nāhi śakti kati

TRANSLATION

Nevertheless, not one of them was able to counter the Lord's challenges.

CB Ādi-khaṇḍa 13.10

TEXT 10

hena se sādhvasa janme prabhure dekhiyā
sabei yāyena eka-dike namra haiyā

TRANSLATION

They were so frightened on seeing the Lord that they would humbly try to avoid Him.

COMMENTARY

The word *sādhvasa* means "awe and reverence," "panic," "fear," or "suspicion."

CB Ādi-khaṇḍa 13.11

TEXT 11

yadi vā kāhāre prabhu karena sambhāṣa
sei-jana haya yena ati baḍa dāsa

TRANSLATION

Whoever the Lord spoke with would become His staunch follower.

COMMENTARY

Whenever the Lord addressed someone, that person felt particularly honored and he would thus desire to serve the Lord.

CB Ādi-khaṇḍa 13.12

TEXT 12

prabhura pāṇḍitya-buddhi śiśu-kāla haite
sabei jānena gaṅgā-tīre bhāla-mate

TRANSLATION

Everyone on the banks of the Ganges knew well that the Lord was most intelligent from His very childhood.

CB Ādi-khaṇḍa 13.13

TEXT 13

kona-rūpe keha prabodhite nāhi pāre
ihā o sabāra citte jāgaye antare

TRANSLATION

Within their hearts they knew that the Lord could not be defeated in argument.

CB Ādi-khaṇḍa 13.14

TEXT 14

prabhu dekhi' svabhāvei janmaye sādhvasa
ataeva prabhu dekhi' sabe haya vaśa

TRANSLATION

Therefore they naturally became frightened when they saw the Lord, and they were obliged to accept subordination to Him.

CB Ādi-khaṇḍa 13.15

TEXT 15

tathāpiha hena tā'na māyāra baḍāi
bujhibāre pāre tā'ne,—hena jana nāi

TRANSLATION

Nevertheless, the influence of the illusory energy is such that no one was able to recognize Him.

CB Ādi-khaṇḍa 13.16

TEXT 16

teṅho yadi nā karena āpanā' vidita
tabe tā'ne keha nāhi jāne kadācita

TRANSLATION

No one can possibly recognize the Lord unless and until He reveals Himself.

CB Ādi-khaṇḍa 13.17

TEXT 17

teṅho punaḥ nitya suprasanna sarva-rīte
tāhāna māyāya punaḥ sabe vimohite

TRANSLATION

The Lord is eternally merciful to the living entities in every respect, yet due to the influence of His illusory energy everyone remained ignorant of His identity.

CB Ādi-khaṇḍa 13.18

TEXT 18

hena-mate sabāre mohiyā gauracandra
vidyā-rase navadvīpe kare prabhu raṅga

TRANSLATION

In this way Gauracandra bewildered everyone as He enjoyed His scholastic pastimes in Navadvīpa.

CB Ādi-khaṇḍa 13.19

TEXT 19

hena-kāle tathā eka mahā-digvijayī
āila parama-ahaṅkāra-yukta hai'

TRANSLATION

In the meantime a proud champion of learning arrived in Navadvīpa.

COMMENTARY

Some people say that *mahā-digvijayī* refers to Keśava Kāśmīrī, or Keśava Bhaṭṭa, the disciple of Gāṅgalya Bhaṭṭa of the Nimbārka-sampradāya. In consideration of the time factor, there is a difference of opinion in this regard. In his *Dig-darśinī* commentary on the *Hari-bhakti-vilāsa*, Śrīmad Gopāla Bhaṭṭa Gosvāmī Prabhu has quoted many verses from Keśava Bhaṭṭa's *Krama-dīpikā* as evidence. Later on, this Keśava Bhaṭṭa was accepted as an *ācārya* in the disciplic succession of the Nimbārka-sampradāya. If Keśava Bhaṭṭa, the author of *Krama-dīpikā*, was accepted in the disciplic succession of the Nimbārka-sampradāya, however, then the author of *Śrī Hari-bhakti-vilāsa* would have mentioned it in his writing.

CB Ādi-khaṇḍa 13.20

TEXT 20

sarasvatī-mantrera ekānta upāsaka
mantra japi' sarasvatī karileka vaśa

TRANSLATION

He was a staunch devotee of goddess Sarasvatī; by chanting her mantra he had won her favor.

CB Ādi-khaṇḍa 13.21

TEXT 21

viṣṇu-bhakti-svarūpiṇī, viṣṇu-vakṣaḥ-sthitā
mūrti-bhede ramā,—sarasvatī jagan-mātā

TRANSLATION

Sarasvatī is the personification of devotional service to Lord Viṣṇu. Being nondifferent from Lakṣmī, she eternally resides on the chest of Lord Viṣṇu. She is the mother of the universe.

COMMENTARY

Ramā refers to Śrī-śakti, or Lakṣmī, who resides on the chest of Viṣṇu. Sarasvatī is the personification of devotional service, or Bhu-śakti. She is the consort of the holy name of the Lord.

The phrase *jagan-mātā* refers to Viṣṇu's Nīlā, Līlā, and Durgā *śaktis*. Although the features of Ramā, Sarasvatī, and Durgā are different, they are all actually nondifferent from Śrī Nārāyaṇī, or Lakṣmī, the internal potency of Śrī Nārāyaṇa. They are all personifications of Lord Viṣṇu's service. Since they are all principal *āśraya-vigrahas*, they are the mothers of the universe.

CB Ādi-khaṇḍa 13.22

TEXT 22

bhāgya-vaśe brāhmaṇera pratyakṣa hailā
'tribhuvana digvijayī' kari' vara dilā

TRANSLATION

Due to the brāhmaṇa's great fortune, she appeared before him and blessed him to conquer the three worlds.

COMMENTARY

Spiritual knowledge, or Sarasvatī, hides her real identity from those who are proud, foolish, attached to material enjoyment, and absorbed in the false ego of thinking themselves the doers; and in her shadow form of Duṣṭā Sarasvatī, she deceives them by awarding them benedictions. Though such puffed-up people who receive her benedictions are able to conquer the three worlds, they are eligible for being totally defeated by the Supreme Lord, who is the ultimate giver of all benedictions. Sarasvatī-devī never desires that her worshipable Lord may be defeated, so she deceives the conditioned souls who are bewildered by *māyā* from chanting the glories of the Lord's holy names. When Śuddhā Sarasvatī-devī sees that her worshiper is not inclined towards the service of the Supreme Lord, she bewilders him with material knowledge, which is her shadow form.

CB Ādi-khaṇḍa 13.23

TEXT 23

yāṅ'ra dṛṣṭi-pāta-mātre haya viṣṇu-bhakti
'digvijayī'-vara vā tāhāna kon śakti?

TRANSLATION

What is the difficulty for her to bless one to become a champion of learning when simply by her

merciful glance one achieves devotional service to Lord Viṣṇu?

COMMENTARY

When by the nonduplicitous merciful glance of Śuddhā Sarasvatī-devī one achieves the highest benediction of devotion to Lord Viṣṇu, then it is easy and extremely insignificant for her to award the people of this world benedictions like becoming a Digvijayī.

CB Ādi-khaṇḍa 13.24

TEXT 24

pāi sarsvatīra sākṣāte vara-dāna
saṁsāra jiniyā vipra bule sthāne-sthāna

TRANSLATION

After directly receiving the benediction of goddess Sarasvatī, the brāhmaṇa traveled from province to province, defeating the local scholars wherever he went.

CB Ādi-khaṇḍa 13.25

TEXT 25

sarva-śāstra jihvāya āise nirantara
hena nāhi jagate, ye dibeka uttara

TRANSLATION

All the scriptures resided on the tip of his tongue. There was no one in the world who could answer his challenge.

CB Ādi-khaṇḍa 13.26

TEXT 26

yā'ra kakṣā-mātra nāhi bujhe kona-jane
digvijayī hai' bule sarva sthāne-sthāne

TRANSLATION

Many scholars were not even able to understand his questions, so he easily conquered the scholars wherever he went.

CB Ādi-khaṇḍa 13.27

TEXT 27

śunilena baḍa navadvīpera mahimā
paṇḍita-samāja yata, tā'ra nāhi sīmā

TRANSLATION

He then heard about the glories of Navadvīpa, wherein endless learned scholars resided.

CB Ādi-khaṇḍa 13.28

TEXT 28

parama-samṛddha aśva-gaja-yukta hai'
sabā' jini' navadvīpe gelā digvijayī

TRANSLATION

Thus after conquering all other provinces, the champion scholar came to Navadvīpa along with his opulent entourage, which included horses and elephants.

CB Ādi-khaṇḍa 13.29

TEXT 29

prati ghare ghare prati paṇḍita-sabhāya
mahā-dhvani upajila sarva-nadīyāya

TRANSLATION

As a result, a loud commotion arose in every house and every assembly of learned scholars in Nadia.

CB Ādi-khaṇḍa 13.30

TEXT 30

"sarva-rājya-deśa jini' jaya-patra lai'
navadvīpe āsiyāche eka digvijayī

TRANSLATION

People everywhere were heard saying, "A champion scholar has come to Navadvīpa with a certificate of victory from scholars all over the country.

COMMENTARY

The word *jaya-patra* refers to a certificate of conquest that a party who has lost in a battle of arguments or test of scholarship awards to the victorious party. This is proof of the winning party's superior scholarship.

CB Ādi-khaṇḍa 13.31

TEXT 31

sarasvatīra vara-putra' śuni' sarva-jane
paṇḍita sabāra baḍa cintā haila mane

TRANSLATION

When all the learned scholars of Navadvīpa heard that he was favored by Sarasvatī, they began to worry.

CB Ādi-khaṇḍa 13.32

TEXT 32

"jambudvīpe yata āche paṇḍitera sthāna
sabā jini' navadvīpa jagate vākhāna

TRANSLATION

"Of all places of learning throughout Jambudvīpa, Navadvīpa surpasses all.

COMMENTARY

Jambudvīpa, in which India is situated, is one of the seven islands. By her own glories, Navadvīpa was the most famous and celebrated of all places adorned with intelligent people in India.

CB Ādi-khaṇḍa 13.33

TEXT 33

hena-sthāna digvijayī yāibe jiniñā
saṁsāre ei apratiṣṭhā ghuṣibe śuniñā

TRANSLATION

"If this Digvijayī is victorious in such a place as this, then scholars all over the world will condemn us.

CB Ādi-khaṇḍa 13.34

TEXT 34

yujhite vā kā'ra śakti āche tā'na sane?
sarasvatī vara yāṅ're dilena āpane?

TRANSLATION

"Yet who has the ability to debate with one who has received the blessings of Sarasvatī?

CB Ādi-khaṇḍa 13.35

TEXT 35

sarasvatī vaktā yāṅ'ra jihvāya āpane
manuṣye ki vāde kabhu pāre tā'na sane?

TRANSLATION

"Since Sarasvatī resides on his tongue, how can a human being debate with him?"

CB Ādi-khaṇḍa 13.36

TEXT 36

sahasra sahasra mahā-mahā-bhaṭṭācārya
sabei cintena mane, chāḍi' sarva kārya

TRANSLATION

Thousands of great Bhaṭṭācāryas left their duties out of anxiety.

CB Ādi-khaṇḍa 13.37

TEXT 37

catur-dike sabei karena kolāhala
"bujhibāṅa ei-bāra yata vidyābala"

TRANSLATION

All over Navadvīpa people were heard saying, "Now we'll understand the power of our knowledge."

CB Ādi-khaṇḍa 13.38

TEXT 38

e-saba vṛttānta yata paḍuyāra gaṇe
kahilena nija-guru gaurāṅgera sthāne

TRANSLATION

The students went and informed their teacher, Gaurāṅga, of all these incidents.

CB Ādi-khaṇḍa 13.39

TEXT 39

"eka digvijayī sarasvatī vaśa kari'
sarvatra jiniyā bule jaya-patra dhari'

TRANSLATION

"A Digvijayī who has been blessed by Sarasvatī and who has conquered scholars throughout the world has come with his certificate of victory.

CB Ādi-khaṇḍa 13.40

TEXT 40

hastī, ghoḍā, dolā, loka, aneka saṁhati
samprati āsiyā hailā navadvīpe sthiti

TRANSLATION

"He has arrived in Navadvīpa surrounded by elephants, horses, palanquins, and many followers.

CB Ādi-khaṇḍa 13.41

TEXT 41

navadvīpe āpanāra pratidvandvī cāya
nahe jaya-patra māge sakala-sabhāya"

TRANSLATION

"He has come to Navadvīpa seeking an opponent. Otherwise he demands a certificate of victory from the scholars of Navadvīpa."

COMMENTARY

After arriving in Navadvīpa, Digvijayī Paṇḍita searched for a suitable opponent from the rival camp. If there was no suitable scholar in Navadvīpa able to debate with him, then the Digvijayī demanded that the scholars issue him a certificate stating that all the scholars of Navadvīpa had been defeated by him.

CB Ādi-khaṇḍa 13.42

TEXT 42

śuni' śiṣya-gaṇera vacana gauramaṇi
hāsiyā kahite lāgilena tattva-vāṇī

TRANSLATION

Hearing the words of His students, the jewel-like Gaurāṅga smiled and began to describe the nature of the Supreme Lord.

CB Ādi-khaṇḍa 13.43

TEXT 43

"śuna, bhāi saba, ei kahi tattva-kathā
ahaṅkāra nā sahena īśvara sarvathā

TRANSLATION

"Listen, dear brothers. The Supreme Lord never tolerates false pride.

COMMENTARY

Hearing about Digvijayī's bragging from the Navadvīpa students, who were afraid of their imminent defeat, Śrī Gaurasundara solaced them by describing the nature, or truth, of the Supreme Lord as follows: "The Supreme Lord, who is the controller of *māyā*, completely destroys the false ego of proud persons who are controlled by *māyā*—that is, He destroys the pride of proud persons—and does not assist them in maintaining their pride in any way. As stated in the *Śrīmad Bhāgavatam* (10.14.20): "O supreme creator and master, You defeat the false pride of the faithless demons and show mercy to Your saintly devotees."

CB Ādi-khaṇḍa 13.44

TEXT 44

ye-ye-guṇe matta hai' kare ahaṅkāra
avaśya īśvara tāhā karena saṁhāra

TRANSLATION

"Whenever the Lord sees someone proud of some personal quality, He certainly removes the cause of that pride.

COMMENTARY

Three modes of material nature are present in this material kingdom. The three modes keep their identities intact by remaining distinct while mixing

with the other modes. When the modes of passion and ignorance are subdued by the mode of goodness, a living entity becomes situated in the mode of goodness. But even in such a mode of goodness, a specific relationship with the modes of passion and ignorance still remains. When the specific relationship with both passion and ignorance is completely absent in the mode of goodness, it is called *viśuddha-sattva* or *nirguṇa*—pure goodness or transcendence. In order to manifest His Vaikuṇṭha pastimes by bringing into equilibrium the ever-conflicting three modes of nature, under whose control intoxicated egoistic persons exhibit their pride, the Supreme Lord removes the opposing nature of the modes and establishes them on the platform of transcendence. The false ego born of the modes of nature is agitated by time, in other words, the concepts of "I" and "mine," which are born from the modes, are found within the time factor and are destroyed in due course of time. Therefore the relationship of the living entities with the modes of nature is only temporary, not eternal. The three states of birth, maintenance, and death, which are born of the modes of nature, are not eternal. Therefore they are ephemeral. Activities performed with aversion to the Lord by living entities who consider themselves the doers are inferior, while activities performed as service by living entities who consider themselves servants of the Lord are superior or eternal.

CB Ādi-khaṇḍa 13.45

TEXT 45

phalavanta vṛkṣa āra guṇavanta jana
'namratā' se tāhāra svabhāva anukṣaṇa

TRANSLATION

"The nature of both the tree laden with fruit and the man decorated with good qualities is that they bow down with humility.

COMMENTARY

Just as a tree bends down with a burden of fruits, persons who are in the mode of goodness exhibit humility as a result of their good qualities. Persons who are averse to the purport of statements like "a little education is dangerous," "a small fish jumps too much," and "a castor oil plant grows like a tree" praise their own small achievements due to material destitution and thus become reluctant to display humility before others. That is why Śrī Gaurasundara has taught for the benefit of people in general that only those persons who consider themselves lower than the straw in the street are always eligible to serve the Supreme Lord by chanting the holy name of Hari. The living entities possess minute quantities of the Lord's nature. In the *Bhagavad-gītā* the living entities are described as *parā prakṛti*, or superior nature. While exhibiting pastimes as the spiritual master for the entire world and while describing the nature of the living entities who possess saintly qualities, Śrī Gaurasundara has displayed the ideal example of actual humility.

CB Ādi-khaṇḍa 13.46

TEXT 46

haihaya, nahuṣa, veṇa, bāṇa, naraka, rāvaṇa mahā-digvijayī śuniyācha ye ye-jana

TRANSLATION

"You must have heard of the great Digvijayīs of the past like Haihaya, Nahuṣa, Veṇa, Bāṇa, Naraka, and Rāvaṇa.

COMMENTARY

Haihaya, or Kārtavīryārjuna, was the King of Māhiṣmatīpura. He received one thousand arms by the blessing of Lord Dattātreya and was killed by the hands of Lord Paraśurāma. A description of these incidents is found in the *Śrīmad Bhāgavatam* (9.15.17-35), the *Mahābhārata* (*Tīrtha-yātrā-parva* of the *Vana-parva* 115.10-18 and 116.19-24), the *Hari-vaṁśa* (1.33), the *Vāyu Purāṇa* (Chapter 94), the *Matsya Purāṇa* (Chapter 43) and the *Mārkaṇḍeya Purāṇa* (Chapter 16).

Nahuṣa was born in the womb of Svarbhāṇavī by Āyu, who was the son of Purūravā, the saintly king of the dynasty of the moon-god. He was the father of Mahārāja Yayāti. A description of Nahuṣa's becoming intoxicated by opulence, illusioned, and falldown is described in the *Mahābhārata* (*Ājagara-parva* of the *Vana-parva*, 280.11-14, 181.30-37 and *Udyoga-parva* 11.10-24, Chapter 12, and Chapter 17), the *Hari-vaṁśa* (1.28), the *Vāyu Purāṇa* (Chapter 92), and the *Brahma Purāṇa* (Chapter 11).

Veṇa was the ghostly haunted, atheistic son of the saintly King Aṅga. A description of his atheism born of self-worship, his immediate destruction by the curse of *brāhmaṇas* who observed his cruelty towards other living entities, and the appearance of Mahārāja Pṛthu from the churning of his arms is found in the *Śrīmad Bhāgavatam* (4.13.39-49 and 4.14.1-46). Veṇa was averse to serving the Lord through lust, fear, envy, familial relationship, affection, or devotion and averse

to the strong favorable cultivation of Kṛṣṇa consciousness, so as a result of his heinous sins he fell into the darkest region of hell forever. That is why there was no hope for his deliverance. The saintly King Yudhiṣṭhira spoke to Śrī Nārada Muni in the *Śrīmad Bhāgavatam* (7.1.32) as follows:

katamo 'pi na venaḥ syāt pañcānāṁ puruṣaṁ prati
tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet

"Somehow or other, one must consider the form of Kṛṣṇa very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Kṛṣṇa, whether in a friendly way or inimically."

The hundred-armed Bāṇa was a dear servant of Rudra and son of Mahārāja Bali, the king of the demons. His other name is Mahākāla. A description of Bāṇa and the vanquishment of his pride by Kṛṣṇa is found in the Tenth Canto of *Śrīmad Bhāgavatam*, Chapters 62 and 63, and in the *Hari-vaṁśa* (2.1.18).

Naraka was a great demon born in the womb of Bhumi, mother earth, by the touch of Varāhadeva. His death at the hands of Kṛṣṇa is described in the *Śrīmad Bhāgavatam* (10.59.1-22), in the *Hari-vaṁśa* (2.63), and in the *Viṣṇu Purāṇa* (5.29).

Rāvaṇa's birth, austerities, and pride resulting from victories in battle by the influence of a benediction are described in the *Rāmāyaṇa* (*Uttara-kāṇḍa*, Chapters 9-39). Descriptions of his

anger on hearing news of the death of Khara and Dūṣaṇa at the hands of Śrī Rāma and the incidents beginning with his kidnapping of *māyā* Sītā up to his death are found in the *Rāmāyaṇa* (*Araṇya-kāṇḍa*, Chapters 31-56, *Sundara-kāṇḍa*, Chapters 4-22, *Laṅkā-kāṇḍa*, Chapters 6-16, 26-31, 40, 59, 62, 63, 93, 96, 101, 103, and 111), in the *Mahābhārata* (*Draupadī-haraṇa-parva* within the *Vana-parva*, Chapters 274, 277, 280, 284, and 289), and in the *Śrīmad Bhāgavatam*, Ninth Canto, Chapter 10.

The word *mahā-digvijayī* refers to *brāhmaṇas* who conquer the eight directions on the strength of their knowledge, *kṣatriyas* who conquer the eight directions in battle on the strength of their arms, and *vaiśyas* who conquer the eight directions on the strength of their wealth, earned through farming and trade.

CB Ādi-khaṇḍa 13.47

TEXT 47

bujha dekhi, kā'ra garva cūrṇa nāhi haya?
sarvathā īśvara ahaṅkāra nāhi saya

TRANSLATION

"Try to think, whose pride was not smashed? The Supreme Lord never tolerates anyone's false ego.

CB Ādi-khaṇḍa 13.48

TEXT 48

eteke tāhāra yata vidyā-ahaṅkāra
dekhibe ethāi saba haibe saṁhāra"

TRANSLATION

"Therefore you will see this Digvijayī's scholastic pride vanquished here in Navadvīpa."

CB Ādi-khaṇḍa 13.49

TEXT 49

eta bali' hāsi' prabhu śiṣya-gaṇa-saṅge
sandhyā-kāle gaṅga-tīre āilena raṅge

TRANSLATION

After saying this, Nimāi smiled. Then in the evening He took His students to the bank of the Ganges.

CB Ādi-khaṇḍa 13.50

TEXT 50

gaṅgā-jala sparśa kari', gaṅgā namaskari'
vasilena śiṣya-saṅge gaurāṅga śrī-hari

TRANSLATION

After sprinkling some Ganges water on His head and offering obeisances, Lord Gaurāṅga sat down on the bank with His students.

CB Ādi-khaṇḍa 13.51

TEXT 51

aneka maṇḍalī hai' sarva-śiṣya-gaṇa
vasilena catur-dike parama-śobhana

TRANSLATION

As the students sat around the Lord in various groups, it created an unprecedented scene.

CB Ādi-khaṇḍa 13.52

TEXT 52

dharma-kathā, śāstra-kathā aśeṣa kautuke
gaṅgā-tīre vasiyā āchena prabhu sukhe

TRANSLATION

The Lord jubilantly engaged in discussing varṇāśrama-dharma and scriptural topics on the bank of the Ganges.

COMMENTARY

The word *dharma-kathā* refers to ordinary *varṇāśrama* topics, which are accessible to the senses.

There is a dearth of spiritual knowledge in this world, therefore instructions for removing the living entities' darkness of ignorance by administering topics of transcendental knowledge are called *śāstra-kathā*.

CB Ādi-khaṇḍa 13.53

TEXT 53

kāhāre nā kahi' mane bhāvena īśvare
"digvijayī jinibāṅa kemana prakāre?"

TRANSLATION

Though He did not say anything, the Lord thought, "How shall I defeat this Digvijayī?

CB Ādi-khaṇḍa 13.54

TEXT 54

e viprera haiyāche mahā-ahaṅkāra
'jagate mahāra pratidvandvī nāhi āra'

TRANSLATION

"This brāhmaṇa has become most proud, because he thinks there is no one in the world to oppose him.

CB Ādi-khaṇḍa 13.55

TEXT 55

sabhā-madhye jaya yadi kariye ihāre
mṛta-tulya haibeka saṁsāra-bhitare

TRANSLATION

"If I defeat him in an assembly, it would be equal to death for him.

CB Ādi-khaṇḍa 13.56

TEXT 56

viprere lāghava karibeka sarva-loke
luṭibe sarvasva, vipra maribeka śoke

TRANSLATION

"Everyone would belittle him, they would plunder his belongings, and he would die in lamentation.

COMMENTARY

The Lord is the perfect example of proper conduct and is always respectful to the people of this world, therefore He began to contemplate how miserable the world-renowned scholar Digvijayī would become when defeated. He thought, "If I defeated the

conceited Digvijayī in public, he would feel great misery at heart. Moreover, if he were defeated, he would be finished. He would certainly be harassed, all his wealth, elephants, horses and other possessions would be forcibly taken away by others, and the *brāhmaṇa* would merge in lamentation. Keeping all these considerations in mind, I will have to defeat the Digvijayī in a secluded place."

The word *lāghava* (used as an adjective in ancient Bengali, it is presently not used) means "neglected," "insulted," "harassed," "hated," "insignificant," "fallen," "devoid of heaviness or existence," "useless," "liquid," and "light."

CB Ādi-khaṇḍa 13.57

TEXT 57

duḥkha nā pāibe vipra, garva haibe kṣaya
virale se karibāṅa digviyayī jaya

TRANSLATION

"Therefore I will defeat him in a private place, so that his pride will be destroyed but he won't be hurt."

CB Ādi-khaṇḍa 13.58

TEXT 58

ei-mata īśvara cintite sei-kṣaṇe
digvijayī niśāya āilā sei-sthāne

TRANSLATION

While the Lord was thinking in this way, night fell and the Digvijayī arrived at that spot.

CB Ādi-khaṇḍa 13.59-60

TEXTS 59-60

parama nirmala niśā pūrṇa-candravatī
kibā śobhā haiyā āchena bhāgīrathī

śiṣya-saṅge gaṅgā-tīre āchena īśvara
ananta-brahmāṇḍe rūpa sarva manohara

TRANSLATION

It was a clear full moon night, and the Ganges looked most enchanting. As the Lord sat with His students, His attractive form was unmatched throughout innumerable universes.

COMMENTARY

Another reading of verse 59 is *hari bali' gorā nāce bāhu tuli', jagamana bāndhala karuṇa bola bali'*—"Gaura danced with His arms raised while chanting 'Hari bol!' By His merciful chanting, He captured the minds of everyone." Though this verse is found in some editions, it is inappropriate at this juncture because it is inconsistent with the meaning of verses 52 and 68 of this chapter.

CB Ādi-khaṇḍa 13.61

TEXT 61

hāsya-yukta śrī-candra-vadana anukṣaṇa
nirantara divya-dṛṣṭi dui śrī-nayana

TRANSLATION

A smile decorated the Lord's moonlike face, and His beautiful eyes showered merciful glances.

CB Ādi-khaṇḍa 13.62

TEXT 62

muktā jini' śrī-daśana, aruṇa adhara
dayāmaya sukomala sarva-kalevara

TRANSLATION

His teeth defeated the luster of a string of pearls, and His reddish lips resembled the color of the rising sun. He was full of compassion, and all the limbs of His body were delicate.

CB Ādi-khaṇḍa 13.63

TEXT 63

śrī-mastake suvalita cāñcara śrī-keśa
siṁha-grīva, gaja-skanda, vilakṣaṇa veśa

TRANSLATION

His head was adorned with beautiful curly black hair. His dress was divine, His neck resembled that of a lion, and His shoulders were like those of an elephant.

COMMENTARY

The word *vilakṣaṇa* means "extraordinary" or "spiritual."

CB Ādi-khaṇḍa 13.64

TEXT 64

suprakāṇḍa śrī-vigraha, sundara hṛdaya
yajña-sūtra-rūpe taṅhi ananta-vijaya

TRANSLATION

His body was very large, and His attractive chest was adorned by Lord Ananta in the form of a brāhmaṇa thread.

COMMENTARY

Śrī Anantadeva adorns the body of Śrī Nārāyaṇa as the sacred thread, one of the ten forms in which serves the Lord.

CB Ādi-khaṇḍa 13.65

TEXT 65

śrī-lālāṭe ūrddhva-sutilaka manohara
ājānu-lambita dui śrī-bhuja sundara

TRANSLATION

An enchanting mark of tilaka decorated His forehead, and His beautiful arms reached to His knees.

CB Ādi-khaṇḍa 13.66

TEXT 66

yoga-paṭṭa-chānde vastra kariyā bandana
vāma-ūru-mājhe-thui' dakṣiṇa caraṇa

TRANSLATION

The Lord wore His cloth like a sannyāsī, and He sat with His right foot on His left thigh.

CB Ādi-khaṇḍa 13.67

TEXT 67

karite āchena prabhu śāstrera vyākhyāna
'haya' 'naya' kare, 'naya' karena pramāṇa

TRANSLATION

As the Lord explained the scriptures, He established correct statements as incorrect and incorrect statements as correct.

CB Ādi-khaṇḍa 13.68

TEXT 68

aneka maṇḍalī hai' sarva-śiṣya-gaṇa
catur-dike vasiyā āchena suśobhana

TRANSLATION

All of His students sitting around Him in groups created an enchanting scene.

CB Ādi-khaṇḍa 13.69

TEXT 69

apūrva dekhilā digvijayī suvismita
mane bhāve,—"ei bujhi nimāi paṇḍita?"

TRANSLATION

Seeing that wonderful scene, Digvijayī was astonished and thought, "Is this Nimāi Paṇḍita?"

CB Ādi-khaṇḍa 13.70

TEXT 70

alakṣite sei sthāne thāki' digvijayī
prabhura saundarya cā'he eka-dṛṣṭi hai'

TRANSLATION

Digvijayī remained incognito as he gazed steadily on the Lord's beautiful form.

CB Ādi-khaṇḍa 13.71

TEXT 71

śiṣya-sthāne jijñāsilā,—"ki nāma ihāna?"
śiṣya bole,—"nimāi paṇḍita khyāti yā'na"

TRANSLATION

He then asked a student, "What is His name?" and the student replied, "He is the famous Nimāi Paṇḍita."

CB Ādi-khaṇḍa 13.72

TEXT 72

tabe gaṅgā namaskari' sei vipra-vara
āilena īśvarera sabhāra bhitara

TRANSLATION

The best of the brāhmaṇas then offered his obeisances to the Ganges and entered the Lord's assembly.

CB Ādi-khaṇḍa 13.73

TEXT 73

tā'ne dekhi' prabhu kichu īṣat hāsiyā
vasite balilā ati ādara kariyā

TRANSLATION

Seeing him, the Lord slightly smiled as He offered him a seat with great respect.

CB Ādi-khaṇḍa 13.74

TEXT 74

parama-niḥśaṅka sei, digvijayī āra
tabu prabhu dekhilā sādhvasa haila tāṅ'ra

TRANSLATION

Although the Digvijayī was very brave by nature and a champion of learning besides, he was nevertheless frightened on seeing the Lord.

CB Ādi-khaṇḍa 13.75

TEXT 75

īśvara-svabhāva-śakti ei-mata haya
dekhitei mātra tā'ne, sādhvasa janmaya

TRANSLATION

The power of the Supreme Lord's natural characteristic is such that the very sight of Him produces fear.

COMMENTARY

Another reading of this verse is *daṇḍa dekhite ki bāhu kakhana uṭhaya?*—"Will one raise his hand when he sees a stick?" In other words, if one sees a stick in the hands of his opponent he will never attack him simply on the strength of his arms. Similarly, Gaura-Nārāyaṇa, who is the Lord of lords and the chastiser of everyone, has such potency, or such opulence, that none of His controlled subjects are able to transgress or surpass Him. The purport is that the Digvijayī, who is like a well of limited knowledge, did not dare to challenge Gaurasundara, who is the ocean

of unlimited knowledge, but rather became completely frightened.

CB Ādi-khaṇḍa 13.76

TEXT 76

sāta pāñca kathā prabhu kahi' vipra-saṅge
jijñāsite tāṅ're kichu ārambhilā raṅge

TRANSLATION

After exchanging a few words of introduction, the Lord began to sportingly inquire from him.

CB Ādi-khaṇḍa 13.77-80

TEXTS 77-80

prabhu kahe,—"tomāra kavitvera nahi sīmā
hena nāhi, yāhā tumi nā kara' varṇanā

gaṅgāra mahimā kichu karaha paṭhana
śuniyā sabāra hauka pāpa-vimocana

śuni' sei digvijayī prabhura vacana
sei-kṣaṇe karibāre lāgilā varṇana

druta ye lāgilā vipra karite varṇanā
kata-rūpe bole, tā'ra ke karibe sīmā?

TRANSLATION

The Lord said, "There is no limit to your poetic ability. There is nothing that you are unable to describe. Please recite some of the glories of the Ganges, for by hearing such glories everyone's sins are destroyed." Hearing the Lord's request, the Digvijayī immediately began to describe the glories of the

Ganges. Who can fathom the countless verses that the brāhmaṇa so quickly recited?

COMMENTARY

For an explanation, one should see *Caitanya-caritāmṛta* (*Ādi* 16.34-36).

CB Ādi-khaṇḍa 13.81

TEXT 81

kata megha, śuni, yena karaye garjana
ei-mata kavitvera gāmbhīrya-paṭhana

TRANSLATION

The Digvijayī's recitation was like the deep rumbling of clouds.

CB Ādi-khaṇḍa 13.82

TEXT 82

jihvāya āpani sarasvatī-adhiṣṭhāna
ye bolaye, se-i haya atyanta-pramāṇa

TRANSLATION

Since Sarasvatī personally resided on the tongue of Digvijayī, whatever he spoke was authorized.

COMMENTARY

The words *atyanta-pramāṇa* mean "most authentic," "reasonable," and "trustworthy or certain."

CB Ādi-khaṇḍa 13.83

TEXT 83

manuṣyera śaktye tāhā dūṣibeka ke?
hena vidyāvanta nāhi,—bujhibeka ye

TRANSLATION

No human being had the ability to refute his speech, for no scholar could even understand him.

CB Ādi-khaṇḍa 13.84

TEXT 84

sahasra-sahasra yata prabhura śiṣya-gaṇa
avāk hailā sabe śuniñā varṇana

TRANSLATION

The Lord's thousands of students all became speechless on hearing those descriptions.

CB Ādi-khaṇḍa 13.85

TEXT 85

"rāma rāma adbhuta!" smarena śiṣya-gaṇa
"manuṣyera e-mata ki sphuraye kathana?"

TRANSLATION

"Rāma! Rāma! How wonderful!" they marveled. "Can an ordinary human being speak like this?"

CB Ādi-khaṇḍa 13.86

TEXT 86

jagate adbhuta yata śabda-alaṅkāra
sei bai kavitvera varṇana nāhi āra

TRANSLATION

The most wonderful words and literary ornaments in the world were all used in the Digvijayī's recitation.

CB Ādi-khaṇḍa 13.87

TEXT 87

sarva-śāstre mahā-viśārada ye-ye-jana
hena śabda tāṅ'sabāra o bujhite viṣama

TRANSLATION

Even those who were fully conversant in the scriptures had great difficulty understanding his words.

CB Ādi-khaṇḍa 13.88

TEXT 88

ei-mata prahara-khāneka digvijayī
adbhuta se paḍaye, tathāpi anta nāi

TRANSLATION

The Digvijayī continually recited in this amazing way for three hours without coming to an end.

COMMENTARY

In the prayers composed and recited by Digvijayī, there were many astonishing and choice arrangements of words and beautiful metaphors. Therefore even the most learned scholars who were expert in the scriptures felt extreme difficulty in considering and relishing those verses.

CB Ādi-khaṇḍa 13.89

TEXT 89

paḍi' yadi digvijayī hailā avasara
tabe hāsi' balilena śrī-gaurasundara

TRANSLATION

When Digvijayī finally finished his recitation, Śrī Gaurasundara smiled and spoke.

COMMENTARY

The word *avasara* (an adjective) means "ceased" or "restrained."

CB Ādi-khaṇḍa 13.90

TEXT 90

"tomāra ye-śabdera granthana abhiprāya
tumi vine bujhāile, bujhā nāhi yāya

TRANSLATION

"The purport of your words are so exalted that unless you explain them no one can understand.

COMMENTARY

The words *granthana abhiprāya* mean "the purpose of composition."

CB Ādi-khaṇḍa 13.91

TEXT 91

eteke āpane kichu karaha vyākhyāna
ye śabde ye bola tumi, sei supramāṇa"

TRANSLATION

"Therefore please explain a portion of your recitation, for whatever meaning is explained by you must be accepted."

CB Ādi-khaṇḍa 13.92

TEXT 92

śuniñā prabhura vākya sarva-manohara
vyākhyā karibāre lāgilena vipra-vara

TRANSLATION

Hearing the Lord's enchanting words, the best of the brāhmaṇas began to explain.

CB Ādi-khaṇḍa 13.93

TEXT 93

vyākhyā karilei mātra prabhu sei-kṣaṇe
dūṣilena ādi-madhya-ante tina sthāne

TRANSLATION

But as soon as he began to explain a verse, the Lord immediately pointed out faults in the beginning, middle, and end of the verse.

COMMENTARY

Digvijayī began to enthusiastically explain the following verse that he composed:

mahattvaṁ gaṅgāyāḥ satatam idam ābhāti nitarāṁ
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā
dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā
bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā

"The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva." See *Caitanya-caritāmṛta* (*Ādi* 16.41 and 46).

CB Ādi-khaṇḍa 13.94

TEXT 94

prabhu bole,—"e sakala śabda-alaṅkāra
śāstra-mate śuddha haite viṣama apāra

TRANSLATION

The Lord said, "According to the scriptures, all the words and literary ornaments that you have used are far from correct.

COMMENTARY

When Digvijayī began to explain the verse he had composed, the Lord pointed out metaphorical faults in the beginning, middle, and end of the verse. The expert combination of words and absence of metaphorical faults necessary in the composition of a verse were not found in the Digvijayī's verse. One should study the five faults and five qualities pointed out by the Lord in Digvijayī's verse, as found in the *Caitanya-caritāmṛta* (*Ādi* 16.54-84).

The second line of this verse indicates that even if one wanted to establish that the words and literary ornaments were used according to their respective literary rules, it would be extremely difficult to do so.

CB Ādi-khaṇḍa 13.95

TEXT 95

tumi vā diyācha kon abhiprāya kari'
bola dekhi?" kahilena gaurāṅga śrī-hari

TRANSLATION

"But please tell us, what was your intended meaning of these ornaments?" asked Lord Gaurāṅga.

CB Ādi-khaṇḍa 13.96

TEXT 96

eta baḍa sarasvatī-putra digvijayī
siddhānta nā sphure kichu, buddhi gela kahiṅ

TRANSLATION

Digvijayī, the great son of Sarasvatī, was unable to properly explain, for his intelligence had left him.

COMMENTARY

The phrase *buddhi gela kahiṅ* indicates that his intelligence has gone somewhere, in other words, the Digvijayī's reasoning ability was lost or vanquished.

CB Ādi-khaṇḍa 13.97

TEXT 97

sāta pāñca bole vipra, prabodhite nāre
yei bole, tāi doṣe gaurāṅga-sundara

TRANSLATION

Whatever little attempt he made to defend himself was refuted by Lord Gaurasundara.

CB Ādi-khaṇḍa 13.98

TEXT 98

sakala pratibhā palāila kon sthāne
āpane nā bujhe vipra, ki bole āpane

TRANSLATION

It appeared that the Digvijayī's intelligence had taken leave of him, for he didn't even know what he was saying.

CB Ādi-khaṇḍa 13.99

TEXT 99

prabhu bole,—"e thākuka, paḍa kichu āra"
paḍite o pūrva-mata śakti nāhi āra

TRANSLATION

The Lord said, "Leave this verse and recite another," but the Digvijayī was unable to recite like before.

CB Ādi-khaṇḍa 13.100

TEXT 100

kon citra-tāhāna sammoha prabhu-sthāne?
vede o pāyena moha yāṅ'ra vidyamāne

TRANSLATION

It is not unusual that Digvijayī was bewildered in front of the Lord, because even the Vedas are bewildered in the presence of the Lord.

CB Ādi-khaṇḍa 13.101-102

TEXTS 101-102

āpane ananta, caturmukha, pañcānana
yāṅ'sabāra dṛṣṭye haya ananta bhuvana

tāṅ'ra o pāyena moha yāṅ'ra vidyamāne
kon citra,—se viprera moha prabhu-sthāne?

TRANSLATION

Lord Brahmā, Lord Ananta, and Lord Śiva create, maintain, and annihilate innumerable universes. When even they are bewildered before the Lord, then what is surprising if this brāhmaṇa was bewildered?

COMMENTARY

The bewilderment of Lord Anantadeva by Lord Gaura-Nārāyaṇa is described in the *Śrīmad Bhāgavatam* (2.7.41) in the following words spoken by Brahmā to Nārada: "Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces."

After Brahmā, the creator of the universe, stole the calves and cowherd boys of Vraja, Lord Kṛṣṇa, in order to bewilder Brahmā and destroy the lamentation of the cowherd boys' mothers, personally accepted the forms of the cowherd boys and calves and continued enjoying His pastimes in the pasturing grounds for one year. At that time, seeing the *gopīs*' and cows' excessive love and affection for their offspring and being unable to understand the cause, Lord Balarāma thought as follows: "Who is this mystic power, and

where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?" (*Bhāg*. 10.13.37)

The bewilderment of Caturmukha Brahmā is described in the *Śrīmad Bhāgavatam* (10.13.40-45) as follows: "When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions. Lord Brahmā thought: 'Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again. A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?' Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all. Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power. As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished." See also

Caitanya-bhāgavata (CB *Ādi-khaṇḍa* 1.72), which quotes *Śrīmad Bhāgavatam* (2.7.41). [This verse is also quoted at the beginning of this purport.]

The bewilderment of Pañcānana Śiva is described as follows: When Lord Hari, in the form of Mohinī, bewildered the demons and gave the demigods nectar to drink, Lord Śiva, who rides on a bull and who is the husband of Bhavānī, along with his wife, Umā, and his followers, went before Lord Hari to see His form as Mohinī. Śiva worshiped the Lord and spoke in the following words found in the *Śrīmad Bhāgavatam* (8.12.10): "O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great *ṛṣis*, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [*rajo-guṇa* and *tamo-guṇa*]? How will they know You?" Elsewhere in the *Śrīmad Bhāgavatam* (8.12.22 and 25) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows: "While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearbyLord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her."

A description of the bewilderment of other demigods is found in the *Kena,* or *Talavakāra*,

Upaniṣad as follows: "The Supreme Brahman (Viṣṇu) alone gave victory to the demigods in their battle with the demons. By the victory of the Supreme Brahman (Viṣṇu), the demigods became glorious, but due to foolishness they thought, 'This is our victory, this is our glory.'

"The Supreme Brahman (Viṣṇu) understood the foolishness of the demigods and appeared before them (as a Yakṣa or Gandharva). But even though the demigods saw the Supreme Brahman before them, they nevertheless asked, 'Who is this great personality in the form of a Yakṣa?' They could not clearly understand.

"They said to Agni, 'O knower of the *Vedas*, who is this great personality? You should get to know Him fully.' Agni said, 'It will be done.'

"When Agni went before the Supreme Brahman, the Supreme Brahman said to Agni, 'Who are you?' Agni replied, 'I am Agni, the celebrated knower of the *Vedas*.'

The Supreme Brahman said, 'Being so, what power do you have?' Agni replied, 'I can burn to ashes everything within this material world.'

The Supreme Brahman placed a straw before him and said, 'Burn this.' Agni went before the straw and was unable to burn it with his entire strength. Being defeated by the Supreme Brahman, Agni returned to the demigods and said, 'I could not fully understand who this great personality in the form of a Yakṣa is.'

Thereafter the demigods said to Vāyu, 'O Vāyu, who is this great personality in the form of a Yakṣa?

You should get to know Him fully.' Vāyu said, 'It will be done.'

"When Vāyu went before the Supreme Brahman, the Supreme Brahman said to Vāyu, 'Who are you?' Vāyu replied, 'I am Vāyu, the celebrated wind.'

"The Supreme Brahman said, 'Being so, what power do you have?' Vāyu replied, 'I can blow away anything within this material world.'

"The Supreme Brahman placed a straw before him and said, 'Blow this.' Vāyu went before the straw and was unable to blow it away with his entire strength. Being defeated by the Supreme Brahman, Vāyu returned to the demigods and said, 'I could not fully understand who this great personality in the form of a Yakṣa is.'

"Thereafter the demigods said to Indra, 'O Indra, who is this great personality in the form of a Yakṣa? You should get to know Him fully.' Indra said, 'It will be done.' When Indra went before the Supreme Brahman, the Supreme Brahman disappeared from his sight.

"When Indra saw the beautiful, golden female form of Umā-devī in the same sky, he went before her and directly asked, 'Who is this great personality in the form of a Yakṣa?'

"She (Umā-devī) clearly told him, 'He is the Supreme Brahman (Viṣṇu). By His (Lord Viṣṇu's) victory you have become glorious.' Upon hearing these words of Umā-devī, Indra became fully convinced that He was the Supreme Brahman, or Viṣṇu."

TEXT 103

lakṣmī-sarasvatī-ādi yata yogamāyā
ananta-brahmāṇḍa mohe' yāṅ'sabāra chāyā

TRANSLATION

Unlimited universes are bewildered by māyā, the shadow of Lakṣmī, Sarasvatī, and other internal potencies of the Lord.

COMMENTARY

Yogamāyā removes the covered and thrown conditions born from the conditioned souls' enjoying propensity and assists the conditioned souls in achieving the unalloyed service of Kṛṣṇa. And when this same Yogamāyā is accepted as the object of enjoyment by persons who are averse to the Lord, she immediately bewilders, punishes, and sends them to the prison house, this material world. The conditioned souls in the material sky, which is their field of enjoyment, are eligible for being covered by ignorance due to their propensity for temporary enjoyment. Since the principles of ignorance, abomination, and interruption are absent in the eternal abode of the spiritual sky, even though Yogamāyā has the propensity for favorable service to the Lord, due to the enjoying spirit of the conditioned souls, who are averse to the Lord, she bewilders them by creating illusions that are unfavorable for the service of the Lord. Māyā and her opulences, who are like shadows of the Lord's spiritual energies such as Lakṣmī and Sarasvatī, spread a network of nescience, which is converse to spiritual knowledge, by awarding mundane knowledge to the averse conditioned souls

who are wandering throughout the universe. Māyā, the external energy, and her opulences, who are the shadows of Mahā-Lakṣmī, the internal potency of the Lord in the spiritual sky, and who bewilder the averse conditioned souls, are also bewildered on seeing the Lord's supreme opulences as they constantly engage in the service of the Lord while considering themselves the fully dependent maidservants of the Lord. In the mood of maidservants, they serve the Lord for His ultimate satisfaction. And to create further illusion for the living entities who are averse to the Lord, she is seen from the material point of view as Māyā, the bestower of the fruits of work. It is stated in the *Śrīmad Bhāgavatam* (1.7.4-6): "He saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service."

CB Ādi-khaṇḍa 13.104

TEXT 104

tāhārā pāyena moha, yāṅ'ra vidyamāne
ataeva pāche se thākena sarva-kṣaṇe

TRANSLATION

Yet she is also bewildered in the presence of the Lord, and therefore she always stands behind Him.

CB Ādi-khaṇḍa 13.105

TEXT 105

veda-kartā śeṣa o moha pāya yāṅ'ra sthāne
kon citra,—digvijayī-moha vā tāhāne?

TRANSLATION

When the compiler of the Vedas and even Ananta Śeṣa are bewildered in the presence of the Lord, then what is surprising if the Digvijayī is bewildered?

COMMENTARY

The word *veda-kartā* refers to either Lord Brahmā or Kṛṣṇa-dvaipāyana Vyāsa. At the time of stealing the calves and on seeing the multi-headed Brahmās at Dvārakā, Brahmā became bewildered. After compiling the *Mahābhārata* and the *Purāṇas* on the bank of the Sarasvatī, Śrī Vyāsadeva also felt dissatisfied. Being bewildered by the wonderful pastimes of Gopī-jana-vallabha, Śeṣa, or Anantadeva, aspired to accept subordination to the *gopīs*.

When such great, powerful, and opulent demigods and sages become bewildered by the supreme opulences of Lord Nārāyaṇa, then what is astonishing if either the insignificant living entities, who are servants of those demigods and sages, or the deceived Digvijayī will also become bewildered? It is stated in the *Bhagavad-gītā* (7.14): "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." In the *Śrīmad Bhāgavatam* (8.12.39) the Supreme Lord speaks to Lord Śiva as follows: "My dear Lord Śambhu, who within this material world but you can surpass My

illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount."

In the *Śrīmad Bhāgavatam* (10.14.21) Brahmā prays to Lord Kṛṣṇa as follows: "O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts."

CB Ādi-khaṇḍa 13.106

TEXT 106

manuṣye e saba kārya asambhava baḍa
teñi bali,—tāṅ'ra sakala kārya daḍa

TRANSLATION

It is impossible for ordinary living entities to understand the activities of the Supreme Lord, therefore His activities are transcendentally glorious.

CB Ādi-khaṇḍa 13.107

TEXT 107

mūle yata kichu karma karena īśvare
sakali—nistāra-hetu duḥkhita-jīvere

TRANSLATION

In fact, the activities performed by the Supreme Lord are all meant for the deliverance of the conditioned souls.

COMMENTARY

The Supreme Lord, who incarnates out of His causeless mercy, regularly manifests His various pastimes in order to award supreme eternal benefit to the averse living entities of this world. All of His pastimes are performed with a desire to deliver the living entities. In this regard, one should particularly discuss the *Śrīmad Bhāgavatam* verse (10.14.8), beginning *tat te 'nukampāṁ*. Being intoxicated by apparently sweet but ultimately inauspicious conceptions, the averse conditioned souls find and point out faults even in the eternally beneficial supreme will of the Lord. That is why they are conditioned or ignorant. When out of good fortune the living entity understands that he is the eternal servant of Kṛṣṇa, then he no longer has any fear or distress.

CB Ādi-khaṇḍa 13.108

TEXT 108

digvijayī yadi parājaye praveśilā
śiṣya-gaṇa hāsibāre udyata hailā

TRANSLATION

As the Digvijayī faced defeat, the Lord's students were on the verge of laughing.

COMMENTARY

The phrase *parājaye praveśilā* means "he began to face defeat."

CB Ādi-khaṇḍa 13.109

TEXT 109

sabārei prabhu karilena nivāraṇa
vipra-prati balilena madhura vacana

TRANSLATION

The Lord, however, forbade them from laughing and sweetly spoke to the brāhmaṇa.

CB Ādi-khaṇḍa 13.110

TEXT 110

"āji cala tumi śubha kara' vāsā-prati
kāli vicāriba saba tomāra saṁhati

TRANSLATION

"You please go home for today, and tomorrow we will discuss some more.

COMMENTARY

The words *śubha kara'* mean "begin your journey or proceed."

CB Ādi-khaṇḍa 13.111

TEXT 111

tumi o hailā śrānta aneka paḍiyā
niśā o aneka yāya, śui thāka giyā"

TRANSLATION

"You must be tired after your long recitation and it's getting late. Please go take rest."

COMMENTARY

The phrase *niśā o aneka yāya* means "it is also late at night."

CB Ādi-khaṇḍa 13.112

TEXT 112

ei-mata prabhura komala vyavasāya
yāhāre jinena, seha duḥkha nāhi pāya

TRANSLATION

The Lord's behavior was so gentle that whoever was defeated by Him felt no distress.

CB Ādi-khaṇḍa 13.113

TEXT 113

sei navadvīpe yata adhyāpaka āche
jiniyā o sabāre toṣena prabhu pāche

TRANSLATION

After defeating each of the teachers in Navadvīpa, the Lord satisfied them with His sweet behavior.

CB Ādi-khaṇḍa 13.114

TEXT 114

"cala āji ghare giyā vasi' puṅthi cāha
kāli ye jijñāsi' tāhā balibāre cāha"

TRANSLATION

The Lord continued, "Let us go home today. Then after looking at your books, come tomorrow and answer My questions."

CB Ādi-khaṇḍa 13.115

TEXT 115

jiniyā o kā're nā karena teja-bhaṅga
sabei hayena prīta,—hena tā'na raṅga

TRANSLATION

Even after defeating someone, the Lord did not insult them, and thus everyone was pleased with Him. Such were the pastimes of the Lord.

COMMENTARY

The word *teja-bhaṅga* refers to the hampering of one's prestige.

CB Ādi-khaṇḍa 13.116

TEXT 116

ataeva navadvīpe yateka paṇḍita
sabāra prabhura prati mane baḍa prīta

TRANSLATION

That is why all the learned scholars of Navadvīpa were so affectionate to the Lord.

CB Ādi-khaṇḍa 13.117

TEXT 117

śiṣya-gaṇa-saṁhati calilā prabhu ghara
digvijayī hailā baḍa lajjita-antara

TRANSLATION

As the Lord returned home with His students, the Digvijayī felt great shame.

CB Ādi-khaṇḍa 13.118

TEXT 118

duḥkhita hailā vipra cinte' mane-mane
"sarasvatī more vara dilena āpane

TRANSLATION

In distress, the brāhmaṇa thought, "I've been personally blessed by Sarasvatī.

CB Ādi-khaṇḍa 13.119-120

TEXTS 119-120

nyāya, sāṅkhya, pātañjala, mīmāṁsā-darśana
vaiśeṣika, vedānte nipuṇa yata jana

hena jana nā dekhiluṅ saṁsāra-bhitare
jinite ki dāya, mora sane kakṣā kare!

TRANSLATION

"Till now I've not met a single person—whether a scholar of Nyāya, Sāṅkhya, Pātañjala, Mīmāṁsa, Vaiśeṣika, or Vedānta—who could even compete with me, and what to speak of defeating me!

COMMENTARY

"I have met scholars who were expert in the six branches of philosophy, and what to speak of defeating me, they did not even try to enter into debate with me."

CB Ādi-khaṇḍa 13.121

TEXT 121

śiśu-śāstra vyākaraṇa paḍāye brāhmaṇa
se more jinila,—hena vidhira ghaṭana!

TRANSLATION

"This brāhmaṇa merely teaches children's grammar, and He defeated me? This is certainly an act of providence!

COMMENTARY

"This *brāhmaṇa* boy is a teacher of ordinary grammar in primary education. But alas, due to misdeeds I had to face defeat by Him. Among the six limbs of the *Vedas*, grammar is like the face of the personified *Vedas* and is the preliminary scripture for students engaged in studying the scriptures, but it is an undisputed fact that one cannot become expert in literature, *alaṅkāra*, *smṛtis*, or philosophical works simply by possessing expertise in learning and teaching grammar. Nevertheless this young boy, who is expert in grammar, has defeated even an experienced champion of the scriptures like me."

CB Ādi-khaṇḍa 13.122-123

TEXTS 122-123

sarasvatīra vare anyathā dekhi haya
eho mora citte baḍa lāgila saṁśaya

devī-sthāne mora vā janmila kona doṣa?
ataeva haila mora pratibhā-saṅkoca?

TRANSLATION

"It appears that Sarasvatī's benediction has proven false, which awakens doubts in my mind. Otherwise, have I committed some offense at her feet? Is that why my intelligence was diminished?

COMMENTARY

"Since I have been defeated by this young *brāhmaṇa* grammarian I can now understand that the benediction I received from my worshipable goddess Sarasvatī-devī has proved a complete failure! Therefore various doubts are arising within my mind. The goddess whom I had pleased and from whom I had thus received the benediction for becoming a Digvijayī must be displeased as a result of my offenses. Otherwise why would my great ingenuity in learning be defeated by an ordinary young grammarian?"

CB Ādi-khaṇḍa 13.124

TEXT 124

avaśya ihāra āji bujhiba kāraṇa"
eta bali' mantra-japе vasilā brāhmaṇa

TRANSLATION

"I must find out the cause of my defeat." Thinking in this way, the brāhmaṇa began chanting his mantra.

CB Ādi-khaṇḍa 13.125

TEXT 125

mantra japi' duḥkhe vipra śayana karilā
svapne sarasvatī vipra-sammukhe āilā

TRANSLATION

After chanting for some time the distressed brāhmaṇa fell asleep, and in a short time Sarasvatī appeared before him in a dream.

CB Ādi-khaṇḍa 13.126

TEXT 126

kṛpā-dṛṣṭye bhāgyavanta-brāhmaṇera prati
kahite lāgilā ati-gopya sarasvatī

TRANSLATION

Goddess Sarasvatī glanced mercifully on the fortunate brāhmaṇa and confidentially spoke as follows.

CB Ādi-khaṇḍa 13.127

TEXT 127

sarasvatī bolena,—"śunaha, vipra-vara!
veda-gopya kahi ei tomāra gocara

TRANSLATION

"O best of the brāhmaṇas, listen as I disclose to you the secrets of the Vedas.

CB Ādi-khaṇḍa 13.128-129

TEXTS 128-129

kā'ro sthāne kaha yadi e-sakala kathā
tabe tumi śīghra haibā alpāyu sarvathā

yāṅ'ra ṭhāñi tomāra haila parājaya
ananta-brahmāṇḍa-nātha sei suniścaya

TRANSLATION

"If you disclose these topics to anyone, you will meet a quick death. Know for certain that He by whom you were defeated is the Lord of innumerable universes.

COMMENTARY

Sarasvatī-devī appeared in a dream before Digvijayī Paṇḍita, who had chanted her mantras, and said, "If you disclose to anyone the most confidential topics that I am telling you regarding the covered incarnation of the Lord, then your death is certain."

It is said that since Keśava Bhaṭṭa, the spiritual master of Gāṅgalya Bhaṭṭa, revealed the information about Śrīman Mahāprabhu that was given to him in a dream by Sarasvatī, he met with a premature death. Therefore Gāṅgalya Bhaṭṭa again initiated a *brāhmaṇa* from Kashmir and gave him the name Keśava. From this popular hearsay, it is clearly understood that the Digvijayī Paṇḍita referred to herein is not Keśava Kāśmīrī, rather he is a *paṇḍita* named Keśava Bhaṭṭa.

CB Ādi-khaṇḍa 13.130

TEXT 130

āmi yāṅ'ra pāda-padme nirastara dāsī
sammukha haite āpanāre lajjā vāsi

TRANSLATION

"I am an eternal maidservant at His lotus feet, and I'm embarrassed to appear before Him.

CB Ādi-khaṇḍa 13.131

TEXT 131

After Nārada Muni inquired about the actual identities of Lord Viṣṇu and Māyā, Brahmā offered obeisances to the Supreme Lord and spoke the following verse from Śrīmad Bhāgavatam (**2.5.13**):

vilajjamānayā yasya sthātum īkṣā-pathe 'muyā
vimohitā vikatthante mamāham iti durdhiyaḥ

TRANSLATION

"'The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of 'It is I' and 'It is mine.''

COMMENTARY

"Since the verse previous to this [i.e. *Bhāg.* 2.5.12] describes the Lord's relationship with Māyā and her insurmountable position, the Supreme Lord also appears to be under the control of Māyā. This doubt is removed by this verse. Thinking, "The Supreme Lord knows well about my duplicitous nature and cheating propensity," Māyā is ashamed to stand before the Lord and is unable to manifest her own prowess; but being bewildered by such Māyā, we, who are bewildered by nescience, become proud (while thinking in terms of 'I' and 'mine'). This verse also answers the question of the previous verse regarding who created this universe." (Śrīdhara Svāmī)

"Being bewildered by Māyā, who feels embarrassed to stand before the vision of the Lord, who is faultless and full of transcendental qualities as a result of His *sac-cid-ānanda* nature, we glorify ourselves in terms of 'I' and 'mine.'" (*Krama-sandarbha*)

"The word *vilajjamānayā* in this verse indicates that Māyā's act of bewildering the living entities is not very palatable to the Supreme Lord. Though Māyā knows this, according to the principle: 'persons who are averse to Kṛṣṇa become fearful as a result of their absorption in objects not related to Kṛṣṇa,' Māyā has from time immemorial been unable to tolerate the living entities' aversion or lack of knowledge of the Supreme Lord. She thus covers the real identity of the living entities and places them in an unnatural position." (*Tattva-sandarbha* (32) of the *Bhāgavata-sandarbha*)

"Without understanding their relationship with the Supreme Lord, both those who give respect and those who accept respect are eligible for being bewildered by Māyā, who stands behind the Lord. This is being described in this verse. Considering *vilajjamānā,* or 'the Supreme Lord certain knows my duplicity,' Māyā, like a deceitful wife, is ashamed to stand before the Lord. In other words, she stands behind the Lord. Being bewildered by this Māyā, the living entities proudly think in terms of 'I' and 'mine.' Aversion to the Lord should herein be understood as the back of the Lord. As soon as one is averse to the Lord, he becomes influenced by Māyā; but when he is inclined towards the Lord, the influence of Māyā is not found." (*Sārārtha-darśinī*)

CB Ādi-khaṇḍa 13.132

TEXT 132

āmi se baliye, vipra, tomāra jihvāya
tāhāna sammukhe śakti nā vase āmāya

TRANSLATION

"O brāhmaṇa, although I speak through your tongue, in front of Him I have no power.

CB Ādi-khaṇḍa 13.133-134

TEXTS 133-134

āmāra ki dāya, śeṣa-deva bhagavān
sahasra-vadane veda ye kare vyākhyāna

aja-bhava-ādi yāṅ'ra upāsanā kare
hena 'śeṣa' moha māne yāṅhāra gocare

TRANSLATION

"What to speak of me, even Lord Ananta Śeṣa, who explains the Vedas with thousands of mouths and who is worshiped by Brahmā and Śiva, He is also bewildered in His presence.

CB Ādi-khaṇḍa 13.135

TEXT 135

parabrahma, nitya, śuddha, akhaṇḍa, avyaya
paripūrṇa hai' vaise sabāra hṛdaya

TRANSLATION

"He is the Supreme Brahman, the eternal, pure, complete, and inexhaustible Lord, who is situated in everyone's heart.

COMMENTARY

Śrī Gaurasundara lies in the ocean of milk in the form of Aniruddha, the localized Supersoul in the hearts of all living entities, and lies in the Garbhodaka Ocean in the form of Pradyumna, the aggregate Supersoul and source of all universes. He is complete,

undivided, infallible, and eternally pure. Since He is Kṣīrodakaśāyī Viṣṇu, considering Him separate from Garbhodakaśāyī Viṣṇu is an obstacle for achieving full knowledge. Since He is Garbhodakaśāyī Viṣṇu, considering Him separate from Kṣīrodakaśāyī Viṣṇu is an obstacle in self-realization. Since He is Kāraṇodakaśāyī Viṣṇu, considering Him separate from Saṅkarṣaṇa is an obstacle in complete realization of the Absolute Truth. Actually the one Absolute Truth, original Personality of Godhead, Gaura-Kṛṣṇa, is Baladeva, the first *catur-vyūha*, the second *catur-vyūha*, and the three Viṣṇus who lie on the Kāraṇa, Garbhodaka, and Kṣīra Oceans. Considering the localized, aggregate, Kāraṇa, Garbha, and *virāṭ* forms of Viṣṇu as separate from the Absolute Truth enhances the conditioned souls' material conceptions and illusions. In order to remove these conceptions, Sarasvatī-devī disclosed that Śrī Gaurasundara is the source of all Viṣṇu incarnations and nondifferent from Vrajendra-nandana, the son of the King of Vraja.

CB Ādi-khaṇḍa 13.136-137

TEXTS 136-137

karma, jñāna, vidyā, śubha-aśubhādi yata
dṛṣyādṛṣya,—tomāre vā kahibāṅa kata

sakala pralaya (pravarta) haya, śuna, yāṅ'ha haite
sei prabhu vipra-rūpe dekhilā sākṣāte

TRANSLATION

"Fruitive activities, mental speculation, material knowledge, pious and impious activities, direct and indirect perception, and more than I am able to

say—all these are (created and) destroyed by that Lord you just met in the form of a brāhmaṇa.

COMMENTARY

The word *karma* refers to Vedic rituals such as the performance of fire sacrifices, which aim at enjoying the fruits of those activities in this world. The goal or destination of karma is *bhukti*, or material enjoyment; the goal or destination of *jñāna*, or speculating on impersonal Brahman, is *mukti*, or liberation; and the goal or destination of *bhagavad-bhakti*, or devotional service to the Supreme Lord, is one, not separate, or nondifferent; in other words, it is *bhagavat-prema*, or love of God. The word *vidyā* in this verse refers to material knowledge, the purpose of which is sense gratification. In the *Muṇḍaka Upaniṣad* (1.5) it is stated: *tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣam iti.*—"All the *Vedas*–*Ṛg Veda*, *Yajur Veda*, *Sāma Veda*, *Atharva Veda* and their corollaries known as *śikṣā*, *kalpa*, *vyākaraṇa*, *nirukta*, *chanda* and *jyotiṣa*–belong to the inferior system of material knowledge [*aparā vidyā*]."

The word *śubha-aśubhā* means "auspicious and inauspicious," or "good and bad." As stated in the *Śrīmad Bhāgavatam* (11.28.4):

kiṁ bhadraṁ kim abhadraṁ vā
dvaitasyāvastunaḥ kiyat
vācoditaṁ tad anṛtaṁ manasā dhyātam eva ca

"That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the

extent of such good and bad be measured?" In the *Caitanya-caritāmṛta* (*Antya* 4.176) it is said:

'dvaite' bhadrābhadra-jñāna,
saba——'manodharma'
'ei bhāla, ei manda',——ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad,' is all a mistake."

The word *dṛṣyādṛṣya* refers to all objects situated in direct or indirect perception. Another reading for this word is *dūṣyādūṣya,* which means "eatable and noneatable, or pure and impure, items of material enjoyment."

Devotional service to the Lord is neither created nor destroyed. Everything else has a creation and a destruction. That object by whom this creation and destruction is accomplished is the Supreme Lord, Śrī Gaurasundara, whom you have seen as a young Bengali *brāhmaṇa* grammarian. Though He is the only cause of the creation, maintenance, and annihilation of this world, He is the controller of *māyā* and transcendental to the modes of nature. Therefore do not accept Him as Lord Brahmā, who creates all material objects under the shelter of passion, or Lord Śiva, who annihilates under the shelter of ignorance.

Another reading for *karma* is *bhukti*, or material enjoyment, and another reading for *dṛṣyādṛṣya* is *dūṣyādūṣya.* Those items that are seen through our mundane vision are called *dṛṣya*, and items that are beyond our mundane vision and most difficult to understand, yet are nevertheless material, are called *adṛṣya*. One's perception of Yogamāyā, the spiritual

potency of the Lord, from the platform of devotional service and another's perception of Mahāmāyā, the material energy, from the platform of material enjoyment are not the same.

CB Ādi-khaṇḍa 13.138

TEXT 138

ābrahmādi yata, dekha, sukha-duḥkha pāya
sakala, jāniha, vipra, ihāna ājñāya

TRANSLATION

"Know for certain that everyone including Lord Brahmā enjoys happiness and distress according to His will alone.

COMMENTARY

All the demigods headed by Brahmā enjoy happiness and distress under the control of *māyā*, but Lord Viṣṇu is not a living entity who enjoys the fruits of temporary happiness and distress. The demigods headed by Brahmā are controlled; in other words, they are under the subordination of *māyā* and are sons of the universal mother, who holds the entire universe within her womb. But Lord Viṣṇu is the controller of *māyā*, and Mahāmāyā, the universal mother who holds the entire universe within her womb, stands embarrassed behind the Lord.

CB Ādi-khaṇḍa 13.139

TEXT 139

matsya-kūrma-ādi yata, śuna avatāra
ei prabhu vinā, vipra, kichu nahe āra

TRANSLATION

"Listen, dear brāhmaṇa, all incarnations such as Matsya and Kūrma are nondifferent from Him.

COMMENTARY

Though the *naimittika*, or occasional, incarnations of Viṣṇu such as Matsya and Kūrma engage in Their eternal pastimes in Vaikuṇṭha, They appear within this world for some special purpose. Gaurasundara Himself appears in various occasional incarnations in Vaikuṇṭha as portions and plenary portions, and from there He descends within this material world. There is actually no difference between Gaurasundara and incarnations like Matsya and Kūrma; the only difference is in Their pastimes.

One should refer to the purport of *Caitanya-bhāgavata* (*CB Ādi-khaṇḍa* 2.169 and 171-173) for a description of Gaura-Kṛṣṇa's incarnations like Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, and Rāmacandra. [This paragraph also applies to the following three verses.]

CB Ādi-khaṇḍa 13.140

TEXT 140

ei se varāha-rūpe kṣiti-sthāpayitā
ei se nṛsiṁha-rūpe prahlāda-rakṣitā

TRANSLATION

"In the form of Lord Varāha, He rescued the earth, and in the form of Nṛsiṁha, He protected Prahlāda.

CB Ādi-khaṇḍa 13.141

TEXT 141

ei se vāmana-rūpe balira jīvana
yāṅ'ra pāda-padma haite gaṅgāra janama

TRANSLATION

"In the form of Vāmana, He is the life and soul of Bali. The Ganges appears from His lotus feet.

COMMENTARY

The incarnation of Vāmanadeva is clearly mentioned in the *Ṛk-saṁhitā*. The description of Vāmana's pastimes is given in the *Ṛk-saṁhitā* in order to award the qualification on neophyte devotees for studing the *Vedas*. The purport is that all objects of enjoyment within the three worlds, which through material calculation is the ultimate limit for conditioned souls who are prone to material knowledge, are brought under control by the exhibition of the supreme prowess of that personality, the powerful Vāmanadeva, whose characteristics are found as codes in the mantras of the *Ṛg Veda*. While describing the prowess of this Trivikrama Viṣṇu, *Mahābhārata*, the purport of the *Vedas*, narrates the glories of His other incarnations. And the purport of *Mahābhārata* has been elaborately explained in the *Śrīmad Bhāgavatam*. Since according to the consideration of the atheists, Trivikrama Viṣṇu's prowess is limited, they cannot agree to accept the incarnations of Viṣṇu, the controller of *māyā*. One is able to perceive the Lord only on the strength of mercy bestowed by the Lord. Persons who depend solely on material knowledge are always baffled in their attempts to understand the nature of the Absolute Truth, like a dwarf's attempt to catch the

moon. The mundane mental speculators see the all-pervading Viṣṇu in a limited form due to not realizing their own selves and are thus bereft of the service of Lord Viṣṇu. They then consider themselves under the control of material nature and exhibit materialistic false ego as a result of foolishness born of *māyā*. Such persons who are attached to objects not related with the Lord are cheated of the Lord's mercy. One should discuss the *Kaṭha Upaniṣad* (1.2.23) and *Muṇḍaka Upaniṣad* (3.2.3), wherein it is stated: *yam evaiṣa vṛṇute tena labhyas/ tasyaiṣa ātmā vivṛṇute tanūṁ svām*—"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

CB Ādi-khaṇḍa 13.142

TEXT 142

ei se hailā avatīrṇa ayodhyāya
vadhilā rāvaṇa duṣṭa aśeṣa-līlāya

TRANSLATION

"This Lord appeared at Ayodhyā and then killed Rāvaṇa as one of His innumerable pastimes.

CB Ādi-khaṇḍa 13.143

TEXT 143

uhāne se vasudeva-nanda-putra bali
ebe vipra-putra vidyā-rase kutūhalī

TRANSLATION

"He is known as the son of both Vasudeva and Nanda, and now He has appeared as the son of a brāhmaṇa to enjoy scholastic pastimes.

CB Ādi-khaṇḍa 13.144

TEXT 144

vede o ki jānena uhāna avatāra?
jānāile jānaye, anyathā śakti kā'ra?

TRANSLATION

"Do the Vedas know this incarnation of the Lord? Who has the power to know unless the Lord reveals Himself?

CB Ādi-khaṇḍa 13.145

TEXT 145

yata kichu mantra tumi japile āmāra
digvijayī-pada-phala nā haya tāhāra

TRANSLATION

"The title of Digvijayī is not the real fruit of your chanting mantras to worship me.

CB Ādi-khaṇḍa 13.146

TEXT 146

mantre ye phala, tāhā ebe se pāilā
ananta-brahmāṇḍa-nātha sākṣāte dekhilā

TRANSLATION

"The real fruit of your chanting is that you have now directly seen the Lord of innumerable universes.

CB Ādi-khaṇḍa 13.147

TEXT 147

yāha śīghra, vipra, tumi ihāna caraṇe
deha giyā samarpaṇa karaha uhāne

TRANSLATION

"Therefore, O brāhmaṇa, go immediately and surrender yourself at His lotus feet.

CB Ādi-khaṇḍa 13.148

TEXT 148

svapna-hena nā māniha e-saba vacana
mantra-vaśe kahilāṅa veda-saṅgopana

TRANSLATION

"Don't ignore my words by considering this only a dream. I am controlled by your chanting and have therefore informed you of that which is unknown to the Vedas."

CB Ādi-khaṇḍa 13.149

TEXT 149

eta bali' sarasvatī hailā antardhāna
jāgilena vipra-vara mahā-bhāgyavān

TRANSLATION

Speaking these words, Sarasvatī disappeared and the most fortunate brāhmaṇa woke up.

CB Ādi-khaṇḍa 13.150

TEXT 150

jāgiyāi mātra vipra-vara sei-kṣaṇe
calilena ati ūṣaḥ-kāle prabhu-sthāne

TRANSLATION

Immediately after getting up, the brāhmaṇa went in the early morning to the Lord's residence.

CB Ādi-khaṇḍa 13.151

TEXT 151

prabhure āsiyā vipra daṇḍavat hailā
prabhu o viprere kole kariyā tulilā

TRANSLATION

The brāhmaṇa came and offered his obeisances to the Lord, who picked up the brāhmaṇa and embraced him.

CB Ādi-khaṇḍa 13.152

TEXT 152

prabhu bole,—"kene bhāi, e ki vyavahāra?"
vipra bole,—"kṛpā-dṛṣṭi yehena tomāra

TRANSLATION

The Lord said, "O brāhmaṇa, why have you come so early? What is the reason for this behavior?" The brāhmaṇa replied, "It is all due to Your merciful glance."

CB Ādi-khaṇḍa 13.153

TEXT 153

prabhu bole,—"digvijayī haiyā āpane
tabe tumi āmāre e-mata kara' kene?"

TRANSLATION

The Lord said, "You are the champion of learning. Why are you treating Me like this?"

CB Ādi-khaṇḍa 13.154

TEXT 154

digvijayī bolena,—"śunaha, vipra-rāja!
tomā' bhajilei siddha haya sarva-kāja

TRANSLATION

The Digvijayī replied, "Please listen, O king of the brāhmaṇas. Just by worshiping You, all one's activities become successful.

CB Ādi-khaṇḍa 13.155

TEXT 155

kali-yuge vipra-rūpe tumi nārāyaṇa
tomāre cinite śakti dhare kon jana?

TRANSLATION

"You are the Supreme Lord Nārāyaṇa, but You have appeared in Kali-yuga in the form of a brāhmaṇa. Who has the power to recognize You?

CB Ādi-khaṇḍa 13.156

TEXT 156

takhani mora citte janmila saṁśaya
tumi jijñāsile, mora vākya nā sphuraya

TRANSLATION

"Doubts arose in my mind when You asked me questions that I was unable to answer.

CB Ādi-khaṇḍa 13.157

TEXT 157

tumi ye agarva prabhu,—sarva-vede kahe
tāhā satya dekhiluṅ, anyathā kabhu nahe

TRANSLATION

"O Lord, all the Vedas confirm that You are devoid of pride. Now I have seen this with my own eyes. There is no doubt about it.

CB Ādi-khaṇḍa 13.158

TEXT 158

tina-bāra āmāre karilā parābhava
tathāpi āmāra tumi rākhilā gaurava

TRANSLATION

"Although You have defeated me three times, You have maintained my prestige.

CB Ādi-khaṇḍa 13.159

TEXT 159

eho ki īśvara-śakti vine anye haya?
ataeva, tumi—nārāyaṇa suniścaya

TRANSLATION

"Is this possible for anyone other than the Supreme Lord? Therefore You are certainly Lord Nārāyaṇa.

CB Ādi-khaṇḍa 13.160-162

TEXTS 160-162

gauḍa, trihuta, dillī, kāśī-ādi kari'
gujarāta, vijaya-nagara, kāñcī-purī

aṅga, baṅga, tailaṅga, oḍhra, deśa āra kata
paṇḍitera samāja saṁsāre āche yata

dūṣibe āmāra vākya,—se thākuka dūre
bujhitei kona jana śakti nāhi dhare

TRANSLATION

"I met with innumerable scholars wherever I have gone—Gauḍa, Trihuta, Delhi, Kāśī, Gujarat, Vijayanagara, Kāñcīpura, Aṅga, Bengal, Andhra, Orissa. What to speak of refuting my statements, none of those scholars had even the power to understand them.

CB Ādi-khaṇḍa 13.163

TEXT 163

hena āmi tomā' sthāne siddhānta karite
nā pārinu, saba buddhi gela kon bhite?

TRANSLATION

"Though I am such a scholar, I was still unable to establish my conclusions before You. Where did all my intelligence go?

CB Ādi-khaṇḍa 13.164

TEXT 164

ei karma tomāra āścarya kichu nahe
'sarasvatī pati tumi',—devī more kahe

TRANSLATION

"This is not an astonishing achievement for You, for You are the Lord of Sarasvatī. She personally told me this.

CB Ādi-khaṇḍa 13.165

TEXT 165

vaḍa-śubha-lagne āilāṅa navadvīpe
tomā' dekhilāṅa ḍubiyā ye bhava-kūpe

TRANSLATION

"I came to Navadvīpa at a most auspicious time. Although I was drowning in the dark well of material life, I somehow saw You.

COMMENTARY

"I entered Navadvīpa at an auspicious moment and attained *darśana* of You. When persons are drowning in the well of material life, they have no opportunity to see You. So far I have remained intoxicated with material knowledge, but now I was able to see You by the accumulated strength of my past pious deeds."

CB Ādi-khaṇḍa 13.166

TEXT 166

avidyā-vāsanā-bandhe mohita haiyā
veḍāṅa pāsari' tattva āpanā' vañciyā

TRANSLATION

"I was bewildered by nescience and material desires, and I cheated myself as I wandered throughout the world forgetful of my constitutional position.

COMMENTARY

When living entities are illusioned about self-realization, they become averse to the service of the Lord and are thus bound by desires for material enjoyment. When conditioned souls who are controlled by *māyā* become foolish due to material knowledge, they are cheated out of self-realization.

CB Ādi-khaṇḍa 13.167

TEXT 167

daiva-bhāgye pāilāṅa tomā' daraśane
ebe kṛpā-dṛṣṭye more karaha mocane

TRANSLATION

"I've met You by some great fortune, now please deliver me by Your merciful glance.

CB Ādi-khaṇḍa 13.168

TEXT 168

para-upakāra-dharma—svabhāva tomāra
tomā' vine śaraṇya dayālu nāhi āra

TRANSLATION

"It is Your nature to engage in the welfare of others; indeed, there is no shelter or source of compassion other than You.

COMMENTARY

The second line of this verse is explained in the *Śrīmad Bhāgavatam* (3.2.23) in following words of Uddhava, who was feeling separation from Lord Kṛṣṇa: "Alas, how shall I take shelter of one more

merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?"

Also in the *Śrīmad Bhāgavatam* (10.48.26) Śrī Akrūra offered the following prayers to Kṛṣṇa and Balarāma when They visited his house: "What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish."

CB Ādi-khaṇḍa 13.169

TEXT 169

hena upadeśa more kaha, mahāśaya!
āra yena durvāsanā citte nāhi haya"

TRANSLATION

"O Lord, please instruct me in such a way that I may have no material desires in my heart."

CB Ādi-khaṇḍa 13.170

TEXT 170

ei-mata kākuvāda aneka kariyā
stuti kare digvijayī ati-namra haiyā

TRANSLATION

After speaking many plaintive words in this way, the Digvijayī humbly offered prayers to the Lord.

CB Ādi-khaṇḍa 13.171

TEXT 171

śuniyā viprera kāku śrī-gaurasundara
hāsiyā tāhāne kichu karilā uttara

TRANSLATION

Hearing the brāhmaṇa's submissive words, Śrī Gaurasundara smiled and replied.

CB Ādi-khaṇḍa 13.172

TEXT 172

"śuna, dvija-vara, tumi—mahā-bhāgyavān
sarasvatī yāhāra jihvāya adhiṣṭhāna

TRANSLATION

"Listen, O best of the brāhmaṇas. You are most fortunate, for Sarasvatī resides on your tongue.

CB Ādi-khaṇḍa 13.173-174

TEXTS 173-174

'digvijaya kariba',—vidyāra kārya nahe
īśvare bhajile, sei vidyā 'satya' kahe

mana diyā bujha, deha chāḍiyā calile
dhana vā pauruṣa saṅge kichu nāhi cale

TRANSLATION

"Conquering the world is not the proper use for knowledge, the proper use of knowledge is to worship the Supreme Lord. Try to understand, when one gives

up his body, he cannot take wealth and reputation with him.

COMMENTARY

Because ordinary foolish people consider material knowledge and spiritual knowledge as one, or equal, they think that the bondage of material knowledge is the platform of knowledge. The living entities' desire for *digvijaya*, or achieving victory over others, is born of false ego resulting from material knowledge. *Vidyā*, or knowledge, actually refers to the supreme service of Lord Viṣṇu, because wealth, physical strength, and good health do not follow a person at the time of death. A person who accepts material enjoyment as all in all utilizes his wealth, knowledge, and physical strength to increase his sense enjoyment, but after his death these material assets become most useless.

CB Ādi-khaṇḍa 13.175

TEXT 175

eteke mahānta saba sarva parihari'
karena īśvara-seva dṛḍha-citta kari'

TRANSLATION

"That is why devotees renounce material endeavors and serve the Supreme Lord with firm determination.

COMMENTARY

"Considering all these points, the magnanimous devotees give up desires for and dependence on all

material assets and engage in devotional service with full determination for the duration of their lives."

CB Ādi-khaṇḍa 13.176

TEXT 176

eteke chāḍiyā vipra, sakala jañjāla
śrī-kṛṣṇa-caraṇa giyā bhajaha sakāla

TRANSLATION

"Therefore, O brāhmaṇa, give up all materialistic association and immediately begin to worship the lotus feet of Lord Kṛṣṇa.

COMMENTARY

"That is why you should give up the desire for external material advancement and begin to worship the lotus feet of Śrī Rādhā-Govinda without wasting a moment." Now that Śrī Keśava Bhaṭṭa has given up the inappropriate purport of the six branches of philosophy that he was initiated into before receiving these instructions of Śrī Gaurasundara, the ten verses composed by Śrīla Nimbakācāryapāda appeared in his memory by the mercy of Mahāprabhu. Gaurasundara's instruction to serve Rādhā-Govinda inspired him with his predecessor gurus' unexpressed emotions, which manifested in his heart in the form of verses. Since before receiving the Lord's mercy Keśava Bhaṭṭa was indifferent to these verses composed by his predecessor gurus, he displayed negligence for the service of the lotus feet of Rādhā-Govinda and eagerness to accumulate material fame in the form of becoming a Digvijayī.

CB Ādi-khaṇḍa 13.177

TEXT 177

yāvat maraṇa nāhi upasanna haya
tāvat sevaha kṛṣṇa kariyā niścaya

TRANSLATION

"Up to the time of your death, serve Kṛṣṇa with confidence.

COMMENTARY

One who rejects the worship of Kṛṣṇa cannot properly explain the purport of Vedānta philosophy, one of the six branches of philosophy. Being initiated into all these instructions, the compiler of *Krama-dīpikā* instructed his disciples headed by Gāṅgalya Bhaṭṭa about the process of worshiping Rādhā-Govinda. Later on, Keśava and other scholars of Kasmira left the subordination of Śrīman Mahāprabhu and took to another path. Turning away from the mercy of Śrīman Mahāprabhu, Keśava Kāśmīrī and other so-called followers of the Śrī Nimbārka-sampradāya, as well as so-called scholars of the Śrī Vallabha-sampradāya, rejected the most beneficial and pure lotus feet of Śrīman Mahāprabhu, the worshipable Lord of the compiler of *Krama-dīpikā*, and took to another path. Both Śrī Sanātana Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī understood Kesavācārya, the compiler of *Krama-dīpikā*, as a recipient of Śrīman Mahāprabhu's mercy, and therefore they collected ingredients from his book in their compilation of Gauḍīya Vaiṣṇava *smṛti*. Later on the followers of Keśava Kāśmīrī gave up the lotus feet of Mahāprabhu and attempted to establish their own independent *sampradāya*.

CB Ādi-khaṇḍa 13.178-179

TEXTS 178-179

sei se vidyāra phala jāniha niścaya
'kṛṣṇa-pāda-padme yadi citta-vitta raya'

mahā-upadeśa ei kahiluṅ tomāre
'sabe viṣṇu-bhakti satya ananta-saṁsāre'

TRANSLATION

"Know without doubt that the goal of knowledge is to fix one's mind on Kṛṣṇa's lotus feet. The best advice I can give you is that devotional service to the Supreme Lord Viṣṇu is the only substantial truth throughout all the worlds."

COMMENTARY

Śrī Gaurasundara said, "If the living entities engage all their knowledge, experience, and wealth in the service of Lord Hari, then they will attain supreme auspiciousness. This important instruction will permanently establish within this world the actual purport of serving Viṣṇu. All topics of this world will be changed and destroyed in due course of time, but the propensity for eternal service to the Supreme Lord will always remain intact."

CB Ādi-khaṇḍa 13.180

TEXT 180

eta bali' mahāprabhu santoṣita haiyā
āliṅgana karilena dvijere dhariyā

TRANSLATION

After saying this, the Lord embraced the brāhmaṇa in satisfaction.

CB Ādi-khaṇḍa 13.181

TEXT 181

pāiyā vaikuṇṭha-nāyakera āliṅgana
viprera haila sarva-bandha-vimocana

TRANSLATION

Being embraced by the Lord of Vaikuṇṭha, the brāhmaṇa was freed from all material bondage.

CB Ādi-khaṇḍa 13.182

TEXT 182

prabhu bole,—"vipra, saba dambha parihari'
bhaja giyā kṛṣṇa, sarva-bhūte dayā kari'

TRANSLATION

Then the Lord said, "O brāhmaṇa, give up your pride, worship Kṛṣṇa, and be merciful to all living entities.

CB Ādi-khaṇḍa 13.183

TEXT 183

ye kichu tomāre kahilena sarasvatī
se sakala kichu nā kahibā kāṅhā' prati

TRANSLATION

"What Sarasvatī told you in confidence should not be told to anyone.

CB Ādi-khaṇḍa 13.184

TEXT 184

veda-guhya kahile haya paramāyu-kṣaya
paraloke tā'ra manda jāniha niścaya"

TRANSLATION

"If one discloses topics that are more confidential than those of the Vedas, then know for certain that his duration of life is diminished and his advancement in the next life will be checked."

COMMENTARY

If one reveals the confidential meaning of a mantra, he is not actually benefited in this world; rather, the speaker only gains a shortened lifespan for endeavoring to reveal the mystery. If one reveals the purport of the most confidential Vedic mantras to faithless persons, then those unfortunate persons will misuse the purport of the mantras by preaching mundane *bāula*, *sahajiyā*, and *smārta* philosophies as the path of devotional service. Therefore even the mistake of accepting an unqualified disciple yields adverse results.

CB Ādi-khaṇḍa 13.185

TEXT 185

pāiyā prabhura ājñā sei vipra-vara
prabhure kariyā daṇḍa-praṇāma vistara

TRANSLATION

After receiving the Lord's instructions, that best of brāhmaṇas offered repeated obeisances to the Lord.

CB Ādi-khaṇḍa 13.186

TEXT 186

punaḥ punaḥ pāda-padma kariyā vandana
mahā-kṛtakṛtya hai' calilā brāhmaṇa

TRANSLATION

Then, after offering repeated obeisances to the Lord, the brāhmaṇa departed in great satisfaction.

CB Ādi-khaṇḍa 13.187

TEXT 187

prabhura ājñāya bhakti, virakti, vijñāna
sei-kṣaṇe vipra-dehe hailā adhiṣṭhāna

TRANSLATION

On receiving the Lord's instructions, renunciation, knowledge, and devotional service immediately manifested in the body of the brāhmaṇa.

COMMENTARY

Receiving the mercy of Śrī Gaurasundara, Digvijayī Śrī Keśava Bhaṭṭa became completely successful. He offered his obeisances to Śrīman Mahāprabhu's lotus feet, knowing them to be the source of all auspiciousness. Being empowered by the Lord, Keśava Bhaṭṭa simultaneously achieved great qualities such as service to the Lord, realization of the Absolute Truth, and detachment for activities not related to the Lord. Though he was initiated in the Vaiṣṇava line, his descendants later on became bereft of Śrī Gaura's mercy. This pastime of converting the nondevotee Keśava Bhaṭṭa into a devotee is most confidential, because up to that point Gaurasundara had not yet bestowed mercy on anyone in the world to advance in devotional service. The process of

devotional service that Keśava Bhaṭṭa achieved by receiving mercy from the lotus feet of Śrī Gaura is being respected by his followers even today.

CB Ādi-khaṇḍa 13.188

TEXT 188

kothā gela brāhmaṇera digvijayī-dambha
tṛṇa haite adhika hailā vipra namra

TRANSLATION

The Digvijayī's pride was immediately destroyed, and he became more humble than a blade of grass.

COMMENTARY

Keśava Bhaṭṭa gave up his pride as a Digvijayī and was initiated by the Lord into the *tṛṇād api sunīca* verse.

CB Ādi-khaṇḍa 13.189-190

TEXTS 189-190

hastī, ghoḍā, dolā, dhana, yateka sambhāra
pātrasāt kariyā sarvasva āpanāra

calilena digvijayī haiyā asaṅga
hena-mata śrī-gaurāṅga-sundarera raṅga

TRANSLATION

He then gave all his elephants, horses, palanquins, wealth, and whatever other assets he had in charity to suitable persons. In this way the Digvijayī continued his travels as a detached person. Such are the pastimes of Śrī Gaurasundara.

COMMENTARY

The phrase *pātrasāt kariyā* indicates that after donating his possessions to other appropriate persons, he personally became renounced, or free from all material possessions.

CB Ādi-khaṇḍa 13.191

TEXT 191

tāhāna kṛpāra ei svābhāvika dharma
rājya-pada chāḍi' kare bhikṣukera karma

TRANSLATION

The natural characteristics of His mercy is that a person renounces even the position of a king to take the position of a mendicant.

COMMENTARY

The devotees of Śrī Gaurasundara actually follow in His footsteps by giving up their name and fame to accept the role of beggars (*tridaṇḍi-sannyāsīs*). In other words, they give up the pride of *kṣatriyas* and *vaiśyas* and become established in brahminical principles. The *gaura-nāgarīs* and other *apa-sampradāyas* like the householder *bāulas* transform ingredients meant for the service of Śrī Gaurasundara into items for their own enjoyment. Such endeavors are extremely adverse to the devotional service of Gaura.

CB Ādi-khaṇḍa 13.192

TEXT 192

kali-yuge tā'ra sākṣī śrī-dabira-khāsa
rājya-pada chāḍi' yāṅ'ra araṇye vilāsa

TRANSLATION

The prime example of this in Kali-yuga is Śrī Dabira Khāsa, who left a kingdom to live in the forest.

COMMENTARY

One should discuss the following verse from *Caitanya-caritāmṛta* (*Antya* 6.220) in this regard: "Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied."

Śrī Dabira Khāsa gave up his previous worldly name and accepted the name "Śrīla Rūpa Gosvāmī" given by Śrī Gaurasundara. This is the prime example of undergoing the third of the five *saṁskāras* required for initiated Vaiṣṇavas.

The words *araṇye vilāsa* refer to residing in the forest of Vṛndāvana. While residing in Vṛndāvana in this way, there are no desires for enjoying material sense gratification like the *sahajiyās*.

CB Ādi-khaṇḍa 13.193

TEXT 193

ye vibhava nimitta jagate kāmya kare
pāiyā o kṛṣṇa-dāsa tāhā parihare

TRANSLATION

Even when Kṛṣṇa's servants obtain that for which everyone in the world works hard, they easily give it up.

COMMENTARY

The transcendental devotees never admire the opulences that ordinary materialists achieve while following in the footsteps of the *smārtas*.

CB Ādi-khaṇḍa 13.194

TEXT 194

tāvat rājyādi-pada 'sukha' kari' māne
bhakti-sukha-mahimā yāvat nāhi jāne

TRANSLATION

One finds happiness in kingly opulences only when he does not know the glorious happiness derived from devotional service.

COMMENTARY

Until the natural propensity of inclination towards the service of the Supreme Lord awakens in one's heart, it is true that the need for achieving desirable objects is felt in the hearts of conditioned souls. But self-realized liberated souls know that material sense objects are useless, so they become indifferent to material advancement or prosperity. The body and mind that consider aversion to the Lord as most relishable search after material enjoyment. As soon as the conditioned soul's eternal constitutional duty of service to the Supreme Lord is covered by forgetfulness of his constitutional position, material enjoyment becomes his only desired goal. But when

the living entity awakens to his eternal duty of service to the Supreme Lord, the activities of sense enjoyment appear to him as temporary and unpalatable. In the prayers of Lord Brahmā found in the conversation between Vidura and Maitreya in *Śrīmad Bhāgavatam* (3.9.6) it is stated: "O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of 'I' and 'mine.' As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties."

CB Ādi-khaṇḍa 13.195

TEXT 195

rājyādi sukhera kathā, se thākuka dūre
mokṣa-sukho 'alpa' māne kṛṣṇa-anucare

TRANSLATION

Leaving talks of happiness from kingly opulence far aside, the devotees of Kṛṣṇa consider even the happiness derived from liberation as insignificant.

COMMENTARY

When the inclination for serving the Supreme Lord is awakened in the hearts of pure devotees, they think that the four goals of human life—religiosity, economic development, sense gratification, and liberation—are simply cheating, duplicitous, or deceitful. In this regard one should see the purport to the *Ādi-khaṇḍa*, Chapter Eight, verse 79.

CB Ādi-khaṇḍa 13.196

TEXT 196

īśvarera śubha dṛṣṭi vinā kichu nahe
ataeva īśvara-bhajana vede kahe

TRANSLATION

Nothing is obtained without the Lord's merciful glance, therefore the Vedas enjoin one to worship the Supreme Lord.

COMMENTARY

Endeavors other than service to the Supreme Lord are prominent in persons who are full of *anarthas* due to ignorance. Only by the mercy of the Lord does a living entity become self-realized, and as a result, he understands that service to the Lord is his only duty. This has been revealed by the Vedic literatures to their followers in the following verse from *Śvetāśvatara Upaniṣad* (6.23):

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

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

And Śrī Madhvācārya quotes the following verse from the "*Māṭhara*" *śruti* in his commentary on *Vedānta-sūtra* (3.3.53):

bhaktir evainaṁ nayati bhaktir evainaṁ darśayati
bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī

"Bhakti leads the living entity to the Lord, and enables him to see the Supreme Personality of Godhead. The Lord is controlled by bhakti. Bhakti is best of all."

CB Ādi-khaṇḍa 13.197

TEXT 197

hena-mate digvijayī pāilā mocana
hena gaurasundarera adbhuta kathana

TRANSLATION

The Digvijayī was thus delivered from material life. Such are the wonderful narrations of Śrī Gaurasundara.

CB Ādi-khaṇḍa 13.198

TEXT 198

digvijayī jinilena śrī-gaurasundare
śunilena ihā saba nadīyā-nagare

TRANSLATION

Soon everyone in Navadvīpa heard that Śrī Gaurasundara defeated the Digvijayī.

CB Ādi-khaṇḍa 13.199

TEXT 199

sakala lokera haila mahāścarya-jñāna
"nimāi-paṇḍita haya mahā-vidyāvān

TRANSLATION

People were all astonished, and they said, "Nimāi Paṇḍita is a great scholar.

CB Ādi-khaṇḍa 13.200

TEXT 200

digvijayī hāriyā calilā yā'ra ṭhāñi
eta baḍa paṇḍita āra kothā śuni nāi

TRANSLATION

"He has even defeated the Digvijayī. We have never heard of such a learned scholar as Nimāi.

CB Ādi-khaṇḍa 13.201

TEXT 201

sārthaka karena garva nimāi-paṇḍita
ebe se tāhāna vidyā haila vidita"

TRANSLATION

"The pride of Nimāi Paṇḍita is justified, and now His reputation has spread."

CB Ādi-khaṇḍa 13.202

TEXT 202

keha bole,—"e brāhmaṇa yadi nyāya paḍe
bhaṭṭācārya haya tabe, kathana nā naḍe"

TRANSLATION

Someone said, "If this Nimāi studies logic, He will certainly become a Bhaṭṭācārya."

CB Ādi-khaṇḍa 13.203

TEXT 203

keha keha bole,—"bhāi, mili' sarva-jane
'bādisiṁha' bali' padavī diba tā'ne

TRANSLATION

Someone else said, "O brother, let us all together award Him the title of 'Bādisiṁha.'"

COMMENTARY

Bādisiṁha is the name of one Vaiṣṇava from the line of Rāmānuja. He was like a lion in destroying the philosophy of monism. It is to be understood that previously whenever a scholar defeated another scholar, he was awarded the title Bādisiṁha.

CB Ādi-khaṇḍa 13.204

TEXT 204

hena se tāhāna ati māyāra baḍāi
eta dekhiyā o jānibāre śakti nāi

TRANSLATION

Yet even after seeing all this, the influence of the Lord's illusory energy is such that people still did not understand Him.

CB Ādi-khaṇḍa 13.205

TEXT 205

ei-mata sarva-navadvīpe sarva-jane
prabhura sat-kīrti sabe ghoṣe sarva-gaṇe

TRANSLATION

In this way everyone in Navadvīpa broadcast the pure glories of the Lord.

CB Ādi-khaṇḍa 13.206

TEXT 206

navadvīpa-vāsīra caraṇe namaskāra
e-sakala līlā dekhibāre śakti yā'ra

TRANSLATION

I offer my respectful obeisances unto the residents of Navadvīpa, who had the ability to see all these pastimes.

COMMENTARY

Śrī Gaurasundara enacted His pastimes in Śrī Navadvīpa-Māyāpur. The author offers his obeisances to all the fortunate souls who had the opportunity to see the Lord's pastimes during His manifestation and those who later on saw those pastimes in their hearts. He thus teaches humility and modesty by setting an ideal example of subordination to the Vaiṣṇavas. Those who are absorbed in material enjoyment while residing in Navadvīpa do not receive any information about the pastimes of Gaura and are simply busy in their own sense gratification. Leaving aside such persons, the author offers his obeisances to those persons who are inclined towards the service of the Lord.

CB Ādi-khaṇḍa 13.207

TEXT 207

ye śunaye gaurāṅgera digvijayī-jaya
kothā o tāhāna parābhava nahi haya

TRANSLATION

Whoever hears the topics of Lord Gaurāṅga defeating Digvijayī is never defeated anywhere.

COMMENTARY

The devotees of the Lord, who are expert in ascertaining the transcendental nature of the Lord, discuss the pastimes of Digvijayī's defeat by the omnipotent Śrī Gaurasundara and thus engage in the worship of Śrī Gaura. Therefore the inferior logicians can never defeat them in any way. Those whose resource is humility based on material knowledge glorify material arguments and fame obtained through such arguments, yet since they are situated on an extremely low platform, the Lord's devotees, who are inclined towards His service, can easily understand the deceitfulness of their material knowledge, which is another form of nescience, and by the help of intellectual considerations they hear the confidential scholastic pastimes of Gaurasundara, who is *vidyā-vadhū-jīvanam*—the husband of transcendental knowledge, and thus become more enthusiastic in their worship of Gaura.

CB Ādi-khaṇḍa 13.208

TEXT 208

vidyā-rasa gaurāṅgera ati-manohara
ihā yei śune, haya tāṅ'ra anucara

TRANSLATION

Whoever hears the enchanting scholastic pastimes of Lord Gaurāṅga will certainly become His servant.

CB Ādi-khaṇḍa 13.209

TEXT 209

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Thirteen, entitled, "Defeating Digvijayī."

CBP 14: The Lord's Travel to East Bengal and the Disappearance of Lakṣmīpriyā

Chapter Fourteen: The Lord's Travel to East Bengal and the Disappearance of Lakṣmīpriyā

This chapter describes Gaura-Nārāyaṇa's enactment of a householder's pastime of serving guests; His visit to East Bengal; the offensive activities of some sinful atheists who imitated the Lord and of a *brahma-daitya* of Rāḍha-deśa—all of them being contemporaries of the author; the disappearance of Lakṣmīdevī; the inquiries of Tapana Miśra to the Lord regarding the goal of life and the process for achieving

it; the Lord's reply and teachings; and the Lord's return from Bangladesh.

Nimāi Paṇḍita was greatly honored by the wealthy people of Navadvīpa as well as by all those who were accustomed to perform religious rituals. In order to establish an ideal example of the principles of household life, the Lord did not encourage the fault of miserliness, rather He showed compassion towards needy and distressed persons. Guests were always properly served at the Lord's house in Śrī Māyāpur-Navadvīpa. Though the Lord, who is the teacher of people in general, personally displayed the pastimes of a poor householder, He nevertheless constantly endeavored to serve renounced Vaiṣṇava *sannyāsīs*. As soon as mother Śacī noticed a shortage of ingredients required for feeding the *sannyāsīs*, Gaurasundara would immediately bring from somewhere the necessary ingredients for the service of the Vaiṣṇavas. Lakṣmīdevī engaged in cooking for the service of the Vaiṣṇavas, and the Lord personally sat with the Vaiṣṇava *sannyāsīs* and fully satisfied them by feeding them sumptuously. The principle duty of householders is to serve guests; those householders who do not serve guests are lower than animals and birds. Even if a householder is bereft of wealth due to past karma, he should without duplicity serve his guests with at least some water, a sitting place, and sweet words. Knowing that Śrī Lakṣmī-Nārāyaṇa had appeared in Navadvīpa, Lord Brahmā, Lord Śiva, Śukadeva, Vyāsadeva, and Nārada visited the Lord's house at Śrī Māyāpur in the guise of *sannyāsīs*.

From early morning, Śrī Lakṣmīdevī continually engaged in various services in the temple room, arranged the paraphernalia for worshiping the Lord,

and served *tulasī*. She gave more attention to the service of Śacīdevī, her mother-in-law and mother of her Lord, than to the service of *tulasī*. Śacīdevī sometimes saw blazing flames of fire under the feet of her son, and she sometimes smelled the fragrance of lotus flowers throughout her house.

After some time Nimāi Paṇḍita went with His students to earn some wealth in Bangladesh, where He stayed on the banks of the Padmāvatī River. Overwhelmed by the Lord's ingenious scholarship, innumerable students came to study from Him and within a short time mastered various subjects.

At this point the author says that simply because the Lord went to Bangladesh, the young, the old, and the women there are even today intoxicated in Śrī Caitanya's *saṅkīrtana* movement. But sometimes in order to fill their stomachs some atheists declare themselves to be Nārāyaṇa, or the Supreme Lord, and they thus ruin the people of that country. In Rāḍha-deśa also there was a great *brahma-daitya* who externally dressed as a *brāhmaṇa* but who internally had the nature of a demon and declared himself to be "Gopāla." Due to his cowardliness, however, people called him a hated jackal. There are no greater offenders than those sinful living entities who want to declare themselves or other living entities to be the Supreme Lord instead of declaring Śrī Caitanya, the Lord of innumerable universes, as the Supreme Lord. Moreover, even today it is found that simply by remembering the servants of Caitanyacandra a living entity attains all auspiciousness.

While the Lord was residing in Bangladesh, Śrī Lakṣmīdevī, being unable to tolerate separation from the Lord, left this world from the bank of the Ganges

while meditating on the lotus feet of the Lord. When the people of Bangladesh heard that the Lord was returning to Navadvīpa, they brought various gifts for Him. At that time one pious *brāhmaṇa* resident of Bangladesh named Tapana Miśra, who was unable to ascertain the goal of life and the process to achieve it, received instructions late one night in a dream to approach Nara-Nārāyaṇa in the form of Nimāi Paṇḍita, who appeared in the age of Kali to deliver the fallen souls. When Tapana Miśra arrived before the Lord, Śrī Gaurasundara instructed him that the only religious process for the age of Kali was *śrī-kṛṣṇa-nāma-saṅkīrtana*, which awards all perfection and which is to be followed by all people of all countries at all times. He further instructed Tapana Miśra to give up all duplicity and always chant the sixteen word, thirty-two syllable *mahā-mantra* with full attention. When Tapana Miśra asked permission to accompany the Lord, the Lord ordered him to immediately go to Vārāṇasī and indicated that they would again meet there and elaborately discuss the goal of life and the process to achieve it. When Tapana Miśra then related the topics of his dream, the Lord forbid him from disclosing those topics to anyone.

Thereafter the Lord returned home from Bangladesh with His wealth and offered everything to His mother. Many students accompanied the Lord to Navadvīpa in order to study from Him. Hearing about the disappearance of Lakṣmīdevī, the Lord imitated ordinary people by exhibiting grief for a short time and then instructed His mother about the temporary nature of this material existence.

CB Ādi-khaṇḍa 14.1

TEXT 1

jaya jaya mahāprabhu śrī-gaurasundara
jaya nityānanda-priya nitya-kalevara

TRANSLATION

All glories to the Supreme Lord, Śrī Gaurasundara. All glories to Nityānanda's beloved Lord, who has an eternal form.

CB Ādi-khaṇḍa 14.2

TEXT 2

jaya jaya śrī pradyumna-miśrera jīvana
jaya śrī paramānanda-purī-prāṇa-dhana

TRANSLATION

All glories to He who is the life of Śrī Pradyumna Miśra. All glories to He who is the goal of life for Śrī Paramānanda Purī.

COMMENTARY

Pradyumna Miśra was born of a *brāhmaṇa* family in Orissa. In order to make his pious life as an ideal householder and his high social standing successful and perfect by engaging them in the service of Hari, the Lord sent him to Śrīla Rāmānanda Rāya, who appeared in a nonseminal *brāhmaṇa* family, who was the crest-jewel among teachers of devotional mellows, and who was a *mahā-bhāgavata* Vaiṣṇava *ācārya*. Pradyumna Miśra then heard topics of Kṛṣṇa from that Vaiṣṇava *ācārya* as his disciple and thus obtained the causeless mercy of the Lord. For further descriptions one should see the *Antya-khaṇḍa* (3.284, 5.211, and 8.57) and *Caitanya-caritāmṛta*, *Ādi-līlā*,

Chapter 10, *Madhya-līlā*, Chapters 1, 10, 16, and 25, and *Antya-līlā*, Chapter 5.

The purpose of addressing the Lord as the life of Pradyumna Miśra is this: The ideal householder pastimes like serving guests and renounced *sannyāsīs* that were performed by the Lord, who was the worshipable Deity of the ideal pious householder Pradyumna Miśra, are described in this chapter.

Paramānanda Purī, also known as Purī Gosvāmī or Gosāñi, was the middle root of the devotional desire tree of Śrī Kṛṣṇa Caitanya's lotus feet. He was one of the nine beloved disciples of Śrīman Mādhavendra Purīpāda. He appeared in the village of Trihuta. The *Gaura-gaṇoddeśa-dīpikā* (118) states: "Paramānanda Purī is none other than Uddhava." Concerning the Lord being the life and soul of Paramānanda Purī, one should see the *Antya-khaṇḍa* (3.167-181 and 231-260; 8.55 and 122; and 10.42, 47, and 49) and the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapters 9 and 10; *Madhya-līlā*, Chapters 1, 2, 9, 10, 11, 12, 13, 14, 15, 16, and 25; and *Antya-līlā*, Chapters 2, 4, 7, 8, 11, 14, and 16. Besides these, one should see the Sanskrit drama *Śrī Caitanya-candrodaya*, Scene 8, the last portion of 9, and 10, wherein Kavi-karṇapūra, the son of Śivānanda Sena, receives the name Paramānanda Purī dāsa, and also the Sanskrit *Śrī Caitanya-carita-mahākāvya* (13.14, 112-119, and 122; 16.30; and Chapters 19 and 20).

CB Ādi-khaṇḍa 14.3

TEXT 3

jaya jaya sarva-vaiṣṇavera dhana-prāṇa
kṛpā-dṛṣṭye kara', prabhu, sarva-jīve trāṇa

TRANSLATION

All glories to He who is the life and soul of all Vaiṣṇavas. O Lord, please deliver the fallen souls with Your merciful glance.

CB Ādi-khaṇḍa 14.4

TEXT 4

ādi-khaṇḍa-kathā, bhāi, śune eka-mane
vipra-rūpe kṛṣṇa viharilena yemane

TRANSLATION

My dear brothers, please hear with attention the topics of Ādi-khaṇḍa, wherein the pastimes of Kṛṣṇa in the form of a brāhmaṇa are described.

CB Ādi-khaṇḍa 14.5

TEXT 5

hena-mate vaikuṇṭha-nāyaka sarva-kṣaṇa
vidyā-rase vihareṇa lai' śiṣya-gaṇa

TRANSLATION

In this way the Lord of Vaikuṇṭha continually enjoyed His scholastic pastimes with His students.

CB Ādi-khaṇḍa 14.6

TEXT 6

sarva-navadvīpe prati-nagare-nagare
śiṣya-gaṇa-saṅge vidyā-rase krīḍā kare

TRANSLATION

The Lord enjoyed scholastic pastimes with His students throughout all the villages of Navadvīpa.

COMMENTARY

The various villages and islands of Navadvīpa at that time were known as *nagaras*, such as Gaṅgānagara, Kājīra-nagara, Kuliyā-nagara, Vidyānagara, and Jānnagara.

CB Ādi-khaṇḍa 14.7

TEXT 7

sarva navadvīpe sarva-loke haila dhvani
'nimāi-paṇḍita adhyāpaka-śiromaṇi'

TRANSLATION

Everyone throughout Navadvīpa heard that Nimāi Paṇḍita was the crest jewel among teachers.

CB Ādi-khaṇḍa 14.8

TEXT 8

baḍa baḍa viṣayī sakala dolā haite
nāmiyā karena namaskāra bahu-mate

TRANSLATION

Even the wealthy materialists would get down from their palanquins to offer respects to Nimāi.

CB Ādi-khaṇḍa 14.9

TEXT 9

prabhu dekhi' mātra janme sabāra sādhvasa
navadvīpe hena nāhi,—ye nā haya vaśa

TRANSLATION

Everyone was filled with awe and reverence on seeing the Lord. There was no one in Navadvīpa who was not under His control.

CB Ādi-khaṇḍa 14.10

TEXT 10

navadvīpe yā'rā yata dharma-karma kare
bhojya-vastra avaśya pāṭhāya prabhu-ghare

TRANSLATION

Whenever any resident of Navadvīpa would perform any pious act, he would without fail first send some foodstuffs and cloth to the Lord's house.

COMMENTARY

Since the custom of showing respect or honor towards the best teacher was prominent in the Hindu community of that time, everyone came to the capitol and donated gifts of rice and cloth to Nimāi Paṇḍita, who was the crest jewel of learned scholars.

CB Ādi-khaṇḍa 14.11

TEXT 11

prabhu se parama-vyayī īśvara vyabhāra
duḥkhitere niravadhi dena puraskāra

TRANSLATION

The Lord displayed the pastimes of a munificent person, for this is the nature of the Supreme Lord. He constantly gave gifts to the poor.

CB Ādi-khaṇḍa 14.12

TEXT 12

duḥkhīre dekhile prabhu baḍa dayā kari'
anna, vastra, kaḍi-pāti dena gaurahari

TRANSLATION

Whenever Gaurahari met a poor person, He would immediately give him rice, cloth, and money out of compassion.

COMMENTARY

The principle of magnanimity is found in the nature of *brāhmaṇas*, while the principle of miserliness is found in the nature of non-*brāhmaṇas*. In order to exhibit the pastimes of an ideal householder, Nimāi donated rice, cloth, and wealth to the poor and distressed people.

CB Ādi-khaṇḍa 14.13

TEXT 13

niravadhi atithi āise prabhu-ghare
yā'ra yena yogya, prabhu dena sabākāre

TRANSLATION

Guests would daily visit the Lord's house, and He would always properly satisfy every one of them.

CB Ādi-khaṇḍa 14.14

TEXT 14

kona-dina sannyāsī āise daśa biśa
sabā' nimantrena prabhu haiyā hariṣa

TRANSLATION

Sometimes ten or twenty sannyāsīs would come, and the Lord would happily invite them for lunch.

COMMENTARY

Because the noble householder residents of Navadvīpa normally followed the principles of *varṇāśrama*, many renounced *sannyāsīs* from various places came to their houses as guests. On one hand, the Lord removed the poverty of the poor, the distressed, and His guests, and on the other hand, He exhibited ideal pious householder pastimes by serving the renounced *sannyāsīs* of the fourth *āśrama*. In order to establish that every pious householder is obliged to respect the principles of *āśrama-dharma*, the Lord gave shelter and food to *sannyāsīs* and thus set the perfect example of pious householder behavior. It is the unavoidable duty of every householder who follows the principles of *varṇāśrama* to provide food and shelter according to their means to the fourth *āśrama* renounced *sannyāsīs*, who travel all over the country for the householders' benefit. In the course of time, as the attached householders enviously cheated the *sannyāsīs* from their rightful share, the real principles of *āśrama-dharma* have gradually become slackened and distorted. What to speak of this, some householders even think that their highest occupational duty is simply to cheat *sannyāsīs* who desire householder's welfare of their rightful share of alms from the householders. Though the Lord did not exhibit the pastimes of a prosperous or wealthy householder, He sometimes invited ten or twenty *sannyāsīs* to His house for meals in order to teach householders to serve the *sannyāsīs*.

CB Ādi-khaṇḍa 14.15

TEXT 15

sei-kṣaṇe kahi' pāṭhāyena jananīre
kuḍi sannyāsīra bhikṣā jhāṭa karibāre

TRANSLATION

He would immediately send someone to inform His mother to quickly arrange lunch for the twenty sannyāsīs.

CB Ādi-khaṇḍa 14.16-17

TEXTS 16-17

ghare kichu nāi, āi cinte mane-mane
'kuḍi sannyāsīra bhikṣā haibe kemane?'

cintitei hena, nāhi jāni kon jane
sakala sambhāra āni' deya sei-kṣaṇe

TRANSLATION

As there was nothing at home, mother Śacī thought, "How will I prepare meals for twenty sannyāsīs?" As soon as she thought like this, someone came and delivered the necessary ingredients without her notice.

COMMENTARY

Due to the lack of sufficient ingredients for meals and accumulated wealth in the Lord's house, Śacīdevī felt a need for ingredients to feed the *sannyāsīs*. By the will of the Lord, all the necessary ingredients immediately appeared there.

CB Ādi-khaṇḍa 14.18

TEXT 18

tabe lakṣmī-devī giyā parama-santoṣe
rāndhena viśeṣa, tabe prabhu āsi' vaise

TRANSLATION

Lakṣmīdevī cooked the offering with full satisfaction, and then the Lord arrived home.

CB Ādi-khaṇḍa 14.19

TEXT 19

sannyāsī-gaṇere prabhu āpane vasiyā
tuṣṭa kari' pāṭhāyena bhikṣā karāiyā

TRANSLATION

The Lord personally watched as the sannyāsīs were served their meal. After they were fully satisfied, He bid them farewell.

COMMENTARY

Since *sannyāsīs* do not normally use fire, their cooking activities were done by *brāhmaṇas*, who use fire. The *sannyāsīs* who do not use fire can accept foodstuffs cooked at the houses of *brāhmaṇas*, who use fire. Generally there was a temple of Viṣṇu in every *brāhmaṇa's* house, and the *sannyāsīs* also ate only those foodstuffs that had been cooked for Viṣṇu. Since there was a possibility of nonvegetarian items in offerings to the inferior demigods at the houses of persons lower than *brāhmaṇas*, it was customary for wandering *sannyāsīs* to not eat at the house of anyone other than a *brāhmaṇa*. In order to display the ideal principles of pious householder life, the Lord

personally sat near the *sannyāsīs* and fed them *prasāda*.

CB Ādi-khaṇḍa 14.20

TEXT 20

ei-mata yateka atithi āsi' haya
sabārei jijñāsā karena kṛpāmaya

TRANSLATION

In this way the merciful Lord inquired about the needs of every one of His guests.

COMMENTARY

The words *jijñāsā karena* indicate that the Lord asked His guests whether they needed any drink or food.

CB Ādi-khaṇḍa 14.21

TEXT 21

gṛhasthere mahāprabhu śikhāyena dharma
"atithira seva—gṛhasthera mūla-karma

TRANSLATION

Mahāprabhu taught the householders, "The foremost duty of a householder is to serve his guests.

CB Ādi-khaṇḍa 14.22

TEXT 22

gṛhastha haiyā atithi-seva nā kare
paśu-pakṣī haite 'adhama' bali tā're

TRANSLATION

"If a householder does not serve his guests, he is considered lower than the birds and beasts.

COMMENTARY

Those attached householders who give up the service of guests who stay for one day and wandering *sannyāsīs* who are engaged in pleasing Lord Viṣṇu and remain busy in household duties like cooking for themselves are lower than even birds and beasts. Inferior animals like birds and beasts fly in the sky or wander the earth in order to gather their food and have little opportunity to collect. But since human beings are the highest social entities, they are obliged to follow the principles of *varṇāśrama*. If they are averse to even these principles, then they will counted among the unsheltered naked birds and beasts, who are busy simply filling their own bellies. Apart from filling their own bellies, human beings have the higher responsibility of collecting and protecting items for the service of Viṣṇu. For this reason, their social duties include giving shelter and food to guests and wandering mendicants who desire to please Nārāyaṇa and benefit the living entities. If human beings transgress this duty, they will be considered lower than even birds and beasts.

CB Ādi-khaṇḍa 14.23

TEXT 23

yā'ra vā nā thāke kichu pūrvādṛṣṭa-doṣe
sei tṛṇa, jala, bhūmi dibeka santoṣe

TRANSLATION

"If due to his previous impious activities he does not have anything, then he should satisfy his guests with a straw mat, some water, and place to lie down.

COMMENTARY

The greedy *prākṛta-sahajiyās,* who are cruel and expert in satisfying their tongues and bellies, are presently identifying themselves as preachers of the cult of Caitanyacandra, and thus they cheat Vaiṣṇava *sannyāsīs* from their rightful share of straw mats, etc. In order to expose their opposition to Him, Śrī Caitanyacandra has exhibited these ideal householder pastimes. The Lord has instructed everyone by His activities appropriate to a householder of showing proper respect to guests and *sannyāsīs*. But some people, though identifying themselves as His followers, act just the opposite. A few years ago in the city of Dacca, a greedy *brāhmaṇa*, who was a so-called disciple of a caste Gosvāmī and who earned his livelihood by selling the holy name, mantras, and *Śrīmad Bhāgavatam*, behaved in an extremely cruel manner with a few *tridaṇḍi-sannyāsīs* and *brahmacārīs*, who had arrived there as guests, in order to deprive them from receiving Viṣṇu's noon offering. In order to protect people from such behavior, the Lord personally exhibited the pastimes of giving shelter and foodstuffs to guests and *sannyāsīs*. Alas, just consider the Lord's pastime of affectionate and careful distribution of indiscriminate mercy to the guests and *sannyāsīs*! And then consider the endeavors of persons who are averse to Caitanya and who in the name of preaching His cult harass and oppose guests and *sannyāsīs* who are under the shelter of Śrī Caitanya!! Not only in the city of Dacca, a few days ago in Kuliyā-nagara (Navadvīpa), some such people

with the help of a few fierce miscreants, rather than offering respect, unfairly attacked innocent Vaiṣṇava *sannyāsīs, brāhmaṇas,* and devotee women who had come to participate in the circumambulation of the Dhāma. All these are simply unfavorable endeavors against the teachings of Śrī Caitanyadeva. [This purport also applies to verses 25-27 of this chapter.]

CB Ādi-khaṇḍa 14.24

TEXT 24

tṛṇādi bhūmir udakaṁ vāk caturthī ca vā sunṛtā
etāny api satāṁ gehe nocchidyante kadācana

TRANSLATION

"'In the houses of pious people there may be a scarcity of rice or other staples due to poverty, but a straw mat, water, resting place, and sweet words should always be available for serving guests.'

COMMENTARY

[This verse is found in the *Manu-saṁhitā* (3.10) and in the *Hitopadeśa*.]

The word *tṛṇa* refers to straw that is used for making an *āsana* or bed.

The word *bhūmi* refers to a resting place.

The word *udaka* refers to water for cleansing one's hands, legs, and mouth or for performing *ācamana*.

The words *sunṛtā vāk* mean "truth" or "sweet words," and the word *caturthī* means "the four items."

CB Ādi-khaṇḍa 14.25-27

TEXTS 25-27

satya vākya kahibeka kari' parihāra
tathāpi ātithya-śūnya nā haya tāhāra

akaitave citta sukhe yā'ra yena śakti
tāhā karilei bali 'atithire bhakti'"

ataeva atithire āpane īśvare
jijñāsā karena ati parama-ādare

TRANSLATION

"If one has nothing more to offer, he should apologize without duplicity; then he is not guilty of neglecting his guest. If a householder happily serves his guests without duplicity and according to his ability, he is considered hospitable." Therefore the Lord personally invited His guests with great respect.

COMMENTARY

[See purport to verse 23 of this chapter.]

CB Ādi-khaṇḍa 14.28

TEXT 28

sei saba atithi—parama-bhāgyavān
lakṣmī-nārāyaṇa yā're kare anna dāna

TRANSLATION

All those guest were most fortunate, for they received foodstuffs directly from Lakṣmī-Nārāyaṇa.

COMMENTARY

Those guests who received rice *prasāda* from the house of Śrī Lakṣmī-Nārāyaṇa at Yogapīṭha in Śrī Navadvīpa-dhāma are millions of times more fortunate than those mundane guests who receive rice from mundane householders.

CB Ādi-khaṇḍa 14.29

TEXT 29

yā'ra anne brahmādira āśā anukṣaṇa
hena se adbhuta, tāhā khāya ye-te jana

TRANSLATION

Foodstuffs so wonderful that are desired by even the demigods headed by Brahmā were now eaten by one and all.

CB Ādi-khaṇḍa 14.30

TEXT 30

keha keha ito-madhye kahe anya kathā
"se annera yogya anye nā haya sarvathā

TRANSLATION

In reply to this, someone said, "It is not possible for ordinary persons to receive such foodstuffs.

CB Ādi-khaṇḍa 14.31-32

TEXTS 31-32

brahmā-śiva-śuka-vyāsa-nāradādi kari'
sura-siddha-ādi yata svacchanda-vihārī

lakṣmī-nārāyaṇa avatīrṇa navadvīpe
jāni' sabe āisena bhikṣukera rūpe

TRANSLATION

"Brahmā, Śiva, Śukadeva, Vyāsadeva, Nārada, as well as the demigods and Siddhas, who travel according to their desire, all knew that Lakṣmī-Nārāyaṇa had appeared in Navadvīpa. They therefore all visited the Lord's house to beg alms in the form of mendicants.

CB Ādi-khaṇḍa 14.33

TEXT 33

anyathā se-sthāne yāibāra śakti kā'ra?
brahmā-ādi vinā ki se anna pāya āra?"

TRANSLATION

"Otherwise who else has the power to visit His house, and who other than personalities like Brahmā can receive such foodstuffs?"

CB Ādi-khaṇḍa 14.34

TEXT 34

keha bale,—"duḥkhite tārite avatāra
sarva-mate duḥkhitere karena nistāra

TRANSLATION

Someone else said, "The Lord has incarnated to deliver the distressed, and He therefore employs various means for their deliverance.

COMMENTARY

Some people say that since the demigods headed by Brahmā and the sages headed by Nārada possess mystic perfections, it was they who took the form and dress of guests and became fortunate by receiving rice

prasāda from the house of Lord Gaura-Nārāyaṇa. Because other than them, no ordinary mortal being is qualified to receive the Lord's direct mercy as a guest in His house. Yet others say that Lakṣmī-Nārāyaṇa have appeared in this age as Lakṣmī-Gaura in order to deliver all distressed persons from their miserable conditions. Since He is most merciful, He distributed His mercy to everyone by providing food and shelter without considering whether one was qualified or not.

CB Ādi-khaṇḍa 14.35-37

TEXTS 35-37

brahmā-ādi deva yā'ra aṅga prati-aṅga
sarvathā tāṅhārā īśvarera nitya-saṅga

tathāpi pratijñā tā'na ei avatāre
'brahmādi-durlabha dimu sakala jīvere'

ataeva duḥkhitere īśvara āpane
nija-gṛhe anna dena uddhāra-kāraṇe"

TRANSLATION

"The demigods headed by Brahmā are born from the limbs of the Supreme Lord, and they are always associated with the Lord. Still, in this incarnation He has promised to give that which is rarely attained by even Brahmā. Therefore the Lord personally fed the distressed in His house in order to deliver them."

COMMENTARY

Although demigods headed by Brahmā are equal to the Lord's limbs and minor limbs and are very dear servants, the distinguishing feature of the causeless mercy of the most compassionate Gaurasundara is that

in order to deliver the living entities of this age of Kali He distributes to everyone the Lord's *prasāda*, which is rarely obtained by even the best of the demigods and highest authorities like Lord Brahmā, without considering whether one is qualified or not.

CB Ādi-khaṇḍa 14.38-39

TEXTS 38-39

ekeśvara lakṣmī-devī karena randhana
tathāpi o parama-ānanda-yukta mana

lakṣmīra caritra dekhi' śacī bhāgyavatī
daṇḍe daṇḍe ānanda-viśeṣe bāḍe ati

TRANSLATION

Lakṣmīdevī cooked alone, yet she felt supremely blissful. As the fortunate mother Śacī observed the character of Lakṣmī, her joy increased every hour of the day.

COMMENTARY

Lakṣmīdevī happily cooked alone for everyone, without the help of her mother-in-law. Thus seeing the character of her daughter-in-law, Śacīdevī's joy increased at every moment.

CB Ādi-khaṇḍa 14.40

TEXT 40

ūṣaḥ-kāla haite lakṣmī yata gṛha-karma
āpane karena saba,—ei tāṅ'ra dharma

TRANSLATION

Beginning from sunrise, Lakṣmī would personally perform all the household chores as her religious duty.

COMMENTARY

In order to increase the happiness of her husband and to satisfy her respected mother-in-law, the chaste Lakṣmīdevī performed all household duties while considering herself the maidservant of the Lord. As the ideal housewife, Śrīmatī Lakṣmīdevī personally performed all of the Lord's household duties, beginning from the early morning till night.

CB Ādi-khaṇḍa 14.41

TEXT 41

deva-gṛhe karena ye svastika-maṇḍalī
śaṅkha-cakra likhena haiyā kutūhalī

TRANSLATION

She would decorate the floor of the temple with drawings of svastikas, conches, and discs.

COMMENTARY

The phrase *svastika-maṇḍalī* refers to the drawing of circles or smearing and drawing pictures on Viṣṇu's temple for His worship. Their characteristics are described in the following Vedic statement quoted in the *Hari-bhakti-vilāsa* (Fourth Vibhāga): "A worshiper of Viṣṇu should draw a square within each of the four corners—northeast, southeast, northwest, southwest—of the Lord's temple, divide each square into sixteen squares, then fill each square with white, yellow, red, and black colored powders.

This is called *svastika*." *Svastika,* the drawing of circles, and their glories are described in the *Viṣṇu-dharmottara* as follows: "One who is intelligent should draw various *maṇḍalas* such as *sarvatobhadras* and *padmas* and various wonderful *svastikas* in the temple of Hari." In the *Nṛsiṁha Purāṇa* it is stated: "One should joyfully cleanse and decorate the temple of Viṣṇu by drawing various *maṇḍalas* like *padmas* and *svastikas* with different attractive colors." In the *Skanda Purāṇa*, concerning the month of Kārttika, it is stated: "One who draws various shapes like *sarvatobhadras* with clay or other minerals in front of Lord Keśava resides in heaven for one hundred *kalpas*. One who draws auspicious *svastikas* in front of *śālagrāma*, especially in the month of Kārttika, purifies seven generations of his family. A woman who regularly draws *maṇḍalas* before Lord Keśava does not become a widow for the next seven births. A woman who draws *maṇḍalas* with cow dung before Lord Keśava is never separated from her husband, children, or wealth. One who decorates the courtyard of Viṣṇu's temple with various colorful *svastikas* and pictures enjoys the highest happiness within the three worlds." It is stated in the *Nāradīya Purāṇa*: "A person who draws *maṇḍalas* in the temple of Viṣṇu with either clay, various minerals, various colors, or cow dung attains the form of a demigod who flies in an airplane." In the *Hari-bhakti-sudhodaya* it is said: "One who smears cow dung in the temple of Viṣṇu and draws colorful pictures on it happily resides in the abode of Viṣṇu, where the residents look on him with welcome glances."

There was a Viṣṇu temple in the Lord's house. Within the temple the worshipable Śrī Nārāyaṇa forms of Gaṇḍakī-śilā (*śālagrāma-śilā*) and

Gomatī-cakra-śilā (Dvārakā-śilā) were situated as the family Deities. In order to draw auspicious signs within the temple, Lakṣmīdevī drew shapes like conches and *cakras* throughout the temple, such as on the foundation and walls.

CB Ādi-khaṇḍa 14.42

TEXT 42

gandha, puṣpa, dhūpa, dīpa, suvāsita jala
īśvara-pūjāra sajjā karena sakala

TRANSLATION

She arranged sandalwood paste, flowers, incense, ghee lamps, and scented water for the worship of Lord Viṣṇu.

COMMENTARY

Following the scriptural and social norms of that time, every Bengali *brāhmaṇa's* wife would collect ingredients like sandalwood paste, flowers, ghee lamp, incense, and scented water for the worship of Nārāyaṇa. But nowadays in some provinces of India the *brāhmaṇas* hailing from Bengal *brāhmaṇa* communities do not accept water touched or brought by their own wives for the service of the Lord.

CB Ādi-khaṇḍa 14.43

TEXT 43

niravadhi tulasīra karena sevana
tato'dhika śacīra sevāya tāṅ'ra mana

TRANSLATION

She constantly served tulasī, yet she served Śacī even more.

COMMENTARY

The worshipers of Lord Viṣṇu greatly respect Tulasī-devī as one of the ingredients for the Lord's service and therefore most intimate with the Lord. Lakṣmīpriyā-devī spent more time in serving her mother-in-law, Gaura's mother, than in serving Tulasī-devī. Those who pretend to be *ācāryas* while holding a *tulasī* plant in one hand and a pipe for smoking intoxicants in the other should properly follow the ideal example of serving Tulasī-devī set by Gaura-Lakṣmīpriyā. And yet, knowing the Lord as the best of those devoted to their mothers, Lakṣmīpriyā-devī, the Lord's wife, established that her service with awe and reverence to her mother-in-law was superior to the affectionate service of Tulasī-devī, the maidservant of Gaura, and was nondifferent from service to her husband.

CB Ādi-khaṇḍa 14.44

TEXT 44

lakṣmīra caritra dekhi' śrī-gaurasundara
mukhe kichu nā balena, santoṣa antara

TRANSLATION

Seeing Lakṣmī's behavior, Śrī Gaurasundara did not comment, yet He was satisfied within.

COMMENTARY

Seeing Lakṣmīpriyā's greater faith in and eagerness for the service of His mother than the

service of *tulasī*, the Lord approved within His mind and was quite satisfied. Though due to social injunctions and embarrassment the Lord did not externally or publicly approve the actions of His wife, His nonduplicitous heartfelt mercy on Lakṣmīdevī was seen in her activities of serving the Lord by collecting ingredients for Viṣṇu's worship, serving *tulasī*, and serving His own mother, who is the personification of pure goodness.

CB Ādi-khaṇḍa 14.45

TEXT 45

kona-dina lakṣmī lai' prabhura caraṇa
vasiyā thākena pada-tale anukṣaṇa

TRANSLATION

Some days Lakṣmī would sit and hold the Lord's feet for hours.

COMMENTARY

In order to reveal within this world the glories and opulences of serving the lotus feet of Gaura-Nārāyaṇa, Lakṣmīpriyā-devī, who is attached to service in the mood of awe and reverence, often exhibited pastimes as the maidservant of Gaura, by holding the Lord's lotus feet on her lap.

CB Ādi-khaṇḍa 14.46

TEXT 46

adbhuta dekhena śacī putra-pada-tale
mahā-jyotir-maya agni-puñja-śikhā jvale

TRANSLATION

Mother Śacī sometimes saw brilliant effulgent flames emanating from the feet of her son.

COMMENTARY

Due to the influence of Gaura-Nārāyaṇa's opulences, Śacīdevī saw five effulgent flames of fire. Just as impersonalists, being unable to see the original form of the Lord, accept the effulgence emanating from the body of the Lord as His form and thus become astonished; seeing the most effulgent five flames of fire emanating from the lotus feet of the Lord, Śacīdevī understood her son to be directly Lord Viṣṇu.

CB Ādi-khaṇḍa 14.47

TEXT 47

kona-dina mahā-padma-gandha śacī āi
ghare-dvāre sarvatra pāyena, anta nāi

TRANSLATION

Another day mother Śacī smelled the fragrance of lotus flowers throughout the house.

CB Ādi-khaṇḍa 14.48

TEXT 48

hena-mate lakṣmī nārāyaṇa navadvīpe
keha nāhi cinena āchena gūḍha-rūpe

TRANSLATION

As Lakṣmī-Nārāyaṇa secretly lived in Navadvīpa in this way, no one was able to recognize them.

CB Ādi-khaṇḍa 14.49

TEXT 49

tabe kata-dine icchā-maya bhagavān
baṅga-deśa dekhite haila icchā tā'na

TRANSLATION

After a few days the independent Lord desired to visit East Bengal [Bangladesh].

COMMENTARY

The word *baṅga-deśa* is explained as follows: Śrī Gaurasundara exhibited His pastimes in Gauḍapura, Navadvīpa-Māyāpur. The eastern portion of Gauḍa-deśa (now Bangladesh) is separately addressed as Baṅga-deśa by the residents of Gauḍa-deśa. The celestial Bhāgīrathī River flows through Gauḍa-deśa. The northern and eastern provinces of Gauḍa Navadvīpa, which consist of the east and south banks of the Brahmaputra River, through which flows the main branch of the Ganges, the Padmāvatī, which merges in the Bay of Bengal—these entire tracts of land were known at that time as Baṅga-deśa.

In the book *Śakti-saṅgam-tantra* the border of Baṅga-deśa has been described as follows: "The entire tract of land from the bay of Bengal up to the Brahmaputra River is known as Baṅga-deśa. O Pārvatī, this land bestows on one all perfection."

Even after the reign of the ancient Pāla dynasty and the shifting of the capitol to Navadvīpa and Vikramapura, north Bengal was still known as Varendra, provinces to the northwest of north Bengal were known as Karṇa-suvarṇa, west Bengal was known as Gauḍa and Rāḍha, the present East Bengal was known as Baṅga-deśa, and South Bengal was

known as Samataṭa and Tāmralipta. Even in Sanskrit literatures the east and middle areas of Bengal were referred to as Baṅga-deśa. Abul Phajal, the prime minister of Akbar, the Mugal emperor of Delhi, has written in his history book, *Āin-I-Akbari,* or "The Rule of Akbar", that the former Hindu kings of Baṅga surrounded their kingdoms with an *āla*, or mud dike, and therefore the area has become known as Baṅgāla.

CB Ādi-khaṇḍa 14.50-51

TEXTS 50-51

tabe prabhu jananīre balilena vāṇī
"kata-dina pravāsa kariba, mātā, āmi"

lakṣmī-prati kahilena śrī-gaurasundara
"māyera sevana tumi kara nirantara"

TRANSLATION

The Lord told His mother, "Dear mother, I will go on a journey for a few days." Śrī Gaurasundara then said to Lakṣmī, "You should constantly serve mother."

COMMENTARY

While leaving for Baṅga-deśa, or Bangladesh, in eastern Gauḍa, the Lord said to mother Śacī, "O mother, I will leave this house and go somewhere else for a few days in order to collect items for the service you and the household." And He said to His wife, Lakṣmīpriyā-devī, "In My absence you should perform your duty of serving My mother." Before departing for another province, the Lord entrusted the responsibility of serving His mother with His wife, Lakṣmīpriyā-devī, and then proceeded towards the east to increase His mother's happiness.

CB Ādi-khaṇḍa 14.52

TEXT 52

tabe prabhu kata āpta śiṣya-varga laiyā
calilena baṅga-deśe-haraṣita haiyā

TRANSLATION

Then the Lord took some of His students and happily departed for East Bengal.

COMMENTARY

The Lord did not travel alone from Gauḍa to the eastern Gauḍa province of Baṅga-deśa. Nimāi Paṇḍita, the crest jewel of teachers, was accompanied to East Bengal by many of His favorite students who were residents of Gauḍapura, Navadvīpa-Māyāpur.

CB Ādi-khaṇḍa 14.53

TEXT 53

ye ye jana dekhe prabhu caliyā āsite
sei āra dṛṣṭi nāhi pāre sambarite

TRANSLATION

Whoever saw the Lord in His travels could not take his eyes off Him.

COMMENTARY

People who saw the most attractive form of the Lord in the course of His travels did not care to look anywhere else. The unparalleled beauty and qualities of the Lord bewildered all observers.

CB Ādi-khaṇḍa 14.54

TEXT 54

strī-loke dekhiyā bale,—"hena-putra yā'ra dhanya tā'ra janma, tā'ra pā'ye namaskāra

TRANSLATION

The women said, "Glorious is she who has such a son. We offer our obeisances to her.

COMMENTARY

The aged mothers of East Bengal could not find appropriate words to praise the good fortune of Śacīdevī, the mother of Gaura. They would say, "By holding the Lord in her womb, Śacīdevī's life has become successful." Following in the footsteps of Śacīdevī, many ladies who worshiped the Lord in the mood of *vātsalya-rasa* were enthused to serve the Lord in that mood as they looked at Him with parental feelings.

CB Ādi-khaṇḍa 14.55

TEXT 55

yebā bhāgyavatī hena pāilena pati
strī-janma sārthaka karilena sei satī"

TRANSLATION

"Fortunate is she who has such a husband. The life of that chaste lady has become successful."

COMMENTARY

The married ladies of East Bengal realized the good fortune and perfection of accepting a woman's birth attained by Lakṣmīdevī, the wife of Gaura, and

they engaged with her in the Lord's service in the mood of awe and reverence. They did not forget their own constitutional position as eternally separated expansions and attempt to establish abominable mundane debauchery as worship of Gaura in order to become *gaura-bhogīs*, or enjoyers of Gaura, like the fictitious *gaura-nāgarīs*.

CB Ādi-khaṇḍa 14.56

TEXT 56

ei-mata pathe dekhe yata strī-puruṣe
punaḥ punaḥ sabe vyākhyā karena santoṣe

TRANSLATION

In this way all the ladies and men who saw the Lord as He passed by repeatedly glorified Him in full satisfaction.

COMMENTARY

The words *vyākhyā karena* indicate that they offered prayers to the matchless form of the Lord.

CB Ādi-khaṇḍa 14.57

TEXT 57

deve o karena kāmya ye-prabhu dekhite
ye-te-jane hena prabhu dekhe kṛpā haite

TRANSLATION

That Lord whom even the demigods desire to see now mercifully appeared before the vision of everyone.

COMMENTARY

Out of compassion, the Lord manifested His form, which is rarely seen by the demigods, to the people of Bangladesh. By giving up duplicity born from the service of *māyā*, those who were fortunate enough to see the transcendental form of the Lord did not accrue any inauspiciousness like followers of the path of *preyas*, temporary material gratification, who are attached to material conceptions. The causeless mercy of the Lord alone protected men and women who flourished with sensual knowledge inspired by material perceptions from their enjoying spirit.

CB Ādi-khaṇḍa 14.58

TEXT 58

hena-mate gaurasundara dhīre-dhīre
kata-dine āilena padmāvatī-tīre

TRANSLATION

In this way Gaurasundara arrived in a few days at the bank of the Padmāvatī River.

COMMENTARY

Satisfied by the prayers of the saintly King Bhagīratha, Jāhnavī-devī appeared from Māyā-tīrtha, Haridvāra, and began flowing east to merge in the ocean. Some people say that a demon adorned with material knowledge diverted the flow of the Bhāgīrathī into the Padmāvatī in order to deprive Bhāgīrathī from achieving the lotus feet of Gaura. Feeling unhappy as a result, Bhāgīrathī flowed by the side of Śrī Navadvīpa-Māyāpur in order to serve the lotus feet of Gaura-Nārāyaṇa. This Māyāpur is itself the above-mentioned Māyā-tīrtha Haridvāra. Though personally full in six opulences, after His marriage

pastime Lord Gaurasundara crossed many villages and eventually arrived on the bank of the Padmāvatī in order to perform pastimes of accumulating wealth while imitating the activities of ordinary householders.

CB Ādi-khaṇḍa 14.59

TEXT 59

padmāvatī-nadīra taraṅga-śobhā ati uttama pulina,—yena upavana tathi

TRANSLATION

The current of the Padmāvatī River is most charming, and her fine banks are covered with forest groves.

CB Ādi-khaṇḍa 14.60

TEXT 60

dekhi' padmāvatī prabhu mahā-kutūhale gaṇa-saha snāna karilena tā'ra jale

TRANSLATION

Seeing the Padmāvatī, the Lord joyfully took bath with His students.

CB Ādi-khaṇḍa 14.61

TEXT 61

bhāgyavatī padmāvatī sei dina haite yogya haila sarva-loka pavitra karite

TRANSLATION

Since that day the fortunate Padmāvatī River became fit to sanctify the entire world.

COMMENTARY

When Gaurasundara took bath in the Padmāvatī, she at once became most fortunate and the deliverer of all. Though the emanation of the Ganges from the lotus feet of Viṣṇu indicates her quality of delivering people and destroying sin, the moment the Lord personally and directly immersed and bathed in the Padmā, whose ability for delivering fallen souls was not as great as the Ganges, by the touch of the Lord's feet she became equal to Gaṅgā in her ability to purify people and destroy the sinful reactions of Kali.

CB Ādi-khaṇḍa 14.62

TEXT 62

padmāvatī-nadī ati dekhite sundara
taraṅga pulina srota ati manohara

TRANSLATION

The Padmāvatī River appeared most beautiful, being decorated with enchanting waves, banks, and flowing current.

CB Ādi-khaṇḍa 14.63

TEXT 63

padmāvatī dekhi' prabhu parama-hariṣe
sei-sthāne rahilena tā'ra bhāgya-vaśe

TRANSLATION

The Lord was so pleased to see the Padmāvatī that He remained there a few days to increase her good fortune.

CB Ādi-khaṇḍa 14.64-65

TEXTS 64-65

yena krīḍā karilena jāhnavīra jale
śiṣya-gaṇa-sahita parama-kutūhale

sei bhāgya ebe pāilena padmāvatī
prati-dina prabhu jala-krīḍā kare tathi

TRANSLATION

Just as the Lord had joyfully sported in the waters of the Ganges with His students, now the Padmāvatī achieved the same good fortune as the Lord daily sported in her waters.

CB Ādi-khaṇḍa 14.66-67

TEXTS 66-67

baṅga-deśe gauracandra karilā praveśa
adyāpiha sei bhāgye dhanya baṅga-deśa

padmāvatī-tīre rahilena gauracandra
śuni' sarva-loka baḍa haila ānanda

TRANSLATION

Because Śrī Gauracandra entered East Bengal, it is considered glorious even today. People were overjoyed to hear that Gauracandra was staying on the banks of the Padmāvatī River.

COMMENTARY

Both the tracts of land on the banks of the Ganges known as Gauḍa-deśa, or West Bengal, and the tracts of land on the banks of the Padmāvatī known as East Bengal were generally known as Baṅga-deśa, or Bengal. Generally the other side of the Padmāvatī is known as Pūrva-deśa, or East Bengal. This book does not mention which village became glorious and holy by receiving the dust from the lotus feet of the Lord. Some people say that it was the village Magḍoba, in the district of Faridpura.

CB Ādi-khaṇḍa 14.68

TEXT 68

"nimāi-paṇḍita adhyāpaka śiromaṇi āsiyā āchena",—sarva-dike haila dhvani

TRANSLATION

News soon spread in all directions: "The crest jewel of teachers, Nimāi Paṇḍita, has arrived on the banks of the Padmāvatī."

CB Ādi-khaṇḍa 14.69

TEXT 69

bhāgyavanta yata āche, sakala-brāhmaṇa upāyana-haste āilena sei-kṣaṇa

TRANSLATION

The fortunate brāhmaṇas all came to welcome the Lord with various gifts.

COMMENTARY

The phrase *upāyana-haste* indicate that they came with gifts and presents in their hands.

CB Ādi-khaṇḍa 14.70

TEXT 70

sabe āsi' prabhure kariyā namaskāra
balite lāgilā ati kari' parihāra

TRANSLATION

Coming before the Lord, they offered their obeisances and humbly spoke as follows.

COMMENTARY

The word *parihāra* means "humble words," "faltering words," "submissive entreaties," or "flattering words."

CB Ādi-khaṇḍa 14.71

TEXT 71

āmā' sabākāra ati-bhāgyodaya haite
tomāra vijaya āsi' haila e-deśete

TRANSLATION

"We consider ourselves most fortunate because of Your arrival here.

CB Ādi-khaṇḍa 14.72-73

TEXTS 72-73

artha-vṛtti lai' sarva-goṣṭhīra sahite
yā'ra sthāne navadvīpe yāiba paḍite

hena nidhi anāyāse āpane īśvare
āniyā dilena āmā' sabāra duyāre

TRANSLATION

"That rare touchstone to whom we were to go with friends and money to study under in Navadvīpa has now been brought to our doorstep by providence.

COMMENTARY

During the Lord's presence, many people from East Bengal accumulated wealth and went with their sons and dependants to study in Navadvīpa, the center of education at that time. Nimāi Paṇḍita was famous as the crest jewel of teachers. The students desired to study under Him alone, yet for some reason or another everyone was not able to go to Navadvīpa to study under Him. Since today, due to the good fortune of the students, that same crest jewel of teachers, Nimāi Paṇḍita, personally arrived on the bank of the Padmāvatī, they all praised their own extraordinary fortune and considered that now they did not need to go to Navadvīpa.

CB Ādi-khaṇḍa 14.74

TEXT 74

mūrti-manta tumi bṛhaspati-avatāra
tomāra sadṛśa adhyāpaka nāhi āra

TRANSLATION

"There is no other teacher like You, for You are like the incarnation of Bṛhaspati.

CB Ādi-khaṇḍa 14.75

TEXT 75

bṛhaspati-dṛṣṭānta tomāra yogya naya
īśvarera aṁśa tumi,—hena mane laya

TRANSLATION

"Rather, to compare You with Bṛhaspati is insufficient. We consider You a portion of the Supreme Lord.

CB Ādi-khaṇḍa 14.76

TEXT 76

anyathā īśvara vine e-mata paṇḍitya
anyera nā haya kabhu,—laya citta-vitta

TRANSLATION

"Otherwise, such knowledge is not possible in anyone other than the Supreme Lord. This is our firm conviction.

COMMENTARY

Because the Lord attracted the heart of everyone by the opulence of His scholarship, they considered and concluded that the Lord's matchless proficiency in learning was divine.

CB Ādi-khaṇḍa 14.77

TEXT 77

ebe eka nivedana kariye tomāre
vidyā dāna kara' kichu āmā' sabākāre

TRANSLATION

"Now, we have one request of You: Please give us all some knowledge.

CB Ādi-khaṇḍa 14.78

TEXT 78

uddeśe āmarā sabe tomāra ṭippanī
lai' paḍi, paḍāi śunaha, dvija-maṇi!

TRANSLATION

"O best of the brāhmaṇas, please hear us. We study, teach, and accept only Your explanations.

COMMENTARY

The word *uddeśe* means "indirectly aiming at (your approval or pleasure)."

The scholars residing on the banks of the Padmāvatī studied and taught their students with the help of the commentary on Kalāpa grammar that the Lord composed. From this it is understood that while studying under Nimāi Paṇḍita, the crest jewel of teachers, a few students from the banks of the Padmāvatī had collected His commentary, returned to their respective villages, and given that commentary to their teachers. In any case, we do not find the Lord's commentary in book form anywhere.

CB Ādi-khaṇḍa 14.79

TEXT 79

sākṣāte o śiṣya kara' āmā' sabākāre
thākuka tomāra kīrti sakala-saṁsāre"

TRANSLATION

"Now please accept us as Your students, and let the entire world sing Your glories."

CB Ādi-khaṇḍa 14.80

TEXT 80

hāsi' prabhu sabā' prati kariyā āśvāsa
kata-dina baṅga-deśe karilā vilāsa

TRANSLATION

The Lord smiled and agreed to their request. Thus He enjoyed pastimes in East Bengal for some days.

CB Ādi-khaṇḍa 14.81

TEXT 81

sei bhāgye adyāpiha sarva-baṅga-deśe
śrī-caitanya-saṅkīrtana kare strī-puruṣe

TRANSLATION

Due to this good fortune, the men and women of East Bengal engage in Lord Caitanya's saṅkīrtana movement even today.

COMMENTARY

At the time of writing *Śrī Caitanya-bhāgavata*, the author knew very well that even many years after the Lord's disappearance the *saṅkīrtana* movement inaugurated by Śrī Caitanya would continue. Without discrimination, both men and women joined in that movement.

CB Ādi-khaṇḍa 14.82

TEXT 82

madhye-madhye mātra kata pāpi-gaṇa giyā
loka naṣṭa kare āpanāre laoyāiyā

TRANSLATION

Sometimes sinful persons try to mislead people by accepting their homage for themselves.

COMMENTARY

The phrase *loka naṣṭa kare* means "ruining the people," or in other words, depriving them from their spiritual life and sending them to hell.

The short form of the word *laoyāiyā* is *laoyā* (from the Sanskrit verb *lā*), which refers here to instigating or inducing others to glorify oneself by giving advice or encouragement.

Joining the devotees in chanting the glories of Kṛṣṇa, some sinful persons create disturbances in Śrī Caitanya's *saṅkīrtana* movement. When simple-minded people engage in *kīrtana* along with these sinful persons, who are attached to irrelevant fruits, they are unable to achieve the supreme goal. Since the nonenvious pure devotees are not cheated by the four *vargas*—religiosity, economic development, sense gratification, and liberation—they obtain the fruit of chanting Kṛṣṇa's names. But persons attached to material enjoyment that enter devotee communities dressed as devotees either desire the fruits of three *vargas* or poison the devotee community with the desire for liberation and thus influence them to accept not *kṛṣṇa-prema* but material enjoyment and liberation as the real fruit of glorifying Kṛṣṇa. Following the doctrines of the

bāulas, *kartābhajās*, and *ativāḍīs*, these sinful persons sometimes advertise themselves as the Supreme Lord, or Viṣṇu, and thus misguide people.

CB Ādi-khaṇḍa 14.83

TEXT 83

udara-bharaṇa lāgi' pāpiṣṭha-sakale
'raghunātha' kari' āpanāre keha bale

TRANSLATION

In order to fill their bellies, these sinners cheat people by claiming to be Lord Rāma.

COMMENTARY

The phrase *udara-bharaṇa lāgi'* (a Hindi phrase) means "for the sake of the stomach."

In order to gratify their senses, sinful persons who are attached to material enjoyment imagine or declare themselves to be the worshipable Supreme Lord; and by utilizing others as fuel for the fire of their sense gratification, they completely spoil them. The pure worshipers of Śrī Rāmacandra serve Him with devotion, considering Him their worshipable Lord. Sinful persons in the guise of the Supreme Lord declare themselves to be Śrī Rāmacandra and accept appropriate service from their contrived servants in order to gratify their tongues, bellies, and genitals.

CB Ādi-khaṇḍa 14.84

TEXT 84

kona pāpi-gaṇa chāḍi' kṛṣṇa-saṅkīrtana
āpanāre gāoyāya baliyā 'nārāyaṇa'

TRANSLATION

Other sinful persons give up chanting the names of Kṛṣṇa and claim to be Nārāyaṇa. They then induce others to chant their glories.

COMMENTARY

When sinful persons become extremely offensive by posing as gurus concocted by their own self-worship, they give up *śrī-kṛṣṇa-saṅkīrtana*, which is the source of all auspiciousness. They teach the society of fools who are ignorant of the Absolute Truth to secure profit, adoration, and distinction so that they can fulfill their own material desires. These sinful persons advertise themselves as Nārāyaṇa, that is, the Supreme Lord or an incarnation of the Supreme Lord; and Mahāprabhu along with His associates, as well as Śrī Mahā-mantra, who appears as *śabda-brahma* in the form of syllables, who is the highest worshipable object for all animate and inanimate beings, and who was glorified by Mahāprabhu as being nondifferent from Lord Kṛṣṇa, they consider as ordinary mortal forms desirous of material fame like themselves. Following this conception, they induce others to glorify their mundane names or sound vibrations related with their families, houses, and bodies, which are full of stool and worms and which ultimately turn to ashes. Although *guru-tattva* is actually a manifestation of Kṛṣṇa, if one considers the spiritual master as the supreme worshipable object, Rādhikā-nātha, rather than considering him a manifestation of the supreme worshiper, or if one considers him simply an artificial singer of folk songs, which are contrary to the *mahā-mantra* given by the spiritual master, and if one declares or induces others to glorify his material body

to be the Supreme Lord in order to accumulate mundane fame, then such a cheating so-called guru and his cheated followers will both enter hell under the burden of great sins.

CB Ādi-khaṇḍa 14.85

TEXT 85

dekhitechi dine tina avasthā yāhāra
kon lāje āpanāre gāoyāya se chāra?

TRANSLATION

How can an insignificant person who daily goes through three states shamelessly induce others to chant his glorifies?

COMMENTARY

The *tina avasthā*, or three states, of a person are gross, subtle, and causal; wakefulness, dream, and deep sleep; or past, present, and future. These states are prone to be agitated by material nature and time.

We cannot understand how an impersonalist self-worshiper establishes himself as the supreme worshipable object in the dress of a guru, because we can see that within a single day a healthy living entity falls sick, and from sickness he regains health, and after regaining health he again falls sick. (Or according to others, the living entities who are conditioned by the three modes and under the control of nature become overwhelmed by three different influences, states, or designations of nature like gross, subtle, and causal, or wakefulness, dream, and deep sleep.) How can such extremely shameless living entities who are controlled by *māyā* and subjected to

these three states declare themselves to be the supreme worshipable object and controller of *māyā*? For a living entity qualified for being forced to undergo three different states in one day to claim to be the Supreme Lord, who controls *māyā* and is transcendental to the three modes of nature, is simply ludicrous.

CB Ādi-khaṇḍa 14.86

TEXT 86

rāḍhe āra eka mahā brahma-daitya āche
antare rākṣasa, vipra-kāca mātra kāce

TRANSLATION

There is a powerful brahma-daitya in Rāḍha-deśa. Although he externally dresses like a brāhmaṇa, internally he is a demon.

COMMENTARY

The areas on the western bank of the Ganges are known as Rāṣṭra-deśa, or Rāḍha-deśa. There are many villages within Rāḍha-deśa, but the names of those villages are not mentioned at this point.

If *brāhmaṇa* becomes a ghost after death, he becomes a *brahma-daitya*. A *brāhmaṇa* who follows his prescribed duties generally advances to higher planets, but those who neglect their duties and engage in sinful activities and thus meet an unnatural death become *brahma-daityas*. So-called *brāhmaṇas* who are envious offensive blasphemers of Vaiṣṇavas, who though breathing are lifeless, and who are situated in sinful life are known as *brahma-daityas*. Real pure *brāhmaṇas* are totally partial and subordinate to

Vaiṣṇava principles. Since so-called *brāhmaṇas* who are envious of Vaiṣṇavas become ghosts in this very life, they are presently being addressed as *brahma-daityas*. One such *brahma-daitya* from Rāḍha-deśa externally exhibited brahminical behavior yet internally maintaining envy towards the Vaiṣṇavas, and as a result he became an envious demon. When a *brāhmaṇa* engages in the demoniac activities of envying Vaiṣṇavas, then he is called a *brahma-rākṣasa*. Although demons are expert in envying cows, demigods, and Vaiṣṇavas, they become puffed-up with false ego due to their birth in seminal *brāhmaṇa* families. The performance of brahminical activities and acceptance of external brahminical dress by persons who internally maintain demoniac propensities in this way is simply artificial duplicity that ruins people.

CB Ādi-khaṇḍa 14.87

TEXT 87

se pāpiṣṭha āpanāre bolāya 'gopāla'
ataeva tā're sabe balena 'śiyāla'

TRANSLATION

That sinful person advertised himself as "Gopāla," and people therefore called him a jackal.

COMMENTARY

The word *śiyāla*, or *śeyāla* (from the Sanskrit word *śṛgāla*) refers to those people of Bengal who are generally afraid, who are prone to run away, who are thieves, who are miscreants, or who speak harsh words.

Although the sinful, hellish, Māyāvādī *brahma-rākṣasa* of Rāḍha-deśa introduced himself as Gopāla to everyone, the devotees, rather than calling him Gopāla, called him a false logician Māyāvādī jackal. ("Those who cultivate material knowledge take birth as jackals in their next lives.")

Within a hundred years after the disappearance of Mahāprabhu some foolish atheists rejected their gurus and advertised themselves as incarnations of the Supreme Lord. In this regard, the *Gaura-gaṇa-candrika*, which is said to be written by Śrīmad Viśvanātha Cakravartī Ṭhākura, states as follows: "Seeing that others have accepted the Supreme Personality of Godhead Śrī Gaurāṅga as the Lord of the universe, some foolish people of Rāḍha-deśa, Bengal, who were devoid of scriptural knowledge, wandered about dressed as the Supreme Lord attempting to convince other fools about their supremacy. Among those imposters was a *brāhmaṇa* named Vāsudeva, who out of maddness declared, 'I am Gopāla, the son of Nanda Mahārāja.' That is why the people of Rāḍha-deśa called this *brāhmaṇa* a *śṛgāla*, or jackal, instead of Gopāla. Another person named Viṣṇudāsa said, 'I am Lord Rāmacandra, the son of the Raghu dynasty. I have descended from Vaikuṇṭha along with the monkeys. Hanumān is my devotee.' Due to such offensive statements, he was rejected by the people of Rāḍha-deśa and was addressed as the leader of the monkeys. 'In order to deliver the people of earth, I, Lord Nārāyaṇa, have appeared from my abode of Vaikuṇṭha.' Boasting in this way and putting a crown on his head, an ill-motivated *brāhmaṇa* of Bengal named Mādhava advertised himself as the Supreme Lord in order to get some cheap adoration. Hence the people of Bengal addressed Mādhava as a

cūḍādhārī, or one who wears a crown. This Mādhava was the very lusty priest of the *śūdras*. Therefore he used to imitate the *rāsa* dance pastimes of Śrī Kṛṣṇa. It is heard that this *brāhmaṇa* was rejected by Śrī Caitanya Mahāprabhu and the Vaiṣṇavas. Therefore one should not associate with such persons. If one does so, his religiosity will be destroyed, because it is stated in the scriptures: 'As a drop of oil spreads all over the water, if one touches, converses with, is touched by the breath of, or eats with such a sinful person, then the very sins of that person will be spread to him.'" In the *Bhakti-ratnākara* (14.163-168, 180-183) it is stated "Someone said, 'O brothers, the materialists who have turned their faces from Lord Kṛṣṇa are very independent and transgress religious principles. The leader of the materialists has taken the position of Raghunātha in order to cheat people in general. This misbehaved sinner has invented his own philosophy, and claiming to be the king of poets, he preaches in Baṅga-deśa.' Another person said, 'I saw some great sinners induce others to glorify them rather than glorify Lord Kṛṣṇa.' Another person said, 'There is a degraded *brāhmaṇa* known as Mallika in Rāḍha-deśa. No one is as wicked as him. That great sinner calls himself Gopāla. Speaking an illusory philosophy worthy of the *rākṣasas*, he tricks people in general.' In Rāḍha-deśa, in the village named Kāṅdarā, is the auspicious and glorious home of Jñāna dāsa. A *kāyastha* named Jaya Gopāla also lives at that place. That person became evil-minded due to pride of learning. He arrogantly declared that his guru had no knowledge, and whenever someone inquired from him, he claimed that his *parama-guru* was his guru. Vīracandra Prabhu tactfully disclosed his position and then rejected him." In this regard one should refer to the *Śrīmad Bhāgavatam*, Tenth Canto, Chapter

Sixty-six, and the *Viṣṇu Purāṇa* (5.34), wherein the Dvāpara-yuga pastime of Kṛṣṇa killing Pauṇḍraka Vāsudeva, the King of Karūṣa, who worshiped himself and imitated Kṛṣṇa, is described. One should also see the description of Śṛgāla Vāsudeva, the King of Karavīrapura, found in the *Hari-vaṁśa*, Chapters 99-100, or 2.44-45.

Regarding the acceptance of *ahaṅgrahopāsanā*, or self-worship—in the form of advertising oneself as the Supreme Lord, Viṣṇu, or an incarnation—by the foolish atheists, who are controlled by *māyā*, Śrīla Jīva Gosvāmī has stated in his *Bhakti-sandarbha* (276): "In these verses of *Śrīmad Bhāgavatam* the idea that the individual spirit soul is the worshipable Supreme has been condemned with extreme hatred. An example is seen when Pauṇḍraka Vāsudeva sent a servant to Kṛṣṇa with the message, 'I am Lord Vāsudeva.' When the pure devotee Yādavas, headed by Ugrasena, heard the crazy words about the artificial attempts of Pauṇḍraka Vāsudeva from the mouth of the messenger, they laughed loudly. The reason for this is found in scriptural statements such as the following verse from *Śrīmad Bhāgavatam* (3.29.13), wherein the Lord explains: 'A pure devotee does not accept any kind of liberation—*sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya*, or *sāyujya*—devoid of My service, even though they are offered by the Supreme Personality of Godhead.' The *mahā-bhāgavata* Śrī Hanumānjī also confirms this as follows: 'Only a fool will give up the service of the Lord and try instead to become the Lord Himself.' While glorifying the *niṣkiñcana* devotees, the Supreme Lord has established that *niṣkāma-bhakti* is the highest *abhidheya*, or *sādhana*, in the following words from *Śrīmad Bhāgavatam* (11.20.34): 'Because My devotees possess saintly behavior and deep intelligence, they

completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.'"

Those who accept insignificant fallen souls, who are controlled by *māyā,* as the Supreme Lord, who controls *māyā,* are extremely fallen; there is no comparison to their lamentable fallen condition. Śrī Caitanyacandra is the Lord of the fourteen worlds as well as Navadvīpa, Vraja, Goloka, Vaikuṇṭha, and Paravyoma beyond the fourteen worlds and is nondifferent from Vrajendra-nandana; and although the atheist sees that He is being glorified and offered prayers as *svayaṁ-rūpa*, *avatārī*, *sākṣād bhagavān*, and *parameśvara*, he nevertheless falsely tries by imitation to compete with Him; thus there is no limit to his misfortune. It is stated in the *Śrī Caitanya-candrāmṛta* (32): "Condemned are the followers of Vedic ritual! Condemned are the practitioners of severe austerity! Condemned are the dull-witted fools whose mouths have blossomed with the words 'I am Brahman'! Why do we lament for these animals in the guise of men intoxicated by the taste of things other than Kṛṣṇa? Alas! They have not tasted even a drop of the nectar of Lord Gaura!" [The following purport also applies to this verse.]

CB Ādi-khaṇḍa 14.88

TEXT 88

śrī-caitanya-candra vine anyere īśvara
ye adhama bale' sei chāra śocyatara

TRANSLATION

Anyone who accepts someone other than Śrī Caitanya Mahāprabhu as the Supreme Lord is fallen, insignificant, and fit for living in hell.

COMMENTARY

Presently a few persons from the Māyāvāda-sampradāya have promoted an insignificant ordinary human being, who is controlled by *māyā* and who is a servant of his senses, as an incarnation of Kṛṣṇa, an incarnation of Rāma, an incarnation of Gaura, an incarnation of Gopāla, an incarnation of Kalki, a joint incarnation of Nitāi-Gaura, a *jagad-guru*, a *viśva-guru*, a *yuga-avatāra*, and as Mahā-Mahāprabhu. They have thus welcomed offenses, and as a result the followers of such illogical so-called incarnations, who are opposed to the descending process of knowledge or the incarnation of Lord Viṣṇu, rather than attaining the position of the Supreme Lord in their next life, will take birth as jackals. ("Those who cultivate material knowledge take birth as jackals in their next lives.") One should also refer to the *Mahābhārata* (*Śānti-parva*, *Mokṣa-dharma*, 180.48-50).

CB Ādi-khaṇḍa 14.89-90

TEXTS 89-90

dui bāhu tuli' ei bali 'satya' kari'
"ananta-brahmāṇḍa-nātha—gaurāṅga śrī-hari

yāṅ'ra nāma-smaraṇei samasta bandha-kṣaya
yāṅ'ra dāsa-smaraṇe o sarvatra vijaya

TRANSLATION

I therefore raise my two arms and boldly declare, "Śrī Gaurāṅga is the Lord of innumerable universes. One is free from all bondage simply by remembering Him. Indeed, even by remembering His servants one is always victorious.

COMMENTARY

Realizing that Śrī Kṛṣṇa Caitanya is the Supreme Personality of Godhead, the devotees loudly broadcast His glories. The author, who is attached to the Truth, loudly glorifies Śrī Gaurasundara as the Lord of innumerable universes. It is directly seen, realized, and applicable to all places, times, and persons that by offenselessly remembering the holy names of Śrī Caitanya, all material desires of the conditioned souls are diminished; in other words, the conditioned souls attain freedom from the conceptions of being entangled in other desires like material enjoyment and mental speculation. Moreover, if the pure, transcendental, spiritual characteristics of even Śrī Caitanya's servants appear in the mind of a conditioned soul, then he is liberated from his conditional state and can deliver the entire world. As stated in the *Caitanya-candrāmṛta* (6): "When Lord Gauracandra's devotees, who are worshiped even by the demigods, drink the wonderfully sweet nectar of the bliss of pure love of God that flows from the lotus flower of Lord Gauracandra's feet, they become completely intoxicated. In that condition they laugh at Lord Brahmā and the other demigods, condemn the impersonalist yogis, and do not consider the great devotees of Lord Viṣṇu who do not worship Lord Gauracandra to be very important. Let us glorify that Lord Gauracandra."

CB Ādi-khaṇḍa 14.91

TEXT 91

sakala-bhuvane, dekha, yāṅ'ra yaśa gāya
vipatha chāḍiyā bhaja hena prabhura pā'ya"

TRANSLATION

"Giving up all evil ways, worship the feet of such a Lord whose glories are chanted throughout the entire world."

COMMENTARY

One should discuss the following two verses from *Śrī Caitanya-candrāmṛta* (90 and 85) in this regard: "Dear gentlemen, you should renounce all your mentally concocted honesty and religious principles that are averse to the devotional service of Gaura-Kṛṣṇa and be attached to the lotus feet of Śrī Caitanya. Give up all your useless absorption in fruitive activities! Don't allow a single word concerning self-worship enter your ears! Don't be illusioned by your temporary material body, house, country, and relatives. Then only will you attain the crest-jewel of all human goals."

CB Ādi-khaṇḍa 14.92

TEXT 92

hena-mate śrī-vaikuṇṭha-nātha gauracandra
vidyā-rase kare prabhu baṅga-deśe raṅga

TRANSLATION

In this way Śrī Gauracandra, the Lord of Vaikuṇṭha, happily enjoyed His scholastic pastimes in East Bengal.

CB Ādi-khaṇḍa 14.93

TEXT 93

mahā-vidyā-goṣṭhī prabhu karilena baṅge
padmāvatī dekhi' prabhu bulilena raṅge

TRANSLATION

The Lord attracted a large number of students in East Bengal, and He would often wander on the banks of the Padmāvatī River.

CB Ādi-khaṇḍa 14.94-96

TEXTS 94-96

sahasra sahasra śiṣya haila tathāi
hena nāhi jāni,—ke paḍaye kon ṭhāñi

śuni' saba baṅga-deśī āise dhāiyā
'nimāi-paṇḍita sthāne paḍibāṅa giyā'

hena kṛpā-dṛṣṭye prabhu karena vyākhyāna
dui māse sabei haila vidyāvān

TRANSLATION

He had thousands and thousands of students there, so it is difficult to know who studied with whom. People from all over East Bengal came rushing to study under Nimāi Paṇḍita. The Lord taught them in such a merciful way that within two months everyone became learned.

COMMENTARY

Nimāi Paṇḍita resided on the bank of the Padmāvatī River in East Bengal for two months and trained innumerable students to become expert scholars.

CB Ādi-khaṇḍa 14.97

TEXT 97

kata śata-śata jana padavī labhiyā
ghare yāya, āra kata āise śuniyā

TRANSLATION

Hundreds of students received titles and returned home, and, hearing about this, many new students joined.

COMMENTARY

During the time of the Lord, the teachers awarded titles to their own students. By these titles, scholars were recognized as authorities on a particular scripture. In other words, a person was identified as possessing knowledge of a particular scripture according to the title he received after completing his studies.

CB Ādi-khaṇḍa 14.98

TEXT 98

ei-mate vidyā-rase vaikuṇṭhera pati
vidyā-rase baṅga-deśe karilena sthiti

TRANSLATION

In this way the Lord of Vaikuṇṭha enjoyed scholastic pastimes while staying in East Bengal.

CB Ādi-khaṇḍa 14.99

TEXT 99

ethā navadvīpe lakṣmī prabhura virahe
antare duḥkhitā devī kā're nāhi kahe

TRANSLATION

Meanwhile, in Navadvīpa, Lakṣmī was in great distress due to separation from the Lord. She did not reveal this to anyone.

COMMENTARY

While Nimāi was engaged in His scholastic pastimes in East Bengal, Lakṣmīpriyā-devī in Navadvīpa became extremely grief-stricken out of separation from her worshipable Lord. She did not, however, disclose her confidential internal distress to anyone. In her daily activities it was seen that apart from serving the Lord's mother, or her mother-in-law, she did not even take a morsel of *viṣṇu-prasāda* in order to maintain her body. She used to sit alone in a solitary place and simply shed tears. She did not feel any happiness at heart. Ultimately, due to separation from Gaura-Nārāyaṇa, her beloved husband who was more dear to her than life, Mahā-Lakṣmī Lakṣmīpriyā-devī, the crest jewel of caste women, became so impatient that out of extreme anxiety she resolved to depart in order to serve her husband. She kept her replica body, or shadow form, on the bank of the Ganges in this world and disappeared from the eyes of people in her original form as Mahā-Lakṣmī. She attained *samādhi* while meditating on the lotus feet of her worshipable husband, Śrī Gaura-Nārāyaṇa. Mahā-Lakṣmī Lakṣmīpriyā-devī, the crest jewel of caste women, departed forever.

CB Ādi-khaṇḍa 14.100

TEXT 100

niravadhi kare devī āira sevana
prabhu giyāchena haite nāhika bhojana

TRANSLATION

She kept always engaged in the service of mother Śacī without eating anything since the Lord's departure.

CB Ādi-khaṇḍa 14.101

TEXT 101

nāme se anna-mātra parigraha kare
īśvara-vicchede baḍa duḥkhitā antare

TRANSLATION

She accepted some rice only in name, for she was deeply distressed in separation from the Lord.

CB Ādi-khaṇḍa 14.102

TEXT 102

ekeśvara sarva-rātri karena krandana
citte svāsthya lakṣmī nā pāyena kona kṣaṇa

TRANSLATION

She passed the nights alone, crying incessantly. Her heart found no relief for even a moment.

CB Ādi-khaṇḍa 14.103

TEXT 103

īśvara-viccheda lakṣmī nā pāre sahite
icchā karilena prabhura samīpe yāite

TRANSLATION

Eventually Lakṣmī could no longer tolerate separation from the Lord, and she desired to go join Him.

CB Ādi-khaṇḍa 14.104

TEXT 104

nija-pratikṛti-deha thui' pṛthivīte
calilena prabhu-pāśe ati alakṣite

TRANSLATION

Lakṣmī left a replica body on the bank of the Ganges in this world and went invisibly to the side of the Lord.

COMMENTARY

In the *Caitanya-caritāmṛta* (*Ādi* 16.20-21) it is stated: "Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband. The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead."

The replica body and disappearance of Lakṣmīdevī are explained as follows: Śrī Lakṣmīpriyā-devī is the internal spiritual potency of Gaura-Nārāyaṇa, the Supreme Personality of Godhead. Mahā-Lakṣmī is described in the *Gaura-gaṇoddeśa-dīpikā* (45) as follows: "She who

previously appeared as Śrī Jānakī, Rukmiṇī, and Lakṣmī has now appeared as Lakṣmī in the pastimes of Caitanya Mahāprabhu." In the Sanskrit book *Caitanya-caritāmṛta-mahākāvya* (3.7 and 13) it is stated: "This Lakṣmī [of Navadvīpa] is the incarnation of that Lakṣmī [of Vaikuṇṭha]," and "Lakṣmī has personally incarnated in this world." While describing Mahā-Lakṣmī, Kṛṣṇa's queens, and the *gopīs* of Vraja, Śrī Jīva Prabhupāda has stated in his *Śrī Kṛṣṇa-sandarbha*: "In the second (*Bhāgavata*) *sandarbha* it has been established that the Lord is the Supreme Absolute Truth and that He has two energies. Of the two, the first is related to the Lord as His internal potency and is as worshipable to the Vaiṣṇavas as the Lord Himself. The Supreme Lord's supreme position is due to this *svarūpa-śakti*. The second, Māyā, is fit, like the material world, to be neglected by the Vaiṣṇavas; she is the transformation of the Lord's energy. The manifestation of the world is due to this *bahiraṅgā-māyā-śakti*, or the illusory external energy. Of these two potencies, the word *lakṣmī* is used to indicate the former, the *svarūpa-śakti*, just as the word *bhāgavata* is used to indicate the person who possesses these two energies. This is also clearly shown in the *Bhāgavata-sandarbha*. In the two cities (Mathurā and Dvārakā) this *svarūpa-śakti* is known as *śrī-mahiṣī*, the queens of Kṛṣṇa. Since it is clearly stated in the *Gopāla-tāpanī Upaniṣad* that in the Lord's unmanifest pastimes Śrī Rukmiṇī eternally resides in Mathurā, all other queens must also reside there. It is also stated therein that the queens of Kṛṣṇa are also related to Him as belonging to the category of His *svarūpa-śakti*; therefore in their position as *svarūpa-śakti* they are necessarily of the same position as Lakṣmī. In this way the queens of Kṛṣṇa are naturally confirmed as

belonging to the Lord's *svarūpa-śakti*. In the *Śrīmad Bhāgavatam* (10.60.9) it is stated: 'The Lord assumes various forms to enact His pastimes, and He was pleased that the form that the goddess of fortune Rukmiṇī had assumed was just suitable for her to serve as His consort.' The meaning of this verse is very clear. Therefore, since Rukmiṇī assumed a form suitable to serve the Lord, she is certainly on the level of Lakṣmī. And since Lakṣmī, who is famous as the goddess of Vaikuṇṭha, is merged within Rukmiṇī, Mahā-Lakṣmī Rukmiṇī has the internal mood of Lakṣmī and is complete in every respect. Because the spiritual energy, or *svarūpa-śakti*, and the energetic, or *śaktimān*, are completely free of differences (or nondifferent), there cannot be any relationship between them as found between a subject and object of comparison. Therefore between them there is an absence of similarity (as in the difference between an actual object and its shadow or reflection), in other words, they are nondifferent or one. In the *Śrīmad Bhāgavatam* (10.60.44) Rukmiṇī personally speaks the following words: 'O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet.' (In this statement Rukmiṇī is removing Kṛṣṇa's doubt or objection.) 'If You say, "I am personally self-satisfied, so how can I have attachment for you?" In reply, I say that Your vision is indifferent, in other words, though You are omnipotent, You look at me, Your *svarūpa-śakti*, and Yourself as inseparable. The purport is that since the *svarūpa-śakti* and the *śaktimān* are inseparable (or nondifferent), or they are constitutionally nondifferent because their only distinction is their constitutional relationship as *viṣaya* and *āśraya*, the enjoyer and the enjoyed,

therefore even though You are *ātmārāma*, Your attachment for Me is proper.'"

In the *Viṣṇu Purāṇa* (1.8.15) it is stated:

nityaiva sā jagan-mātā viṣṇoḥ śrīr anapāyinī
yathā sarva-gato viṣṇus tathaiveyaṁ dvijottamāḥ

"O best of *brāhmaṇas*, Lord Viṣṇu's *svarūpa-śakti* is the eternal mother of the universe; she is never separated from Viṣṇu. Just as Lord Viṣṇu is present everywhere, His *svarūpa-śakti*, Mahā-Lakṣmī is also present everywhere." Also in the *Viṣṇu Purāṇa* (1.9.143) it is said:

devatve deva-deheyaṁ manuṣyatve ca mānuṣī
viṣṇor dehānurūpāṁ vai karoty eṣātmanas tanum

"When the Lord appears as a demigod, she [the goddess of fortune] takes the form of a demigoddess, and when He appears as a human being, she takes a humanlike form. Thus she assumes a body corresponding to that accepted by Lord Viṣṇu in order to assist in His pastimes."

In his commentary on *Brahma-sūtra* (2.3.10) Śrī Madhvācārya quotes the following verse from the *Bhāgavata-tantra*:

śakti-śaktimatoś cāpi na vibhedaḥ kathañcana
avibhinnāpi svecchādi- bhedair api vibhāvyate

"There is no actual difference between the energy and the energetic, but sometimes out of His own sweet will they appear different." The *Viṣṇu-saṁhitā* says: *śakti-śaktimatoś cāpi na bhedaḥ*

kaścid iṣyate—"There is certainly no difference between the energy and the energetic." From such scriptural statements we can understand that the energetic Viṣṇu and His related *svarūpa-śakti* are nondifferent.

The external illusory energy, or material nature, is the subordinate shadow of this *svarūpa-śakti* Lakṣmī. In the *Śrīmad Bhāgavatam* (1.7.23) Arjuna speaks to Kṛṣṇa as follows: "You have cast away the effects of the material energy by dint of Your spiritual potency [or *svarūpa-śakti*]. You are always situated in eternal bliss and transcendental knowledge." Therefore creation, maintenance, and annihilation, which are transformations of the three modes of material nature—passion, goodness, and ignorance—can never attack Lord Viṣṇu, His related *svarūpa-śakti*, or His opulences such as His abode and associates, because there is no difference between their bodies and souls like there is in the living entities who are controlled by *māyā* and forced to enjoy the fruits of their karma. They are all transcendental, beyond the jurisdiction of *māyā*, untouched by the modes of material nature, eternally pure, and spiritual.

Śrī Kṛṣṇa-sandarbha (93) quotes Śrī Madhvācāryapāda's *Bhāgavata-tātparya* commentary on *Śrīmad Bhāgavatam* (1.3.1) as follows: "The *Tantra-bhāgavata* states:

agṛhnād vyasṛjac ceti kṛṣṇa rāmādikāṁ tanum
paṭhyate bhagavān īśo mūḍha buddhi vyapekṣayā

'The scriptural statements that the Supreme Lord has accepted and given up bodies in His incarnations such as Kṛṣṇa and Rāma are mentioned

simply to satisfy the mentality of foolish people.' In the *Varāha Purāṇa* it is stated:

na tasya prākṛtā mūrtir māṁsa-medo 'sthi-sambhavā
na yogitvād īśvaratvāt satya-rūpo 'cyuto vibhuḥ

'The Supreme Lord and His *svarūpa-śakti* do not possess material forms made of flesh, bones, and marrow. His transcendental form, however, is not the result of mystic perfections, for since He is directly the Personality of Godhead, His form is eternal, infallible, and supreme.' In the *Mahā-Varāha Purāṇa* it is stated: 'Everything related to the Supreme Lord Viṣṇu, beginning with His body, is everlasting and eternal, devoid of both material purity and impurity, and never born of matter; in other words, they are not material. They are objects of fully uninterrupted bliss and completely spiritual, they are all full of transcendental qualities and nondifferent from one another. Due to possessing all qualities, they are fully devoid of superiority and inferiority in relationship with each other. There is never a difference between the body and soul of the Supreme Lord Viṣṇu, but when we hear statements that Lord Viṣṇu accepted a body it is like an actor taking on another hand to protect his body in a drama. Although Lord Viṣṇu, who is beyond material perception, appears and disappears, statements like 'His form of Kṛṣṇa,' 'His form of Rāma,' are applicable to Him alone, because He possesses unadulterated spiritual opulences.' In the *Kūrma Purāṇa* it is stated: 'Although the Supreme Lord is neither gigantic nor infinitesimal, He is completely gigantic and infinitesimal. Although the Lord appears contradictory due to possessing spiritual opulences, it is improper to attribute any type of

mundane faults on the Supreme Lord. Yet even though apparent contradictory qualities are seen through material perception, one will have to understand that they are inconceivably reconciled in Him.' In the *Viṣṇu-dharmottara* it is stated: 'Because the Supreme Lord Puruṣottama possesses all opulences, all transcendental qualities are found in Him. But faults cannot in any way be applied on Him, because He is the supreme object. Some foolish persons conclude that both qualities and faults are received from or attributed by *māyā*. In answer to this, it is stated that since there is no *māyā* or connection with *māyā* in the Absolute Truth, how then can qualities related with *māyā* be present? Therefore the transcendental qualities of the Lord are not received from or attributed by *māyā*; they are born of His opulences. Because He is the faultless (*nirasta kuhaka aprākṛta*—"transcendental dissipater of illusion") controller, learned scholars know Him as the supreme object.'"

The doubt raised by foolish materialists who are bewildered by *māyā* that Mahā-Lakṣmī Śrī Lakṣmīdevī, who is the *svarūpa-śakti* of Gaura-Nārāyaṇa, left her body due to being bitten by a snake like a conditioned soul is properly cleared by *Śrīmad Bhāgavatam*, the crest jewel of scriptures, and the *ācāryas*, who follow *Śrīmad Bhāgavatam*, in their descriptions of Kṛṣṇa's disappearance.

In the *Śrīmad Bhāgavatam* (1.14.8) Yudhiṣṭhira speaks to Bhīmasena as follows: *yadātmano 'ṅgam ākrīḍaṁ bhagavān utsisṛkṣati*—"Has the time come for the Supreme Personality of Godhead to quit His earthly pastimes?"

"The word *aṅgaṁ* in this verse means 'earth.' In the *Brahma-tarka* it is stated:

yadā tyāgādir ucyeta
pṛthivyādy-aṅga-kalpanā
tadā jñeyā na hi svāṅgaṁ kadācid viṣṇur utsṛjet

'When the scriptures use words like "give up" in connection with the disappearance of the Lord it refers to the earth, because Lord Viṣṇu never gives up His own limb.'" (Śrī Madhvācārya's *Bhāgavata-tātparya*)

"The word *ākrīḍa* refers to the place of pastimes, or in other words, this material world. The word *aṅga* means 'His own land,' because 'the earth is His body' and other scriptural statements are evidence of this fact." (Śrī Vijayadhvaja)

Otherwise: "When will the Supreme Lord desire to give up His own pastimes, or in other words, give up the *aṅga* that assists in His pastimes, or in other words, give up the drama of a human (imitating the activities of a human being in the material world)—has that time arrived?" (Śrīdhara Svāmipāda)

"The word *aṅga* refers to the mundane universal form rejected while returning to His own abode." (*Krama-sandarbha*)

In the *Śrīmad Bhāgavatam* (1.15.34-36) Śrī Sūta Gosvāmī speaks to the sages headed by Śaunaka as follows:

yayāharad bhuvo bhāraṁ tāṁ tanuṁ vijahāv ajaḥ
kaṇṭakaṁ kaṇṭakeneva dvayaṁ cāpīśituḥ samam
yathā matsyādi-rūpāṇi dhatte jahyād yathā naṭaḥ

bhū-bhāraḥ kṣapito yena jahau tac ca kalevaram
yadā mukundo bhagavān imāṁ mahīṁ
jahau sva-tanvā śravaṇīya-sat-kathaḥ
tadāhar evāpratibuddha-cetasām
abhadra-hetuḥ kalir anvavartata

"The supreme unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller. The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others. When the Personality of Godhead, Lord Kṛṣṇa, left this earthly planet in His selfsame form."

"Not understanding the distinction between the Supreme Lord and the Yādavas (those who were not eternal associates of the Lord but ordinary mortal beings) foolish materialistic persons consider them equal. Śrī Sūta Gosvāmī is clearly establishing a distinction between them in these two verses [the first two quoted above]. The word *yayā* indicates that the Lord diminished the burden of the earth (just as a thorn is taken out with another thorn) through the bodies of the Yādavas (equal to ordinary mortal beings who are bewildered by *māyā*). Since both the bodies of the Yādavas and the bodies of those who were burdening the earth were eligible for being destroyed by the Lord, both are equal, in other words, both are material.

"How the Lord accepts and gives up forms (bodies) such as Matsya is being described with the following example: Just as an actor, while remaining

in his original form, accepts and gives up another form, similarly the Supreme Lord also gave up that form (visible to mundane eyes) and manifested His original transcendental form.

"Since the Lord returned to Vaikuṇṭha with His selfsame body, it is understood that He left this world with that same body." (Śrīdhara Svāmipāda)

"In this place [in the three *Śrīmad Bhāgavatam* verses quoted above] the three words *tanu*, *rūpa*, and *kalevara* refer to the Lord's two sentiments—His desire to diminish the burden of the earth and His desire to maintain the demigods (they do not refer to His body). Similarly, in other verses of *Śrīmad Bhāgavatam* (3.20.28, 39, 41, 46, and 47) these words indicate Brahmā's sentiments (not body). If one accepts this explanation regarding Lord Brahmā, then it is also proper to accept this in regard to the Supreme Lord. Since these sentiments of the Lord are (not His own or actual, but) *ābhāsa-rūpa*, or indications of His form, therefore the example of a thorn is appropriate (in other words, for a person who wishes to remove a thorn, both the imbedded thorn and the extricating thorn are the same; similarly, the bodies of those who were burdening the earth, or the gigantic universal form, and the bodies of the Yādavas, whose bodies were similar to those of ordinary mortal beings, were the same for the Supreme Lord). An elaborate description in this regard is found in the third (*Paramātmā*) *sandarbha*.

"In incarnations such as Matsya, the words *matsyādi-rūpa* refer to the sentiment of desiring to kill the demons. Just as actors, while remaining in their original dress, accept and give up sentiments as either hero or heroine, similarly, one should know that the

same also applies to the Supreme Lord. Otherwise *Bhagavad-gītā* (7.25) states: 'I am covered by Yogamāyā and not exposed to anyone and everyone;' *Padma Purāṇa, Uttara-khaṇḍa* states: 'The yogis see Lord Janārdana on the strength of their devotional service, He never appears before those on the nondevotional path. No one who is angry or envious can see Him;' and *Śrīmad Bhāgavatam* states: 'To the wrestlers, Kṛṣṇa appeared as a thunderbolt.' These conclusive statements confirm that the form manifested by Supreme Lord before the demons is not His original form, but an illusory form. If one sees the original form of the Lord, his envious nature is destroyed. Therefore, in order to diminish the burden of the earth, the Supreme Lord gave up only that form by which He annihilated the demons. He did not appear again in that form. The form of the Lord that is seen through the medium of devotion is *nitya-siddha*, eternally perfect. That is why the word *aja* is used. Therefore as an actor or magician, dressed as a fish to kill a crane that eats fish, takes the form of a fish in order to create an impression in the minds of people that he is a fish, and as soon as the crane is killed, he immediately gives up the temporary form of fish; similarly although Lord Kṛṣṇacandra is *aja* (devoid of birth like ordinary living entities), He killed the demons to diminish the burden of the earth with His illusory form manifested before the mundane vision of the materialists. After killing these demons, He (the unborn Lord) also gave up His mundane illusory form. But the previously mentioned statement of *Bhagavad-gītā* (7.25), *yogamāyā-samāvṛtaḥ*, actually means 'His body is covered by a reflection of the illusory energy just as a snake is covered by its skin.'

"In this place, the Lord's pastime of leaving (earth) was performed by His own form (in other words, the word *svatanva*—"His body" has been used in the third, or instrumental, case), He did not leave earth with His own form (in other words, the third case of the word *svatanva* does not mean *saha*, or "with"). This is the proper explanation; for since the word *saha* is not found in the original verse, if one unnecessarily supplies ellipsis (which would destroy the consistent meaning), then a prominence will be given to the elliptical word. In particular, cases such as nominative, objective, and instrumental are more specific than when secondary words like *saha* are used to produce a compound word. This grammatical logic is also evidence in this regard." (*Krama-sandarbha* 106)

"In order to solace the sages headed by Śaunaka, who were morose after hearing about the pathetic demise of the Yādavas and other *kṣatriyas*, Śrī Sūta Gosvāmī recited the confidential conclusions in these two verses. Just as a thorn is taken out with another thorn, in the same way the Lord gave up only the Yādava form by which He diminished the burden of the earth, which is part of His one-quarter opulences. Just as Devadatta gives up his own dress, the Lord separated His Yādava form from His own association. But the Lord did not give up the form with which He eternally enjoys pastimes. Therefore the demigods who had entered among the eternally liberated Yādavas when the Lord appeared in this world were separated from the Yādavas by the Lord and sent to Prabhāsa. Later on, by the strength of His illusory energy, the Lord orchestrated their deaths before the eyes of people and thereafter transformed them into demigods by giving them honey to drink and sent

them to heaven. This explanation is found in the last part of the Eleventh Canto of *Śrīmad Bhāgavatam*. The Yādavas who are eternal associates in Kṛṣṇa's pastimes remained hidden from materialistic people and continued sporting with Kṛṣṇa in Dvārakā as in their previous unmanifest pastimes. This conclusion should be known from *Śrī Bṛhad-bhāgavatāmṛta*. 'The bodies of those who were burdening the earth' and 'the bodies of the Yādavas' mean the bodies of the demons who were burdening the earth and the bodies of those demigods who appeared as Yādavas and others—both of whom were equal to the Supreme Lord. But though in the present example of thorns, both are equal, the extricating thorn (by which the imbedded thorn is taken out) is *kāraṇa-bhūta*, or instrumental, and therefore is beneficial and known as '*antaraṅga*, or intimate (and comparatively more relishable), while the *karma-bhūta*, or active thorn (since it is imbedded, it is to be extricated) is unbeneficial and known as *bahiraṅga*, or inimical (and comparatively abominable).

"How Lord Kṛṣṇa, like a magician, created some conception by making a show of giving up His fake body is described in this verse. The purport is that the Supreme Lord accepts (manifests) a form and gives up (unmanifests) that form (in other words, He simply makes a show of giving up His body). But after accepting a form, He does not give it up—from this it should be understood that when the Lord gives up (unmanifests) His form, the same form remains present in the transcendental realm. If one asks, 'How can this be understood?' The answer is stated herein. Just as a magician creates an impression for people that he has given up his own body either by cutting it to pieces, burning it, or falling unconscious, though he

actually remains in his body and does not die, similarly, the Supreme Lord accepts bodies like Matsya and also gives them up, in other words, He accepts them and simply makes a show of giving them up. Therefore, just as a magician possessing his own body is a reality, his giving up that body is illusory. Similarly, that the Lord accepts bodies like Matsya is actually true, and that He gives up such bodies is actually illusory. This is the purport. Just as the Lord gives up His other own incidental bodies like Matsya, He simply gave up the mundane form by which He diminished the burden of the earth. Therefore since the entire incident of Lord Kṛṣṇa's giving up forms is illusory and false, being the Supreme Brahman in the form of a human being, He simply imitates giving up bodies like ordinary human beings. Yet actually He does not do so, for since His form is transcendental (beyond the material elements) there is no possibility of His body being destroyed. As stated in the *Mahābhārata*: 'The five gross material elements are not present in the body of Kṛṣṇa, the Supersoul.' The *Bṛhat-Viṣṇu Purāṇa* also says: 'According to the injunctions of the *Vedas* and *smṛtis*, one who considers that Kṛṣṇa's body is made of material elements should be rejected. If one sees such a person, he should take bath with his clothes on.' In the *Viṣṇu-sahasra-nāma* spoken by sage Vaiśampāyana, it is said: '*Amṛta*, or immortality, is only a part of Him, for He is the personification of immortality.' Śaṅkarācārya's commentary on this—'He whose body is *amṛta* (deathless)'—indicating a difference between the Lord's body and soul, is not popular. The implication of this verse [*Bhāg*. 1.15.34] is that the verb *ha* of the word *jahyāt* is used to indicate 'giving up,' and the act of giving up is used for the purpose of awarding. In order to nourish the devotees from

Vaikuṇṭha, Lord Kṛṣṇa awarded them His form of Nārāyaṇa, who was already merged within Him. This will be elaborately described at the end of the Eleventh Canto of *Śrīmad Bhāgavatam*.

"This verse is quoted in order to describe the unreality of Kṛṣṇa's giving up His body, in other words, to clearly explain its falsity. In this regard one should discuss the commentary of Śrīdhara Svāmī and the *sandarbha* commentary of Śrī Jīvapāda." (Śrī Viśvanātha)

The commentaries on Śrī Uddhava's words to Vidura in *Śrīmad Bhāgavatam* (3.2.11): *ādāyāntar adhād yas tu sva-bimbaṁ loka-locanam*—"He performed His disappearance by removing His form from the sight of public vision," are as follows.

"After exhibiting His own form till this point, the Lord disappeared by covering the eyes of the public, because there was no other worthy object of vision." (Śrīdhara Svāmī)

"According to the Vedic statement, 'He is the vision of the eyes,' the Lord left the vision of people with His *sva-bimbam*—His own form. It is also described in the *Mahābhārata*, *Mauṣala-parva*:

kṛtvā bhārāvataraṇaṁ pṛthivyāḥ pṛthu-locanaḥ
mocayitvā tanuṁ kṛṣṇaḥ prāptaḥ svasthānam uttamam

'To the eyes of people, after diminishing the burden of the earth, Kṛṣṇa gave up His form and returned to His supreme abode.' In this verse the word *mocayitvā*, or 'having given up,' indicate that He disassociated His form from the activities of

diminishing the burden of the earth, in other words, He allowed His form a respite from such engagement. This word is not used to indicate complete freedom from the activities of diminishing the burden of the earth." (*Krama-sandarbha*)

"The word *sva-bimbam* refers to the *sac-cid-ānanda* form of the Lord and His replica. The word *tu* corroborates the Vedic statement *dve bāba brahmaṇo rūpe*—'The Supreme Brahman has two forms.'" (Śrī Vijayadhvaja)

"This verse says that the Lord manifested His own form before the eyes of people and again disappeared with that same form. By this statement, persons who advocate that the Supreme Lord gives up His body with adverse objections like 'Lord Kṛṣṇa left His own body and disappeared' are defeated. Since the adjectives used in the next few verses describe the body of the Lord after He left His human form and went to Yudhiṣṭhira's Rājasūya sacrifice in a divine godly form, those who are opposed to the fact that Kṛṣṇa possesses a human form are also defeated. Moreover, from the statement 'He manifests His own form and disappears with the same form,' it is understood that His pastimes of appearance and disappearance are the result of His supreme will. Therefore those who advocate that the Supreme Lord is under the control of karma (those who consider that the Supreme Lord is under the control of birth and activities such as dying like ordinary living entities) are also defeated." (Śrī Viśvanātha)

In his *Bhāgavata-tātparya* commentary on *Śrīmad Bhāgavatam* (3.2.13), Śrī Madhvācārya quotes the following verse from *Skanda Purāṇa*: "Alas, how illusioned by the bewilderment of *māyā* are those

persons who see the *sac-cid-ānanda* form of Viṣṇu as material!"

In the *Śrīmad Bhāgavatam* (3.4.28-29) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows: *harir api tatyaja ākṛtiṁ tryadhīśaḥ*—"Śrī Kṛṣṇa, the Lord of the three worlds, completed His pastimes on earth," and *tyakṣyan deham acintayat*—"He thought to Himself about disappearing from the face of the earth." These verses are explained as follows.

"The word *ākṛti* means 'the earth,' because according to the dictionaries the words *śarīra, ākṛti, deha, ku, pṛthvī,* and *mahī* all have similar meanings. The *Skanda Purāṇa* says that the phrase 'Lord Hari gave up His body' means 'He left the earth.' Since He is the personification of eternal bliss, there cannot be any other meaning. Although the Supreme Lord Viṣṇu is the personification of knowledge, like an actor He exhibits a dead form or dead body resembling Himself in order to bewilder the materialists." (Śrī Madhvācārya's *Bhāgavata-tātparya*)

"The word *ākṛti* means 'the earth,' and the word *deha* also means 'the earth.' Because the Vedic statement *yasya pṛthivī śarīram*—'whose body is the earth' is the evidence." (Śrī Vijayadhvaja)

"The word *ākṛti* means 'like a human form.'" (Śrīdhara Svāmipāda)

"The word *nidhana* refers to Kṛṣṇa's eternal abode, which is the greatest wealth. According to the two statements: *martya-lokaṁ jihāsatā*—'By the Lord, who desired to quit the mortal world,' in the previous verse 26, and *asmāl lokād uparate*—'When the Lord

leaves the vision of this mundane world,' of verse 30, the word *ākṛti* refers to the universal form of the Lord. If one is particularly inquisitive regarding this subject, he should study *Śrī Kṛṣṇa-sandarbha*, verse 93." (*Krama-sandarbha*)

"The purport of this verse is that Lord Hari gave up, *ā* (completely)+*kṛti* (activities or pastimes in the material world); in other words, 'He finished.' The word *tyakṣyan* (since the verb *tyaj* is used to mean 'give') indicates that Lord Kṛṣṇa desired to give sustenance to the devotees headed by Brahmā by sending His plenary portion, Nārāyaṇa, to Vaikuṇṭha. In his *Sandarbhas,* Śrī Jīvapāda says that the word *deha* refers to the earth, which is the Lord's universal form." (Śrī Viśvanātha)

In the *Śrīmad Bhāgavatam* (11.30.2) Śrī Parīkṣit speaks to Śrī Śukadeva as follows: *tanuṁ sa katham atyajat*—"How could He give up His body?" In Śrī Madhvācārya's explanation on this portion of the verse, he says that the Lord made His form completely disappear, because the verb *aj* in this verse is used to mean "take away." In other words, the Lord took away His form or made it disappear from the earth to heaven (Goloka-dhāma).

In the *Śrīmad Bhāgavatam* (11.30.40) Śrī Śukadeva speaks to Śrī Parīkṣit as follows: *ity ādiṣṭo bhagavatā kṛṣṇenecchā-śarīriṇā*—"[The hunter was] thus instructed by the Supreme Lord Kṛṣṇa, who assumes His transcendental body by His own will." Commentaries on this portion of the verse are as follows.

"The Lord made His own form, which is the personification of pure goodness, disappear and simply

imitated mortal beings by leaving behind a replica of His form. The act of imitation by the Lord will be clearly seen later on in *Śrīmad Bhāgavatam* (11.31.8), wherein Śukadeva Gosvāmī speaks to Parīkṣit Mahārāja as follows: 'Most of the demigods and other higher beings led by Brahmā could not see Lord Kṛṣṇa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed.'" (Śrīdhara Svāmipāda)

"The phrase *icchā-śarīriṇā* means 'by He whose body is manifested simply by His own will,' in other words, His appearance (and disappearance) are manifested by His inconceivable supreme will. There is no need to think of any other reason in this regard." (*Krama-sandarbha*)

"The phrase *icchā-śarīriṇā* means 'by He who out of His own will accepts a transcendental body, which is glorified by everyone.'" (Śrī Viśvanātha)

In the *Śrīmad Bhāgavatam* (11.30.49) the Supreme Lord speaks to His chariot driver, Dāruka, as follows: *man-māyā-racitām etāṁ vijñayopaśamaṁ vraja*—"Understanding these pastimes to be a display of My illusory potency, you should remain peaceful." This verse is explained as follows.

"In order to solace Dāruka, the Lord explains in this verse that His pastime of giving up His body is like a magic act created by the power of His illusory energy. 'Know that My recent activities like the annihilation of the Yadu dynasty and the giving up of My body, which were manifest before the eyes of ordinary people, are like a magic show created by My illusory energy; thus you should remain indifferent.'

The word *tu* [in the first half of the above verse] means 'let ordinary people who are averse to Me be bewildered, but it is not reasonable for you to be bewildered.'" (*Krama-sandarbha*)

Śrī Śukadeva Gosvāmī speaks to Parīkṣit Mahārāja in *Śrīmad Bhāgavatam* (11.31.6) as follows:

lokābhirāmāṁ sva-tanuṁ dhāraṇā-dhyāna-maṅgalam
yoga-dhāraṇayāgneyyā- svakam *dagdhvā dhāmāviśat*

"Without employing the mystic *āgneyī* meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Kṛṣṇa entered into His own abode." Commentaries on this verse are as follows.

"The Lord entered His own abode without burning His own body with fire. In the *Tantra-bhāgavata* it is stated: 'All other demigods reach their supreme destination by burning their own bodies through *āgneyī* meditation, but the Supreme Lord Hari, who has various forms headed by Kṛṣṇa and Nṛsiṁha, is eternally blissful, therefore He enters His abode without burning His body. He destroys the demigods' subtle bodies, and dances in the midst of them at the time of annihilation.'" (Śrī Madhvācārya's *Bhāgavata-tātparya*)

"The yogis who (possess the quality to) 'die at will' burn their own body with the fire of *āgneyī* yoga meditation and enter other planets, but this is not the case with the Supreme Lord Kṛṣṇa. He entered His own abode, Vaikuṇṭha, with the same form, without

burning it. The reason is that all planets are fully present in His limbs, so if His body, which is the shelter worlds, is burned, the worlds will also be burned. Till now it has been seen that meeting and achieving the fruits of meeting the Lord by the worshipers of the Lord is simply attained through the process of meditation. Had the Supreme Lord burned His form, then adjectives for His form like *lokābhirāmāṁ*—'attractive to all the worlds' would become meaningless, therefore He disappeared without burning His form. This is the appropriate meaning." (Śrīdhara Svāmī)

"If a word from a statement has another meaning, then according to the logic from the *Brahma-sūtra* (1.1.22), *ākāśas tal-liṅgāt*—'the Supreme Brahman [viii]1 is the collective ingredient of all living entities and the five gross material elements," only the principle instructive meaning of the statement is accepted. Therefore the meaning that is derived from the word *dagdhvā,* or "burning," is subdued by words like *lokābhirāmāṁ,* which reveal the meaning *adagdhvā,* or "not burning. [ix]2" The word *lokābhirāmāṁ* indicates that the Lord's form is the shelter of the entire world. From the word *loka*, the eternal associates and devotees from Mahā-Vaikuṇṭha and all animate living entities beginning from those of the *ātmārāma-jñānīs*, self-satisfied transcendentalists, are indicated. Moreover, the words *dhāraṇā-dhyāna-maṅgalam* indicate that the form of the Lord is the shelter of those engaged in spiritual practices. How can that which is auspicious for persons engaged in meditation be otherwise (abominable due to being destroyed through burning)? By the word *sva-tanuṁ*, which is a *karma-dhāraya-samāsa*, an appositional compound,

conformity with the constitutional qualities in the form of the Lord (the blueness of the blue lotus) has been firmly established.

"Thereafter, to refute the yogis' misconceptions, it has been said that though it is true that the Lord engaged in *āgneyī* meditation, He nevertheless entered His own abode without burning His form by *āgneyī* meditation. So in order to teach yogis how to give up one's body, the Lord first engaged in *āgneyī* meditation and then made His own form disappear. This is the purport of this verse; no other meaning is suitable. Therefore the statement 'without burning His own form' yields the meaning 'He burned a form that was created by His independent illusory energy.' That is why in the previously cited verse from *Śrīmad Bhāgavatam* (11.30.40) it has been stated that the Supreme Lord manifests His form out of His supreme will. An object that independently manifests must also independently disappear. Therefore His engaging in *āgneyī* meditation is also illusory. In *Kṛṣṇa-sandarbha,* the phrase *icchā-śarīrī*, 'who takes a body according to His desire,' has been explained as *svecchā-prakāśa*, 'manifested by His own will,' or 'the body of one's desire,' by which He acts as He likes. This explanation is also possible. In that case it is to be understood that simply by His supreme will He was the instigator of that illusion. This explanation is also proper." (*Krama-sandarbha*)

"The Lord, unlike the yogis who are capable of controlling their death, entered His own abode, Vaikuṇṭha, without burning His own form through *āgneyī* meditation. And the word *adagdhvā*, 'without burning,' indicates that His form is very pleasing to the eyes of people, in other words, it is the object of

meditation. Both explanations have been described in this verse." (Śrīdhara Svāmipāda)

"Some scholars interpret the phrase *dhāraṇā-dhyāna-maṅgala* to mean 'the Lord burned His own form and emerged from that fire with a more effulgent form like that of the pure Jambū River and then entered His own abode.' The purport is that the Lord showed those who are doubtful and opposed to the concept that His form is spiritual that His form is unburnable by the fire of His own form." (Śrī Viśvanātha)

Commentaries on Śrī Śukadeva's statement to Śrī Parīkṣit in *Śrīmad Bhāgavatam* (11.31.11-13) are as follows:

"You should understand that the appearance and disappearance manifested among mortal beings by the Supreme Lord, Śrī Kṛṣṇa, the cause of all causes, are shows enacted by His illusory energy, just like the performance of an actor. After He creates this universe, He enters into it as the Supersoul, and after detaching Himself from the pastimes of this material world, He winds it up. By the influence of His own transcendental glory, the Lord remains situated in His eternal unmanifested kingdom. Apart from this, one need not accept another meaning, because various opulences have been exhibited in His present incarnation. If one asks, 'If the Lord was able to protect Himself then why didn't He remain within His own form for even for a moment longer?' In answer to this, it is said: Though the Lord is unlimitedly powerful and the only cause of creation, maintenance, and destruction of innumerable universes, thinking that His mundane mortal body would not be effective any more and exhibiting the

supreme destination of the self-realized souls, He did not wish to keep His form after the killing of the mortal Yādavas, rather He took it to His own abode. Otherwise, the above-mentioned self-realized souls would disregard achieving the supreme destination and endeavor to remain in this material world by achieving yogic perfections—so that this calamity may not happen, in other words, to check this, the Lord enacts His disappearance pastimes." (Śrīdhara Svāmipāda)

"The phrase *tanu-bhṛj-jananāpyayehā* [in *Bhāg.* 11.31.11] means 'resembling the birth and death of embodied living beings.' The *Vedas* state: 'Viṣṇu, the Lord of all living entities, wanders within the universe. Though He does not take birth like conditioned souls, He appears in various forms.' In the *Brahma Purāṇa* it is said: 'In order to bewilder foolish people by His illusory energy, Lord Viṣṇu manifests Himself as a born living entity though unborn and as a dead living entity though deathless.' Elsewhere it is stated: 'Lord Puruṣottama exhibits His humanlike endeavors in order to bewilder the people of this world. Moreover, though the Supreme Lord Viṣṇu does not personally accept a material body, in order to bewilder sinful people He manifests Himself like a mortal being and through His illusory energy He creates a dead body for display. Actually the Supersoul, Lord Hari, is immortal, so how can there be a dead body?' It is stated in the *Brahmāṇḍa Purāṇa*: 'Various Vedic statements that apparently describe the nondifference of the living entities from the Supreme Lord, Lord Viṣṇu's accepting and giving up bodies like an ordinary living entity, His miseries, the cutting and piercing of His body by the arrows of His enemies, His defeat, and His dependence, in other

words, His remaining under the control of others, have all been stated to bewilder the sinful demons. First Rukmiṇī, the daughter of Bhīṣmaka, and then Satyabhāmā disappeared in the forest. Both of them possess pure spiritual bodies, so they did not give up their bodies like ordinary living entities.'" (Śrī Madhvācārya *Bhāgavata-tātparya*)

"The Yādavas were not products of this material world, so what to speak of Rāma and Kṛṣṇa.—In order to establish this conclusion, it is being said that the activities of appearance and disappearance by the Yādavas, who are eternal associates of the Lord and possess pure forms equal to that of the Lord, are also illusory like those of Kṛṣṇa. Such activities are exactly like those of a magician who can kill or burn his or others' bodies and then display them alive again. The inconceivable omnipotent Lord is the cause of universal creation—for Him such an exhibition of prowess is not very wonderful. In this way:

sītayārādhito vahniś chāyā-sītām ajījanat
tāṁ jahāra daśa-grīvaḥ sītā vahni-puraṁ gatā
parīkṣā-samaye vahniṁ chāyā-sītā viveśa sā
vahniḥ sītāṁ samānīya tat-purastād anīnayat

'When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false, illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra.' According to this statement from the *Bṛhad-agni Purāṇa*, materialists have misinterpreted the example of the illusory or false pastimes of Rāvaṇa

kidnapping Sītā, the transcendental goddess of fortune, and the foolish persons' misconceptions about personalities like Śrī Saṅkarṣaṇa.

"What to speak of the Yādavas who possess transcendental spiritual bodies, various other persons who are maintained by Kṛṣṇa are also not subjected to death. Was Kṛṣṇa unable to protect His own associates, the Yādavas? Therefore the Yādavas' activities (such as giving up their bodies) are not real pastimes, rather it is most reasonable to accept that they returned to Goloka in their same bodies.

"If one argues that the Yādavas went back to Godhead in their own bodies, but since the Lord was present, they had no distress of separation from Him; but if the Lord was able to protect His own men, why didn't He have other associates advent like the Yādavas and remain for some time with them in this world for the benefit of the living entities? The conclusive answer stated in this verse is that both the Lord and the Yādavas have uninterrupted affection for each other. Although the Lord is unlimitedly powerful, after causing the disappearance of the Yādavas, He thought, 'What is the necessity for Me to remain in this world without the Yādavas?' With this in mind, the Lord disclosed that His destination was the same as that attained by the Yādavas, who had returned to the Lord's abode, and thus He no longer wished to keep His form in this world for even a moment, so He took it to His own abode." (*Krama-sandarbha*)

"Śrī Śukadeva solaces Parīkṣit Mahārāja, who was distressed on hearing about the disappearance of the Lord and His associates from the eyes of the world, by describing the conclusive truths regarding the

Lord's pastimes. One should know that the Lord's activities of birth and death like ordinary embodied souls are simply acts of illusion. They are neither factual nor real. Both the birth and death of living entities who possess bodies made of semen and blood are full of happiness and distress, but both the appearance and disappearance of the Supreme Lord, who possesses a spiritual body, are completely full of spiritual happiness. In the *Brahmāṇḍa Purāṇa* it is stated: 'The form of Lord Hari is devoid of mundane abomination and delight, but words like "acceptance" and "rejection," which are found in His activities, are to be understood as His appearance and disappearance.' They are just like the exhibition of a magician, who (while remaining in his living state) manifests his and others' false birth and death. Due to the curse of the sages, the Lord first personally created the great disturbance, the interfamily quarrel, and the interfamily fighting with weapons, and He thereafter joined the mortal Yādavas, took up a cane stalk weapon, and, after sporting with them for some time, killed them, all the while remaining aloof on the strength of His illusory energy.

"Although the Lord is supremely opulent and unlimitedly powerful, after sending the demigods who had merged among the Yādavas back to heaven, He did not personally desire to keep His body or His associate Yādavas' bodies in this world; rather, He desired to make them disappear, because there was no need for them to remain in this world. In other words, the Lord had no need of the material world, but He had need of His own abode, Goloka. Since the Lord appeared in this world due to the prayers of Brahmā and the other demigods of heaven, again, simply by their prayers, the Lord exhibited to Brahmā and the

other demigods of heaven His return to Vaikuṇṭha. This is clearly being explained in this verse. If one gives a contrary explanation to this, then it would contradict Uddhava's statement in the *Śrīmad Bhāgavatam* (3.2.11), and it will be unacceptable to the pure devotees. That such an explanation is demoniac and unacceptable to the devotees was personally declared by Uddhava in the previous verse of *Śrīmad Bhāgavatam* (3.2.10) as follows: 'Being bewildered by the illusory energy of the Lord, those who were mortal Yādavas and those who were averse and inimical to the Lord, like Śiśupāla, criticized the Lord. My heart is surrendered to Kṛṣṇa, so let my intelligence never be bewildered by such criticism. In other words, those whose intelligence is bewildered by such criticism are certainly fooled by *māyā*.'" (Śrī Viśvanātha)

In his commentary on *Mahābhārata* (2.79-83) Śrī Madhvācārya has stated: "Nowhere is it mentioned that Lord Viṣṇu takes birth like an ordinary living entity, so where is the question of His death? He is not to be killed or bewildered by anyone. Where is the question of misery for the independent Supreme Lord, who is full of eternal bliss? Although the Supreme Lord Hari has mastery over the entire universe, He nevertheless exhibits Himself as weak as an ordinary farmer in the course of His eternal pastimes. But even though in the course of His pastimes He sometimes forgets His own identity, He sometimes searches for Sītā while suffering the distress of separation like a hen-pecked husband, and sometimes He is bound by the ropes of Indrajit, it should be known that these pastimes are simply meant for bewildering the demons. His pastimes like being bewildered by the arrows of the demons, wiping the blood from His open wound, inquiring from others like an ignorant person,

and giving up His body and going to heaven are performed like the drama of an actor simply to bewilder the demons. The devotees, however, know these pastimes as illusory, in other words, they know that these pastimes are simply false deceit. The appearance and disappearance pastimes of Lord Śrī Hari are not like those of ordinary embodied living entities, rather they are all completely faultless. Apart from this, whatever reverses we see bewilder even simple, ignorant, pious persons and what to speak of the miscreants. It is to be understood that these pastimes of the Supersoul, Lord Hari, are to award fruits to the living entities according to their respective mentalities."

From the same commentary on *Mahābhārata* (32.33-34) it is stated: "Although the Supreme Lord and master of all living entities, Acyuta, is *sac-cid-ānanda-vigraha*, in His disappearance pastimes of incarnations in which He does not exhibit illusion or *māyā* during His appearance, He imitates an ordinary living entity giving up his body in order to bewilder the demons and send them to the darkest regions of hell by creating a material body that resembles a rejected dead body and, after leaving it lying on the ground, He personally goes to Vaikuṇṭha."

One should refer to verses 18-36 of the *Śudhi-saurabha* section of the *Yukti-mallikā*, which was written by the lionlike logician, Śrī Vādarāja Svāmī, who is celebrated as the second Madhvācārya in the Śrī Mādhva-sampradāya. In verses 37-39 it is said: "If one sees sandalwood with his eyes, then knowledge about the fragrance of that sandalwood is obtained. In this process the eyes take the help of the

nose, otherwise if one had not previously smelled the fragrance of sandalwood he could not obtain knowledge of its fragrance by seeing it with his eyes. Similarly, other evidence takes help from the *Vedas* to establish the meaning of knowledge acquired by hearing. Because the evidence of the *Vedas* is prominent in realization of transcendental subject matters, other evidence like *pratyakṣa* (direct perception) and *anumāna* (hypothesis), which are dependent on the *Vedas*, are unable to serve the purpose of understanding transcendental subject matters due to their conflicting nature. Therefore in considering the Absolute Truth, the faulty vision of ignorant people cannot be considered evidence."

Apart from all this, one should carefully discuss *Bhagavad-gītā*, Chapter 4, verses 6, 9, and 14, Chapter 7, verses 6-7 and 24-25, Chapter 9, verses 8-9 and 11-13, Chapter 10, verses 3 and 8, and Chapter 16, verses 19 and 20.

The word *ati-alakṣite* is explained in the *Śrīmad Bhāgavatam* (11.31.8-9), wherein Śrī Śukadeva speaks to Śrī Parīkṣit as follows: "Most of the demigods and other higher beings led by Brahmā could not see Lord Kṛṣṇa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed. Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Kṛṣṇa as He returned to His abode. [Only His associates could see.]"

CB Ādi-khaṇḍa 14.105

TEXT 105

prabhu-pāda-padma lakṣmī dhariyā hṛdaya
dhyāne gaṅgā-tīre devī karilā vijaya

TRANSLATION

She thus took the lotus feet of the Lord in her heart and in deep meditation departed to the bank of the Ganges.

CB Ādi-khaṇḍa 14.106-108

TEXTS 106-108

ekhāne śacīra duḥkha nā pāri kahite
kāṣṭha dravye āira se krandana śunite

se-sakala duḥkha-rasa nā pāri varṇite
ataeva kichu kahilāṅa sūtra-mate

sādhu-gaṇa śuni' baḍa hailā duḥkhita
sabe āsi' kārya karilena yathocita

TRANSLATION

I cannot describe mother Śacī's grief; even wood melted on hearing her cry. Since I am unable to narrate such distressful pastimes, I have described them only in brief. All the devotees were grief-stricken on hearing about Lakṣmī's disappearance, and they duly performed her last rites.

COMMENTARY

Thinking about the vacant situation in the house of her jewel-like son, Śrī Gaurasundara, who was more dear than her own life, Śacīdevī merged in an ocean of indescribable misery and began to lament in pathetic words that melted even stone. Meanwhile, being also afflicted with distress, the pious neighbors

faithfully completed the disappearance festival of Lakṣmīpriyā-devī.

CB Ādi-khaṇḍa 14.109

TEXT 109

īśvara thākiyā kata-dina baṅga-deśe
āsite haila icchā nija-gṛha-vāse

TRANSLATION

After staying in East Bengal for some time, the Lord desired to return home.

CB Ādi-khaṇḍa 14.110

TEXT 110

'tabe gṛhe prabhu āsibena',—hena śuni'
yā'ra yena śakti, sabe dilā dhana āni'

TRANSLATION

When the people of East Bengal heard that the Lord was returning home, they brought various gifts and wealth according to their capacity.

CB Ādi-khaṇḍa 14.111-112

TEXTS 111-112

suvarṇa, rajata, jala-pātra, divyāsana
suraṅga-kambala, bahu-prakāra vasana

uttama padārtha yata chila yā'ra ghare
sabei santoṣe āni' dilena prabhure

TRANSLATION

They happily gave the Lord gold, silver, waterpots, āsanas, colorful blankets, various clothing, and whatever other fine items they had in their homes.

COMMENTARY

The phrase *suraṅga-kambala* refers to a bright, beautiful, attractive, colored blanket—in this case a colored shawl (?).

CB Ādi-khaṇḍa 14.113

TEXT 113

prabhu o sabāra prati kṛpā-dṛṣṭi kari'
parigraha karilena gaurāṅga śrī-hari

TRANSLATION

Lord Gaurāṅga glanced mercifully at everyone as He accepted their gifts.

CB Ādi-khaṇḍa 14.114

TEXT 114

santoṣe sabāra sthāne haiyā vidāya
nija-gṛhe calilena śrī-gaurāṅga-rāya

TRANSLATION

After taking leave from them, Lord Gaurāṅga happily started for home.

CB Ādi-khaṇḍa 14.115

TEXT 115

aneka paḍuyā saba prabhura sahite
calilena prabhu-sthāne tathāi paḍite

TRANSLATION

Many students came to Navadvīpa with the Lord to continue studying under Him.

COMMENTARY

While the Lord was returning from East Bengal, some students came with Him to Navadvīpa in order to study from Him.

CB Ādi-khaṇḍa 14.116

TEXT 116

henai samaye eka sukṛti brāhmaṇa
ati-sāragrāhī, nāma—miśra tapana

TRANSLATION

Meanwhile, a pious swanlike brāhmaṇa named Tapana Miśra arrived there.

COMMENTARY

The phrase *sukṛti brāhmaṇa* is explained as follows: In this universe, brahmanism, or knowledge of the Supreme Brahman, is the highest platform and the ultimate goal of all pious activities. If a knower of Brahman engages his mind in serving the lotus feet of the Supreme Brahman, Lord Viṣṇu, then the limit of his fortune is incomparable. In the *Garuḍa Purāṇa* it is stated: "It is said that out of thousands of *brāhmaṇas*, one is qualified to perform sacrifices, and out of many thousands of such qualified *brāhmaṇas* expert in sacrificial offerings, one learned *brāhmaṇa* may have passed beyond all Vedic knowledge. He is considered the best among all these *brāhmaṇas*. And yet, out of thousands of such *brāhmaṇas* who have

surpassed Vedic knowledge, one person may be a *viṣṇu-bhakta*, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous." Such a person is called *sāragrāhī*, or swanlike. The opposite of *sāragrāhī* is *bhāravāhī*, or asslike. In other words, those who are unable to understand the purport of the *Vedas* and literatures in pursuance of the *Vedas* and who are busy with external considerations due to foolishness are *bhāravāhī*, not *sāragrāhī*. Materialists, karmis, and *jñānīs* are called *bhāravāhīs*. Only the pure devotees, or Vaiṣṇavas, are clever and intelligent. They give up the worthless asslike mentality and become properly situated in understanding the confidential purport of all scriptures.

CB Ādi-khaṇḍa 14.117

TEXT 117

sādhya-sādhana-tattva nirūpite nāre
hena jana nāhi tathā, jijñāsibe yāṅ're

TRANSLATION

He was confused about the goal of life and the means for attaining it. Moreover, he could not find anyone to clear his confusion.

COMMENTARY

The process by which one attains his desired goal is called *sādhana*. The devotional scriptures refer to this *sādhana* as *abhidheya*. Due to a lack of knowledge concerning one's relationship with the Lord, various new concocted ways of attaining perfection are described and practiced by the

nondevotees. Austerities, worship, ritualistic ceremonies, vows, Vedic study, practicing *kumbhaka*, *pūraka*, and *recaka* by controlling the breath [x]1, offering oblations to one's forefathers, renunciation, *āsanas*, bathing three times a day, visiting holy places, meditation and contemplation in order to control the mind, and fruitive Deity worship are generally accepted as *sādhanas* by asslike persons who are bewildered by the illusory energy of the Lord. These *sādhanas* are simply other means of deceiving the living entities. Actually, only Vaiṣṇavas are qualified to ascertain the goal of life and the process for attaining it. But if persons who are devoid of devotion to Viṣṇu try to ascertain the process for achieving the goal there is a great chance of being misguided. Particularly, in comparison we can see that if one endeavors to ascertain the process for achieving the goal of life with the help of mental speculation, it will invite mistakes, illusions, and obstacles and one will not reach the eternal, ultimate goal of life.

While considering the goal of life, the salvationists mistakenly conclude that achieving freedom from the threefold miseries is the *sādhya*, or goal of life. The materialists consider immediate sense gratification is the goal of life, and the salvationists ascertain that merging in the impersonal Brahman is the goal of life. The root of their misconceptions is simply their mistakes and nothing else. The swanlike devotees of the Lord do not follow the conceptions of either the salvationists or the materialists but accept love of God as the goal of life. They know that both heavenly pleasures and merging into the impersonal Brahman are simply fraud. Since proud scholars of various communities in Bengal like the materialists, the karmis, and the *jñānīs* were ignorant about the

actual science of *sādhya* and *sādhana*, when they were asked about the goal of life and the means for attaining it by the sharply intelligent pious *brāhmaṇa* Tapana Miśra, who was desirous of serving the Lord and most qualified to accept the essence of the *Vedas* and their associate literatures, he could not get a proper answer.

CB Ādi-khaṇḍa 14.118

TEXT 118

nija-iṣṭa-mantra sadā japе rātri-dine
soyāsti nāhika citte sādhanāṅga vine

TRANSLATION

He silently chanted his Kṛṣṇa mantra day and night, but since he was not practicing other important limbs of devotional service he could achieve peace.

COMMENTARY

The word *soyāsti* (a corruption of the Sanskrit word *svasti*) means "steadiness of the mind," or "peacefulness."

Though he was day and night engaged in chanting the mantras of his worshipable Lord, he did not achieve peace of mind. In devotional scriptures there are sixty-four limbs of *sādhana* described. And among these limbs of *sādhana*, five limbs have been described as the best. Among these five, the topmost limb of *sādhana*, congregational chanting of the holy names of the Lord, is the path demonstrated by Śrī Caitanyacandra. None of the limbs of devotional service can be performed properly until and unless one accepts the support of chanting the holy names.

Without *sādhana*, one can never achieve peace of mind—the purport of this statement is that chanting the holy names, the basis of pleasing Kṛṣṇa, is the only *sādhana*, and until one develops love for Kṛṣṇa, which is the only *sādhya*, achieving perfection in *sādhana* is difficult and incomplete.

CB Ādi-khaṇḍa 14.119

TEXT 119

bhāvite cintite eka-dina rātri-śeṣe
susvapna dekhilā dvija nija-bhāgya -vaśe

TRANSLATION

While disturbed in this way, late one night the fortunate brāhmaṇa had an auspicious dream.

CB Ādi-khaṇḍa 14.120

TEXT 120

sammukhe āsiyā eka deva mūrtimān
brāhmaṇere kahe gupta caritra-ākhyāna

TRANSLATION

A demigod appeared before the brāhmaṇa Tapana Miśra and began to tell him some confidential topics.

CB Ādi-khaṇḍa 14.121

TEXT 121

"śuna, śuna, ohe dvija parama-sudhīra!
cintā nā kariha āra, mana kara' sthira

TRANSLATION

"O sober brāhmaṇa, please listen. Steady your mind and do not worry.

CB Ādi-khaṇḍa 14.122

TEXT 122

nimāi-paṇḍita-pāśa karaha gamana
teṅho kahibena tomā' sādhya-sādhana

TRANSLATION

"Go to Nimāi Paṇḍita. He will explain to you the goal of life and the means for attaining it.

CB Ādi-khaṇḍa 14.123

TEXT 123

manuśya nahena teṅho—nara-nārāyaṇa
nara-rūpe līlā tā'ra jagat—kāraṇa

TRANSLATION

"He's not an ordinary human being; He's Nara-Nārāyaṇa Himself. He's performing His pastimes as a human being to deliver the people of the world.

CB Ādi-khaṇḍa 14.124

TEXT 124

veda-gopya e-sakala nā kahibe kā're
kahile pāibe duḥkha janma-janmāntare"

TRANSLATION

"Don't disclose these facts to anyone, for this information is confidential even to the Vedas. If you do, you'll be unhappy birth after birth."

COMMENTARY

The words *veda-gopya* indicate that the confidential purports of the *Vedas* never manifest to ordinary people, but these confidential purports manifest only in the heart of one who is an actual follower of the descending process, or one who follows an *ācārya*. Whatever topics are understood by sense enjoyers and renunciates with the assistance of their poor fund of knowledge are simply the external meanings of the *Vedas*. Such topics are not the aim of those genuine followers of the *Vedas* who are under the shelter of cultivating real knowledge.

CB Ādi-khaṇḍa 14.125

TEXT 125

antardhāna hailā deva, brāhmaṇa jāgilā
susvapna dekhiyā vipra kāndite lāgilā

TRANSLATION

As the demigod disappeared, the brāhmaṇa woke from his sleep. After seeing that auspicious dream, he began to cry.

CB Ādi-khaṇḍa 14.126

TEXT 126

'aho bhāgya' māni' punaḥ cetana pāiyā
sei-kṣaṇe calilena prabhu dheyāiyā

TRANSLATION

Recovering from his trance, he exclaimed, "What good luck!" Then he immediately left to see the Lord.

COMMENTARY

The phrase *aho bhāgya māni*' means "considering himself extraordinarily fortunate."

CB Ādi-khaṇḍa 14.127-128

TEXTS 127-128

vasiyā āchena yathā śrī-gaurasundara
śiṣya-gaṇa-sahita parama-manohara

āsiyā paḍilā vipra prabhura caraṇe
yoḍa-haste dāṇḍāilā sabāra sadane

TRANSLATION

As the enchanting Śrī Gaurasundara was sitting with His students on the bank of the Padmāvatī River, Tapana Miśra came there and fell at His feet. He got up before everyone with his hands folded.

CB Ādi-khaṇḍa 14.129

TEXT 129

vipra bale,—"āmi ati dīna-hīna jana
kṛpā-dṛṣṭye kara' mora saṁsāra mocana

TRANSLATION

The brāhmaṇa said, "I'm the most fallen wretch. Please deliver me from this material existence by Your merciful glance.

CB Ādi-khaṇḍa 14.130

TEXT 130

sādhya-sādhana-tattva kichui nā jāni
kṛpā kari' āmā' prati kahibā āpani

TRANSLATION

"I am ignorant of the goal of life and the means for attaining it, therefore kindly explain this to me.

CB Ādi-khaṇḍa 14.131

TEXT 131

viṣayādi-sukha mora citte nāhi bhāya
kise juḍāibe prāṇa, kaha dayā-maya

TRANSLATION

"I do not find any pleasure in material sense enjoyment, therefore, O merciful Lord, please tell me how I can find relief."

CB Ādi-khaṇḍa 14.132

TEXT 132

prabhu bale,—"vipra! tomāra bhāgyera ki kathā
kṛṣṇa-bhajibāre cāha, sei se sarvathā

TRANSLATION

The Lord replied, "O brāhmaṇa, what can be said about your good fortune? Since you wish to worship Kṛṣṇa, that is quite sufficient.

COMMENTARY

Due to heaps of pious activities accumulated from many lifetimes one's propensity for serving Kṛṣṇa is awakened. This is the living entities' only goal of life in all respects. The word *sarvathā* means

"in all respects." Another reading for this word is *sarvadā*, which means "that which bestows all desired perfection."

CB Ādi-khaṇḍa 14.133

TEXT 133

īśvara-bhajana ati durgama apāra
yuga-dharma sthāpiyāche kari paracāra

TRANSLATION

"Worship of the Supreme Lord, however, is difficult to achieve. The Lord Himself personally teaches the principles of religion for the age.

COMMENTARY

Devotional service to the Lord is an extremely incomprehensible subject. To begin, with questions such as, "Who is the Lord? Who are His servants?" often bewilder the conditioned souls. Being maddened with pride, the conditioned souls always consider themselves the supreme and thus desire profit, adoration, and distinction from others. But those who possesses the opposite mood, or those who possess nonduplicitous humility and surrender in their hearts, are glorious. Only such pious souls engage in the devotional service of the Lord. They neither exhibit any interest in their own sense gratification nor do they accept worship from others. Persons who are devoid of devotional service and full of *anarthas* always gratify their senses by always accepting worship from others. In order to liberate these fallen conditioned souls from their excessive *anarthas*, the Supreme Lord and His devotees preach topics of the Lord from time to time, and as a result, the

yuga-dharma, the religion of the age, is established. Time is generally divided into four ages—Kṛta (Satya), Dvāpara, Tretā, and Kali. In the beginning, when there was no scarcity of simplicity in the hearts of the living entities, it was possible for them to meditate on the Supreme Lord in their hearts; therefore this age is known as Kṛta-yuga. Later on, the performance of sacrifice for the worship of Lord Viṣṇu, Yajñeśvara, was established as the *yuga-dharma*. Since three-fourths of religious principles were maintained in this age, it is known as Tretā-yuga. When half of the religious principles were maintained, the temple worship of Lord Viṣṇu was established as the *yuga-dharma*. Because two-fourths of religious principles were followed, the age is called Dvāpara-yuga. Thereafter the two-fourths of religious principles gradually diminished, and only one-fourth remained in the beginning of Kali-yuga. In Kali-yuga, even the one-fourth principles of religion have begun to diminish. Therefore there cannot be any means of progress other than congregational chanting of the holy names of the Lord. The only *yuga-dharma* for the age of Kali is congregational chanting of the holy names of the Lord. Wherever propagation of Kṛṣṇa's names and topics is lacking, there will be temple ceremonies based on solitary worship devoid of preaching, external performances of sacrifice, and the process of meditation and remembrance also based on solitary worship. The Supreme Lord, Śrī Kṛṣṇa Caitanya, established the superiority of *nāma-saṅkīrtana* over the three processes of the three previous ages. It is to be understood that those who do not accept the glories of *kṛṣṇa-saṅkīrtana* have never heard topics of pure devotional service to the Lord.

CB Ādi-khaṇḍa 14.134

TEXT 134

cāri-yuge cāri-dharma rākhi' kṣiti-tale
svadharma sthāpiyā-prabhu nija-sthāne cale

TRANSLATION

"He incarnates to establish four different religious principles in the four different ages, and thereafter He returns to His own abode.

CB Ādi-khaṇḍa 14.135

TEXT 135

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

TRANSLATION

"'To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.'

COMMENTARY

See *Ādi-khaṇḍa*, Chapter 2, verse 18.

CB Ādi-khaṇḍa 14.136

TEXT 136

Being sent by Vasudeva, Maharṣi Garga, the family priest of the Yadus, came to the house of Nanda Mahārāja in Vraja. After being properly worshiped by Nanda, in order to fulfil his own desire and the prayer of Nanda Mahārāja, he secretly performed the name-giving purificatory rite of the twice-born to both Balarāma and Kṛṣṇa. While

narrating Their glories, he first explained the meaning of the name Balarāma and then explained the meaning of the name Kṛṣṇa as follows:

āsan varṇās trayo hy asya gṛhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ

TRANSLATION

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

COMMENTARY

In this way, with a desire to gradually describe the birth of the Supreme Lord, or with a desire to expand the glories of the Supreme Lord according to the *sucī-kaṭāha-nyāya* (or according to the principal that one should first perform the easier activity and later perform the harder one) Garga Muni first described the meaning of the name Balarāma and then, after concealing the *kṛṣir-bhū-vācakaḥ śabdaḥ* [xi]1 meaning of the name of Kṛṣṇa, he awards in this verse the name Kṛṣṇa because He has a beautiful sweet blackish complexion. This (your) son previously appeared in the three different ages of Satya, Tretā, and Dvāpara in three different colors, beginning with white. The word *hi* is used to express certainty or well-known. He has appeared at the beginning of Kali-yuga just like He had formerly appeared in blackish form. Although from the philosophical point

of view this *sac-cid-ānanda* form and the owner of the form is nondifferent and although this blackish form of Kṛṣṇa is eternal, Garga Muni has spoken in this way in order to conceal this fact. Otherwise there will be a possibility that people will consider Him the Supreme Lord Nārāyaṇa, who also possesses an eternal blackish form.

Otherwise this verse can be interpreted in the following way:

"'This (your) son repeatedly accepts forms of three colors beginning with white, but now He has appeared as your son with an enchanting blackish form.' Such statements were spoken simply for the pleasure of Śrī Nanda Mahārāja. In this way because He is the source of the names and forms of all His incarnations, He has manifested as Kṛṣṇa. This meaning can also be seen." (Śrī Sanātana Prabhu's *Bṛhad-vaiṣṇava-toṣaṇī*)

"The Supreme Lord, who has now appeared in the form of this boy, appears in every yuga in one of three colors, such as white or red. But now on account of accepting a body (or on account of incarnating) as your son, He is still nondifferent from Śrī Kṛṣṇa or Śrī Nārāyaṇa; in other words, by His form and qualities this boy is equal to Them. Also in the following 19th verse [*Bhāg*. 10.8.19] it will be concluded: "He is equal to Nārāyaṇa in qualities." In this way His previous behavior is described. Therefore on account of His (this sweet form's) eternal supreme attractiveness, the name Kṛṣṇa should be understand as His principle name. This is the purport." (*Krama-sandarbha*)

"In this way, with a desire to describe the birth of the Supreme Lord, he [Garga] first revealed the

names of Śrī Baladeva and thereafter, in this verse, he reveals the names of Śrī Kṛṣṇa. The Supreme Lord in the form of this boy, who in every yuga repeatedly accepts bodies of three colors such as white, has now taken an enchanting blackish form as your son. The explanation is that due to the independent use of the phrase 'accepting a body,' this action is being described as similar to a mystic feat. In that case, by His accepting the white and other colored forms, the nature of Śrī Nārāyaṇa is revealed, and He is ultimately worshiped in those forms. By worshiping one of the former incarnations, who assume various colors such as white and who are expansions of Nārāyaṇa, one achieves similar qualities and color; but now by worshiping this blackish boy, who is famous as Nārāyaṇa, one achieves color and qualities similar to His. In the following 19th verse it will be explained that 'this boy is equal to Nārāyaṇa in qualities.' In this way His previous activities were revealed and the great devotee Śrī Nanda was also pleased.

"Due to being situated on the platform of supreme attractiveness, it should be understood that the name 'Kṛṣṇa' is His principle name. Therefore (not only in form) in name also He is Kṛṣṇa. This meaning is also applicable. The Supreme Lord, who takes different bodies in different *yugas*, manifests in three different colors. Among them, the white incarnations, the red incarnations, the yellow incarnations, and other incarnations that have different symptoms and colors (in other words, those incarnations who appear in other Dvāpara-yugas and resemble the color of a parrot) all of Them have now at the time of His appearance merged into the Supreme Personality of Godhead, in the blackish form of this boy. Because He has personally appeared after

gathering together all of His expansions, He is the original Personality of Godhead, Kṛṣṇa. In other words, because He has transformed all of His expansions into a blackish form, and because He has attracted everyone, His primary name is Kṛṣṇa. Since within the meaning of the name Kṛṣṇa all greatest happiness and all objects are included, the above-mentioned explanations are appropriate. Therefore such a great name is natural for Him. Just as all Vedic knowledge is included within the *praṇava oṁkāra*, all names of Viṣṇu are included within the name of Kṛṣṇa and all forms of Viṣṇu are included within the form of Kṛṣṇa. This is reasonable because the names of all *viṣṇu-tattvas* are adjectives to the name Kṛṣṇa, which is a noun. And in the verse of the *Prabhāsa-khaṇḍa* that states: 'The sweetest of the sweet and the most auspicious of all auspicious things,' the name 'Kṛṣṇa' is mentioned at the very end. And elsewhere it is stated: 'O killer of the enemies, among all the names of Viṣṇu, this name of Mine, Kṛṣṇa, is the principle. Therefore the first syllable of the name Kṛṣṇa is also celebrated as the *mahā-mantra*.'" (Śrī Jīva Prabhu's *Laghu-toṣaṇī*)

CB Ādi-khaṇḍa 14.137

TEXT 137

kali-yuga-dharma haya nāma-saṅkīrtana
cāri yuge cāri dharma jīvera kāraṇa

TRANSLATION

"The yuga-dharma for the age of Kali is the congregational chanting of the holy names of the Lord. The four religious principles for the four ages are all meant for the deliverance of the conditioned souls.

CB Ādi-khaṇḍa 14.138

TEXT 138

How does the Supreme Lord destroy the great faults of Kali-yuga? In answer to this question from Parīkṣit, Śukadeva describes the one great quality among the great faults of Kali-yuga as follows:

kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt

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 be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.'

CB Ādi-khaṇḍa 14.139

TEXT 139

ataeva kali-yuge nāma-yajña sāra
āra kona dharma kaile nāhi haya pāra

TRANSLATION

"Therefore the essence of all religious principles in the age of Kali is the sacrifice of chanting the holy names of the Lord. One cannot be delivered by following any other religious principles.

COMMENTARY

There are different processes for achieving the goal of life in the four different *yugas*. While

describing the *sādhana* for Kali-yuga, the performance of sacrifice by chanting the holy names of Kṛṣṇa has been described. Therefore the living entities cannot obtain their goal of life by either temple worship, sacrificial performance, or meditation. Foolish people give up the chanting of Kṛṣṇa's names and take shelter of either temporary fruitive activities or mental speculation, in the form of pursuing impersonal Brahman. By such activities they can neither gratify their senses by attaining heaven nor can they attain liberation from material bondage.

CB Ādi-khaṇḍa 14.140

TEXT 140

rātri-dina nāma laya khāite śuite
tāṅhāra mahimā vede nāhi pāre dite

TRANSLATION

"The Vedas are unable to fully describe the glories of one who chants the Lord's names day and night, while even eating and sleeping.

COMMENTARY

Those in this world who desire to please the Supreme Lord by constantly chanting the holy names of the Lord while performing their daily activities are glorified by the Vedic literatures as liberated souls, because they are attached to always remembering the Lord. Ordinary mundane foolish people who are unable to understand such topics say that the glorification in the *Vedas* is not meant for these persons, so they should not constantly chant the holy name of the Lord. In order to open such persons' eyes, which are blinded by the darkness of ignorance, the

most merciful author has stated that even the *Vedas* are unable to properly describe the transcendental glories of a person who is engaged in chanting the holy names of the Lord. The purport is that the *Vedas* do not consider it proper to reveal the glories of persons who are engaged in chanting the holy names of the Lord because they are beyond the jurisdiction of ordinary mundane persons' material knowledge. So if it is said that the *Vedas* describe subject matters suitable for ordinary foolish materialistic persons, then such persons will understand that the glories of those who are engaged in chanting the holy names of the Lord are beyond the topics of the *Vedas*—they are extraordinary and situated on a higher platform. Generally the external purpose of the *Vedas* is to bring living entities who are forced to enjoy the fruits of their activities to an honest path through rules and regulations. The *Vedas* have nothing to prescribe or prohibit for those who are constantly engaged in hearing, chanting, and remembering topics of the Supreme Lord. This natural propensity is situated in the core of their hearts. The holy names of the Lord are completely spiritual objects. They are not designations or sounds perceivable by the senses of the enjoyment prone living entities of this world. Therefore one who has taken shelter of the holy names of the Lord, who is the only worshipable object of both animate and inanimate worlds, is certainly a supremely liberated soul; it is impossible to evaluate him by worldly standards.

CB Ādi-khaṇḍa 14.141

TEXT 141

śuna miśra, kali-yuge nāhi tapa-yajña
yei jana bhaje kṛṣṇa, tāṅ'ra mahā-bhāgya

TRANSLATION

"Please listen, dear Miśra, there is no other austerity or sacrifice prescribed in this age of Kali. One who worships Kṛṣṇa is most fortunate.

COMMENTARY

What to speak of mundane methods for achieving the goal of life, such as *jñāna* and karma, performing the meditation of Satya-yuga, performing the sacrifices of Tretā-yuga, or performing the temple worship of Dvāpara-yuga cannot bear any fruit in Kali-yuga. Therefore there is no one more fortunate than one who always worships Lord Hari under the shelter of the holy names, which are nondifferent from Kṛṣṇa.

CB Ādi-khaṇḍa 14.142

TEXT 142

ataeva gṛhe tumi kṛṣṇa-bhaja giyā
kuṭināṭi parihari' ekānta haiyā

TRANSLATION

"Therefore go back to your home and worship Lord Kṛṣṇa with full attention, giving up all duplicity.

COMMENTARY

"O Tapana Miśra, serve Kṛṣṇa while remaining a householder." The prefix *ku* refers to prohibited activities, and the syllable *nā* has the same meaning. The cheating propensity is also known as *kuṭināṭi*; in other words, if one gives up the improper desire to cultivate *sādhanas* that bestow the four deceitful objects of *dharma, artha, kāma,* and *mokṣa* as the goal

of life and takes undeviating shelter of the holy names of Kṛṣṇa, then he can awaken love for Kṛṣṇa. Sense enjoyers, fruitive workers, yogis, and mental speculators do not endeavor to obtain love for Kṛṣṇa; they are busy gratifying their own temporary senses. By such activities, however, they do not actually achieve any eternal benefit. If such insignificant desires are prominent in one's heart, then the taste for chanting the names of Kṛṣṇa will not awaken.

CB Ādi-khaṇḍa 14.143

TEXT 143

sādhya-sādhana-tattva ye kichu sakala
hari-nāma-saṅkīrtane milibe sakala

TRANSLATION

"By congregationally chanting the holy names you achieve everything, including the goal of life and the means for attaining it.

COMMENTARY

Love of Kṛṣṇa is the *sādhya*, and congregational chanting the names of Kṛṣṇa is the *sādhana*. Any questions that may arise in this regard can be resolved only by chanting the names of Kṛṣṇa. The uselessness of the insignificant desires of the sense enjoyers, fruitive workers, and mental speculators is easily realized by persons who are under the shelter of the holy names through the process of *saṅkīrtana*.

CB Ādi-khaṇḍa 14.144

TEXT 144

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

TRANSLATION

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.

CB Ādi-khaṇḍa 14.145

TEXT 145

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

TRANSLATION

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

CB Ādi-khaṇḍa 14.146

TEXT 146

ei śloka nāma bali' laya mahā-mantra
śola-nāma batriśa-akṣara ei tantra

TRANSLATION

"This verse is called the mahā-mantra. It contains sixteen holy names of the Lord composed of thirty-two syllables.

COMMENTARY

These sixteen holy names composed of thirty-two syllables in the form of an address are

called the *mahā-mantra*. According to the process of *Pañcarātra*, this *mahā-mantra* should be chanted both in *japa* and in loud *kīrtana*. For one who chants this *mahā-mantra* in loud *kīrtana*, the seed of love of God sprouts within his heart by the influence of that loud *kīrtana*; and by the progressive mercy of the holy names, that person soon becomes expert in the science of the goal of life and the process for attaining it. But if one's chanting is either mixed with concocted overlapping mellows or simply for the purpose of musical entertainment, or if one thinks the holy names should only be chanted in *japa* and one thus becomes averse to loud *kīrtana*, then he is surely producing offenses rather than love of God. The science of the goal of life and the means for attaining it never manifest in the hearts of those who are determined to commit such offenses. Such offensive rebels against the spiritual masters are tightly bond by the chains of *māyā*. They continue to be envious of the pure devotees, and instead of attaining auspiciousness, they go to hell forever.

CB Ādi-khaṇḍa 14.147

TEXT 147

sādhite sādhite yabe premāṅkura habe
sādhya-sādhana-tattva jānibā se tabe"

TRANSLATION

"If you continually chant this mahā-mantra, the seed of love of God will sprout in your heart. Then you will understand the goal of life and the process for achieving it."

CB Ādi-khaṇḍa 14.148

TEXT 148

prabhura śrī-mukhe śikṣā śuni' vipravara
punaḥ punaḥ praṇama karaye bahutara

TRANSLATION

After hearing these instructions from the mouth of the Lord, Tapana Miśra, the best of the brāhmaṇas, repeatedly offered obeisances to the Lord.

CB Ādi-khaṇḍa 14.149

TEXT 149

miśra kahe,—"ājñā haya, āmi saṅge āsi"
prabhu kahe,—"tumi śīghra yāo vārāṇasī

TRANSLATION

Tapana Miśra then said, "Please allow me to live with You," and the Lord replied, "You should immediately go to Vārāṇasī.

COMMENTARY

When Tapana Miśra expressed his desire to accompany the Lord to Śrī Māyāpur, he was instructed by the Lord to go to Vārāṇasī, where scriptural conclusions averse to the Absolute Truth are prominent. The purport is that there were many Māyāvādīs under the shelter of speculative knowledge and opposed to the chanting of the holy names of the Lord residing in Vārāṇasī. Later on, when Tapana Miśra will ask the Lord about the topics of *sādhya* and *sādhana* and when the Lord will personally present the scriptural conclusions on *sādhya* and *sādhana*, then persons who desire liberation will be delivered from that mentality and obtain the opportunity to

serve the Lord without duplicity by hearing these conclusions from the Lord. That is why the Lord sent Tapana Miśra, His own devotee, to reside at Kāśī.

CB Ādi-khaṇḍa 14.150

TEXT 150

tathāi āmāra saṅge haibe milana
kahimu sakala-tattva sādhya-sādhana"

TRANSLATION

"I will meet you there and explain to you the truths about the goal of life and the process for attaining it."

CB Ādi-khaṇḍa 14.151

TEXT 151

eta bali' prabhu tāṅ're dilā āliṅgana
preme pulakita-aṅga haila brāhmaṇa

TRANSLATION

The Lord then embraced him, and out of ecstatic love the hairs of Tapana Miśra stood on end.

CB Ādi-khaṇḍa 14.152

TEXT 152

pāiyā vaikuṇṭha-nāyakera āliṅgana
parānanda-sukha pāilā brāhmaṇa takhana

TRANSLATION

Tapana Miśra felt spiritual ecstasy after receiving the Lord of Vaikuṇṭha's embrace.

CB Ādi-khaṇḍa 14.153

TEXT 153

vidāya-samaye prabhura caraṇe dhariyā
susvapna-vṛttānta kahe gopane vasiyā

TRANSLATION

At the time of departure he caught hold of the Lord's feet and confidentially described the incident of his dream.

CB Ādi-khaṇḍa 14.154

TEXT 154

śuni' prabhu kahe,—"satya ye haya ucita
āra kā're nā kahibā e-saba carita"

TRANSLATION

The Lord smiled and said, "Whatever you have dreamt is true, but don't disclose this to anyone."

CB Ādi-khaṇḍa 14.155

TEXT 155

punaḥ niṣedhilā prabhu sayatna kariyā
hāsiyā uṭhilā śubha-kṣaṇa-lagna pāñā

TRANSLATION

The Lord again forbade Tapana Miśra from disclosing accounts of his dream to anyone, and at an auspicious moment He smiled and got up to leave.

COMMENTARY

After conversing with Tapana Miśra, the Lord began His return journey from East Bengal to Navadvīpa at an auspicious moment. Realizing that an auspicious moment had arrived, the Lord smiled and happily started for home.

CB Ādi-khaṇḍa 14.156

TEXT 156

hena-mate prabhu baṅga-deśa dhanya kari'
nija-gṛhe āilena gaurāṅga śrī-hari

TRANSLATION

In this way Lord Gaurāṅga purified the land of East Bengal and then returned home.

CB Ādi-khaṇḍa 14.157

TEXT 157

vyavahāre artha-vṛtti aneka laiyā
sandhyā-kāle gṛhe prabhu uttarilā giyā

TRANSLATION

Acting like an ordinary person, the Lord returned home in the evening with a large load of gifts that He had received.

COMMENTARY

The word *vyavahāre* means "following in the footsteps of worldly customs or behavior."

After acquiring fame, adoration, respect, and extraordinary wealth, which is needed for purchasing daily requirements, the Lord returned to Navadvīpa in the evening. From this, one should not understand

that He left East Bengal and arrived in Māyāpur on the evening of the same day. Rather it should be understood that the Lord passed a few days on the way.

By the word *vṛtti* (*vitta*?) wealth and other riches should be understood. Refer to verses 111-112, which state: "They happily gave the Lord gold, silver, waterpots, *āsanas*, colorful blankets, various clothing, and whatever other fine items they had in their homes." All these things were brought by the Lord and offered to mother Śacī.

CB Ādi-khaṇḍa 14.158

TEXT 158

daṇḍavat kailā prabhu jananī-caraṇe
artha-vṛtti sakala dilena tā'na sthāne

TRANSLATION

Upon arriving home, the Lord offered obeisances at the feet of His mother and then gave her the gifts and wealth.

CB Ādi-khaṇḍa 14.159

TEXT 159

sei-kṣaṇe prabhu śiṣya-gaṇera sahite
calilena śīghra gaṅgā-majjana karite

TRANSLATION

The Lord and His students then immediately went to the Ganges to take bath.

CB Ādi-khaṇḍa 14.160

TEXT 160

sei-kṣaṇe gelā āi karite randhana
antare duḥkhitā, lañā sarva-parijana

TRANSLATION

Mother Śacī immediately began to cook, although she and the other family members were all aggrieved.

CB Ādi-khaṇḍa 14.161

TEXT 161

śikṣā-guru prabhu sarva-gaṇera sahite
gaṅgāre hailā daṇḍavat bahu-mate

TRANSLATION

The Lord is the instructing spiritual master of everyone. He therefore led His students in offering repeated obeisances to the Ganges.

CB Ādi-khaṇḍa 14.162

TEXT 162

kata-kṣaṇa jāhnavīte kari' jala-khelā
snāna kari' gaṅgā dekhi' gṛhete āilā

TRANSLATION

After enjoying the beauty of the Ganges and sporting in her waters for some time, the Lord returned home.

CB Ādi-khaṇḍa 14.163

TEXT 163

tabe prabhu yathocita nitya-karma kari'
bhojane vasilā giyā gaurāṅga śrī-hari

TRANSLATION

Lord Gaurāṅga then performed His exemplary daily worship and sat down to eat.

COMMENTARY

The phrase *yathocita nitya-karma* is explained as follows: By engaging in their *nitya-karma,* or routine daily activities, the fruitive workers generally obtain worldly and heavenly results. But the appropriate activities performed by the Lord in order to awaken realization of the temporary nature of *karma-kāṇḍa* in the hearts of the living entities are called *yathocita nitya-karma.*

CB Ādi-khaṇḍa 14.164

TEXT 164

santoṣe vaikuṇṭha-nātha bhojana kariyā
viṣṇu-gṛha-dvāre prabhu vasilā āsiyā

TRANSLATION

After the Lord of Vaikuṇṭha ate with satisfaction, He went and sat at the door of the temple room.

CB Ādi-khaṇḍa 14.165

TEXT 165

tabe āpta-varga āilena sambhāṣite
sabei veḍiyā vasilena cāri-bhite

TRANSLATION

At that time Nimāi's family members came and sat around Him to speak with Him.

CB Ādi-khaṇḍa 14.166

TEXT 166

sabāra sahita prabhu hāsya-kathā-raṅge
kahilena ye-mata āchilā baṅge raṅge

TRANSLATION

In their company, while laughing and conversing, the Lord described how He happily spent His days in East Bengal.

CB Ādi-khaṇḍa 14.167

TEXT 167

baṅga-deśī-vākya anukaraṇa kariyā
bāṅgālere kadarthena hāsiyā hāsiyā

TRANSLATION

The Lord burst into laughter as He imitated the pronunciation and speaking of the people of East Bengal.

COMMENTARY

The phrase *baṅga-deśī-vākya anukaraṇa* refers to the words commonly spoken in the villages of East Bengal. By imitating the people of East Bengal, the Lord induced the people of Gauḍa-deśa to laugh; and since such words and such language were not used or spoken by people in the capital, the Lord intended to attribute faults on those words and that language. There are different pronunciations for a word in

different provinces, and there are different methods for writing in different provinces. That is why even today when persons of a particular province hear or speak the language of another province they generally laugh and joke.

CB Ādi-khaṇḍa 14.168

TEXT 168

duḥkha-rasa haibeka jāni' āpta-gaṇa
lakṣmīra vijaya keha nā kare kathana

TRANSLATION

Knowing that the Lord would feel distressed, His relatives did not disclose to Him about the disappearance of Lakṣmī.

CB Ādi-khaṇḍa 14.169

TEXT 169

kata-kṣaṇa thākiyā sakala āpta-gaṇa
vidāya haiyā gela, yā'ra ye bhavana

TRANSLATION

After passing some time with the Lord, the relatives left for their respective homes.

CB Ādi-khaṇḍa 14.170

TEXT 170

vasiyā karena prabhu tāmbūla carvaṇa
nānā-hāsya-parihāsa karena kathana

TRANSLATION

The Lord laughed and joked as He sat and chewed betel.

CB Ādi-khaṇḍa 14.171

TEXT 171

śacī-devī antare duḥkhitā hai' ghare
kāche nā-āisena putrera gocare

TRANSLATION

Meanwhile the grief-stricken mother Śacī remained out of His sight inside the house.

CB Ādi-khaṇḍa 14.172

TEXT 172

āpani calilā prabhu jananī-sammukhe
duḥkhita-vadanā prabhu jananīre dekhe

TRANSLATION

The Lord then personally went before His mother and saw that she was looking morose.

CB Ādi-khaṇḍa 14.173

TEXT 173

jananīre bale prabhu madhura vacana
"duḥkhitā tomāre, mātā, dekhi ki-kāraṇa?

TRANSLATION

He then sweetly said to His mother, "O mother, I see you are very sad. Please tell Me the reason.

CB Ādi-khaṇḍa 14.174

TEXT 174

kuśale āinu āmi dūra-deśa haite
kothā tumi maṅgala karibā bhāla-mate

TRANSLATION

"I successfully returned from a distant place, and you should be happy.

CB Ādi-khaṇḍa 14.175

TEXT 175

āra tomā' dekhi ati-duḥkhita-vadana
satya kaha dekhi, mātā, ihāra kāraṇa?"

TRANSLATION

"But on the contrary, I find you are distressed. Please tell Me the reason."

CB Ādi-khaṇḍa 14.176

TEXT 176

śuniyā putrera vākya āi adho-mukhe
kānde mātra, uttara nā kare kichu duḥkhe

TRANSLATION

Hearing her son's words, mother Śacī looked at the ground and began to weep. Overcome by grief, she was unable to reply.

CB Ādi-khaṇḍa 14.177

TEXT 177

prabhu bale,—"mātā, āmi jāninu sakala
tomāra vadhura kichu bujhi amaṅgala?"

TRANSLATION

The Lord said, "Dear mother, I know everything. Perhaps your daughter-in-law has met with some misfortune?"

CB Ādi-khaṇḍa 14.178

TEXT 178

tabe sabe kahilena,—"śunaha, paṇḍita!
tomāra brāhmaṇī gaṅgā pāilā niścita

TRANSLATION

Then everyone replied, "Listen, O Paṇḍita, Your wife has indeed left this world."

CB Ādi-khaṇḍa 14.179

TEXT 179

patnīra vijaya śuni' gaurāṅga śrī-hari
kṣaṇeka rahilā prabhu heṅṭa māthā kari'

TRANSLATION

When Lord Gaurāṅga heard about the disappearance of His wife, He bent His head down and remained silent for a while.

CB Ādi-khaṇḍa 14.180

TEXT 180

priyāra viraha-duḥkha kariyā svīkāra
tūṣṇī hai' rahilena sarva-veda-sāra

TRANSLATION

The Lord, who is the personification of the Vedas, accepted the misery of separation from His wife and remained silent.

CB Ādi-khaṇḍa 14.181

TEXT 181

lokānukaraṇa-duḥkha kṣaneka kariyā
kahite lāgilā nije dhīra-citta haiyā

TRANSLATION

After He lamented as an ordinary man for some time, He began to speak with patience.

COMMENTARY

Just as an ordinary, mundane person feels distressed in separation from his wife, the Lord somewhat imitated such behavior and then exhibited pastimes of patience.

CB Ādi-khaṇḍa 14.182

TEXT 182

By the assistance of Bhṛgu, when Mahārāja Bali, the king of the demons, dethroned Indra, the King of heaven, and seized his opulences, fame, wealth, and kingdom, Aditi, the mother of the demigods, became overwhelmed with lamentation, approached her beloved husband, Maharṣi Kaśyapa, offered prayers, and inquired about possible means of reinstating her sons. In astonishment, Kaśyapa speaks the following reply in the Śrīmad Bhāgavatam (8.16.19):

kasya ke pati-putrādyā moha eva hi kāraṇam

TRANSLATION

"Who in this material world is the husband, son, or friend of whom? Actually no one is related with anyone. Nescience alone is the cause of this misunderstanding."

CB Ādi-khaṇḍa 14.183

TEXT 183

prabhu bale,—"mātā, duḥkha bhāva' ki-kāraṇe?
bhavitavya ye āche, se khaṇḍibe kemane?

TRANSLATION

The Lord said, "O mother, why are you feeling so sad? Who can check what is destined to happen?

COMMENTARY

The word *bhavitavya* means "sure to happen," "inevitable," "prescribed," "fortune," "providence," "unforeseen destiny," "writing on one's forehead," or "the arrangement of providence." By their own desires the living entities accumulate pious and impious fruits. *Avaśyam eva bhoktavyaṁ kṛtaṁ karma śubhāśubham*—"A person must enjoy the fruits of his pious and impious activities." These fruits are finished only by enjoying them.

CB Ādi-khaṇḍa 14.184-185

TEXTS 184-185

ei-mata kāla-gati, keha kā'ro nahe
ataeva, 'saṁsāra anitya' vede kahe

īśvarera adhīna se sakala-saṁsāra
saṁyoga-viyoga ke karite pāre āra?

TRANSLATION

"Such is the current of time. No one is related to anyone else, therefore the Vedas declare that this material world is temporary. All universes are under the control of the Supreme Lord. Who other than the Supreme Lord can unite or separate people?

COMMENTARY

Only by the will of the Lord are living entities in this material world separated or united, in other words, they take birth and die. No other hand or authority is involved. The propensities of directing and being directed are present in the living entities and the Supreme Lord. Although the living entities have independence, because their desire for sense gratification is incompatible they are forced to enjoy its bitter fruit. This unpalatable fruit is limited to the conditioned souls' field of enjoyment. Only on the strength of worshiping the Supreme Lord can the living entities become freed from mundane false ego and the conception of being the doer. Māyā, the neglected external energy of the Lord, punishes the living entities for misusing their independence by torturing them with the threefold miseries produced from the three modes of nature. Therefore in happiness and distress, in good fortune or in bad—everywhere the auspicious hand of the Lord is present. In this mood everyone should give up illusion and turn towards the service of the Supreme Lord. As a result, at some auspicious moment the necessity of praying for the mercy of the Lord may arise in the minds of living entities.

CB Ādi-khaṇḍa 14.186

TEXT 186

ataeva ye haila īśvara-icchāya
haila se kārya, āra duḥkha kene tāya?

TRANSLATION

"Therefore whatever has happened by the desire of the Supreme Lord was destined. Why should you lament?

CB Ādi-khaṇḍa 14.187

TEXT 187

svāmīra agrete gaṅgā pāya ye sukṛti
tā'ra baḍa āra ke vā āche bhāgyavatī?"

TRANSLATION

"Who is more fortunate and pious than a woman who leaves her body before her husband dies?"

CB Ādi-khaṇḍa 14.188

TEXT 188

ei-mata prabhu jananīre prabodhiyā
rahilena nija-kṛtye āpta-gaṇa laiyā

TRANSLATION

In this way the Lord pacified His mother and then carried on with His duties in the company of His friends.

CB Ādi-khaṇḍa 14.189

TEXT 189

śuniyā prabhura ati amṛta-vacana
sabāra haila sarva-duḥkha-vimocana

TRANSLATION

On hearing the Lord's nectarean words, everyone was relieved of all lamentation.

COMMENTARY

The Lord is Nārāyaṇa, the master of the spiritual world. He is not subjected to being overcome by ignorance. He is directly *vidyā-vadhū-jīvanam*—"the life of all transcendental knowledge." He is always engaged in relishing scholastic pastimes.

CB Ādi-khaṇḍa 14.190

TEXT 190

hena mate vaikuṇṭha-nāyaka gaurahari
kautuke āchena vidyā-rase krīḍā kari'

TRANSLATION

Thus Śrī Gaurahari, the Lord of Vaikuṇṭha, happily enjoyed scholastic pastimes in Navadvīpa.

CB Ādi-khaṇḍa 14.191

TEXT 191

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fourteen, entitled, "The Lord's Travel to East Bengal and the Disappearance of Lakṣmīpriyā."

CBP 15: Marriage with Śrī Viṣṇupriyā

Chapter Fifteen: Marriage with Śrī Viṣṇupriyā

This chapter mainly describes the marriage pastimes of Gaura-Viṣṇupriyā.

Nimāi Paṇḍita regularly taught His students in the Caṇḍī-maṇḍapa, situated in the courtyard of Mukunda Sanjay. If the Lord, who is the protector of Sanātana-dharma, found any student without *tilaka* on his forehead, He would embarrass him in such a way that the student would never return to study without *tilaka*. The Lord would say, "The forehead of a *brāhmaṇa* that is not decorated with *tilaka* is as good as the crematorium. This is the injunction of the scriptures." Whenever the Lord saw His students without *tilaka*, He told them that they have certainly not performed their morning rituals. Saying this, the Lord again sent them home. When the students returned after duly marking their bodies with *tilaka*, then they were eligible to study with the Lord.

Nimāi Paṇḍita joked with and teased everyone. He particularly made fun of the Śrīhaṭṭa residents' pronunciation of words. The Lord, however, never

laughed or joked with any women. As soon as He saw a woman in the road, He immediately came to the side or gave way. Conjugal activities as exhibited in the pastimes of Kṛṣṇacandra in this world were not displayed during the appearance of Gaura. That is why *mahājanas* and their followers, who know the science of Gaura-Kṛṣṇa, never address Gaurasundara as 'Nadīyā-nāgara,' or the amorous hero of Nadia, after the style of Kṛṣṇa, who is the personification of conjugal mellows. Simply by studying with the Lord for one year students became expert in scriptural conclusions.

Meanwhile, Śacīmātā, being anxious to marry her son for the second time, had Kāśīnātha Paṇḍita arrange the marriage of Nimāi with the supremely devoted daughter of Rāja Paṇḍita Sanātana Miśra of Navadvīpa. An intelligent aristocrat named Buddhimanta Khān personally agreed to bear the entire expenses of the Lord's marriage. On an auspicious day at an auspicious time the festival of Adhivāsa, or the appropriate rituals to be performed the day before the marriage, were performed with great pomp. Riding on a palanquin, the Lord arrived at the house of the Rāja Paṇḍita at the auspicious time of dusk. All the Vedic and social rituals were performed, and the marriage pastimes of Viṣṇupriyā and Gaura, who are nondifferent from Lakṣmī-Nārāyaṇa were completed with great splendor. With a desire to please Lord Viṣṇu, Sanātana Miśra offered his dearmost daughter in the hands of the Lord and then also gave various gifts to his son-in-law. The next afternoon, sitting on a palanquin with Viṣṇupriyā-devī, the Lord returned home admits a continuous shower of flowers and the accompaniment of song, dance, and music. When Lakṣmī-Nārāyaṇa

were seated inside the house, the entire universe began to glorify Them. If a living entity hears the eternal marriage pastimes of Lakṣmī-Nārāyaṇa, then he is cleansed of the desire for conjugal happiness that joins together male and female in this material world as enjoyer and object of enjoyment. At that time his good intelligence is awakened and he understands that Lord Nārāyaṇa alone is the enjoyer of the entire universe. When the Lord mercifully embraced Buddhimanta Khān, the happiness in his heart knew no bounds.

CB Ādi-khaṇḍa 15.1

TEXT 1

jaya jaya gauracandra jaya nityānanda
dāna deha' hṛdaye tomāra pada-dvandva

TRANSLATION

All glories to Śrī Gauracandra, and all glories to Śrī Nityānanda! Please give Your lotus feet in charity to my heart.

COMMENTARY

The words *dāna deha'* mean "distribute mercy or compassion."

CB Ādi-khaṇḍa 15.2

TEXT 2

goṣṭhīra sahite gaurāṅga jaya-jaya
śunile caitanya-kathā bhakti labhya haya

TRANSLATION

All glories to Śrī Gaurāṅga with His associates. One who hears the topics of Lord Caitanya attains devotional service of the Lord.

CB Ādi-khaṇḍa 15.3

TEXT 3

hena-mate mahāprabhu vidyāra āveśe
āche gūḍha-rūpe, kā're nā kare prakāśe

TRANSLATION

As the Lord remained absorbed in scholastic pastimes in this way, He lived incognito without revealing Himself to anyone.

CB Ādi-khaṇḍa 15.4

TEXT 4

sandhyā-vandanādi prabhu kari' ūṣaḥ-kāle
namaskari' jananīre paḍāite cale

TRANSLATION

The Lord performed His daily worship in the early morning, and after offering obeisances to His mother, He left for school.

COMMENTARY

For a description of *sandhyā-vandana* one may refer to the *Hari-bhakti-vilāsa* (3.140-155).

There are two types of *sandhyā*—Vedic and Tantric. Of the two, Vedic *sandhyā* is briefly described as follows: "One should perform *ācamana* while chanting the mantra, *oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayo divīva cakṣur ātatam*—'The

Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes.' Thereafter a Vaiṣṇava should properly decorate himself with *tilaka* and after washing his hands he should perform Vedic *sandhyā* or Tantric *sandhyā*. It is stated in the *Vyāsa-gītā* of the *Kūrma Purāṇa*: 'One should properly sit facing east on a mat made of *kuśa* grass and with a controlled mind he should practice *prāṇāyāma* three times before engaging in *sandhyā* meditation. This is the injunction of the Vedic literature.' It is described in the *Manu-saṁhitā*: 'A *brāhmaṇa* should meditate on and chant the mantra of goddess Sāvitrī, who is situated within the sun globe. Thereafter he should perform *sandhyā* worship.' It is also stated: 'A learned person should sit facing east and with a controlled mind he should chant the Sāvitrī mantra.' The *sandhyā* mantras are as follows: *oṁ śanna āpo dhanvanyāḥ śamanaḥ santu nūpyāḥ śannaḥ samudriyā āpaḥ śamanaḥ santu kūpyāḥ*—'May the waters from the desert land, ocean, and well benefit us.' *oṁ drupād iva mumucānaḥ śvinnaḥ snāto malād iva. pūtaṁ pavitreṇevājyamāpaḥ śuddhantu mainasaḥ.*—'Just as by taking bath in the pure water of a river one becomes cleansed of all dirt, similarly may this water with its pure qualities purify me from my sinful reactions.' *oṁ āpo hiṣṭhāmayo bhuvastā na ūrjje dadhātana. maheraṇāya cakṣase.*—'Pure water is the basis of the world; we will relish and worship the pure taste of water.' *oṁ yo vaḥ śivatamorasas tasya bhājayateha naḥ. uśatīr iva mātaraḥ. oṁ tasmā araṅgamāma ye yasya kṣayāya jinvatha. āpo janayathā ca naḥ.*—'As a child takes shelter of a mother and his bodily limbs are produced from her, in the same way we are simply sustained by water.' *oṁ ṛtaṁ ca satyaṁ*

cābhīddhāt tapaso'dhy ajāyataḥ. tato rātry ajāyata tataḥ samudro 'rṇavaḥ. samudrād-arṇavād-adhi-saṁvatsaro 'jāyata. ahorātrāṇi vidadhad viśvasya miṣato vaśī sūrya-candramasau dhātā yathā pūrvam akalpayat. divaṁ ca pṛthivīṁ cāntarīkṣam atho svaḥ.—'Be truthful and gentle. Perform austerity. From austerity the night is born. From night the ocean is born. From ocean the whole year is born. On the pretext of accepting the universal form, the Lord sustains days and night. Just like the previous *kalpa*, the Lord also created sun and moon in this *kalpa*. He also created days, nights, skies, worlds, heavens, and the spiritual worlds.'"

If one does not perform *sandhyā* then he incurs sin. It is stated: "A person devoid of *sandhyā* is permanently impure and useless for everything. Whatever he does will not yield any result. O best of the *brāhmaṇas*, a person who neglects his *sandhyā* worship and endeavors for other religious activities certainly goes to thousands of hells."

Thereafter the procedure for Tantric *sandhyā* is explained as follows: "One should worship the Lord of his mantra with water and various offerings. One should also worship and make offerings to the Lord's associates and servants." It is stated in *Baudhāyana-smṛti*: "A learned person worships Lord Hari by pouring oblations of ghee in fire, by offering flowers in water, by meditating on Him in the heart, and by meditating on Him as being present in the sun globe." In the conversation between Śrī Vyāsadeva and Ambarīṣa Mahārāja described in *Padma Purāṇa*, it is stated: "Offering water to Hari in the sun planet and in the water is the best form of worship."

The process of Tantric *sandhyā* is as follows: "Thereafter one should chant the *mūla-mantra* and meditate on the lotus feet of Śrī Kṛṣṇa while chanting, 'I am offering You this oblation of water.' Chanting this, an intelligent person should offer oblations of water to the Lord three times. One should properly meditate on Kṛṣṇa, who is situated in the sun globe, while chanting the Kāma-gāyatrī mantra ten times. Thereafter one should pray to Kṛṣṇa by saying, 'Please forgive my offences,' and then he should offer oblations to the sun."

CB Ādi-khaṇḍa 15.5

TEXT 5

aneka janmera bhṛtya mukunda-sañjaya
puruṣottama-dāsa haya yāṅhāra tanaya

TRANSLATION

Mukunda Sañjaya was the Lord's servant for many lifetimes. His son was known as Puruṣottama Dāsa.

CB Ādi-khaṇḍa 15.6

TEXT 6

prati-dina sei bhāgyavantera ālaya
paḍāite gauracandra karena vijaya

TRANSLATION

Gauracandra daily went to teach at the house of this fortunate person.

CB Ādi-khaṇḍa 15.7

TEXT 7

caṇḍī-gṛhe giyā prabhu vasena prathame
tabe śeṣe śiṣya-gaṇa āisena krame

TRANSLATION

The Lord arrived first and sat in Caṇḍī-maṇḍapa. Thereafter the students would gradually arrive there.

COMMENTARY

Just because there was a Caṇḍī-maṇḍapa in the courtyard of Mukunda Sañjaya, no one should consider him a worshiper of goddess Caṇḍī.

CB Ādi-khaṇḍa 15.8

TEXT 8

ito-madhye kadācit keha kona dine
kapāle tilaka nā kariyā thāke bhrame

TRANSLATION

During this period sometimes by chance a student would forget to mark his forehead with tilaka.

COMMENTARY

The word *tilaka* refers to when a person who is initiated as a Vaiṣṇava marks twelve parts of his body above the waist—his forehead, stomach, chest, throat, right waist, right arm, right shoulder, left waist, left arm, left shoulder, upper back, and lower back—as temples of Hari, or *ūrdhva-puṇḍra* (two vertical lines). The forehead is one of these twelve places. In the *Nārada Purāṇa* it is stated: "A Vaiṣṇava who marks his forehead with *ūrdhva-puṇḍra* immediately purifies

the entire world." The devotees of Viṣṇu always apply *ūrdhva-puṇḍra,* or *tilaka*, and the devotees of Śiva, who are averse to devotional service to Viṣṇu, apply *tripuṇḍra,* or three lines. Śāstric injunction is that a king should take the initiated twice-born who does not wear *tilaka,* sit him backwards on an ass, and have him driven out of town. Therefore every initiated Vaiṣṇava must always wear *tilaka*. That is why the Lord, who is *jagad-guru*, the teacher of everyone, gave such instructions in His childhood pastimes. If one wants to worship Lord Viṣṇu, then he must accept the five *saṁskāras* related to initiation. Generally a twice-born undergoes ten kinds of *saṁskāras*. Those who are lower than the twice-born undergo fifteen types of *saṁskāras* to become Vaiṣṇavas. Just as a *brāhmaṇa* is obliged to maintain a pure *brāhmaṇa* thread, an initiated Vaiṣṇava is obliged to maintain *śikhā*, *brāhmaṇa* thread, *tilaka*, and *mālā*.

For a description on how to apply *tilaka*, one should refer to the *Hari-bhakti-vilāsa* (4.66-98). It is stated in *Padma Purāṇa*, *Uttara-khaṇḍa*: "A practitioner should decorate his body with twelve marks while chanting the names of the Lord such as Keśava." The process for decorating the twelve parts of the body with the twelve *tilaka* marks is as follows:

lalāṭe keśavaṁ dhyāyen nārāyaṇam athodare
vakṣaḥ-sthale mādhavaṁ tu govindaṁ kaṇṭha-kūpake
viṣṇuṁ ca dakṣiṇe kukṣau bāhau ca madhusūdanam
trivikramaṁ kandhare tu vāmanaṁ vāma-pārśvake
śrīdharaṁ vāma-bāhau tu hṛṣīkeśaṁ tu kandhare
pṛṣṭhe ca padmanābhaṁ ca kaṭyāṁ dāmodaraṁ nyaset

tat prakṣālena-toyan tu vāsudevāya mūrdhani
ūrdhva-puṇḍraṁ lalāṭe tu sarveṣāṁ prathamaṁ smṛtam
lalāṭādi kremeṇaiva dhāraṇan tu vidhīyate

"When one marks the forehead with *tilaka*, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember 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 Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back. Then one should wash with water and remember Vāsudeva while wiping the hand on the head. One should put on *tilaka* on the forehead first. This is the rule. Then one should put on *tilaka* according to the above-mentioned procedure." The Lord has stated in *Padma Purāṇa*: "My devotees always put on *tilaka*, which destroys all kinds of fear."

If one does not decorate his body with *tilaka,* he will incur sin. It is stated by Nārada Muni in *Padma Purāṇa*: "If one performs sacrifice, gives in charity, undergoes austerity, studies the *Vedas*, or offers oblations to the forefathers without putting on *tilaka*, then all these activities will be useless. If a person does not decorate his body with *tilaka* he is not to be seen, because his body is as impure as a crematorium." It is

mentioned in the *Āditya Purāṇa*: "A king should put a fallen *brāhmaṇa* whose body is devoid of Vaiṣṇava marks of *tilaka*, conch, and *cakra* on the back of donkey and drive him out of his kingdom." It is stated in *Padma Purāṇa*, *Uttara-khaṇḍa*: "A person who performs any activity like worshiping deities without putting on *tilaka* achieves no benefit. There is no doubt about it. Know for certain that a person who performs *sandhyā* without wearing *tilaka* is simply demoniac and surely goes to hell."

Prohibition for wearing crooked or three-lined *tilaka*: It is stated in the *Padma Purāṇa*, *Uttara-khaṇḍa*: "A person who wears three-lined *tilaka* instead of Vaiṣṇava *tilaka* is the lowest of men. Because of breaking the rules for marking *tilaka* on the body, which is the abode of Lord Viṣṇu, such a person certainly goes to hell." It is stated in the *Skanda Purāṇa*: "A person should not wear crooked *tilaka* even if he is about to die, nor should he chant any names other than the holy names of Nārāyaṇa. He should wear Vaiṣṇava *tilaka,* using *gopī-candana* if available." Elsewhere it is stated: "Learned person know that there are prescriptions for the *brāhmaṇas* and devotees to wear Vaiṣṇava *tilaka* and other people should wear three-lined *tilaka*. If one sees or touches a *brāhmaṇa* who has put on three-lined *tilaka* rather than Vaiṣṇava *tilaka*, he should take bath with his clothes on. A Vaiṣṇava should not wear three-lined *tilaka* rather than proper Vaiṣṇava *tilaka* because such an act does not please Lord Hari." In the narrations about the month of Kārttika in the *Skanda Purāṇa* it is stated: "One should not see a person whose forehead is not decorated with Vaiṣṇava *tilaka*. If one happens to do so, he should immediately look at the sun, for Lord Hari and Lakṣmīdevī reside within the *tilaka*." It

is stated in the *Padma Purāṇa*, *Uttara-khaṇḍa*: "Marks of *tilaka* resembling a banyan leaf, a bamboo leaf, and the bud of a lotus are most enchanting."

The glories of decorating the body with *tilaka* are as follows: "The beautiful vacant space within the mark of *tilaka* is the sitting place for Śrī Lakṣmī and Śrī Janārdana, the Lord of lords. Therefore know for certain that the body marked with *tilaka* is a sanctified temple of the Lord." It is mentioned in the *Brahmāṇḍa Purāṇa*: "If a person who is impure, ill-behaved, and engaged in sinful activities with his mind decorates his body with *tilaka*, he certainly becomes pure forever. One should mark one's forehead with *tilaka* while seeing one's face in a mirror or in water, but never touch the *tilaka* with one's fingernails."

The rules and regulations for applying *tilaka*: It is stated in the *Padma Purāṇa*, *Uttara-khaṇḍa*: "The most fortunate unalloyed devotees of Hari should decorate their bodies with marks of *tilaka* resembling the lotus feet of Hari with a vacant space between the two lines. They should begin to mark from the tip of the nose up to the end of the forehead with *tilaka* or other suitable clay. The tip of the nose refers to three-quarters down the nose. One should draw two separate lines beginning from the middle of the eyebrows upwards." The prescription for keeping space within the mark of *tilaka*: "A fallen twice-born who applies *tilaka* without keeping a vacant space between the two lines certainly abandons Śrī Hari and Lakṣmīdevī, who reside within that space. There is no doubt that a fallen twice-born who applies *tilaka* without keeping a space maintains the feet of a dog on his forehead. Therefore, O beautiful one, *brāhmaṇas*

and women should always mark their foreheads with *tilaka* resembling two sticks with a space between."

The symptoms of *tilaka* as temples of Hari: "The mark of *tilaka* that starts from the nose and stretches up to the hair on the head with a beautiful space in between the lines is called a temple of Hari. Lord Brahmā resides on the left side, Sadāśiva resides on the right side, and Lord Viṣṇu resides in the middle of such a *tilaka* mark. One should not apply anything in the middle." The clay used for preparing *tilaka* is described in the *Padma Purāṇa* as follows: "One should collect clay for *tilaka* beneath flowing waters that have bathed Lord Viṣṇu. One can also collect clay from the transcendental abode of Hari. One should devotedly collect clay from the Veṅkaṭa Hill, from Śrī Raṅgam, from Śrī Kūrma-kṣetra, from Śrī Dvārakā, from Śrī Prayāga, from Śrī Nṛsiṁha-kṣetra, from Śrī Varāha-kṣetra, or from Śrī Vṛndāvana [or any forest of *tulasī*] and then mix it with the water that has washed the lotus feet of Viṣṇu. In this way one should decorate one's body with such *tilaka* and come before the Lord. O Mahārāja Ambarīṣa, just see one whose forehead is decorated with *tilaka* made of *gopī-candana* to minimize your sinful reactions." In the *Skanda Purāṇa*, Dhruva Mahārāja speaks as follows: "If you see a person decorated with the *tilaka* marks of a conch and *cakra*, adorned with *tulasī mañjarīs* on his head, and his limbs smeared with *gopī-candana*, then why should you fear sinful reactions? A Vaiṣṇava should mark his forehead with attractive *tilaka* of clay collected from the root of a *tulasī* plant. One should mark his forehead with *gopī-candana* and wear the garland that has been offered to the Lord. In this way one should decorate one's forehead with one of the three kinds of *tilaka*.

One should also decorate his body with various shapes like Matsya and Kūrma and various weapons like the *cakra* in order to please Lord Hari."

The Vedic injunction regarding applying *tilaka*: It is stated in the *Hiraṇyakeśīya* branch of the *Yajur Veda*: "A person who wears *tilaka* marks resembling the lotus feet of Hari becomes very fortunate and dear to the Supreme Brahman, Śrī Hari. A human being who wears *tilaka* with a space in the middle becomes eligible for liberation." In the *Kaṭha* branch of the *Yajur Veda* it is stated: "The great soul who after applying *tilaka* meditates through mantras on Śrī Viṣṇu, who holds a *cakra*, who is the Supreme Absolute Truth, who is greater then the greatest, and who resides in the hearts of His devotees, certainly becomes pure." It is stated in the *Atharva Veda*: "The fortunate practitioner who throughout his life decorates his body with *tilaka* marks like the *cakra* certainly attains the all-pervading Lord Viṣṇu's supreme abode, which is the ultimate goal of the devotees."

CB Ādi-khaṇḍa 15.9

TEXT 9

dharma sanātana prabhu sthāpe sarva-dharma
loka-rakṣā lāgi' prabhu nā laṅghena karma

TRANSLATION

As Sanātana-dharma Himself, the Lord establishes the principles of religion. In order to protect people's religious principles, He would not tolerate any transgression.

COMMENTARY

As the protector of religious principles, Śrī Gaura-Nārāyaṇa is the inaugurator of Sanātana-dharma. Therefore He was not an inaugurator of *śūdra* principles, which are even devoid of *karma-kāṇḍa*. In order to teach people, the Lord never transgressed Vedic *karma-kāṇḍa*. Rather, He taught that *karma-kāṇḍa* is insignificant and unfavorable for pure devotional service.

CB Ādi-khaṇḍa 15.10

TEXT 10

hena lajjā tāhāre dehena sei-kṣaṇe
se āra nā āise kabhu sandhyā kari' vine

TRANSLATION

The very moment such a delinquent appeared, the Lord would put him to such shame that he would never again come without first completing his morning worship.

CB Ādi-khaṇḍa 15.11

TEXT 11

prabhu bale,—"kene bhāi, kapāle tomāra
tilaka nā dekhi kene, ki yukti ihāra?

TRANSLATION

The Lord would say, "O brother, why I do not see any tilaka on your forehead? What is your explanation?

CB Ādi-khaṇḍa 15.12

TEXT 12

'tilaka nā thāke yadi viprera kapāle
se kapāla śmaśāna-sadṛśa'—vede bale

TRANSLATION

"The Vedas say that if a brāhmaṇa's forehead is not decorated with tilaka, it is as good as a crematorium.

CB Ādi-khaṇḍa 15.13

TEXT 13

bujhilāṅa,—āji tumi nāhi kara sandhyā
āji, bhāi! tomāra haila sandhyā vandhyā

TRANSLATION

"I can understand that you have not performed your daily worship. Therefore, dear brother, your morning has become fruitless.

CB Ādi-khaṇḍa 15.14

TEXT 14

cala, sandhyā kara, giyā gṛhe punar-bāra
sandhyā kari' tabe se āsiha paḍibāra

TRANSLATION

"Go back home and perform your morning duties again. Then you may return to study."

CB Ādi-khaṇḍa 15.15

TEXT 15

ei-mata prabhura yateka āche śiṣya-gaṇa
sabei atyanta nija-dharma-parāyaṇa

TRANSLATION

In this way all the Lord's students were conscientious about performing their religious duties.

CB Ādi-khaṇḍa 15.16

TEXT 16

eteka auddhatya prabhu karena kautuke
hena nāhi,—yā're nā cālena nānā-rūpe

TRANSLATION

Like this, the Lord jokingly found fault with everyone; no one was spared from the Lord's teasing remarks.

CB Ādi-khaṇḍa 15.17

TEXT 17

sabe para-strīra prati nāhi parihāsa
strī dekhi' dūre prabhu hayena eka-pāśa

TRANSLATION

Śrī Caitanya Mahāprabhu, however, never joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.

COMMENTARY

The Lord never encouraged illicit activities, which are harmful to society. His moral character was incomparable. But at present, many *prākṛta-sahajiyās* have taken shelter of duplicity and advertise Gaurasundara, who is the *jagad-guru* and teacher of mankind, as devoid of morality and the enjoyer of

other's wives. There is no greater offense than this. According to the *Dharma-śāstras* there is no fault in intimate affairs, joking with, and teasing one's legitimate wife, but such behavior with other's wives is totally condemned and prohibited. The way that the Lord stood aside or gave way when He saw a woman approaching is not appreciated by *apa-sampradāyas* like the *nava-rasikas* or the *gaurāṅga-nāgarīs*, but Gaurakiśora used to display such an ideal example.

CB Ādi-khaṇḍa 15.18

TEXT 18

viśeṣa cālena prabhu dekhi' śrīhaṭṭiyā
kadarthena sei-mata vacana baliyā

TRANSLATION

The Lord particularly teased the residents of Śrīhaṭṭa by mimicking their pronunciation.

COMMENTARY

Since the provincial words and pronunciations of Śrī Māyāpur-Navadvīpa, the capital of Gauḍa-deśa, and Śrīhaṭṭa, on the northeast border of East Bengal, are completely different, and since the Lord's forefathers were residents of Śrīhaṭṭa, it was natural for the Lord to joke with and tease the residents of Śrīhaṭṭa. Although the Lord apparently teased them by addressing them as "Śrīhaṭṭiyās" or "Bāṅgālas," this actually showed His internal love for them.

CB Ādi-khaṇḍa 15.19

TEXT 19

krodhe śrīhaṭṭiyā-gaṇa bale,—"aya aya
tumi kon-deśī, tāhā kaha ta' niścaya?

TRANSLATION

In anger, they responded, "Aya! Where are You from? Tell us the truth.

COMMENTARY

Being angered by the Lord's mockery, the residents of Śrīhaṭṭa asked Him about His forefathers' native place, and they controlled their anger by claiming with certainty that the Lord was a recent descendant of Śrīhaṭṭa inhabitants. The words "*Haya, haya,*" of Gauḍa-deśa are mistakenly pronounced "*Aya, aya,*" by the residents of Śrīhaṭṭa. That is why as soon as the Lord began to make fun of and tease their pronunciation, they became angry.

CB Ādi-khaṇḍa 15.20

TEXT 20

pitā-mātā-ādi kari' yateka tomāra
kaha dekhi,—śrīhaṭṭe nā haya janma kā'ra?

TRANSLATION

"Tell us, aren't Your parents and forefathers born in Śrīhaṭṭa?

COMMENTARY

From this it is clearly understood that both Jagannātha Miśra and Śacīdevī took birth at Śrīhaṭṭa.

CB Ādi-khaṇḍa 15.21

TEXT 21

āpane haiyā śrīhaṭṭiyāra tanaya
tabe gola kara,—kon yukti ithe haya?"

TRANSLATION

"You Yourself are born as the son of resident of Śrīhaṭṭa, so why then do You tease us?"

CB Ādi-khaṇḍa 15.22

TEXT 22

yata yata bale, prabhu prabodha nā māne
nānā-mate kadarthena se-deśī-vacane

TRANSLATION

The Lord did not heed whatever they said, rather He would continue to mimic their pronunciation and manner of speaking.

CB Ādi-khaṇḍa 15.23

TEXT 23

tāvat cālena śrīhaṭṭiyāre ṭhākura
yāvat tāhāra krodha nā haya pracura

TRANSLATION

He would continue to tease the residents of Śrīhaṭṭa until they became furious.

CB Ādi-khaṇḍa 15.24

TEXT 24

mahā-krodhe keha lai' yāya khedāḍiyā
lāgāli nā pāya, yāya tarjiyā garjiyā

TRANSLATION

Eventually one of them would chase the Lord in great anger. Being unable to catch Him, however, he was frustrated and began abusing the Lord with harsh words.

COMMENTARY

The word *khedāḍiyā* (used in ancient Bengali language) is derived from the Sanskrit verb *khid* (?) and is a participle or infinite verb of the verb *khedāna*, which means "to chase" or "to drive away."

The word *lāgāli*—also pronounced *lāgāla*, *lāgāila*, *nāgāli*, *nāgāla*, or *nāgāila*—means "closeness" or "touching."

CB Ādi-khaṇḍa 15.25

TEXT 25

keha vā dhariyā koṅcā śikdāra-sthāne
laiyā yāya mahā-krodhe dhariyā deoyāne

TRANSLATION

Sometimes someone caught the Lord by His dhotī and took Him to the local Moslem authority to register a complaint.

COMMENTARY

The word *śikdāra* (a Pharsee word) refers to a royal officer engaged in maintaining the peace in a Mohammedan kingdom or a highly placed army commander or a *sikkā* (a royal coin) *dāra* (a responsible servant).

The word *deoyāne* (derived from the Pharsee word *dīvāna* or *dāvāna*) means "in religious activities," "in civil court," or "in the king's court."

CB Ādi-khaṇḍa 15.26

TEXT 26

tabe śeṣe āsiyā prabhura sakhā-gaṇe
samañjasa karāiyā cale sei-kṣaṇe

TRANSLATION

Ultimately the Lord's friends would come and negotiate a settlement.

COMMENTARY

The word *samañjasa* (a Sanskrit word combining *sam*, meaning *sampūrṇa*, or "complete," and *añjas*, meaning *aucitya*, or "agreement"), or *samīcīna* (the form in ancient Bengali), means "solution," "compromise," or "mutual agreement."

CB Ādi-khaṇḍa 15.27

TEXT 27

kona dina thāki' kona bāṅgālera āḍe
bāoyāsa bhāṅgiyā tāna' palāyana ḍare

TRANSLATION

On another day the Lord secretly waited outside the house of a resident of Śrīhaṭṭa. As soon as He got an opportunity, He entered the house, broke some dry gourds, and then ran away in fear.

COMMENTARY

The word *āḍe* (derived from the word *āḍa*, which is an abbreviated form of *āḍāla*, which is a corruption of the Sanskrit word *antarāla*) means "behind," "to one side," "from a distance, or remaining in the distance," "secretly," "unexpectedly," therefore, "taking the opportunity or advantage, or with great enthusiasm," "with a long hand," or "forcefully." Or if this word is understood as being derived from the Sanskrit word *āḍi*, then it will mean "grudge," "argument," "quarrel," "fight," "overcome by anger," "firmly resolved," "gambling," or "overcome with obstinacy."

The word *bāoyāsa* (a local word) refers to a dry gourd without seeds and pulp.

CB Ādi-khaṇḍa 15.28

TEXT 28

ei-mata cāpalya karena sabā' sane
sabe strī-mātra nā dekhena dṛṣṭi-koṇe

TRANSLATION

In this way the Lord created mischief for everyone, but He did not even look at women from the corner of His eyes.

COMMENTARY

Although the Lord often engaged in mischievous childish activities, He never encouraged any misbehavior in connection with women. What to speak of enjoying women, if a living entity even considers that women are meant to be enjoyed, his moral and spiritual life are ruined—this was demonstrated by the Lord, who is *jagad-guru* and

teacher of all, by remaining aloof from all kinds of association with women.

CB Ādi-khaṇḍa 15.29

TEXT 29

'strī' hena nāma prabhu ei avatāre
śravaṇo nā karilā,—vidita saṁsāre

TRANSLATION

It is well-known throughout the world that the Lord in this incarnation did not even hear the word "woman."

COMMENTARY

In His pastimes as a devotee of Hari, Gaurasundara never discussed any topic about mundane women. After totally condemning the association of women and the association of persons who associate with women, *Śrīmad Bhāgavatam*, which is the ripened fruit of the Vedic desire tree and the king of all scriptures, has established such association as unfavorable to nonduplicitous service to the Lord. (One should refer to the elaborate purport on *Ādi-khaṇḍa* 1.29) Wherever the enjoying mentality of the living entities is engaged in enjoying women, it is to be understood that there is a lack of service attitude towards Kṛṣṇa, the husband of all women. If anyone came before Gaurasundara to discuss or bring up worldly topics about women, He would immediately and specifically forbid them. On the pretext of studying mundane literature that is contrary to the service of Kṛṣṇa and with the desire to drink the *rasa* of dry literature that is devoid of the *rasa* of devotional service to Kṛṣṇa, the hearts of living

entities that are accustomed to drink worldly *rasas* become maddened for material sense enjoyment in such a way that the Supreme Lord Gaurasundara, who is the bestower of the mellows of devotional service to Kṛṣṇa, along with the *sampradāyas* of His pure devotee *mahājanas*, never support such deviation. Those who have properly discussed the topics of Śrī Caitanyadeva know very well that He never supported indulgence in any worldly topics about women.

CB Ādi-khaṇḍa 15.30-32

TEXTS 30-32

ataeva yata mahā-mahima sakale
'gaurāṅga-nāgara' hena stava nāhi bale

yadyapi sakala stava sambhave tāhāne
tathāpiha svabhāva se gāya budha-jane

hena-mate śrī-mukunda-sañjaya-mandire
vidyā-rase śrī-vaikuṇṭha-nāyaka vihare

TRANSLATION

Therefore great personalities do not offer prayers addressing Lord Gaurāṅga as "Gaurāṅga Nāgara," the enjoyer of damsels. Although all kinds of prayers may be offered to the Supreme Lord, intelligent persons glorify only those characteristics that a particular incarnation manifests. In this way the Lord of Vaikuṇṭha enjoyed His scholastic pastimes in the house of Mukunda Sañjaya.

COMMENTARY

That is why the *sampradāyas* of *mahājanas* who are eternally perfect associates of the Lord and always

engaged in glorifying the Lord as well as their nonduplicitous followers who sing and recite the glories of the Lord never in any way illicitly addressed, address, or will address Śrī Gaurāṅga Mahāprabhu as *nāgara*, the enjoyer of conjugal pastimes. Śrī Gaurasundara is Himself Śrī Vrajendra-nandana, the only enjoyer of all women in both the material and spiritual kingdoms, yet there is no basis for glorifying Kṛṣṇa as *nāgara* in His Gaura pastimes, as such actions are extremely contrary to the proper conclusions of serving Gaura-Kṛṣṇa. Vrajendra-nandana Kṛṣṇa, who is Gopī-jana-vallabha, is the personification of conjugal affairs. The Gaura pastimes of Kṛṣṇa are by nature in the mood of *vipralamba*, or separation. Therefore no intelligent nonduplicitous devotee of Gaura will try to disturb the Lord's mood as Nārāyaṇa, the Lord of Vaikuṇṭha, who in His beginning pastimes as a scholar is the worshipable Lord of all His students, who are under the shelter of regulative devotional service, or disturb His mood of *mahābhāva*, which consists of His desire to please Kṛṣṇa and which manifested in the mood of separation after His pastime of taking initiation, as described in His middle and final pastimes. In other words, they do not designate Him as the imaginary hero of conjugal mellows. The foolish unfortunate *sampradāyas* who are fond of illicitly enjoying other's wives and who are under the control of worldly propensities actively endeavor to designate Gaurasundara and both His male and female devotees as enjoyers and enjoyed and thus reveal their own poor fund of knowledge and evil-mindedness. Considering that the Lord engaged in hearing and chanting worldly topics in His pastimes as an *ācārya* is extremely contrary to His nature and preaching. Rather, just as the enactment of transcendental conjugal pastimes is eternally present

in the pastimes of Kṛṣṇa, the transcendental *vipralambha-rasa*, instead of conjugal *rasa*, is eternally present in the pastimes of Gaura. By the association of women, or by seeing mundane women, perverted mellows are awakened, and as a result the most relishable spiritual *rasa*, which is beyond material consciousness, does not appear in the pure illuminated heart. The activities of material enjoyment, which are opposed to spiritual *rasa*, capture the conditioned souls' hearts, which are filled with ignorance. All these topics are glorified by greatly praised wise men who know the science of Kṛṣṇa. In other words, they are glorified by sober, intelligent worshipers of the Lord. If one wants to elaborately and conclusively know, discuss, or consider these subjects, which are in full agreement with the statements of sadhu, *śāstra*, and guru, then he should read the spiritual weekly magazine, *Gauḍīya*, 5th year, Nos. 17, 18, 19, 20, 21, 23, and 24.

CB Ādi-khaṇḍa 15.33

TEXT 33

catur-dike śobhe śiṣya-gaṇera maṇḍalī
madhye paḍāyena prabhu mahā-kutūhalī

TRANSLATION

The Lord happily taught while sitting amidst various groups of His students.

CB Ādi-khaṇḍa 15.34

TEXT 34

viṣṇu-taila śire dite āche kona dāse
aśeṣa-prakāre vyākhyā kare nija-rase

TRANSLATION

Sometimes when the need arose, the Lord had a servant massage His head with medicated oil while He continued giving His unique explanations.

COMMENTARY

In his auspicious invocation to *Vidagdha-mādhava*, Śrīla Rūpa Gosvāmī has explained Mahāprabhu's *nija-rasa* as follows: *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam*—"He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service." Or the phrase *nija-rase* may also mean "according to His own confidential mood" or "in His own pleasure or sport." Another reading for *nija-rase* is *nijāveśe*, which means "in His own mood."

CB Ādi-khaṇḍa 15.35

TEXT 35

ūṣaḥ-kāla haite dui-prahara-avadhi
paḍāiyā gaṅgā-snāne cale guṇa-nidhi

TRANSLATION

The Lord, who is the reservoir of transcendental qualities, would teach from early morning till noon. Then He would go for bath in the Ganges.

CB Ādi-khaṇḍa 15.36

TEXT 36

niśār o arddheka ei-mata prati-dine
paḍāyena cintayena sabāre āpane

TRANSLATION

In this way the Lord regularly taught and studied up to midnight.

CB Ādi-khaṇḍa 15.37

TEXT 37

ataeva prabhu-sthāne varṣeka paḍiyā
paṇḍita hayena sabe siddhānta jāniyā

TRANSLATION

Therefore whoever studied under the Lord for one year would become a learned scholar who understood the conclusions of the scriptures.

COMMENTARY

Mahāprabhu Gaurasundara alone is the crest-jewel of instructors on the *sat-siddhānta*, or ultimate conclusions. He has sanctioned all proper conclusions regarding the basis of devotional service to the Lord. Moreover, He has made these topmost conclusions easily accessible to everyone, including the sinful. Corresponding with His threefold introduction to proper conclusions, Śrī Sanātana Gosvāmī has become *bhakti-siddhantācārya*, the *ācārya* on the conclusions of devotional service, Śrī Rūpa Gosvāmī has become *abhidheyācārya*, the *ācārya* for the process of achieving the goal of life, and Śrī Jīva Gosvāmī's nourishment of those conclusions have become worshipable by all Gauḍīya Vaiṣṇavas. The confidential process of *bhajana* based on all proper

conclusions that was followed by Śrī Dāsa Gosvāmī, the staunch follower of Śrī Rūpa, is the devotees' original creeper of Vṛndāvana devotion. Those who had the opportunity to hear proper conclusions from the Lord for even one year could never be distracted from the service of Adhokṣaja by material knowledge.

CB Ādi-khaṇḍa 15.38

TEXT 38

hena-mate vidyā-rase āchena īśvara
vivāhera kārya śacī cinte nirantara

TRANSLATION

As the Lord thus enjoyed scholastic pastimes, mother Śacī continually meditated on getting her son remarried.

CB Ādi-khaṇḍa 15.39

TEXT 39

sarva-navadvīpe śacī niravadhi mane
putrera sadṛśa kanyā cāhe anukṣaṇe

TRANSLATION

Mother Śacī constantly searched throughout Navadvīpa for a suitable bride for her son.

CB Ādi-khaṇḍa 15.40

TEXT 40

sei navadvīpe vaise mahā-bhāgyavān
dayāśīla-svabhāva—śrī-sanātana nāma

TRANSLATION

In Navadvīpa there resided one most fortunate and compassionate devotee named Śrī Sanātana Miśra.

CB Ādi-khaṇḍa 15.41-43

TEXTS 41-43

akaitava, udāra, parama-viṣṇu-bhakta
atithi-sevana, para-upakāre rata

satyavādī, jitendriya, mahā-vaṁśa-jāta
padavī 'rāja-paṇḍita', sarvatra vikhyāta

vyavahāre o parama-sampanna eka jana
anāyāse anekere karena poṣaṇa

TRANSLATION

He was simple-hearted, magnanimous, expert in entertaining guests, and always engaged in welfare activities. Moreover, he was truthful, he controlled his senses, he had a good birth, and he was famous as the Rāja Paṇḍita. Sanātana Miśra hailed from a well-to-do family, so he easily maintained many other people.

COMMENTARY

The word *akaitava* means "straightforward," "simplicity," "uncruel," or "without *kaitava* (duplicity, crookedness, or cunning)."

The word *udāra* means "charitable," "great," "advanced," "peaceful," "compassionate," "sincere," "steady," or "grave."

The kind-hearted Sanātana Miśra was decorated with many transcendental qualities. He did not know of duplicity, rather he was a great Vaiṣṇava. He was expert in serving guests, dedicated to helping others,

attached to speaking the truth, dedicated to controlling the senses, and born in a highly aristocratic family. He was famous throughout Navadvīpa as the Rāja Paṇḍita. Even in the ordinary worldly or social field he was a greatly wealthy prosperous person. Therefore he could easily nourish and maintain many people. At present some duplicitous sinful persons say that they do not care for truthful, simple, magnanimous, and logical persons like Sanātana Miśra. In other words, they are not afraid of speaking lies, cheating, hoarding, and committing injustice. Therefore they can never become prominent in this ordinary world. Sanātana Miśra, however, was not only situated in the topmost social position but he was also decorated with many transcendental qualities.

CB Ādi-khaṇḍa 15.44

TEXT 44

tāṅ'ra kanyā āchena parama-sucaritā
mūrtimatī lakṣmī-prāya sei jagan-mātā

TRANSLATION

Sanātana Miśra's daughter had all auspicious characteristics. She was like the personification of Lakṣmī, the mother of the universe.

CB Ādi-khaṇḍa 15.45

TEXT 45

śacīdevī tāṅ're dekhilena yei-kṣaṇe
ei kanyā putra-yogyā,—bujhilena mane

TRANSLATION

As soon as mother Śacī saw her, she immediately thought that she was a suitable bride for her son.

CB Ādi-khaṇḍa 15.46

TEXT 46

śiśu haite dui-tina-bāra gaṅgā-snāna
pitṛ-mātṛ-viṣṇu-bhakti vine nāhi āna

TRANSLATION

From her childhood, that girl took bath in the Ganges two or three times a day. She had no engagement other than serving her father, mother, and Lord Viṣṇu.

CB Ādi-khaṇḍa 15.47

TEXT 47

āire dekhiyā ghāṭe prati-dine dine
namra hai' namaskāra karena caraṇe

TRANSLATION

She regularly met and offered her humble obeisances to mother Śacī at the Ganges bathing ghāṭa.

CB Ādi-khaṇḍa 15.48

TEXT 48

āi o karena mahāprīte āśirvāda
"yogya-pati kṛṣṇa tomāra karuna prasāda"

TRANSLATION

Mother Śacī happily blessed her, "May Kṛṣṇa bless you with a suitable husband."

CB Ādi-khaṇḍa 15.49

TEXT 49

gaṅgā-snāne āi mane karena kāmanā
"e kanyā āmāra putre hauka ghaṭanā"

TRANSLATION

Then, as mother Śacī took her bath, she thought, "May this girl be married with my son."

COMMENTARY

The word *ghaṭanā* means "arrangement for marriage," or in other words, "organization" "assembly," or "combination."

CB Ādi-khaṇḍa 15.50

TEXT 50

rāja-paṇḍitera icchā sarva-goṣṭhī-sane
prabhure karite kanyā-dāna nija-mane

TRANSLATION

Sanātana Miśra and his relatives also desired that she be married to the Lord.

COMMENTARY

The phrase *sarva-goṣṭhī-sane* means "along with all his paternal and maternal relatives."

CB Ādi-khaṇḍa 15.51

TEXT 51

daive śacī kāśīnātha-paṇḍitere āni'
balilena tāṅ're,—"bāpa, śuna eka vāṇī

TRANSLATION

One day Śacī was inspired to call Kāśīnātha Paṇḍita to her home. Thereupon, she said to him, "Dear sir, please listen to my request.

COMMENTARY

Kāśīnātha Paṇḍita, the matchmaker resident of Navadvīpa, was a crest-jewel amongst *brāhmaṇas*. In Kṛṣṇa's pastimes he was the *brāhmaṇa* sent to Kṛṣṇa with a proposal for His marriage with Satyabhāmā. In the *Gaura-gaṇoddeśa-dīpikā* (50) it is stated: "The *brāhmaṇa* named Kulaka, whom Mahārāja Satrājit sent to Lord Mādhava to arrange the Lord's marriage with Satyabhāmā, appeared in Lord Caitanya's pastimes as Śrī Kāśīnātha."

CB Ādi-khaṇḍa 15.52

TEXT 52

rāja-paṇḍitere kaha,—icchā thāke tā'na
āmāra putrere karuna kanyā dāna"

TRANSLATION

"Go tell Sanātana Miśra that if he desires he may give his daughter to my son."

CB Ādi-khaṇḍa 15.53

TEXT 53

kāśīnātha-paṇḍita calilā sei-kṣaṇe
'durgā' 'kṛṣṇa' bali' rāja-paṇḍita-bhavane

TRANSLATION

Kāśīnātha Paṇḍita immediately left for the house of Sanātana Miśra while chanting the names of Durgā and Kṛṣṇa.

CB Ādi-khaṇḍa 15.54

TEXT 54

kāśīnāthe dekhi' rāja-paṇḍita āpane
vasite āsana āni' dilena sambhrame

TRANSLATION

Seeing Kāśīnātha, Sanātana Miśra respectfully offered him an āsana.

CB Ādi-khaṇḍa 15.55

TEXT 55

parama-gaurave nidhi kare yathocita
"ki kārya āilā, bhāi?" jijñāse paṇḍita

TRANSLATION

Feeling greatly honored, Sanātana Miśra completed all formalities and inquired, "Dear brother, what brings you here?"

COMMENTARY

The first line of this verse indicates that proper respect with great care and reverence was shown.

CB Ādi-khaṇḍa 15.56

TEXT 56

kāśīnātha balena,—"āchaye eka kathā
citta laya yadi, tabe karaha sarvathā

TRANSLATION

Kāśīnātha replied, "I have a proposal for you. If you find it proper, then please accept it.

CB Ādi-khaṇḍa 15.57

TEXT 57

viśvambhara-paṇḍitere tomāra duhitā
dāna kara'—e sambandha ucita sarvathā

TRANSLATION

"Please give your daughter's hand in marriage to Viśvambhara Paṇḍita. I feel it is a perfect match.

COMMENTARY

The word *sambandha* means "the marriage proposal," "the arrangement for marriage (gathering or organizing)," "family members," or "relatives."

CB Ādi-khaṇḍa 15.58

TEXT 58

tomāra kanyāra yogya sei divya-pati
tāṅhāra ucita ei kanyā mahā-satī

TRANSLATION

"He is a qualified husband for your daughter, and your chaste daughter is a qualified wife for Him.

CB Ādi-khaṇḍa 15.59

TEXT 59

yena kṛṣṇa-rukmiṇīte anyo'nya-ucita
sei-mata viṣṇupriyā-nimāñi-paṇḍita"

TRANSLATION

"Viṣṇupriyā and Nimāi Paṇḍita are as suitable a match as Kṛṣṇa and Rukmiṇī were."

CB Ādi-khaṇḍa 15.60

TEXT 60

śuni' vipra-patnī-ādi āpta-varga-sahe
lāhilā karite yukti, dekhi,—ke ki kahe

TRANSLATION

After hearing the proposal, Sanātana Miśra discussed it with his wife and relatives to find out their opinion.

CB Ādi-khaṇḍa 15.61

TEXT 61

sabe balilena,—"āra ki kārya vicāre?
sarvathā e karma giyā karaha satvare

TRANSLATION

They replied, "What is the need for further discussion? You should immediately arrange the marriage."

CB Ādi-khaṇḍa 15.62

TEXT 62

tabe rāja-paṇḍita haiyā harṣa-mati
balilena kāśīnātha paṇḍitera prati

TRANSLATION

The Rāja Paṇḍita then happily spoke to Kāśīnātha Paṇḍita.

CB Ādi-khaṇḍa 15.63

TEXT 63

"viśvambhara-paṇḍitera kare kanyā dāna
kariba sarvathā,—vipra, ithe nāhi āna

TRANSLATION

"O brāhmaṇa, I will certainly give my daughter in marriage to Viśvambhara Paṇḍita.

CB Ādi-khaṇḍa 15.64

TEXT 64

bhāgya thāke yadi sarva-vaṁśera āmāra
tabe hena su-sambandha haibe kanyāra

TRANSLATION

"If my family is fortunate, then my daughter will be married to Him.

CB Ādi-khaṇḍa 15.65

TEXT 65

cala tumi, tathā yāi' kaha sarva-kathā
āmi punaḥ daḍhāiluṅ, kariba sarvathā"

TRANSLATION

"So please go there and inform them of my decision. I again confirm that I have accepted the proposal."

CB Ādi-khaṇḍa 15.66

TEXT 66

śuniyā santoṣe kāśīnātha miśravara
sakala kahila āsi' śacīra gocara

TRANSLATION

Feeling satisfied, Kāśīnātha Miśra returned to mother Śacī and told her everything.

CB Ādi-khaṇḍa 15.67

TEXT 67

kārya-sidhi śuni' āi santoṣa hailā
sakala udyoga tabe karite lāgilā

TRANSLATION

Mother Śacī was pleased to hear that her proposal was accepted, and she began to make the necessary arrangements.

CB Ādi-khaṇḍa 15.68

TEXT 68

prabhura vivāha śuni' sarva-śiṣya-gaṇa
sabei hailā ati-paramānanda-mana

TRANSLATION

When the Lord's students heard news of His marriage arrangement, they were all filled with joy.

CB Ādi-khaṇḍa 15.69

TEXT 69

prathame balilā buddhimanta-mahāśaya
"mora bhāra e-vivāhe yata lāge vyaya"

TRANSLATION

Buddhimanta Khān was the first to speak. "I will bear the entire expenditure of this marriage."

COMMENTARY

Buddhimanta Khān was the Lord's neighbor and a staunch, rich, devoted *brāhmaṇa* follower of the Lord. A description of Buddhimanta Khān is found in *Caitanya-caritāmṛta* (*Ādi* 10.74) as follows: "The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered a chief servant of the Lord." One should also refer to *Ādi-khaṇḍa*, Chapter 12, verse 72. When the Lord married for the second time, with Viṣṇupriyā-devī, he stayed with the groom throughout the marriage ceremony and bore the entire expense of the marriage. This is explained in the *Ādi-khaṇḍa*, Chapter 15, verses 69, 71, 137, 145, and 220. His participation in the Lord's *saṅkīrtana* at the houses of Śrīvāsa Paṇḍita and Candraśekhara is described in the *Madhya-khaṇḍa*, Chapter 8, verses 111-113. His participation in water sports with the Lord and His associates after the deliverance of Jagāi and Mādhāi is described in the *Madhya-khaṇḍa*, Chapter 13, verses 334-336. His receiving the responsibility for arranging clothing and ornaments for the Lord when He enacted the pastimes of Mahā-Lakṣmī at the house of Candraśekhara is described in the *Madhya-khaṇḍa*, Chapter 18, verses 7, 13, 14, and 16. His meeting with the Lord at Śāntipura is described in the *Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter 3, verse 154. His traveling with the devotees of Bengal to meet the Lord in Purī is described in the *Antya-khaṇḍa*, Chapter 8, verse 30 (*ājanma caitanya-ājñā yāṅhāra*

viṣaya—"Throughout His life His only asset was the Lord Caitanya's instructions,") and in *Caitanya-caritāmṛta*, *Antya-līlā*, Chapter 10, verses 10 and 121.

The word *bhāra* means "responsibility" or "heaviness." The word *lāge* means "requirement" or "need."

CB Ādi-khaṇḍa 15.70

TEXT 70

mukunda sañjaya bale,—"śuna, sakhā bhāi! tomāra sakala bhāra, mora kichu nāi?"

TRANSLATION

Mukunda Sañjaya then said, "Listen, my dear friend. If you bear all expenses, then what will I do?"

CB Ādi-khaṇḍa 15.71

TEXT 71

buddhimanta-khāna bale,—"śuna, sakhā bhāi! vāmaniñā sajja e-vivāhe kichu nāi

TRANSLATION

Buddhimanta Khān replied, "Listen, my dear brother. This marriage will not be like a brāhmaṇa's marriage, which is generally very simple.

COMMENTARY

The phrase *vāmaniñā sajja* refers to a poor *brāhmaṇa's* marriage, which is an ordinary arrangement, without luxury or pomp, small, and suitable for the poor.

The words *kichu nāi* means "there will be nothing (not even a hint or scent)."

CB Ādi-khaṇḍa 15.72

TEXT 72

e-vivāha paṇḍitera karāiba hena
rāja-kumārera mata loke dekhe yena"

TRANSLATION

"I will make such arrangements for the marriage of Nimāi Paṇḍita that He will appear like a prince in the eyes of the people."

CB Ādi-khaṇḍa 15.73

TEXT 73

tabe sabe mili' śubha-dina śubha-kṣaṇe
adhivāsa-lagna karilena harṣa-mane

TRANSLATION

Thereafter everyone agreed on an auspicious day and time to observe the Adhivāsa ceremony.

COMMENTARY

For a description of Adhivāsa-lagna, one should refer to the purport of *Ādi-khaṇḍa*, Chapter 10, verse 80.

CB Ādi-khaṇḍa 15.74

TEXT 74

baḍa-baḍa candrātapa saba ṭāṅgāiyā
catur-dike ruilena kadalī āniyā

TRANSLATION

A huge pandal was erected with banana trees placed in the four directions.

COMMENTARY

The word *ruilena* is the singular past tense of the verb *royā* (the verb *royā* is a local corruption of *ropana,* which comes from the Sanskrit verb *ruha*), which means "planted."

The word *candrātapa* (*candra+āta—gamana*, or "movement," and *pā*—"to protect") refers to that which protects people below from the movement (or from the coming or falling) of the moon rays (and therefore in a broader sense from the sun rays also). It is also called *cāṅdoyā*, *sāmiyānā*, or *maṇḍapa* (a canopy, awning, or *paṇḍala*).

The word *ṭāṅgāiyā* (a local word; the infinite or participle verbs *tānāna*, *ṭānāna*, and *ṭāṅgāna* (?) are derived from the Sanskrit verb *tan*, "to spread,") means "put up" or "tie up."

CB Ādi-khaṇḍa 15.75

TEXT 75

pūrṇa-ghaṭa, dīpa, dhānya, dadhi, āmrasāra
yateka maṅgala dravya āchaye pracāra

TRANSLATION

They decorated the marriage arena with waterpots, ghee lamps, rice paddy, yogurt, mango leaves, and other auspicious items.

COMMENTARY

The word *āmrasāra* refers to the leaves and twigs of a mango tree.

CB Ādi-khaṇḍa 15.76

TEXT 76

sakala ekatre āni' kari' samuccaya
sarva-bhūmi karilena ālipanā-maya

TRANSLATION

They further decorated the arena with designs drawn with colored powders.

COMMENTARY

The word *ālipanā* (from the Sanskrit word *ālimpana*) refers to marking or drawing various designs with rice powder on either the floor or walls of one's house or a temple. It is called (in common language) *ālpanā* or *ālipanā*.

The phrase *samuccaya kari* means "accumulating," "collecting," "counting," or "amassing."

CB Ādi-khaṇḍa 15.77-78

TEXTS 77-78

yateka vaiṣṇava, āra yateka brāhmaṇa
navadvīpe āchaye yateka susajjana

sabārei nimantraṇa karilā sakale
"adhivāse guyā āsi' khāibā vikāle"

TRANSLATION

All the Vaiṣṇavas, brāhmaṇas, and respectable people of Navadvīpa were invited, "Come in the afternoon and chew the pan of the Adhivāsa ceremony."

COMMENTARY

In this case the word *vaiṣṇava* refers to those devotees of the Lord who are properly behaved, attached to worshiping Viṣṇu, and who are born in seminal and nonseminal *brāhmaṇa* families.

In this case the word *brāhmaṇa* refers to persons who were born in seminal *brāhmaṇa* families.

The word *guyā* (an abbreviated corruption of the Sanskrit word *guvāka*—"spices") generally refers to betel nuts, but in this case it refers to pan leaves and spices.

CB Ādi-khaṇḍa 15.79

TEXT 79

aparāhna kāla mātra haila āsiyā
bādya āsi' karite lāgila bājaniyā

TRANSLATION

In the afternoon on the day of Adhivāsa, the musicians all began to play their instruments.

COMMENTARY

The word *bājaniyā* comes from *bājana* or *bājāna*, which are corruptions of the Sanskrit word *bādana*. It refers to an actor or a person who plays musical instruments.

CB Ādi-khaṇḍa 15.80

TEXT 80

mṛdaṅga, sānāñi, jayaḍhāka, karatāla
nānā-vidha vādya-dhvani uṭhila viśāla

TRANSLATION

The playing of various instruments like mṛdaṅga, sānāñi, jayaḍhāka, and karatālas created a tumultuous sound.

CB Ādi-khaṇḍa 15.81

TEXT 81

bhāṭa-gaṇe paḍite lāgila rāyavāra
pati-vratā-gaṇe kare jaya-jaya-kāra

TRANSLATION

The professional blessers began to recite prayers, and the chaste women made auspicious sounds.

COMMENTARY

For a explanation of the word *rāyavāra* one should refer to the purport of *Ādi-khaṇḍa*, Chapter 8, verse 11.

Regarding the word *jaya-jaya-kāra*, even today in East Bengal the *ulu-dhvani* [a sound Bengali women make while vibrating their tongues] is known as *jokāra* or *jayakāra* in the local language.

CB Ādi-khaṇḍa 15.82

TEXT 82

vipra-gaṇe lāgila karite veda-dhvani
madhye āsi' vasilā dvijendra-kula-maṇi

TRANSLATION

As the brāhmaṇas chanted Vedic mantras, Viśvambhara, the crest jewel of the brāhmaṇas, came and sat in their midst.

CB Ādi-khaṇḍa 15.83

TEXT 83

catur-dike vasilena brāhmaṇa-maṇḍalī
sabei hailā citte mahā-kutūhalī

TRANSLATION

The brāhmaṇas sat in groups around the Lord, and in this way everyone was overjoyed at heart.

CB Ādi-khaṇḍa 15.84

TEXT 84

tabe gandha, candana, tāmbūla, divya-mālā
brāhmaṇa-gaṇera sabe dibāre ānilā

TRANSLATION

Aguru, sandalwood paste, pan, and flower garlands were brought out and offered to the brāhmaṇas.

CB Ādi-khaṇḍa 15.85

TEXT 85

śire mālā, sarva-aṅge lepiyā candane
eka-bāṭā tāmbūla se dena eko jane

TRANSLATION

Garlands were placed on their heads, their bodies were smeared with sandalwood paste, and each brāhmaṇa was given a box of pan.

COMMENTARY

The word *bāṭā* refers to a container or box for keeping pan.

CB Ādi-khaṇḍa 15.86

TEXT 86

vipra-kula nadīyā,—viprera anta nāi
kata yāya, kata āise, avadhi nā pāi

TRANSLATION

Nadia was full of brāhmaṇa families, so innumerable brāhmaṇas were present there. No one could count how many came and went.

COMMENTARY

The phrase *vipra-kula* means "full of caste *brāhmaṇas*."

CB Ādi-khaṇḍa 15.87

TEXT 87

tathi-madhye lobhiṣṭha aneka jana āche
eka-bāra laiyā punaḥ āra kāca kāce

TRANSLATION

Among them, some greedy brāhmaṇas received their gifts and then returned a second time in different dress to again receive gifts.

COMMENTARY

The phrase *tathi-madhye* (used in ancient Bengali) means "among them."

The word *lobhiṣṭha* (*lobha*—"greed"+(to indicate excessive) *iṣṭha*—"desired") means "extremely greedy."

CB Ādi-khaṇḍa 15.88

TEXT 88

āra-bāra āsi' mahā-lokera gahale
candana, guvāka, mālā niyā niyā cale

TRANSLATION

In the ensuing commotion, they thus received sandalwood paste, pan, and flower garlands a second time.

COMMENTARY

The word *gahane* (derived from the word *gahana*, which is a form of the Sanskrit verb *gah*—"intense") means "crowded," "full of people," "large gathering." The word *gola* (?) is derived from *gahane*.

CB Ādi-khaṇḍa 15.89

TEXT 89

sabei ānande matta, ke kāhāre cine?
prabhu o hāsiyā ājñā karilā āpane

TRANSLATION

Everyone was intoxicated with ecstasy and thus unable to recognize one another. The Lord also smiled and gave instruction.

CB Ādi-khaṇḍa 15.90-92

TEXTS 90-92

"sabāre candana-mālā deha' tina-bāra
cintā nāhi, vyaya kara' ye icchā yāhāra"

eka-bāra niyā ye ye laya āra bāra
e ājñāya tāhāra kailena pratikāra

"pāche keha ciniyā viprere manda bale
paramārthe doṣa haya śāṭhya kari' nile"

TRANSLATION

"Give sandalwood paste and garlands three times to everyone. Don't worry about the expenditure, give freely to everyone." By this instruction the Lord indirectly forbade everyone from taking again and again. The Lord continued, "If a brāhmaṇa is caught cheating, he'll be criticized and thus disgraced."

COMMENTARY

The most magnanimous Śrī Gaurasundara gave instructions to give the *brāhmaṇas* pan, betel nuts, garlands, and sandalwood three times so that those *brāhmaṇas* who had once received pan, betel nuts, garlands, and sandalwood and came back again in different dress to receive these items again would be satisfied and all their desires would be fulfilled and so that unscrupulous people would be checked from condemning them as illegitimate greedy cheaters.

The second line of verse 92 indicates that if one cheats or deceives others to usurp something for himself, then from the spiritual point of view that is a fault or sin. Therefore this act is certainly immoral. But henpecked persons who never fail to externally condemn others' immoral activities of lying, cheating, and deceiving while they themselves do not hesitate to lie, cheat, and deceive for the pleasure of their dearer than life wives and, furthermore, they openly justify such activities; as soon as such people hear the statement, *yena kenāpy upāyena manaḥ kṛṣṇe niveśayet*—"Somehow or other one must engage his mind in the Absolute Truth, Kṛṣṇa," or see the behavior of those who follow this statement, they immediately scream, "Morality has been transgressed," and in this way they exhibit their pride.

CB Ādi-khaṇḍa 15.93

TEXT 93

vipra-priya prabhura cittera ei kathā
'tina-bāra dile pūrṇa haibe sarvathā

TRANSLATION

Being affectionate to the brāhmaṇas, the Lord considered, "If they are given three times, then they will be fully satisfied."

COMMENTARY

The phrase *cittera kathā* means "the purpose of the mind."

CB Ādi-khaṇḍa 15.94

TEXT 94

tina-bāra pāi' sabe haraṣita-mana
śāṭhya kari' āra nāhi laya kona jana

TRANSLATION

All the brāhmaṇas were happy to receive those gifts three times, so none of them further tried to cheat.

CB Ādi-khaṇḍa 15.95

TEXT 95

ei-mata mālāya, candane, guyā-pāne
hailā ananta, marma keha nāhi jāne

TRANSLATION

In this way no one could understand how the Lord was served by Ananta Śeṣa in the form of garlands, sandalwood paste, and pan.

COMMENTARY

The word *ananta* in this verse refers to Śrī Śeṣa Saṅkarṣaṇa, or it may mean "innumerable." (See following verse 118.)

CB Ādi-khaṇḍa 15.96-97

TEXTS 96-97

manuṣye pāila yata, se thākuka dūre
pṛthvīte paḍila yata, dite manuṣyere

sei yadi prākṛta-lokera ghare haya
tāhātei tā'na pāñca vibhā nirvāhaya

TRANSLATION

What to speak of the gifts that people received, if the gifts that fell on the ground during distribution were collected it would have been sufficient for five marriages.

COMMENTARY

The phrase *prākṛta-lokera* refers to ordinary householders.

The amount of garlands, sandalwood, pan, and betel nuts that were left as waste on the ground during the Lord's marriage would have been sufficient ingredients for completing five marriages.

CB Ādi-khaṇḍa 15.98

TEXT 98

sakala lokera citte haila ullāsa
sabe bale,—"dhanya dhanya dhanya adhivāsa

TRANSLATION

Everyone's heart was filled with ecstasy, and they exclaimed, "The Adhivāsa ceremony was glorious!

CB Ādi-khaṇḍa 15.99

TEXT 99

lakṣeśvar o dekhiyāchi ei navadvīpe
hena adhivāsa nāhi kare kā'ro bāpe

TRANSLATION

"We have seen such an Adhivāsa ceremony performed even in the houses of the wealthiest men of Navadvīpa.

COMMENTARY

The word *lakṣeśvara* refers to one who possesses one hundred thousand coins.

CB Ādi-khaṇḍa 15.100

TEXT 100

e-mata candana, mālā, divya guyā-pāna
akātare keha kabhu nāhi kare' dāna"

TRANSLATION

"We have never seen anyone distribute sandalwood paste, garlands, and pan so indiscriminately."

CB Ādi-khaṇḍa 15.101

TEXT 101

tabe rāja-paṇḍita ānanda citta haiyā
āilena adhivāsa-sāmagrī laiyā

TRANSLATION

Carrying ingredients for the Adhivāsa ceremony, Sanātana Miśra joyfully arrived.

COMMENTARY

Regarding *adhivāsa* and *gandha-sparśa*, it is stated (in Śrīmad Gopāla Bhaṭṭa Gosvāmī's *Sat-kriyā-sāra-dīpikā*): "Thereafter the activities of Adhivāsa are described: One should collect suitable ingredients and duly perform the Adhivāsa ceremony preferably at dusk, or else in the morning. The ingredients for Adhivāsa are clay from the Ganges, sandalwood pulp, a stone, rice paddy, *dūrvā* grass,

flowers, fruits, yogurt, ghee, *svastika*, *sindūra* (vermilion), conch, *kajjala*, cow urine, mustard seeds, a piece of gold, a piece of silver, a piece of copper, a ghee lamp, and a mirror. One should also have fragrant *aguru* powder, yellow cloth, a *brāhmaṇa* thread, a *cāmara*, and a *cādara* for welcoming the groom. Thereafter, while holding clay from the Ganges in one's hands, one should chant the mantra, 'Let the auspicious ceremony of *gandha-sparśa*, or applying sandalwood, and Adhivāsa be performed,' and after offering these items to Lord Viṣṇu one should offer them to the bridegroom and bride. It should be done like this everywhere. By chanting mantras, one should thereafter have the bridegroom and bride offer prayers. Then one should touch each of the groom's limbs while chanting mantras and offer him four, five, or seven burning ghee lamps. One should perform the Adhivāsa ceremony for a bridegroom and bride according to this procedure."

CB Ādi-khaṇḍa 15.102

TEXT 102

vipra-varga āpta-varga kari' nija-saṅge
bahu-vidha vādya nṛtya-gīta-mahāraṅge

TRANSLATION

He came accompanied by brāhmaṇas, family members, musicians, dancers, and singers.

CB Ādi-khaṇḍa 15.103

TEXT 103

veda-vidhi-pūrvaka parama-harṣa-mane
īśvarera gandha-sparśa kailā śubha-kṣaṇe

TRANSLATION

Following the Vedic injunctions, he then happily applied sandalwood pulp to the Lord's forehead at an auspicious moment.

COMMENTARY

The word *īśvarere* refers to Mahāprabhu Gaurasundara.

CB Ādi-khaṇḍa 15.104

TEXT 104

tata-kṣaṇe mahā-jaya-jaya hari dhvani
karite lāgilā sabe mahā-stuti-vāṇī

TRANSLATION

At that time there arose tumultuous chanting in glorification of Lord Hari, and everyone began reciting mantras.

CB Ādi-khaṇḍa 15.105

TEXT 105

pati-vratā-gaṇe deya jaya-jayakāra
vādya-gīte haila mahānanda-avatāra

TRANSLATION

The chaste women made auspicious sounds of ulu-dhvani. The singing and playing of musical instruments filled the entire house with ecstasy.

CB Ādi-khaṇḍa 15.106

TEXT 106

hena-mate kari' adhivāsa śubha-kāya
gṛhe calilena sanātana-vipra-rāja

TRANSLATION

After completing the Adhivāsa ceremony, Sanātana Miśra, the king of the brāhmaṇas, returned home.

CB Ādi-khaṇḍa 15.107

TEXT 107

ei-mate giyā īśvarera āpta-gaṇe
lakṣmīre karilā adhivāsa śubha-kṣaṇe

TRANSLATION

Meanwhile, the Lord's family members went to the bride's house to perform the Adhivāsa ceremony there.

CB Ādi-khaṇḍa 15.108

TEXT 108

āra yata kichu loke 'lokācāra' bale
doṅhārāi saba karilena kutuhale

TRANSLATION

Family members of both the bride and groom also performed the rituals that were in current practice.

COMMENTARY

The word *lokācāra* refers to worldly or traditional family customs or ceremonies that are not based on Vedic injunctions.

CB Ādi-khaṇḍa 15.109

TEXT 109

tabe suprabhāte prabhu kari' gaṅgā-snāna
āge viṣṇu pūji' gauracandra bhagavān

TRANSLATION

Early the next morning the Lord took bath in the Ganges and then worshiped Lord Viṣṇu.

CB Ādi-khaṇḍa 15.110

TEXT 110

tabe śeṣe sarva-āpta-gaṇera sahite
vasilena nāndīmukha-karmādi karite

TRANSLATION

Thereafter He sat with His family members to perform the Nāndīmukha ceremony.

COMMENTARY

The word *nāndīmukha-karma* is a combination of *nāndī*—"glorification or good fortune" and *mukha*—"principle," or *nāndī*—"auspicious" and *mukha*—"beginning." This ceremony is an elaboration of *śrāddha*, or offerings to the forefathers. The offerings are made to one's (1) father, paternal grandfather, paternal great grandfather, maternal grandfather, maternal great grandfather, and maternal great great grandfather, as well as one's (2) mother, maternal grandmother, maternal great grandmother, maternal great great grandmother, paternal grandmother, and paternal great grandmother. When one offers oblations for their satisfaction, it is called

Nāndīmukha-karma. It also refers to the beginning of an auspicious ceremony or an extended *śrāddha* ceremony. A compiler of the *smṛtis* has stated: "One should properly offer oblations to the forefathers through the rituals called Nāndīmukha. A householder should worship the forefathers through the ritual called Nāndīmukha on auspicious occasions like the marriage of sons or daughters, the formal entry into a newly built house, the name-giving ceremony of a child, the hair-cutting ceremony, the *garbhādhāna* ceremony, and the ceremony of seeing the face of one's son for the first time.

Śrī Gopāla Bhaṭṭa Gosvāmī, the author of Vaiṣṇava *smṛtis*, has written in his *Sat-kriyā-sāra-dīpikā:* "Vaiṣṇavas should not perform this ceremony out of fear of committing offenses against the holy names. In order to satisfy one's forefathers one should remember Lord Viṣṇu, worship the spiritual master, and give cloth and foodstuffs in charity to the Vaiṣṇavas and *brāhmaṇas* according to one's ability. In this way one's forefathers will be satisfied."

CB Ādi-khaṇḍa 15.111

TEXT 111

vādya-nṛtya-gīte haila mahā-kolāhala
catur-dike jaya-jaya uṭhila maṅgala

TRANSLATION

Musical instruments, dancing, and singing created a tumult, and on all sides the sweet sounds of triumphal rejoicing arose.

COMMENTARY

The word *maṅgala* means "auspicious sound."

CB Ādi-khaṇḍa 15.112

TEXT 112

pūrṇa-ghaṭa, dhānya, dadhi, dīpa, āmra-sāra
sthāpilena ghare dvāre aṅgane apāra

TRANSLATION

Waterpots, rice paddy, yogurt, ghee lamps, and mango leaves were placed inside and outside of the house.

CB Ādi-khaṇḍa 15.113

TEXT 113

catur-dike nānā-varṇe uḍaye patākā
kadalī ropiyā bāndhilena āmra-śākhā

TRANSLATION

On all sides, various colored flags waved and strings of mango leaves were tied to banana trees.

CB Ādi-khaṇḍa 15.114

TEXT 114

tabe āi pati-vratā-gaṇa lai' saṅge
lokācāra karite lāgilā mahā-raṅge

TRANSLATION

Mother Śacī and other chaste women then began to perform the various rituals that were in current practice.

CB Ādi-khaṇḍa 15.115

TEXT 115

āge gaṅgā pūjiyā parama-harṣa-mane
tabe vādya-bājane gelena ṣaṣṭhī-sthāne

TRANSLATION

Śacī first happily worshiped the Ganges, and then she went along with a group of musicians to worship goddess Ṣaṣṭhī.

COMMENTARY

For a description of Ṣaṣṭhī one should refer to the purport of *Ādi-khaṇḍa*, Chapter 4, verse 19.

CB Ādi-khaṇḍa 15.116

TEXT 116

ṣaṣṭhī pūji' tabe bandhu mandire mandire
lokācāra kariyā āilā nija-ghare

TRANSLATION

After worshiping Ṣaṣṭhī, she went to the houses of her relatives, where she performed the rituals in current practice before returning home.

COMMENTARY

The phrase *bandhu mandire mandire* refers to the houses of relatives and friends.

CB Ādi-khaṇḍa 15.117

TEXT 117

tabe khai, kalā, taila, tāmbūla, sindūre
diyā diyā pūrṇa karilena strī-gaṇere

TRANSLATION

Thereafter Śacī satisfied the women with puffed rice, bananas, oil, pan, and vermilion.

CB Ādi-khaṇḍa 15.118

TEXT 118

īśvara-prabhāve dravya haila asaṅkhyāta
śacī o sabāre dena bāra pāñca sāta

TRANSLATION

By the influence of the Supreme Lord, all the items multiplied unlimitedly. Thus Śacī also repeatedly gave the gifts to each woman.

CB Ādi-khaṇḍa 15.119

TEXT 119

taile snāna karilena sarva-nārī-gaṇe
hena nāhi paripūrṇa nahila ye mane

TRANSLATION

The ladies all appeared to have taken bath in oil. There was not a single woman who did not feel complete satisfaction.

CB Ādi-khaṇḍa 15.120

TEXT 120

ei-mata mahānanda lakṣmīra bhavane
lakṣmīra jananī karilena harṣa mane

TRANSLATION

Meanwhile, in great happiness at the house of Viṣṇupriyā, her mother performed the various rituals in current practice.

CB Ādi-khaṇḍa 15.121

TEXT 121

śrī-rāja-paṇḍita ati cittera ullāse
sarvasva nikṣepa kari' mahānande bhāse

TRANSLATION

As the Rāja Paṇḍita joyfully gave all his various possessions in charity, he floated in an ocean of bliss.

COMMENTARY

The phrase *sarvasva nikṣepa kari* means "having spent all one's wealth" or "by mentally offering Gaurasundara the hand of his daughter, Viṣṇupriyā-devī, who meant everything to him and who was dearer to him than his own life."

CB Ādi-khaṇḍa 15.122

TEXT 122

sarva-vidhi-karma kari' śrī-gaurasundara
vasilena khānika haiyā avasara

TRANSLATION

After completing all the prescribed rituals, Śrī Gaurasundara sat down and relaxed for a while.

COMMENTARY

The phrase *sarva-vidhi-karma* refers to all the activities based on the *smṛtis*.

CB Ādi-khaṇḍa 15.123

TEXT 123

tabe saba-brāhmaṇere bhojya-vastra diyā
karilena santoṣa parama-namra haiyā

TRANSLATION

Thereafter the Lord humbly satisfied all the brāhmaṇas with foodstuffs and cloth.

CB Ādi-khaṇḍa 15.124

TEXT 124

ye ye-mata pātra, yā'ra yogya yena dāna
sei-mata karilena sabāre samāna

TRANSLATION

The Lord respectfully gave everyone charity according to their qualification.

CB Ādi-khaṇḍa 15.125

TEXT 125

mahā-prīte āśīrvāda kari' vipra-gaṇa
gṛhe calilena sabe karite bhojana

TRANSLATION

All the brāhmaṇas affectionately blessed Viśvambhara and went inside His house to eat.

CB Ādi-khaṇḍa 15.126

TEXT 126

aparāhna velā āsi' lāgila haite
sabāi prabhura veśa lāgilā karite

TRANSLATION

As the afternoon approached, everyone began to dress the Lord.

CB Ādi-khaṇḍa 15.127

TEXT 127

candane lepita kari' sakala śrī-aṅga
madhye madhye sarvatra dilena tathi gandha

TRANSLATION

The Lord's beautiful limbs were smeared with sandalwood pulp in which aguru had been mixed.

CB Ādi-khaṇḍa 15.128

TEXT 128

ardha-candrākṛti kari' lalāṭe candana
tathi-madhye gandhera tilaka suśobhana

TRANSLATION

His forehead was smeared with sandalwood paste in the shape of a half-moon, and an enchanting tilaka mark was drawn through it with aguru.

CB Ādi-khaṇḍa 15.129

TEXT 129

adbhuta mukuṭa śobhe śrī-śira-upara
sugandhi-mālāya pūrṇa haila kalevara

TRANSLATION

He wore a wonderful crown on His head, and fragrant flower garlands covered His body.

CB Ādi-khaṇḍa 15.130

TEXT 130

divya sūkṣma-pīta-vastra, trikaccha-vidhāne
parāiyā kajjala dilena śrī-nayane

TRANSLATION

He wore fine yellow cloth with three corners tucked in, and His beautiful eyes were decorated with kajjala.

CB Ādi-khaṇḍa 15.131

TEXT 131

dhānya, dūrvā, sūtra kare kariyā bandhana
dharite dilena rambhā mañjarī darpaṇa

TRANSLATION

Dūrvā grass was tied with a thread around His right wrist, and He held a mirror and a fresh banana leaf in His hands.

COMMENTARY

The phrase *rambhā mañjarī* refers to newly grown banana leaves or the middle portion of a banana tree.

CB Ādi-khaṇḍa 15.132

TEXT 132

suvarṇa-kuṇḍala dui śruti-mūle dole
nānā-ratna-hāra bāndhilena bāhu-mūle

TRANSLATION

His ears were adorned with gold earrings, and His arms were decorated with various jeweled armlets.

COMMENTARY

The word *śruti-mūle* means "the ear lobe."

CB Ādi-khaṇḍa 15.133

TEXT 133

ei-mate ye-ye śobhā kare ye-ye aṅge
sakala ghaṭanā sabe karilena raṅge

TRANSLATION

In this way everyone joyfully decorated the Lord's limbs with appropriate items.

COMMENTARY

The words *ghaṭanā karilena* mean "joined," "composed," "beautified," "assimilated," or "entrusted."

CB Ādi-khaṇḍa 15.134

TEXT 134

īśvarera mūrti dekhi' yata nara-nārī
mugdha hailena sabe āpanā' pāśari'

TRANSLATION

On seeing the beautifully decorated form of the Lord, all the assembled men and women were overwhelmed and forgot themselves.

CB Ādi-khaṇḍa 15.135

TEXT 135

prahareka velā āche, henai samaya
sabei balena,—"śubha karāha vijaya

TRANSLATION

At mid afternoon, everyone said, "Now let us begin our auspicious journey.

CB Ādi-khaṇḍa 15.136

TEXT 136

prahareka sarva-navadvīpe beḍāiyā
kanyā-gṛhe yāibena godhūli kariyā"

TRANSLATION

"We will pass through the streets of Navadvīpa for a few hours and arrive at the bride's house right at dusk."

COMMENTARY

For a explanation of *godhūli* one should refer the purport to *Ādi-khaṇḍa*, Chapter 10, verse 91.

CB Ādi-khaṇḍa 15.137

TEXT 137

tabe divya dolā kari buddhimanta-khāna
hariṣe āniyā karilena upasthāna

TRANSLATION

At that time Buddhimanta Khān happily brought an exquisite palanquin for the Lord.

COMMENTARY

The phrase *upasthāna karilena* means "[a divine palanquin] was brought before," in other words, "set in front."

CB Ādi-khaṇḍa 15.138

TEXT 138

vādya-gīte uṭhila parama kolāhala
vipra-gaṇe kare veda-dhvani sumaṅgala

TRANSLATION

Musical instruments and singing created a tumult, while the brāhmaṇas chanted auspicious Vedic mantras.

CB Ādi-khaṇḍa 15.139

TEXT 139

bhāṭa-gaṇe paḍite lāgilā rāyavāra
sarva-dike haila ānanda-avatāra

TRANSLATION

Professional blessers began to recite various prayers. The whole scene appeared as if bliss personified had advented.

CB Ādi-khaṇḍa 15.140

TEXT 140

tabe prabhu jananīre pradakṣiṇa kari'
vipra-gaṇe namaskari' bahu mānya kari'

TRANSLATION

Lord Gaurāṅga circumambulated His mother and offered obeisances to the brāhmaṇas.

CB Ādi-khaṇḍa 15.141

TEXT 141

dolāya vasilā śrī-gaurāṅga mahāśaya
sarva-dike uṭhila maṅgala jaya-jaya

TRANSLATION

Then, as He got into the palanquin, auspicious sounds of "Jaya! Jaya!" were heard in all directions.

CB Ādi-khaṇḍa 15.142

TEXT 142

nārī-gaṇe dite lāgilena jayakāra
śubha-dhvani vinā kona-dike nāhi āra

TRANSLATION

As the women joined in with sounds of ulu-dhvani, nothing other than auspicious vibrations could be heard.

CB Ādi-khaṇḍa 15.143

TEXT 143

prathame vijaya karilena gaṅgā-tīre
ardha-candra dekhilena śirera upare

TRANSLATION

The Lord's procession first proceeded to the bank of the Ganges, where the half-moon was seen overhead.

COMMENTARY

Another reading for *ardha-candra* is *pūrṇa-candra*. On the evening of the full moon, the moon is seen on the eastern horizon. It is not seen directly above. From the eighth day of the waxing moon up to Ekādaśī, the eleventh day of the moon, half of the moon is seen directly overhead in the evening. Therefore the reading *pūrṇa-candra* is not appropriate here.

CB Ādi-khaṇḍa 15.144

TEXT 144

sahasra-sahasra dīpa lāgila jvalite
nānā-vidha bāji saba lāgila karite

TRANSLATION

Thousands of lamps were lit, and various fireworks were set off.

CB Ādi-khaṇḍa 15.145

TEXT 145

āge yata padātika buddhimanta-khāṅra
calilā dui-sāri hai' yata pāṭoyāra

TRANSLATION

The procession was led by Buddhimanta Khān's infantry, followed by the city tax collectors.

COMMENTARY

The word *sāri* (formed when *ṇic* is added to the Sanskrit verb *sṛ*) means "row" or "class."

The word *pāṭoyāra* (used in ancient Bengali) refers to one who is expert in carrying out the worldly dealings of his master. It also refers to an accountant, a tax-collector, or a clerk. In common language a *pāṭoyāra* is called a *gomastā*.

CB Ādi-khaṇḍa 15.146

TEXT 146

nānā-varṇe patākā calila tā'ra pāche
vidūṣaka-sakala calilā nānā-kāce

TRANSLATION

They in turn were followed by people carrying various colored flags. Next came a group of jesters, who dressed in various costumes.

COMMENTARY

The word *vidūṣaka* refers to a joker, a flatterer, or one who makes caricatures.

CB Ādi-khaṇḍa 15.147

TEXT 147

nartaka vā nā jāni kateka sampradāya
parama-ullāse divya nṛtya kari' yāya

TRANSLATION

They were followed by diverse groups of dancers, who all danced jubilantly.

CB Ādi-khaṇḍa 15.148-149

TEXTS 148-149

jayaḍhāka, vīraḍhāka, mṛdaṅga, kāhāla
paṭaha, dagaḍa, śaṅkha, vaṁśī, karatāla

varaṅga, śiṅgā, pañca-śabdī-vādya bāje yata
ke likhibe,—vādya-bhāṇḍa bāji' yāya kata?

TRANSLATION

Various musical instruments were played like jayaḍhākas, vīraḍhākas, mṛdaṅgas, kāhālas, kettledrums, snare drums, conchshells, flutes, karatālas, varaṅgas, horns, and pañca-śabdīs. Who can name all the instruments that were played?

CB Ādi-khaṇḍa 15.150

TEXT 150

lakṣa-lakṣa śiśu vādya-bhāṇḍera bhitare
raṅge nāci' yāya, dekhi' hāsena īśvare

TRANSLATION

Millions of children danced along with the music, while the Lord watched and smiled.

CB Ādi-khaṇḍa 15.151

TEXT 151

se mahā-kautuka dekhi' śiṣura ki dāya
jñānavān sabe lajjā chāḍi' nāci' yāya

TRANSLATION

What to speak of the children, even the learned scholars gave up their inhibitions and danced.

CB Ādi-khaṇḍa 15.152

TEXT 152

prathame āsiyā gaṅgā-tīre kata-kṣaṇa
karilena nṛtya, gīta, ānanda-bājana

TRANSLATION

As they arrived at the bank of the Ganges, they sang, danced, and played musical instruments for some time.

CB Ādi-khaṇḍa 15.153

TEXT 153

tabe puṣpa-vṛṣṭi kari' gaṅgā namaskari'
bhramena kautuke sarva-navadvīpa-purī

TRANSLATION

They showered flowers on the Ganges and offered her obeisances, then they proceeded to happily move through the streets of Navadvīpa.

CB Ādi-khaṇḍa 15.154

TEXT 154

dekhi' ati-amānuṣī vivāha-sambhāra
sarva-loka-citte mahā pāya camatkāra

TRANSLATION

Everyone was astonished to see the extraordinary marriage procession.

CB Ādi-khaṇḍa 15.155

TEXT 155

"baḍa baḍa vibhā dekhiyāchi"—loke bale
"e-mata samṛddhi nāhi dekhi kona-kāle"

TRANSLATION

They remarked, "We've seen large marriages in the past, but we've never seen anything as opulent as this."

CB Ādi-khaṇḍa 15.156

TEXT 156

ei-mata strī-puruṣe prabhure dekhiyā
ānande bhāsaye dekhi' sukṛti nadīyā

TRANSLATION

The pious men and women of Nadia who saw the Lord's marriage procession all floated in an ocean of bliss.

CB Ādi-khaṇḍa 15.157

TEXT 157

sabe yā'ra rūpavatī kanyā āche ghare
sei-saba vipra sabe vimariṣa kare

TRANSLATION

Those brāhmaṇas who had beautiful daughters at home simply lamented.

CB Ādi-khaṇḍa 15.158

TEXT 158

"hena vare kanyā nāhi pārilāṅa dite
āpanāra bhāgya nāhi, haibe ke-mate?"

TRANSLATION

"We are most unfortunate, so how could we marry our daughters to such a boy?"

CB Ādi-khaṇḍa 15.159

TEXT 159

navadvīpa-vāsīra caraṇe namaskāra
e saba ānanda dekhibāre śakti yā'ra

TRANSLATION

I offer my obeisances unto the residences of Navadvīpa who were qualified to see such pastimes.

CB Ādi-khaṇḍa 15.160

TEXT 160

ei-mata raṅge prabhu nagare nagare
bhramena kautuke sarva-navadvīpa-pure

TRANSLATION

In this way the Lord joyfully moved throughout every quarter of Navadvīpa.

CB Ādi-khaṇḍa 15.161

TEXT 161

godhūli-samaya āsi' praveśa haite
āilena rāja-paṇḍitera mandirete

TRANSLATION

Then at dusk the procession arrived at the house of Sanātana Miśra.

CB Ādi-khaṇḍa 15.162

TEXT 162

mahā-jaya-jayakāra lāgila haite
dui vādya-bhāṇḍa vāde lāgila bājite

TRANSLATION

At that time there was a tumultuous sound of ulu-dhvani, and the musicians of both parties competed with each other.

COMMENTARY

The word *vāde* means "competing," therefore on the basis of challenging each other.

CB Ādi-khaṇḍa 15.163

TEXT 163

parama-sambhrame rāja-paṇḍita āsiyā
dolā haite kole kari' vasāilā laiyā

TRANSLATION

Sanātana Miśra came out and greeted the Lord with great respect. He escorted the groom off the palanquin, embraced Him, and offered Him a suitable seat.

COMMENTARY

The word *dolā* (a local word) means "palanquin" or "litter."

CB Ādi-khaṇḍa 15.164

TEXT 164

puṣpa-vṛṣṭi karilena santoṣe āpane
jāmātā dekhiyā harṣe deha nāhi jāne

TRANSLATION

As Sanātana Miśra showered the groom with flowers, he forgot himself in happiness.

COMMENTARY

The phrase *harṣe deha nāhi jāne* means "he forgot himself out of ecstasy."

CB Ādi-khaṇḍa 15.165

TEXT 165

tabe varaṇera saba sāmagrī āniyā
jāmātā varite vipra vasilā āsiyā

TRANSLATION

Then Sanātana Miśra brought the appropriate ingredients and sat down to offer welcome to his son-in-law.

COMMENTARY

The word *varaṇa* (*vṛ*—"to cover"+*anaṭ karaṇe*) means "a cloth used in welcoming during marriages or worship of the demigods."

CB Ādi-khaṇḍa 15.166

TEXT 166

pādya, arghya, ācamanīya, vastra, alaṅkāra
yathā-vidhi diyā kailā varaṇa-vyabhāra

TRANSLATION

He duly performed the welcome ceremony by offering pādya, arghya, ācamanīya, cloth, and ornaments.

COMMENTARY

The word *pādya* refers to water for washing the feet.

The word *arghya* refers to ingredients that are offered in the hands for worship. These ingredients are listed in the *Kāśī-khaṇḍa* as follows: "The following eight ingredients are offered as *arghya*: water, milk, *kuśa* grass, yogurt, ghee, rice, barley, and white mustard."

The word *ācamanīya* refers to water meant for washing the mouth. It is stated: "Water that is pure and devoid of foam that is offered for washing the mouth is known as *ācamanīya*."

CB Ādi-khaṇḍa 15.167

TEXT 167

tabe tā'na patnī nārī-gaṇera sahite
maṅgala-vidhāna āsi' lāgilā karite

TRANSLATION

Then Sanātana Miśra's wife and other ladies also welcomed the groom according to prescribed regulations.

CB Ādi-khaṇḍa 15.168

TEXT 168

dhānya-dūrvā dilena prabhura śrī-mastake
ārati karilā sapta-ghṛtera pradīpe

TRANSLATION

She first placed dūrvā grass and rice paddy on the head of the Lord, then she offered Him ārati with a ghee lamp of seven wicks.

CB Ādi-khaṇḍa 15.169

TEXT 169

khai kaḍi pheli' karilena jayakāra
ei-mata yata kichu kari' lokācāra

TRANSLATION

They showered the Lord with puffed rice paddy and coins while uttering sounds of triumph, and this way all the rituals in current practice were performed.

CB Ādi-khaṇḍa 15.170

TEXT 170

tabe sarva-alaṅkāre bhūṣita kariyā
lakṣmī-devī ānilena āsane dhariyā

TRANSLATION

Viṣṇupriyā, who was nicely decorated, was then carried on a seat to the marriage arena.

COMMENTARY

A description similar to that found in this and the following eight verses is seen in the *Ādi-khaṇḍa*, Chapter 10, verses 94-99.

CB Ādi-khaṇḍa 15.171

TEXT 171

tabe harṣe prabhura sakala āpta-gaṇe
prabhureha tulilena dhariyā āsane

TRANSLATION

Thereafter, the Lord's relatives joyfully lifted Him by raising His seat.

CB Ādi-khaṇḍa 15.172

TEXT 172

tabe madhye antaḥpaṭa dhari' lokācāre
sapta pradakṣiṇa karāilena kanyāre

TRANSLATION

Following current practice, the Lord was blindfolded with a cloth and the bride was made to circumambulate Him seven times.

COMMENTARY

The word *antaḥpaṭa* refers to either a piece of cloth that is used to cover the groom during the marriage or a curtain.

CB Ādi-khaṇḍa 15.173

TEXT 173

tabe lakṣmī pradakṣiṇa kari' sāta bāra
rahilena sammukhe kariyā namaskāra

TRANSLATION

After circumambulation, Viṣṇupriyā came before the Lord and offered Him obeisances.

CB Ādi-khaṇḍa 15.174

TEXT 174

tabe puṣpa phelāpheli lāgila haite
dui vādya-bhāṇḍa mahā lāgila bājite

TRANSLATION

All the ladies then showered flowers on the couple, and the two groups of musicians began to play.

CB Ādi-khaṇḍa 15.175

TEXT 175

catur-dike strī-puruṣe kare jaya-dhvani
ānanda āsiyā avatarilā āpani

TRANSLATION

As the men and women all offered loud praise from all sides, it appeared as though the personification of happiness had incarnated there.

CB Ādi-khaṇḍa 15.176

TEXT 176

āge lakṣmī jagan-mātā prabhura caraṇe
mālā diyā karilena ātma-samarpaṇe

TRANSLATION

The universal mother, Viṣṇupriyā, then offered a flower garland to the Lord and surrendered herself at His lotus feet.

CB Ādi-khaṇḍa 15.177

TEXT 177

tabe gauracandra prabhu īṣat hāsiyā
lakṣmīra galāya mālā dilena tuliyā

TRANSLATION

Then Lord Gauracandra sweetly smiled as He offered a flower garland to Viṣṇupriyā.

CB Ādi-khaṇḍa 15.178

TEXT 178

tabe lakṣmī nārāyaṇe puṣpa-phelāpheli
karite lāgilā hai mahā-kutuhalī

TRANSLATION

Thereafter Lakṣmī and Nārāyaṇa happily showered flowers on each other.

CB Ādi-khaṇḍa 15.179

TEXT 179

brahmādi devatā saba alakṣita-rūpe
puṣpa-vṛṣṭi lāgilena karite kautuke

TRANSLATION

Unseen by common people, the demigods headed by Brahmā joyfully showered flowers on the couple.

COMMENTARY

While watching the transcendental pastimes of receiving and offering service through the exchange of garlands between Gaura-Nārāyaṇa and Śrīmatī

Viṣṇupriyā-devī, who is nondifferent from Mahā-Lakṣmī, Brahmā and the demigods, who are devotees of Lord Viṣṇu, joyfully showered flowers while remaining unseen by people.

CB Ādi-khaṇḍa 15.180

TEXT 180

ānanda-vivāda lakṣmī-gaṇe prabhu-gaṇe
ucca kari' vara-kanyā tole harṣa mane

TRANSLATION

Then the associates of the bride lifted her and the associates of the groom lifted Him in a joyous competition over who could lift higher.

COMMENTARY

The phrase *ānanda-vivāda* refers to a joyful competition between two parties. The phrase *lakṣmī-gaṇe* refers to the persons in Viṣṇupriyā-devī's party. The phrase *prabhu-gaṇe* refers to the persons in Viśvambhara's party.

CB Ādi-khaṇḍa 15.181

TEXT 181

kṣaṇe jine' prabhu-gaṇe, kṣaṇe lakṣmī-gaṇe
hāsi' hāsi' prabhure bolaya sarva-jane

TRANSLATION

One moment the associates of the Lord would win, and the next moment the associates of Viṣṇupriyā would win. The people would smile as they informed the Lord [who was still blindfolded] of the results.

CB Ādi-khaṇḍa 15.182

TEXT 182

īṣat hāsilā prabhu sundara śrī-mukhe
dekhi' sarva-loka bhāse parānanda-sukhe

TRANSLATION

The Lord smiled sweetly in reciprocation. In this way everyone there floated in an ocean of ecstasy.

CB Ādi-khaṇḍa 15.183

TEXT 183

sahasra-sahasra mahātāpa-dīpa jvale
karṇe kichu nāhi śuni vādya-kolāhale

TRANSLATION

Thousands of torches illuminated the arena, and nothing could be heard other than singing and the playing of musical instruments.

COMMENTARY

The phrase *mahātāpa-dīpa* (derived from the Farsi word *mahtāv*) means "colorful fire," "torch," or "lantern."

CB Ādi-khaṇḍa 15.184

TEXT 184

mukha-candrikāra mahā-vādya-jaya-dhvani
sakala-brahmāṇḍe paśileka, hena śuni

TRANSLATION

At the time when the bride and groom exchanged glances, the tumultuous sound of music filled the entire universe.

COMMENTARY

The phrase *śrī mukha-candrikā* refers to the bride and groom's auspicious glancing at each other. One may see *Ādi-khaṇḍa*, Chapter 10, verse 100.

CB Ādi-khaṇḍa 15.185

TEXT 185

hena-mate śrī-mukha-candrikā kari' raṅge
vasilena śrī-gaurasundara lakṣmī-saṅge

TRANSLATION

After exchanging glances, Śrī Gaurasundara sat down with Viṣṇupriyā.

CB Ādi-khaṇḍa 15.186

TEXT 186

tabe rāja-paṇḍita parama-harṣa-mane
vasilena karibāre kanyā-sampradāne

TRANSLATION

At that time the ecstatic Śrī Sanātana Miśra sat down to offer his daughter in marriage.

CB Ādi-khaṇḍa 15.187

TEXT 187

pādya, arghya, ācamanīya yathā-vidhi-mate
kriyā kari' lāgilena saṅkalpa karite

TRANSLATION

Following the Vedic injunctions, Sanātana Miśra offered the Lord pādya, arghya, and ācamanīya. Then he chanted the prescribed mantras for giving his daughter in marriage.

CB Ādi-khaṇḍa 15.188

TEXT 188

viṣṇu-prīti kāmya kari' śrī-lakṣmīra pitā
prabhura śrī-haste samarpilena duhitā

TRANSLATION

With a desire to please Lord Viṣṇu, Sanātana Miśra then offered his daughter into the sacred hands of the Lord.

CB Ādi-khaṇḍa 15.189

TEXT 189

tabe divya dhenu, bhūmi, śayyā, dāsī, dāsa
aneka yautuka diyā karilā ullāsa

TRANSLATION

He thereafter joyfully gave cows, land, bedding, servants, and maidservants to the couple.

CB Ādi-khaṇḍa 15.190

TEXT 190

lakṣmī vasāilena prabhura vāma-pāśe
homa-karma karite lāgilā tabe śeṣe

TRANSLATION

Sanātana Miśra invited Viṣṇupriyā to sit on the Lord's left side and then began to perform the fire sacrifice.

CB Ādi-khaṇḍa 15.191

TEXT 191

vedācāra lokācāra yata kichu āche
saba kari' vara-kanyā dhare nilā pāche

TRANSLATION

After performing the rituals prescribed by the Vedas and local custom, Sanātana Miśra took the couple inside the house.

CB Ādi-khaṇḍa 15.192

TEXT 192

vaikuṇṭha haila rāja-paṇḍita-āvāse
bhojana karite yāi' vasilena śeṣe

TRANSLATION

Vaikuṇṭha manifested in the house of Sanātana Miśra. Finally they all sat to take their meal.

CB Ādi-khaṇḍa 15.193

TEXT 193

bhojana kariyā sukhe rātri sumaṅgale
lakṣmī-kṛṣṇa ekatra rahilā kutūhale

TRANSLATION

After taking their meal, the Supreme Lord and His wife joyfully spent the auspicious night together.

CB Ādi-khaṇḍa 15.194

TEXT 194

sanātana-paṇḍitera goṣṭhīra sahite
ye sukha haila, tāhā ke pāre kahite?

TRANSLATION

Who can describe the happiness enjoyed by Sanātana Miśra and his family members?

CB Ādi-khaṇḍa 15.195

TEXT 195

nagnajit, janaka, bhīṣmaka, jāmbuvanta
pūrve tāṅ'rā yehena hailā bhāgyavanta

TRANSLATION

Kings of the past like Nagnajit, Janaka, Bhīṣmaka, and Jāmbavān all experience good fortune.

COMMENTARY

Nagnajit was a most pious *kṣatriya* king of Ayodhyā. Lord Kṛṣṇa's queen, Satyā, appeared as his beloved daughter, so according to the name of her father she was also known as Nāgnajitī. According to the stipulation put forward by Nagnajit, Lord Kṛṣṇa easily subdued seven ferocious, sharp-horned, indomitable bulls who could not tolerate even the scent of their opposition and thus duly married Śrīmatī Satyā, or Nīlā-devī.

For a description of the incidents related with Nagnajit one should see *Śrīmad Bhāgavatam* (10.58.32-55) and the incidents related with Karṇa's

conquest in the *Ghoṣa-yātrā-parva* of the *Mahābhārata*, *Vana-parva*.

Janaka, the King of Videha, or Mithila, was the eldest son of Hrasvaromā. He was also known as Śīradhvaja. While plowing a tract of land to be used for a sacrificial performance, he obtained a self-manifest daughter from the tip of the plowshare and therefore he became known as Śīradhvaja and that daughter became known as Sītā. His duly begotten daughter was named Ūrmilā, and her younger brother's name was Kuśadhvaja.

Previously, after the destruction of Dakṣa's sacrifice, Lord Śiva entrusted his own bow to the hands of Devarāta, who was the predecessor of Janaka. With a desire to offer his self-manifest adopted daughter, goddess Sītādevī, to a suitable heroic groom, Janaka established a test of valor (in other words, whoever was able by great strength to pull the string of the above-mentioned bow would alone receive this jewel-like daughter as his wife). But what to speak of pulling the string of Lord Śiva's bow, *kṣatriya* kings of various kingdoms who came to Mithila with a desire for the hand of Sītādevī were not even able to pick up the bow. One day the great sage Viśvāmitra came to the saintly King Janaka's sacrificial arena accompanied by Lord Rāma and Lakṣmaṇa, the two sons of Daśaratha, the King of Ayodhyā. When they heard the stipulation of Janaka, the King of Videha, on the following day, Lord Śrī Rāmacandra, on the signal of Viśvāmitra and Janaka, easily pulled the string of Lord Śiva's enormous bow in front of innumerable spectators and broke it in two pieces with a tumultuous sound. Thereafter He duly married His Mahā-Lakṣmī, Śrīmatī Sītādevī.

Regarding this pastime, one should refer to the *Śrīmad Bhāgavatam* (9.13.18), the *Viṣṇu Purāṇa* (4.5.12), and the *Mahābhārata*, in the portion of the *Vana-parva* (273.9) dealing with Draupadī's kidnapping and in the *Sabhā-parva* (8.19).

His conversation with Aṣṭāvakra Muni is found in the *Vana-parva*, Chapters 132-134; his conversation with Pañcaśikha Muni on spiritual topics is found in *Śānti-parva*, Chapters 221 and 324; his conversation with his wife regarding a *kṣatriya's* duty and necessity for maintaining his subjects is found in the *Śānti-parva*, Chapter 18; his conversation with the *brāhmaṇa* named Aśma is found in the *Śānti-parva*, Chapter 27; his displaying heaven and hell to his soldiers is found in the *Śānti-parva*, Chapter 99; his remaining fixed in consciousness even upon the burning of Mithila is found in the *Śānti-parva*, Chapter 223; Śrī Śukadeva Gosvāmī's coming before him and their conversation is found in the *Śānti-parva*, Chapter 333; his conversation with Māṇḍavya Muni is found in the *Śānti-parva*, Chapter 296; and his conversation with Yājñavalkya Muni regarding the creation of the living entities is found in the in the *Śānti-parva*, Chapters 315-323.

For a description of his dynasty, one should refer to the *Śrīmad Bhāgavatam*, Ninth Canto, Chapter 13; the *Viṣṇu Purāṇa*, Part 4, Chapter 5; and the *Vāyu Purāṇa*, Chapter 89. Apart from these, one should refer to the Vālmīki *Rāmāyaṇa*, *Ādi-kāṇḍa*, Chapter 31, verses 6-13, Chapter 47, verse 19, Chapter 48, verse 10, Chapter 50, Chapter 65, verses 31-49, Chapter 66, Chapter 70, verses 19 and 45, Chapter 71, Chapter 72, verse 18, Chapter 73, verses 10-36, and Chapter 74, verses 1-7.

Bhīṣmaka was the King of Vidarbha, or Kuṇḍina. He had five sons—Rukmī, Rukmaratha, Rukmabāhu, Rukmakeśa, and Rukmamālī—and one daughter named Rukmiṇī, who was nondifferent from Mahā-Lakṣmī. After hearing from the mouths of people about the attractive form, qualities, and pastimes of Lord Kṛṣṇa, Rukmiṇīdevī mentally accepted Lord Kṛṣṇa as her husband. Lord Kṛṣṇa also considered Rukmiṇīdevī as an appropriate wife and decided to marry her. But the evil-minded Rukmī, who was most envious of Lord Kṛṣṇa, decided to offer his sister to the hands of Śiśupāla, the son of Damaghoṣa, the King of Cedi. When Rukmiṇīdevī came to know of this plan, she became extremely morose and one day before the marriage she sent a letter with a reliable *brāhmaṇa* messenger to Lord Kṛṣṇa. After the *brāhmaṇa* handed Rukmiṇī's letter to Lord Kṛṣṇa and revealed her appeal, Kṛṣṇa left for Vidarbha on a chariot pulled by horses that were so fast that they arrived on the same night. Kṛṣṇa then sent the *brāhmaṇa* messenger to Rukmiṇī with assurance of His willingness to accept her hand in marriage. When Balarāma heard that Kṛṣṇa had gone alone to Vidarbha, He took many Yādava soldiers and also went to Vidarbha. With a desire to fight Kṛṣṇa and Balarāma, Śiśupāla, who was the born enemy of Kṛṣṇa, also came to Vidarbha with like-minded persons like Śālva, Jarāsandha, Dantavakra, Pauṇḍraka, and Vidūratha. Meanwhile, out of affection for his son Rukmī, Bhīṣmaka, the King of Kuṇḍina, made elaborate arrangements for offering his daughter to Śiśupāla. When Vidarbha-nandinī Rukmiṇī slowly came near Kṛṣṇa after worshiping goddess Ambikā in a temple on the day of the marriage, Kṛṣṇa immediately snatched her in front of all the enemy kings just as a lion snatches its prey, and

with the help of Baladeva He completely defeated Śiśupāla, Jarāsandha, and all the other kings who were desirous of fighting and thereafter returned to Dvārakā and duly married Mahā-Lakṣmī.

One may further refer to *Śrīmad Bhāgavatam*, Tenth Canto, Chapter 52, verses 16-26, Chapter 53, verses 7-21, 32-38, and 55-57, Chapter 54, verses 1-53, Chapter 61, verses 20-40; *Mahābhārata*, *Sabhā-parva*, Chapter 4, verse 37, and Chapter 32, verse 13; *Viṣṇu Purāṇa*, Part Five, Chapters 26 and 28, verses 6-28; and *Hari-vaṁśa*, Second Parva, Chapters 103 and 118.

Jāmbavān, the king of the bears, was a wise devotee of Śrī Rāma and one of the four ministers of Sugrīva, the emperor of the monkeys and King of Kiṣkindhyā. It is said that he was born during the yawning of grandfather Brahmā. He was the father of Mahā-Lakṣmī Jāmbavatī-devī, the queen of Lord Kṛṣṇa. On account of worshiping the sun-god, Satrājit, a king in the Sātvata dynasty, received the precious Syamantaka jewel from him. When Lord Kṛṣṇa requested the Syamantaka jewel on behalf of Ugrasena, the King of the Yadus, he refused. One day, when Prasena, the brother of Satrājit, went out hunting wearing the Syamantaka jewel on his neck, a lion attacked and killed him and took the Syamantaka jewel within its cave. Later, Jāmbavān, the king of the bears, killed that lion and gave the jewel to his son to play with.

Meanwhile, when Lord Kṛṣṇa heard that people were accusing Him of killing Prasena, He took some residents of Dvārakā and went to search for Prasena in order to free Himself from this accusation. They first found that Prasena had been killed by a lion and later found that the lion had been killed by Jāmbavān

at the foot of the mountain. Thereafter Kṛṣṇa ordered the residents to wait outside as He entered the bear king's formidable mountain cave, wherein He saw the jewel being played with in the hands of a boy. As soon as He attempted to take the jewel away, the nurse cried loudly out of fear due to seeing a strange human form. Hearing the nurse's cry, Jāmbavān, the king of the bears, appeared on the scene in a very angry mood and, being bewildered by the illusory energy of Viṣṇu, he wrestled with Kṛṣṇa day and night for twenty-eight days without understanding the glories of Kṛṣṇa, who is nondifferent from his worshipable Lord Rāmacandra. Finally he became completely exhausted, and his body began to shiver as he offered prayers to Lord Kṛṣṇa, realizing that He was his worshipable Lord, Śrī Rāmacandra. As a result of receiving the Lord's mercy, he regained his strength, and then the Lord revealed His purpose to him. Thereafter Ṛkṣarāja, Jāmbavān, presented the Syamantaka jewel and his daughter, Jāmbavatī, to Lord Kṛṣṇa. The Lord then returned to Dvārakā and duly married Jāmbavatī. One should refer in this connection to *Śrīmad Bhāgavatam*, Tenth Canto, Chapter 56, verses 14-32; *Viṣṇu Purāṇa*, Fourth Canto, Chapter 13, verses 18-33; *Mahābhārata*, *Sabhā-parva*, Chapter 57, verse 23, *Vana-parva*, in the section related with Draupadī's kidnapping, Chapter 279, verses 23, Chapter 282, verse 8, Chapter 288, verse 13, and Chapter 289, verse 3. Apart from these, one may see the Vālmīki *Rāmāyaṇa*, *Kiṣkindhā-kāṇḍa*, Chapter 39, verse 26, Chapter 41, verse 2 (*pitāmaha-sutaṁ caiva jāmbavantaṁ mahaujasam*—"The most powerful Jāmbavān was the son of Grandfather Brahmā."), Chapter 65, verses 10-35, Chapter 66, Chapter 67, verses 31-35, *Sundara-kāṇḍa*, Chapter 58, verses 2-7, Chapter 60, verses 14-20, *Laṅkā-kāṇḍa*, Chapter 27,

verses 11-14, Chapter 50, verses 8-12, and Chapter 74, verses 13-35.

CB Ādi-khaṇḍa 15.196

TEXT 196

sei bhāgye ebe goṣṭhī-saha sanātana
pāilena pūrva-viṣṇu-sevāra kāraṇa

TRANSLATION

That same good fortune was now experienced by Sanātana Miśra and his family due to the previous service of Lord Viṣṇu.

CB Ādi-khaṇḍa 15.197

TEXT 197

tabe rātri-prabhāte ye chila lokācāra
sakala karilā sarva-bhuvanera sāra

TRANSLATION

The next morning the most fortunate Sanātana Miśra executed all the necessary traditional rituals.

CB Ādi-khaṇḍa 15.198

TEXT 198

aparāhne gṛhe āsibāra haila kāla
vādya, gīta, nṛtya haite lāgila viśāla

TRANSLATION

In the afternoon when it was time for the Lord to return home, the musicians, singers, and dancers began their performances.

CB Ādi-khaṇḍa 15.199

TEXT 199

catur-dike jaya-dhvani lāgila haite
nārī-gaṇa jayakāra lāgilena dite

TRANSLATION

The sound of joy filled all directions, and the ladies joined in by making auspicious sounds of ulu-dhvani.

CB Ādi-khaṇḍa 15.200

TEXT 200

vipra-gaṇa āśīrvāda lāgilā karite
yātrā-yogya śloka sabe lāgilā paḍite

TRANSLATION

The brāhmaṇas offered their blessings by reciting verses appropriate for an auspicious journey.

CB Ādi-khaṇḍa 15.201

TEXT 201

ḍhāka, paṭaha, sānāñi, vaḍaṅga, karatāla
anyo'nye vāda kari' bājāya viśāla

TRANSLATION

The musicians competitively played their ḍhākas, kettledrums, sānāñi, vaḍaṅgas, and karatālas.

CB Ādi-khaṇḍa 15.202

TEXT 202

tabe prabhu namaskari' sarva-mānya-gaṇa
lakṣmī-saṅge dolāya karilā ārohaṇa

TRANSLATION

The Lord offered His obeisances to the respectable persons there and sat on the palanquin with Viṣṇupriyā.

CB Ādi-khaṇḍa 15.203

TEXT 203

'hari hari' bali' sabe kari' jaya-dhvani
calilena laiyā tabe dvija-kulamaṇi

TRANSLATION

Then the best of the brāhmaṇas departed along with His associates, while everyone chanted "Hari! Hari!"

CB Ādi-khaṇḍa 15.204

TEXT 204

pathe yata loka dekhe, caliyā āsite
'dhanya-dhanya' sabei praśaṁse bahu-mate

TRANSLATION

Everyone who saw the Lord on the way glorified Him with appropriate words.

COMMENTARY

A description similar to that found in this and the following five verses is seen in the *Ādi-khaṇḍa*, Chapter 10, verses 111-116.

CB Ādi-khaṇḍa 15.205

TEXT 205

strī-gaṇa dekhiyā bale,—"ei bhāgyavatī
kata janma sevilena kamalā-pārvatī"

TRANSLATION

The ladies said, "She is very fortunate. She must have served Lakṣmī and Pārvatī for many lifetimes."

CB Ādi-khaṇḍa 15.206

TEXT 206

keha bale,—"ei hena bujhi hara-gaurī
keha bale,—"hena bujhi kamalā śrī-hari

TRANSLATION

Someone said, "They look just like Śiva and Pārvatī," while someone else said, "They look like Lakṣmī and Lord Hari."

CB Ādi-khaṇḍa 15.207

TEXT 207

keha bale,—"ei dui kāmadeva-rati
keha bale,—"indra-śacī laya mora mati

TRANSLATION

Another person said, "This couple look just like Kamadeva and Rati," and someone said, "They look like Indra and Śacī."

CB Ādi-khaṇḍa 15.208

TEXT 208

keha bale,—"hena bujhi rāmacandra-sītā
ei-mata bale yata sukṛti-vanitā

TRANSLATION

Someone else said, "They look like Rāma and Sītā." In this way all the pious ladies talked amongst themselves.

CB Ādi-khaṇḍa 15.209

TEXT 209

hena bhāgyavanta strī-puruṣa nadīyāra
e saba sampatti dekhibāra śakti yā'ra

TRANSLATION

The men and women of Nadia were so fortunate that they were able to see the opulences of the Supreme Lord and His consort.

CB Ādi-khaṇḍa 15.210

TEXT 210

lakṣmī-nārāyaṇera maṅgala-dṛṣṭipāte
sukha-maya sarva loka haila nadīyāte

TRANSLATION

By the auspicious glance of Lakṣmī-Nārāyaṇa, all the people of Nadia became happy in all respects.

CB Ādi-khaṇḍa 15.211

TEXT 211

nṛtya, gīta, vādya, puṣpa varṣite varṣite
parama-ānande āilena sarva-pathe

TRANSLATION

As the Lord's marriage party passed through the streets, they danced, sang, played musical instruments, and showered flowers in great ecstasy.

CB Ādi-khaṇḍa 15.212

TEXT 212

tabe śubha-kṣaṇe prabhu sakala-maṅgale
āilena gṛhe lakṣmī-kṛṣṇa kutūhale

TRANSLATION

At an auspicious moment the Lord and Viṣṇupriyā arrived home in a merry mood.

CB Ādi-khaṇḍa 15.213

TEXT 213

tabe āi pati-vratā-gaṇa saṅge laiyā
putra-vadhū ghare ānilena harṣa haiyā

TRANSLATION

Thereupon mother Śacī and other chaste women joyfully welcomed their daughter-in-law home.

CB Ādi-khaṇḍa 15.214

TEXT 214

gṛhe āsi' vasilena lakṣmī-nārāyaṇa
jaya-dhvani-maya haila sakala bhuvana

TRANSLATION

As Lakṣmī-Nārāyaṇa sat inside the house, the whole house was filled with sounds of joy.

CB Ādi-khaṇḍa 15.215

TEXT 215

ki ānanda haila, se akathya-kathana
se mahimā kon jane karibe varṇana?

TRANSLATION

The ecstasy that was experienced there is beyond words, therefore who can describe its glories?

CB Ādi-khaṇḍa 15.216

TEXT 216

yāṅhāra mūrtira vibhā dekhile nayane
pāpa-mukta hai' yāya vaikuṇṭha-bhuvane

TRANSLATION

Anyone who sees the marriage ceremony of the Supreme Lord is freed from all sinful reactions and returns to Vaikuṇṭha.

COMMENTARY

The marriages based on sense gratification between ordinary men and women are known as *bandhana*, or bondage. But if a materialist sees the marriage pastimes of Śrī Gaura-Nārāyaṇa, the Lord of Vaikuṇṭha, with goddess Śrīmatī Viṣṇupriyā-Lakṣmī, then his desire for material enjoyment is vanquished, and as a result of the awakening of transcendental knowledge he will be freed from material existence and attain Vaikuṇṭha.

CB Ādi-khaṇḍa 15.217

TEXT 217

se prabhura vibhā loka dekhaye sākṣāt
teñi tā'na nāma—'dayāmaya' 'dīnanātha'

TRANSLATION

Because the Lord allowed everyone to see His marriage, He is known as Dayāmaya, or He who is most merciful, and Dīnanātha, or He who is the Lord of the fallen.

COMMENTARY

In order to destroy the desire for material enjoyment by imparting transcendental knowledge to miserly and materially attached fallen persons, to bring them to their original constitutional position in Vaikuṇṭha, and to award them the eligibility for service that is rarely attained by the demigods, the most merciful Lord exhibited His transcendental marriage pastimes before the eyes of the general people. That is why the pious faithful devotees humbly address the Lord by various names like Ahaituka-kṛpāmaya (He who is causelessly merciful), Amandodayā-dayā-sindhu (He who is an all-auspicious ocean of mercy), and Dīna-bandhu (He who is the friend of the fallen), which are indicative of His causeless mercy.

CB Ādi-khaṇḍa 15.218

TEXT 218

tabe yata naṭa, bhāṭa, bhikṣuka-gaṇere
tuṣilena vastra-dhana-vacane sabāre

TRANSLATION

Thereafter the Lord satisfied everyone—the dancers, the professional blessers, and the beggars—with cloth, money, and sweet words.

COMMENTARY

One should take note of how the Lord, as an ideal householder and teacher of people, duly respected and awarded gifts to the proper candidates.

CB Ādi-khaṇḍa 15.219

TEXT 219

vipra-gaṇe, āpta-gaṇe, sabāre pratyeke
āpane īśvara vastra dilena kautuke

TRANSLATION

The Lord also happily gave cloth to each of the brāhmaṇas, relatives, and friends.

CB Ādi-khaṇḍa 15.220

TEXT 220

buddhimanta-khāne prabhu dilā āliṅgana
tāhāna ānanda ati akathya-kathana

TRANSLATION

Then the Lord mercifully embraced Buddhimanta Khān, who felt such ecstasy that it is beyond all description.

CB Ādi-khaṇḍa 15.221

TEXT 221

e saba līlāra kabhu nāhi pariccheda
'āvirbhāva' 'tirobhāva' ei kahe veda

TRANSLATION

Although the Vedas describe the Lord's "appearance" and "disappearance," there is actually no end to His pastimes.

COMMENTARY

Since the propensity for fruitive activities in the living entities is interrupted in due course of time, no one should illegitimately and offensively consider that the transcendental pastimes of the Supreme Lord, who is the controller of *māyā*, are equal to the fruitive endeavors of the ordinary living entities. That is why the Vedic literatures have emphatically pointed out the eternal difference between the activities of the Lord, who is the controller of *māyā*, and the living entities, who are controlled by *māyā*, and thus forewarned everyone about the dangerous Māyāvāda philosophy. When the Lord with His eternal abode and associates appears (before the eyes of people) in this material world from Goloka-dhāma, it is called the Lord's *avatāra* or *āvirbhāva*, and when the Lord with His eternal abode and associates returns (disappears from the eyes of people) to His eternally unmanifest kingdom of Goloka-dhāma from this material world, it is called the Lord's *antardhāna* or *tirobhāva*. By these activities, the Lord demonstrates the difference between His transcendental pastimes and the birth and death of ordinary living entities. The pastimes of the Supreme Lord are actually unbroken and uninterrupted.

CB Ādi-khaṇḍa 15.222

TEXT 222

daṇḍeke e saba līlā yata haiyāche
śata-varṣe tāhā ke varṇibe,—hena āche?

TRANSLATION

Who has the ability to describe in one hundred years the pastimes that the Lord performs in a half hour?

CB Ādi-khaṇḍa 15.223

TEXT 223

nityānanda-svarūpera ājñā dhari' śire
sūtra-mātra likhi āmi kṛpā-anusāre

TRANSLATION

I have accepted the order of Nityānanda Svarūpa on my head, and by His mercy I am briefly writing about these pastimes.

CB Ādi-khaṇḍa 15.224

TEXT 224

e saba īśvara-līlā ye paḍe, ye śune
se avaśya viharaye gauracandra-sane

TRANSLATION

Whoever reads or hears these pastimes of the Supreme Lord certainly associates with Lord Gauracandra.

CB Ādi-khaṇḍa 15.225

TEXT 225

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fifteen, entitled, "The Marriage of Śrī Viṣṇupriyā."

CBP 16: The Glories of Śrī Haridāsa Ṭhākura

Chapter Sixteen: The Glories of Śrī Haridāsa Ṭhākura

This chapter describes the glories of Ṭhākura Śrī Haridāsa, the godless condition of Navadvīpa at that time, the meeting of Haridāsa with Advaita Ācārya, the Kazi's complaint against Haridāsa, the various tortures such as beating with sticks in twenty-two marketplaces, the astonishment of the Mohammedan king on seeing the opulence of Haridāsa, the king's instruction to freely perform *kṛṣṇa-saṅkīrtana*, the execution of Haridāsa's chanting 300,000 names of Kṛṣṇa within a cave at Phuliyā, the description of a great snake who lived in that cave, the imitation of a pseudo *brāhmaṇa*, and the miserable fate of the so-called *brāhmaṇa* resident of Harinadī, who was an offender at the feet of the Vaiṣṇavas and who was opposed to the loud chanting of the holy names.

When Śrīman Mahāprabhu enacted His pastimes as a householder and a teacher, the entire country was devoid of spiritual practices. Everyone was simply inclined for insignificant ordinary enjoyment. Even those who studied or taught literatures like *Bhagavad-gītā* and *Śrīmad Bhāgavatam* had no respect for *kṛṣṇa-saṅkīrtana*, which is the purport of all scriptures and the life and soul of all education. Since only a few pure devotees chanted the holy names of Kṛṣṇa together in a solitary place, they became the target of everyone's harassment, teasing, and mischief. The devotees could not find a single sympathetic person to whom they could reveal their mental distress. At such a time Ṭhākura Haridāsa arrived at Navadvīpa.

Haridāsa appeared in the village of Buḍhana. By his mercy, the holy names of Kṛṣṇa were preached in that area. On the pretext of living on the bank of the Ganges, Haridāsa first came to Phuliyā and then went to the house of Advaita Ācārya in Śāntipura, where he became intoxicated by chanting the holy names of Kṛṣṇa in the association of Advaita Ācārya. Being maddened with love of Kṛṣṇa in the form of chanting His holy names, Haridāsa was, more than anyone, free from the least inclination for things other than Kṛṣṇa. Seeing His pure transformations of ecstasy, the *brāhmaṇa* community of Phuliyā began to show him special respect. At that time the most sinful Kazi complained against Haridāsa to the Mohammedan king that although Haridāsa was born in a Mohammedan family he followed and preached the names of the Hindu's God.

When men came to take Haridāsa to the king, he fearlessly accompanied them to his court.

Considering, "If we get *darśana* of Haridāsa in the prison house then our pains of miserable prison life will be vanquished," the prisoners humbly and submissively informed the prison guards about their desire to see Haridāsa Ṭhākura. Śrī Haridāsa also informed the prisoners that their present condition of freedom from material enjoyment was favorable for worshiping Lord Śrī Hari and instructed them to always engage in all conditions in Kṛṣṇa's service, which is the soul's real independence.

When the Mohammedan king asked Haridāsa why he took to Hindu religion, he replied that the Supreme Lord is one nondual substance and He belongs to everyone. He is situated in everyone's heart as the director, and the living entity acts in whatever way the Lord inspires him. By the request of the most sinful Kazi, the Mohammedan king advised Haridāsa to accept his own religion, failing which he would be severely punished. But Haridāsa replied that even if his body was cut into pieces and his life air left the body he would never give up his *svadharma*, in the form of chanting the holy names of Hari. In other words, he would never in any condition give up the living entity's constitutional duties. Although by the order of the Kazi, the miscreants mercilessly beat Haridāsa in twenty-two marketplaces, no sign of death or any misery was found in the body of Haridāsa. Seeing this, the sinful followers of the king became very astonished. Haridāsa was constantly engaged in the ecstasy of chanting the holy names of the Lord; therefore, like Prahlāda, he did not feel any misery in spite of such beating. On the contrary, he felt sorry for the unfortunate miscreants who were committing grave offences by torturing a Vaiṣṇava. Haridāsa thus prayed to the Lord to forgive their offences.

Hearing that the sinful followers of the king would be severely punished due to being unable to kill him, Haridāsa entered into ecstatic meditation and appeared to be dead. The Kazi considered that if Haridāsa was buried he would attain a higher destination, therefore he ordered his followers to throw Haridāsa into the Ganges for his degradation. Since Viśvambhara was present in the body of Haridāsa at that time, in spite of everyone's endeavor they could not move him even an inch. After being thrown in the Ganges, Haridāsa floated to the bank. He regained his consciousness and came to the village of Phuliyā while loudly chanting the holy names of Kṛṣṇa. Seeing this opulence of Haridāsa, the Mohammedans considered him a great prophet and began to offer him obeisances. Even the Mohammedan king glorified Haridāsa and begged him for forgiveness with folded hands and then gave Haridāsa permission to chant the holy names of Kṛṣṇa and freely wander anywhere within his kingdom.

When the *brāhmaṇas* of Phuliyā again saw Haridāsa, they became extremely joyful. Out of humility, Haridāsa said that only by good fortunate had he received a token punishment for his great offence of hearing blasphemy of Lord Viṣṇu. Haridāsa then began to chant the holy names 300,000 times a day within a cave on the bank of the Ganges. A fierce poisonous snake lived within that cave, therefore no one could remain there for a long time due to feeling a burning sensation from the intense poison. When the snakebite doctors came to know of the snake's presence within the cave, they requested Haridāsa to leave the place. When on everyone's request Haridāsa consented to leave the cave the following day, the

snake came out of his hole and left the cave that very evening.

One day in a rich man's house a snake charmer was glorifying Kṛṣṇa's pastimes at Kāliyā-daha. As soon as Haridāsa heard the glories of Kṛṣṇa, he fell unconscious on the ground. Pure ecstatic transformations manifested in his transcendental body. Everyone began to take dust from Haridāsa's feet and smear it all over their bodies. Seeing this, a cheating, low-class *brāhmaṇa* began to display artificial emotions by imitating Haridāsa in order to attain more prestige. When the snake charmer understood the duplicity of the pseudo *brāhmaṇa*, he severely beat him with a stick. Then the *brāhmaṇa* helplessly left that place. The snake charmer then explained to everyone the authenticity of Haridāsa and the duplicity of the pseudo *brāhmaṇa*.

The atheists at that time were opposed to the loud chanting of the holy names. They even considered that as a result of the loud chanting of the holy names they would face famine and their peaceful lives would be disturbed. When a so-called *brāhmaṇa* from the village of Harinadī related his concocted views opposed to loud chanting, Haridāsa established the supremacy and *anartha* destroying potency of loud chanting through scriptural reasoning. This atheistic so-called *brāhmaṇa* did not believe the statements of Haridāsa that were based on scriptures and accepted Haridāsa as belonging to a particular caste. A few days after swearing that he would cut off the nose and ears of Haridāsa if his words were proven false, the very nose and ears of that fallen *brāhmaṇa* fell off due to smallpox. Haridāsa then left for Navadvīpa with a

desire to associate with the devotees headed by Śrī Advaita Ācārya.

CB Ādi-khaṇḍa 16.1

TEXT 1

jaya jaya dīna-bandhu śrī-gaurasundara
jaya jaya lakṣmī-kānta sabāra īśvara

TRANSLATION

All glories to Śrī Gaurasundara, the friend of the poor. All glories to the Supreme Lord, the beloved of Lakṣmī.

CB Ādi-khaṇḍa 16.2

TEXT 2

jaya jaya bhakta-rakṣā hetu avatāra
jaya sarva-kāla-satya kīrtana-vihāra

TRANSLATION

All glories to the Lord who has incarnated to protect the devotees. All glories to He who enjoys the chanting of the holy names and who is the eternal Absolute Truth.

CB Ādi-khaṇḍa 16.3

TEXT 3

bhakta-goṣṭhī-sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya

TRANSLATION

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

CB Ādi-khaṇḍa 16.4

TEXT 4

ādi-khaṇḍa-kathā ati amṛtera dhāra
yahiṅ gaurāṅgera sarva-mohana vihāra

TRANSLATION

The topics of Ādi-khaṇḍa are like a stream of nectar, full of the enchanting descriptions of Lord Gaurāṅga's pastimes.

COMMENTARY

The phrase *sarva-mohana vihāra* is explained as follows: Both those who see and those who hear about Gaurasundara's pastimes as a child and youth are enchanted. The concocted consideration of *parakīya* attributed to Gaurasundara by the *gaura-nāgarīs* is not the purport of the phrase *sarva-mohana*.

CB Ādi-khaṇḍa 16.5

TEXT 5

hena-mate vaikuṇṭha-nāyaka navadvīpe
gṛhastha haiyā paḍāyena dvija-rūpe

TRANSLATION

In this way the Lord of Vaikuṇṭha continued teaching as a householder.

CB Ādi-khaṇḍa 16.6

TEXT 6

prema-bhakti-prakāśa nimitta avatāra
tāhā kichu nā karena, icchā se tāṅhāra

TRANSLATION

The Lord incarnated to distribute love and devotion, but by His supreme will He had not yet begun.

COMMENTARY

Although Gaurasundara appeared to distribute loving devotional service to Kṛṣṇa, in His childhood pastimes He did not manifest such devotional service. This is proof of His independent will. His supreme will is absolute and independent. If a living entity, by awakening his subordinate nature, can understand His desire, then the eternally controlled living entity will no longer try to illegitimately dominate Him.

CB Ādi-khaṇḍa 16.7

TEXT 7

ati paramārtha-śunya sakala saṁsāra
tuccha-rasa viṣaye se ādara sabāra

TRANSLATION

The entire world was devoid of spiritual practice, for everyone was attached to insignificant sense gratification.

COMMENTARY

During the time of Gaurasundara, the living entities of this material world were extremely

maddened by the insignificant taste of sense objects. Instead of realizing that the only purpose of life was to make spiritual advancement, people were eager for their own sense enjoyment and averse to the service of Kṛṣṇa. In fact, the community of sense enjoyers, who glorify religiosity, economic development, and sense gratification, and the community of renunciates, who aspire for liberation from material existence, became completely devoid of devotional service to Kṛṣṇa. Not even the slightest propensity for serving Kṛṣṇa could be found in their hearts at any time. One may refer to the purport on the following verse 308.

CB Ādi-khaṇḍa 16.8

TEXT 8

gītā bhāgavata vā paḍāya ye-ye-jana
tā'rā o nā bale, nā balaya kṛṣṇa-saṅkīrtana

TRANSLATION

Even those who recited or heard Bhagavad-gītā or Śrīmad Bhāgavatam never engaged in saṅkīrtana.

COMMENTARY

Even if some persons exhibited an attempt to teach *Bhagavad-gītā* or *Śrīmad Bhāgavatam*, in spite of studying these devotional scriptures, they never engaged in congregational chanting of the holy names, nor did they realize that such chanting was the only purport of the devotional scriptures, nor did they induce others to engage in congregational chanting.

CB Ādi-khaṇḍa 16.9

TEXT 9

hāte tāli diyā se sakala bhakta-gaṇa
āpanā-āpani meli' karena kīrtana

TRANSLATION

The devotees performed kīrtana among themselves while simply clapping their hands.

CB Ādi-khaṇḍa 16.10

TEXT 10

tāhāte o upahāsa karaye sabāre
"ihārā ki kārye ḍāk chāḍe uccasvare

TRANSLATION

Yet people still criticized them by saying, "Why are they chanting so loudly?

COMMENTARY

The word *ḍāk* is found in local language and means "a loud sound made in the mouth," "a scream," "a call," "an utterance," or "an address."

The word *chāḍe* (coming from a local corruption of the word *sāra*, which is derived from the Sanskrit verb *sṛ+ṇic*, and the verb *chāḍā*, which comes from the Hindi word *choḍnā*) means "to release or let out," in other words, "to release from one's mouth."

The phrase *ḍāk chāḍe* thus means "shouting" or "making noise." Those devotees who chanted the names of Kṛṣṇa while clapping their hands were ridiculed by foolish persons who were bewildered by the illusory energy and devoid of chanting the holy names of Kṛṣṇa. Such persons did not at all

understand the purpose of loudly chanting the names of Kṛṣṇa.

CB Ādi-khaṇḍa 16.11

TEXT 11

āmi-brahma, āmātei vaise nirañjana
dāsa-prabhu-bheda vā karaye ki-kāraṇa?"

TRANSLATION

"I am the Supreme Brahman. Within me sits the Absolute Truth. So, where is the difference between master and servant?"

COMMENTARY

The word *nirañjana* refers to one who is without *añjana* (material designations born of the illusory energy or nescience), one who is devoid of false identification, one who is faultless, one who is spotless, or one who is pure. In *Muṇḍaka Upaniṣad* it is stated: *tadā vidvān puṇya-pāpe vidhūya nirañjanaḥ paramaṁ sāmyam upaiti*—"Then that intelligent person transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord."

The phrase *dāsa-prabhu-bheda* is explained as follows: The transcendental relationship, in the form of *prabhu-dāsa*, between the Supreme Brahman (the almighty fully conscious Viṣṇu, the controller of *māyā*) and the minutely conscious living entities who are controlled by *māyā* is the purport of *Śrīmad Bhāgavatam*, which is the ripened fruit of the Vedic desire tree, the natural commentary on the

Brahma-sūtras, and the essence of Vedic knowledge or the *Upaniṣads*, which are the head of the *Vedas*.

The following are a few Vedic references regarding the phrase *dāsa-prabhu-bheda*: In the *Muṇḍaka Upaniṣad* (3.2.3) and *Kaṭha Upaniṣad* (1.2.23) it is stated: *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām*—"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form." Also in the *Kaṭha Upaniṣad* (2.1.1 and 4) it is stated: *kaścid dhīraḥ pratyag ātmānam aikṣad āvṛtta-cakṣur amṛtatvam icchan*—"With a desire to attain immortality, a sober practitioner sees the Supreme Lord while closing his eyes," and *mahāntaṁ vibhum ātmānaṁ matvā dhīro na śocati*—"A sober worshiper, after realizing the great, all-pervading Supersoul no longer laments." In *Kaṭha Upaniṣad* (2.2.3) it is stated: *madhye vāmanam āsīnaṁ viśve devā upāsate*—"Śrī Vāmanadeva is sitting amongst all the demigods, who are worshiping Him." In *Kaṭha Upaniṣad* (2.2.12-13) it is stated: *tam ātmasthaṁ ye' nupaśyanti dhīras-teṣāṁ sukhaṁ śāśvataṁ (śānti śāśvatī) netareṣām*—"Only the wise person who can see that Supreme Soul within his heart becomes peaceful and enjoys transcendental bliss." In *Kaṭha Upaniṣad* (2.3.8) it is stated: *yaj jñātvā mucyate jantur amṛtatvaṁ ca gacchati*—"By knowing Him, even the animals attain liberation and become immortal." In *Kaṭha Upaniṣad* (2.3.17) it is stated: *taṁ vidyāc chukram amṛtam*—"Know for certain that He is pure and immortal."

In the *Muṇḍaka Upaniṣad* (1.1.4) it is stated: *dve vidye veditavya iti, ha sma yad brahma-vido vadanti–parā caivāparā ca*—"There are two kinds of educational systems. One deals with transcendental

knowledge [*parā vidyā*] and the other with material knowledge [*aparā vidyā*]." In the *Muṇḍaka Upaniṣad* (1.2.12 and 13) it says: *tad-vijñānārthaṁ sa gurum evābhigacchet*—"In order to understand the transcendental science, one must approach a bona fide spiritual master," and *tasmai sa vidvān upasannāyayenākṣaraṁ puruṣaṁ veda satyaṁ provāca tāṁ tattvato brahma-vidyām*—"The spiritual master properly instructs a surrendered disciple about the Absolute Truth by which a disciple will understand the inexhaustible Lord." *Muṇḍaka* (2.1.10) states: *etad yo veda nihitaṁ guhāyāṁ so 'vidyā-granthiṁ vikiratiha saumya*—"O beautiful one, he who knows this most confidential knowledge of the Supreme Brahman is freed from material bondage born of nescience." *Muṇḍaka* (2.2.7 and 9) state: *tad vijñānena paripaśyanti dhīrā ānanda-rūpam amṛtam yad vibhāti*—"By knowledge of the Absolute Truth, the sober practitioners realize that blissful, immortal, all-pervading Supreme Lord," and

hiraṇmaye pare kośe virajaṁ brahma niṣkalam
tac chubhraṁ jyotiṣāṁ jyotis tad yad ātma-vido viduḥ

"The Supreme Lord is the Supreme Brahman, devoid of any connection with *māyā* and without any transformation, and He resides in the effulgent supreme abode beyond the material covering. The self-realized souls know Him to be the bright illumination of the sun." Also *Muṇḍaka Upaniṣad* (3.1.1-3), *Śvetāśvatara Upaniṣad*, Chapter 4, and *Ṛk-saṁhitā* (2.3.17) state:

dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣaṁ pariṣasvajāte

tayor anyaḥ pippalaṁ svādv atty
anaśnann anyo 'bhicākaśīti

"Two companion birds sit together in the shelter of the same *pippala* tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend.

samāne vṛkṣe puruṣo nimagno
'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyaty anyam īśam
asya mahimānam eti vīta-śokaḥ

"Although the two birds are in the same tree, the enjoying bird is full of anxiety and morose; but if somehow he turns to his friend, the Lord, and knows His glories, at once he is freed from all anxiety.

yadā paśyaḥ paśyate rukma-varṇaṁ
kartāram īśaṁ puruṣaṁ brahma-yonim
tadā vidyān puṇya-pāpe vidhūya
nirañjanaḥ paramaṁ sāmyam upaiti

"When one realizes the golden form of Lord Gaurāṅga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord." *Muṇḍaka Upaniṣad* (3.1.4) states: *ātma-krīḍa ātma-ratiḥ kriyāvāneṣa brahma-vidāṁ variṣṭaḥ*—"A practitioner who plays with the self-sporting Supreme Lord and whose love and attachment is directed towards the Lord is the topmost knower of Brahman." *Muṇḍaka* (3.1.5) says: *yaṁ paśyanti yatayaḥ kṣīṇa-doṣāḥ*—"He whom the faultless renounced practitioners see."

Muṇḍaka (3.1.8) states: *jñāna-prasādena viśuddha-sattvas tu taṁ paśyate niṣkalaṁ dhyāyamānaḥ*—"If by the mercy of spiritual knowledge one meditates on the unchangable, pure Supreme Lord, he can get *darśana* of Him." *Muṇḍaka* (3.1.9) says: *eṣo 'ṇur ātmā cetasā veditavyaḥ*—"The soul is atomic in size and can be perceived by perfect intelligence." *Muṇḍaka* (3.2.1) says: *upāsate puruṣaṁ ye hy akāmās te śukram etad ativartanti dhīrāḥ*—"Those sober persons who worship the most pure personality, Śrī Kṛṣṇa, become free from all material desires and are liberated from the bondage of *māyā*." *Muṇḍaka* (3.2.4) states: *nāyam ātmā bala-hīnena labhyo etair upāyair yatate yas tu vidvāṁs tasyaiṣa ātmā viśate brahma-dhāma*—"A person devoid of strength in devotional service cannot achieve the Supreme Soul, the Lord. Only one who is eager to practice devotional service through the process of chanting His holy names can enter the supreme abode of the Lord." *Muṇḍaka* (3.2.8) states: *tathā vidvān nāma-rūpād vimuktaḥ parāt-paraṁ puruṣam upaiti divyam*—"At that time a Vaiṣṇava, conversant with the knowledge of the Absolute Truth, becomes free from material names and forms and attains the transcendental Supreme Lord, Śrī Kṛṣṇa."

In the *Taittirīya Upaniṣad* (2.4) it is stated: *ānandaṁ brahmaṇo vidvān na bibheti kadācana*—"After achieving the loving service of the Supreme Lord, a practioner becomes fearless." *Taittirīya* (2.5) states: *ātmānandamayaḥ. ānanda ātmā brahma pucchaṁ pratiṣṭhā*—"The Supreme Lord is full of ecstasy. The impersonal Brahman is His bodily effulgence. He is the source of Brahman." *Taittirīya* (2.7.1) states: *yad vai tat sukṛtam raso vai saḥ, rasaṁ hy evāyaṁ labdhvānandī bhavati. eṣa hy evānandayati. atha*

so 'bhayaṁ gato bhavati—"When one understands the Personality of Godhead, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendentally blissful. He alone is the source of all pleasure. Therefore by knowing Him one becomes fearless." *Taittirīya* (3.6) states: *ānando brahmeti vyajānāt. ānandoddhy eva khilvimāni bhūtāni jāyante. ānandena jātāni jīvanti. ānandaṁ prayanty abhisaṁviśantīti. tad brahmety upāsīta*—"By undergoing austerity, he realized the blissful Supreme Brahman, from whom all living entities are born, by whom the living entities are maintained, and into whom the living entities enter at the time of annihilation. One should worship Him alone."

The *Chāndogya Upaniṣad* (1.1) states: *om ity etad akṣaram udgītha-mupāsīta*—"One should worship with the hymns of the *Sāma Veda* that inexhaustible Lord, who is nondifferent from *oṁkāra*." *Chāndogya Upaniṣad* (3.14) states: *sarvaṁ khalv idaṁ brahma taj jalāniti śānta upāsīta*—"Whatever we see is a manifestation of Brahman. Everything is created, maintained, and annihilated by Brahman. Therefore one should peacefully worship Him." In *Chāndogya Upaniṣad* (4.9) it is stated: *ācāryāddhy eva vidyā viditā sādhiṣṭhaṁ prāpayatīti*—"One should learn devotional service from an *ācārya* and worship the Lord, then he will certainly attain his goal of life." *Chāndogya* (6.8.16) states: *sa ātmā tat tvam asi śvetaketo īti*—"You are that soul, O Śvetaketu." *Chāndogya* (6.14) states: *ācāryavān puruṣo veda*—"One who approaches a bona fide spiritual master can understand everything about spiritual realization." *Chāndogya* (7.25) states: *ātmaivedaṁ sarvam iti sa vā eṣa evaṁ paśyannevaṁ manvān evaṁ vijānann ātma-ratir ātma-krīḍa ātma-mithuna ātmānandaḥ sa svarāḍ bhavati*—"A

practitioner who knows that this entire world is a form of the supreme soul, the Lord, who is self-satisfied, self-sporting, and engaged in enjoying pastimes with His associates, thus lives with the Lord as a distinct entity. Such a person then attains loving service to the Lord and becomes freed from material bondage." *Chāndogya* (8.3) states: *atha ya eṣa samprasādo 'smāc charīrāt samutthāya paraṁ jyoti-rūpa-sampadya svena rūpeṇābhiniṣpadyata eṣa ātmeti hovācaitad amṛtam bhayam etad brahmeti, tasya ha vā etasya brahmaṇo nāma satyam iti*—"Then the liberated soul who has achieved the causeless mercy of the Lord leaves his body and attains the supreme effulgent Lord. He is then reinstated in his constitutional position as a servant of the Lord. He then reaches the conclusion that the Lord is the immortal, fearless, and almighty Supreme Soul." *Chāndogya* (8.12) states: *sa uttamaḥ puruṣaḥ sa tatra paryeti jakṣat krīḍan ramamāṇaḥ. taṁ vā etaṁ devā ātmānam upāsate*—"The topmost person is he who achieves the Supreme Lord through devotional service. He enjoys food and sports in the abode of the Lord. The demigods worship that Supreme Lord." The *Chāndogya Upaniṣad* (8.13) also states: *śyāmāc chavalaṁ prapadye śavalāc chyāmaṁ prapadye. vidhūya pāpaṁdhūtvā śarīram kṛtaṁ kṛtātmā brahma-lokam-abhisambhavāmīti*—"For receiving the mercy of Kṛṣṇa, I surrender unto His energy [Rādhā], and for receiving the mercy of His energy, I surrender unto Kṛṣṇa. By worshiping Them a practitioner becomes freed from all sinful reactions and, being fully satisfied, he goes to the eternal abode of the Lord."

The *Bṛhad-āraṇyaka Upaniṣad* (1.4) states: *ātmānam eva priyam upāsīta*—"One should worship the Supreme Lord, who is most dear to everyone."

Bṛhad-āraṇyaka (2.1) states: *maitasmin saṁvadiṣṭā indro vaikuṇṭho 'parājitā seneti vā aham etam upāsa iti*—"Do not argue on this topic. I worship that Lord Hari who is full of six opulences, who resides in Vaikuṇṭha, and whose associates are unconquerable." *Bṛhad-āraṇyaka* (2.1) further states: *yathāgneḥ kṣudrā visphuliṅgā vyuccaranty evam evāsmād ātmanaḥ sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti. tasyopaniṣat satyasya satyam iti.*—"Just as small sparks emanate from a big fire, similarly all living entities, all planets, all the demigods, and all material elements such as the earth emanate from the supreme soul, Śrī Govinda. His instructions are the supreme truth." *Bṛhad-āraṇyaka* (3.8) states: *ya etad akṣaraṁ gārgi viditvāsmāl-lokāt praiti sa brāhmaṇaḥ*—"O Gārgi, one who is acquainted with that infallible truth by which one transcends death is a *brāhmaṇa*." *Bṛhad-āraṇyaka* (4.4) states: *brahmaiva san brahāpyeti. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti*—"He becomes as good as Brahman and attains Brahman. The *brāhmaṇas* can understand this Supreme Brahman, the Lord, through the *Vedas*." *Bṛhad-āraṇyaka* (4.5) states: *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ*—"O Maitreyi, one should constantly follow, see, hear, and remember this supreme soul, Lord Govinda." *Bṛhad-āraṇyaka* (5.5) states: *te devā satyam evopāsate tad etat try-ākṣaraṁ satyam iti*—"The demigods worship this Absolute Truth. Therefore these three syllables—*sa, tī, aṁ*—are the eternal truth [*satyam*]."

In the *Śvetāśvatara Upaniṣad* (1.7) it is stated: *brahma-vido viditvā līnā brahmaṇi tat parā yoni muktāḥ*—"Knowing that this Supreme Brahman is beyond material creation, the knowers of Brahman become inclined towards Him, and as a result of

serving Him they become free from the five types of miseries—living within the womb, taking birth, becoming diseased, growing old, and dying." *Śvetāśvatara Upaniṣad* (1.8) states: *bhoktṛ bhāvāj jñātvā devaḥ mucyate sarva pāśaiḥ*—"If one understands the Supreme Lord, in other words, if one worships Him with full knowledge, then he becomes freed from all bondage." *Śvetāśvatara* (1.9) says: *jñājñau dvāv ajāv īśānīśau*—"Both the Supreme Lord and the living entities are spiritual. Of the two, the Supreme Lord is great, omnipotent, and omniscient, and the living entities are minute, subordinate spiritual sparks and therefore eligible to possess limited knowledge and be controlled by *māyā*. But both are eternal." *Śvetāśvatara* (1.10) says: *haraḥ kṣarātmānāv īśate deva ekaḥ*—"Although the living entities are inexhaustible, being proud by considering themselves the enjoyers of material objects, they are prone to be conditioned by *māyā*. Both material nature and the living entities are energies of and controlled by the Supreme Lord. The Supreme Lord is one without a second." *Śvetāśvatara* (1.11) states: *jñātvā devaṁ sarva-pāśāpahāniḥ*—"When one realizes the Supreme Lord in truth, he becomes freed from all material bondage." *Śvetāśvatara* (1.12) states: *nātaḥ paraṁ veditavyaṁ hi kiñcit*—"The Supreme Lord alone is the living entities' object of meditation." *Śvetāśvatara* (1.15) also states: *evam ātmātmani gṛhyate 'sau satyenainaṁ tapasā yo 'nupaśyati*—"The Supersoul is situated within the core of everyone's heart. One who searches after that Supreme Lord through meditation and austerity can see Him within his heart." *Śvetāśvatara* (2.15) states:

yadātma-tattvena tu brahma-tattvaṁ
dīpopameneha yuktaḥ prapaśyet

ajaṁ dhruvaṁ sarva-tattvair viśuddhaṁ
jñātvā devaṁ mucyate sarva-pāśaiḥ

"Without the mercy of the Supreme Lord, there is no alternative for the living entities to get freedom from material bondage. Moreover, in order to receive His mercy, a living entity requires self-realization just as the darkness inside a pot can only be dissipated by a lamp. Similarly, due to our ignorance the Supreme Lord, who is the controller of the entire universe, appears unreal to us. When a living entity realizes himself, he will automatically realize the Supreme Lord. Through knowledge of self-realization a living entity understands that though the Supreme Lord is situated within his heart, He does not take birth like an ordinary living entity. He is aloof from material activities, untouched by nescience, infallible, and supremely pure. Knowing this, the living entity becomes freed from all bondage." *Śvetāśvatara* (3.1) states: *ya eko jāla-vān īśata īśanībhiḥ sarvāl lokān īśata īśanībhiḥ*—"Through His own internal potency, the Supreme Absolute Truth controls the living entities, the material nature, the time factor, their characteristics, and their activities, which are all subordinate to Him." *Śvetāśvatara* (3.4) states: *sa no buddhyā śubhayā saṁyunaktu*—"May the Supreme Lord give us pure intelligence so that we can fix our mind in worshiping Him." *Śvetāśvatara* (3.7) states: *viśvasyaikaṁ pariveṣṭitāram īśaṁ taṁ jñātvāmṛtā bhavanti*—"This entire universe is within His grip. He is all-pervading and one without a second. Everything has emanated from Him. He is the supreme controller. If one meditates on Him in this way, he achieves immortality." *Śvetāśvatara* (3.8) says: *tam eva viditvāti mṛtyum eti nānyaḥ panthā vidyate 'yanāya*—"One can attain the perfect stage of liberation from birth and

death simply by knowing the Lord, the Supreme Personality of Godhead. There is no other way to achieve this perfection." *Śvetāśvatara* (3.10) states: *ya etad vidur amṛtās te bhavanty athetare duḥkham evāpiyanti*—"Those who know this Supreme Brahman become immortal, and those who do not know Him suffer the miseries of the material world." *Śvetāśvatara* (3.17) says: *sarvasya prabhum īśānaṁ sarvasya śaraṇaṁ bṛhat*—"That Supreme Personality of Godhead, the Supersoul, is the *prabhu*, or master, of all living entities; therefore He is the ultimate shelter of all living entities." *Śvetāśvatara* (3.20) states: *tam akratuṁ paśyati vīta-śoko dhātuḥ prasādān mahimānamīśam*—"When one's contamination due to sense gratification is destroyed by His mercy and one develops attachment for the service of the Supreme Lord, such a person becomes fully satisfied and sees the glorious Lord. In this way he becomes freed from all lamentation." *Śvetāśvatara* (4.13) says: *kasmai devāya haviṣā vidhema*—"To Him, the Personality of Godhead, we offer our worship with oblations of ghee." *Śvetāśvatara* (4.15) states: *tam eva jñātvā mṛtyu pāśāś chinati*—"When a human being realizes and worships Him, his material bondage is cut to pieces." *Śvetāśvatara* (6.7) states: *vidāma devaṁ bhuvaneśam īḍyam*—"We meditate on the Supreme Lord, who is worshipable to material leaders and controllers." *Śvetāśvatara* (6.13) states: *jñātvā devaṁ mucyate sarva-pāśaiḥ*—"Therefore one should know Him in truth and engage in His devotional service. In this way one will be relieved from all bondage born of nescience." *Śvetāśvatara* (6.18) says: *taṁ ha devam ātma-buddhi-prakāśaṁ mumukṣur vai śaraṇam ahaṁ prapadye*—"One must surrender unto the Supreme Personality of Godhead if he at all wants liberation." Then *Śvetāśvatara Upaniṣad* (6.23) states:

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

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

In the *Brahma-sūtra* (1.1.17) it is stated: *bhedavyapadeśāc ca*—"Since the blissful Lord is different from the living entities, He cannot be accepted as belonging to the category of the living entities." *Brahma-sūtra* (1.1.21) also states: *bhedavyapadeśāc cānyaḥ*—"The Supersoul has been ascertained as different from exalted living entities like the sun-god, therefore the Supersoul is certainly different from the living entities." *Brahma-sūtra* (1.1.29) states: *na vakturātmopadeśād iti ced adhyātma sambandha bhūmā hy asmin*—"The Lord has established Himself as the only worshipable object. The characteristics of the Supersoul are found in the individual soul to a great extent, yet the Supersoul is the ecstatic and almighty life and soul of the living entity." *Brahma-sūtra* (1.2.8) states: *sambhoga prāptir iti cen na vaiśeṣyāt*—"The distinction between the living entity and the Supreme Lord is that the living entity possesses a material body and is therefore under the control of karma. But even though the Supreme Lord dwells within the bodies of the living entities, He is not under the control of karma. That is why He is not subjected to the feelings of material happiness and distress." *Brahma-sūtra* (1.2.11) states: *guhāṁ praviṣṭavātmānau hi tad darśanāt*—"Both the living entity and the Supreme Lord are situated within the core of the living entity's heart. This is well-known

through the *Purāṇas*." *Brahma-sūtra* (1.2.17) states: *anavasthiter asambhavā ca netaraḥ*—"The personality within your eyes is none other than the Supreme Brahman, the Supreme Personality of Godhead. The characteristics of Brahman such as immorality cannot remain in a reflection, in the sun-god, or in the ordinary living entities." *Brahma-sūtra* (1.2.20) states: *śārīraś cobhaye 'pi hi bhedenainamadhīyate*—"Both the living entity and the Supersoul are present within the body. But the followers of the Kāṇva and Mādhyandina branches of the *Veda* accept the Supersoul as different than the individual soul." *Brahma-sūtra* (1.2.28) states: *ataeva na devatā bhūtaṁ ca*—"Neither the living entities nor the demigods are fit to be called Vaiśvānara, or the Supersoul. Only Lord Viṣṇu is the Supersoul." *Brahma-sūtra* (1.3.5) states: *bhedavyapadeṣāt*—"The Supreme Lord is one and the object of knowledge, whereas the living entities are many and the knowers. Thus they are different." *Brahma-sūtra* (1.3.7) states: *sthityadanābhyāṁ ca*—"One remains in the tree of material existence simply as the witness while the other enjoys the fruits of that tree in the form of the results of karma, therefore they are different." *Brahma-sūtra* (1.3.12) states: *anya bhāvavyavṛteś ca*—"He is unseen yet He sees everything. He is unheard yet He is the object of hearing. Therefore none other than the Supreme Brahman is inexhaustible." *Brahma-sūtra* (1.3.18) states: *itaraparāmarśāt sa iti cen nāsambhavāt*—"While describing the word *dahara,* or the Supersoul, the living entities are also sometimes referred to as *dahara*. Therefore one should not consider the Supersoul as an ordinary living entity, because the eight extraordinary qualities attributed to the Supersoul can never fully manifest in the living

entities." *Brahma-sūtra* (1.3.20) states: *anyārthaś ca parāmaṛśaḥ*—"The mention of the living entities in relation to the word *dahara*, or Supersoul, indicates that the living entities are meant to acquire knowledge about the Supersoul. When a living entity achieves the Supreme Brahman through His service, he can also access these eight extraordinary qualities." *Brahma-sūtra* (1.3.42) states: *suṣuptayutkrāntyor bhedena*—"Both during deep sleep and after giving up the body, the living entity and the Supreme Brahman remain different. It is improper to say that a liberated soul becomes the Supreme Brahman. Moreover, the living entity does not possess the quality of omniscience, hence the difference is certain." *Brahma-sūtra* (2.1.23) states: *adhikan tu bheda nirddeśāt*—"Since the Supreme Lord possesses unlimited potencies, He is superior to the living entities. The scriptures conclude that the Supreme Lord and the living entities are different because the living entities are subjected to lamentation and bewilderment whereas the Supreme Lord is full of opulences." *Brahma-sūtra* (2.3.20) states: *utkrāntigatyāgatīnām*—"The living entity is infinitesimal, so he gives up his body, wanders to other planets, and again returns to this world to enjoy the fruits of his karma. The Lord is infinite and all-pervading, so these things are not applicable to Him." *Brahma-sūtra* (2.3. 28) states: *pṛthag upadeśāt*—"The constitutional knowledge of the soul is eternal. When the material designations of a conditioned living entity are vanquished, his original consciousness is revived." *Brahma-sūtra* (2.3.29) states: *tad guṇa-sāratvāt tad vyapadeśaḥ prājñavat*—"Although the living entity is called the knower, he is full of knowledge because this quality is constitutionally present in him exactly the same way

as Lord Viṣṇu is declared by the *Vedas* to be omniscient, yet He is full of eternal knowledge." *Brahma-sūtra* (2.3.43) states: *aṁśo nānāvyapadeśāt*—"The living entities are parts and parcels of the Supreme Lord, they are not the Supreme Brahman Himself. Their relationship with the Lord is that of dependence on the Lord." *Brahma-sūtra* (2.3.50) states: *ābhāsa eva ca*—"Both the living entities and the incarnations such as Matsya have been described as *aṁśas*, or parts. Yet the opponents' attempt to establish equality between the incarnations of the Lord and the living entities with the argument that both are parts of the Supreme Lord is simply a reflection of the truth and is contaminated by the fault of *sat-pratipakṣa*, or 'honest opposition.' The incarnations such as Matsya are parts because they have been invested with partial potencies whereas the living entities are parts because they are localized and minute in quantity." There are innumerable such Vedic statements and *sūtras* that describe the relationship between *dāsa* and *prabhu*, or between the living entities and Viṣṇu.

The proud scholars who were envious of the Vaiṣṇavas and who ridiculed the process of chanting the holy names of Kṛṣṇa used to say, "The living entity is the Supreme Brahman. In other words, there is no difference between the living entity and the Supreme Brahman, therefore we find no reason for the Vaiṣṇavas to consider that Viṣṇu is the master and the living entities are His eternal servants." Due to such person's material considerations or conceptions, they thought that the relationship of master and servant between Viṣṇu and the living entities is certainly abominable, contaminated by the material modes, and temporary.

CB Ādi-khaṇḍa 16.12

TEXT 12

saṁsārī-sakala bale,—"māgiyā khāite
ḍākiyā balaye 'hari' loka jānāite"

TRANSLATION

The materialists said, "They loudly chant the name of Hari to attract attention for collecting alms."

COMMENTARY

The phrase *saṁsārī-sakala* refers to those persons who illicitly enjoy the tongue, belly, and genitals, who are greedy for insignificant mundane prestige, who are lusty for lavishly enjoying material happiness, who are averse to the worship of Kṛṣṇa, who consider the body as all-in-all, and who are attached to material objects. While seeing the chanters of Kṛṣṇa's names through their glasses colored with the desire for their own material sense gratification, such persons used to deride the devotees by saying that they live in this world simply for the purpose of filling their bellies and obtaining mundane prestige, like themselves, while they externally loudly chant the names of Hari.

CB Ādi-khaṇḍa 16.13

TEXT 13

"e-gulāra ghara-dvāra phelāi bhāṅgiyā"
ei yukti kare saba-nadīyā miliyā

TRANSLATION

The people of Nadia met together and decided, "Let us break their doors and houses."

COMMENTARY

The word *phelāi* (according to the opinion of some, *phelāi* comes from the Bengali verb *phelā*, which is derived from the Hindi verb *phekanā*, which is again derived from the Sanskrit verb *kṣep*; in another opinion *phelāi* comes from the Sanskrit root *phel*, which means "to leave something" or "to move something," while in yet another opinion the Bengali word *phelāna* comes from the word *peraṇa, pelana*, or *pelhan*, which are corruptions of the Sanskrit word *preraṇa*) in this place is used to indicate the completion of an activity. It may also mean "to give," "to end," "to complete," or "to finish."

"The houses of those who loudly engage in congregational chanting the names of Kṛṣṇa should be broken to pieces, picked up, and thrown away." Atheistic Hindus who were envious of Hari, Guru, and Vaiṣṇava and who were sick with jealousy used to maintain such envious mentality against the peaceful, humble, innocent Vaiṣṇavas.

CB Ādi-khaṇḍa 16.14

TEXT 14

śuniyā pāyena duḥkha sarva-bhakta-gaṇe
sambhāṣā karena, hena nā pāyena jane

TRANSLATION

Hearing this, all the devotees felt great distress. They could not even find anyone qualified to speak with.

COMMENTARY

Seeing the sinful and atheistic mentality of the envious nondevotees, the devotees of the Lord could not find any suitable person to converse with or to reciprocate with in affectionate exchanges.

CB Ādi-khaṇḍa 16.15

TEXT 15

śūnya dekhi' bhakta-gaṇa sakala-saṁsāra
'hā kṛṣṇa' baliyā duḥkha bhāvena apāra

TRANSLATION

The devotees saw the entire world as devoid of devotional service, so they prayed to Kṛṣṇa in great distress.

COMMENTARY

The word *śūnya* means "devoid of devotion to Lord Kṛṣṇa." Seeing the absence of pure devotional service throughout Navadvīpa at that time, the pure devotees of the Lord always prayed to Kṛṣṇa and deeply considered how to remove the unlimited miseries of the distressed, conditioned living entities.

CB Ādi-khaṇḍa 16.16

TEXT 16

hena kāle tathāya āilā haridāsa
śuddha-viṣṇu-bhakti yāṅ'ra vigrahe prakāśa

TRANSLATION

At that time Haridāsa Ṭhākura arrived in Navadvīpa. He was the personification of pure devotion to Lord Viṣṇu.

COMMENTARY

When the pure devotees were lamenting the absence of pure devotional service throughout the entire country, at that time, by the will of Kṛṣṇa, Śrī Haridāsa Ṭhākura arrived in Śrī Navadvīpa-Māyāpur. Śrī Haridāsa Ṭhākura was not a preacher of pseudo devotional service. He was always engaged in the unalloyed execution of pure devotional service, which is without any ulterior motives, which is free from speculation on the impersonal Brahman, and which is devoid of the desire for enjoying material happiness.

CB Ādi-khaṇḍa 16.17

TEXT 17

ebe śuna haridāsa-ṭhākurera kathā
yāhāra śravaṇe kṛṣṇa pāibe sarvathā

TRANSLATION

Now please hear the topics of Śrīla Haridāsa Ṭhākura, for by hearing this narration one certainly attains Kṛṣṇa.

CB Ādi-khaṇḍa 16.18

TEXT 18

buḍhāna-grāmete avatīrṇa haridāsa
se-bhāgye se-saba deśe kīrtana-prakāśa

TRANSLATION

Haridāsa Ṭhākura appeared in the village of Buḍhana, and as a result that province is filled with kīrtana even today.

COMMENTARY

Haridāsa Ṭhākura is an eternally perfect associate of the Lord. He appeared in a Mohammedan family, in the village of Buḍhana, within the district of Jessore. Due to his mercy, many persons in the district of Jessore obtained piety and became faithful to the chanting of Kṛṣṇa's holy names.

CB Ādi-khaṇḍa 16.19

TEXT 19

kata-dina thākiyā āilā gaṅgā-tīre
āsiyā rahilā phuliyāya śāntipure

TRANSLATION

After residing there for some time, he came to the bank of the Ganges at Phuliyā, near Śāntipura.

COMMENTARY

Phuliyā is a remote village near Śāntipura. Ṭhākura Haridāsa lived for some time in both Phuliyā and Śāntipura, both of which are situated on the banks of the Ganges.

CB Ādi-khaṇḍa 16.20

TEXT 20

pāiyā tāhāna saṅga ācārya-gosāñi
huṅkāra karena, ānandera anta nāi

TRANSLATION

Upon obtaining Haridāsa's association, Advaita Ācārya roared in unlimited ecstasy.

COMMENTARY

Having received the association of Ṭhākura Haridāsa, Śrī Advaita Prabhu felt great happiness and often expressed an outburst of this joy.

CB Ādi-khaṇḍa 16.21

TEXT 21

haridāsa-ṭhākur o advaita-deva-saṅge
bhāsena govinda-rasa-samudra-taraṅge

TRANSLATION

Similarly, in the association of Advaita Prabhu, Haridāsa Ṭhākura floated in the waves of the ocean of Kṛṣṇa consciousness.

COMMENTARY

By the influence of Śrī Advaita Prabhu's association, Haridāsa Ṭhākura also floated in the ocean of the transcendental mellows of Kṛṣṇa consciousness. Many people think that since Haridāsa Ṭhākura was busy in only chanting the holy names, he did not enter into relishing the transcendental mellows in relationship with Govinda. Such belief of the *prākṛta-sahajiyās* is most erroneous, because the holy names of Kṛṣṇa are the bestowers of all spiritual benedictions and nondifferent from Kṛṣṇa, the embodiment of all transcendental mellows. Simply by chanting the holy names of Kṛṣṇa, one relishes the transcendental mellows related with Kṛṣṇa. There is no possibility of relishing the transcendental mellows

related with Kṛṣṇa by any other process. Ṭhākura Haridāsa was the actual knower of the transcendental mellows related with Kṛṣṇa, and he is the principle teacher for understanding *rasa-śāstras*, or literatures filled with the transcendental mellows related with Kṛṣṇa. Due to committing offenses against the holy names of the Lord, the sentimental *prākṛta-sahajiyā sampradāyas* become bewildered with material enjoyment and thus have no information regarding the transcendental mellows related with the holy names.

CB Ādi-khaṇḍa 16.22

TEXT 22

niravadhi haridāsa gaṅgā-tīre-tīre
bhrameṇa kautuke 'kṛṣṇa' bali' uccasvare

TRANSLATION

Haridāsa would continually wander on the banks of the Ganges while loudly chanting the names of Kṛṣṇa.

COMMENTARY

Regarding the situation of Haridāsa Ṭhākura, it is stated in the *Bhakti-rasāmṛta-sindhu* (*Pūrva* 3.11):

kṣāntir avyartha-kālatvaṁ viraktir
māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

"When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in

one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called *anubhāvas*, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify." Also, in the *Śrīmad Bhāgavatam* (11.2.40), Kavi, one of the nine Yogendras, says to Nimi, the King of Videha, as follows:

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

"By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion." [This purport applies to verses 22-32.]

CB Ādi-khaṇḍa 16.23

TEXT 23

viṣaya-sukhete viraktera agragaṇya
kṛṣṇa-nāme paripūrṇa śrī-vadana dhanya

TRANSLATION

Haridāsa was most renounced in the matter of material enjoyment, and his mouth was always beautified with the chanting of Lord Kṛṣṇa's names.

COMMENTARY

The tongue of Śrī Haridāsa Ṭhākura was always engaged in chanting the holy names of Kṛṣṇa. His tongue, which constantly chanted the names of Kṛṣṇa, was extraordinarily attractive. Since he was completely indifferent to material enjoyment, detachment for all such enjoyment awakened in him. The holy names of Kṛṣṇa never dance on the tongues of those who are material enjoyers. Those who are busy enjoying the six mundane *rasas* and whose hearts are always disturbed with desires and greed for material happiness never develop any taste for chanting the holy names of the Lord. The pseudo renunciates who are aloof from the chanting of the names of Kṛṣṇa are also indifferent to chanting like the material enjoyers. Ṭhākura Haridāsa was completely detached from enjoying material happiness and thus remained on the topmost platform.

CB Ādi-khaṇḍa 16.24

TEXT 24

kṣaṇeka govinda-nāme nāhika virakti
bhakti-rase anukṣaṇa haya nānā mūrti

TRANSLATION

He did not give up chanting the names of Govinda for even a moment, and as a result he was constantly manifesting various ecstatic symptoms.

COMMENTARY

Ṭhākura Haridāsa was never in any way indifferent to chanting the names of Govinda; he was constantly merged in the transcendental mellows related with Kṛṣṇa.

CB Ādi-khaṇḍa 16.25

TEXT 25

kakhano karena nṛtya āpanā-āpani
kakhano karena matta-siṁha-prāya dhvani

TRANSLATION

Sometimes he danced alone, and sometimes he roared like a mad lion.

CB Ādi-khaṇḍa 16.26

TEXT 26

kakhano vā uccaiḥsvare karena rodana
aṭṭa-aṭṭa mahā-hāsya hāsena kakhana

TRANSLATION

Sometimes he cried loudly, and sometimes he laughed loudly.

CB Ādi-khaṇḍa 16.27

TEXT 27

kakhano garjjena ati huṅkāra kariyā
kakhano mūrcchita hai' thākena paḍiyā

TRANSLATION

Sometimes he roared loudly, and sometimes he fell to the ground unconscious.

CB Ādi-khaṇḍa 16.28

TEXT 28

kṣaṇe alaukika śabda balena ḍākiyā
kṣaṇe tāi vākhānena uttama kariyā

TRANSLATION

Sometimes he would utter some unnatural sounds, for which he would later give some profound meaning.

CB Ādi-khaṇḍa 16.29

TEXT 29

aśrupāta, romaharṣa, hāsya, mūrcchā, gharma
kṛṣṇa-bhakti-vikārera yata āche marma

TRANSLATION

He manifested all the different ecstatic symptoms like crying, hairs standing on end, laughing, losing consciousness, and perspiring.

COMMENTARY

The phrase *kṛṣṇa-bhakti-vikāra* indicates the following eight transformations of ecstatic love: *stambha* (being stunned), *sveda* (perspiring), *romāñca* (hairs standing on end), *svara-bheda* (choking), *vepathu*, or *kampa* (trembling), *vaivarṇya* (fading of color), *aśru* (weeping), and *pralaya*, or *mūrchā* (devastation).

CB Ādi-khaṇḍa 16.30

TEXT 30

prabhu haridāsa mātra nṛtye praveśile
sakala āsiyā tā'na śrī-vigrahe mile

TRANSLATION

As soon as Haridāsa began to dance, these symptoms would all manifest in his body.

COMMENTARY

The word *śrī-vigraha* is explained as follows: The body of Śrī Haridāsa Ṭhākura is not a lump of blood, flesh, and skin like that of an ordinary fruitive worker. As a result of serving the holy names, various pure ecstatic transformations would manifest in his transcendental body. The Vaiṣṇava associates of the Lord who are inclined towards His service manifest many pure ecstatic transformations in their transcendental bodies unlike the ordinary fruitive workers, who become averse to the cultivation of Kṛṣṇa consciousness while gratifying their material bodies.

CB Ādi-khaṇḍa 16.31

TEXT 31

hena se ānanda-dhārā, tite sarva-aṅga
ati-pāṣaṇḍī o dekhi' pāya mahā-raṅga

TRANSLATION

Haridāsa's entire body became wet, as tears of love flowed from his eyes. Even staunch atheists would offer him respect.

COMMENTARY

When Haridāsa Ṭhākura chanted the names of Kṛṣṇa out of love, tears flowed from his eyes and his entire body would become wet. Even the most atheistic offenders, who were devoid of devotional service, became astonished on seeing such transcendentally ecstatic transformations.

CB Ādi-khaṇḍa 16.32

TEXT 32

kibā se adbhuta aṅge śrī-pulakāvali
brahmā-śiva o dekhiyā hayena kutūhalī

TRANSLATION

Even Brahmā and Śiva were satisfied to see the wonderful manifestation of Haridāsa's hair standing on end.

CB Ādi-khaṇḍa 16.33

TEXT 33

phuliyā-grāmera yata brāhmaṇa-sakala
sabei tāhāne dekhi' hailā vihvala

TRANSLATION

All the brāhmaṇas of Phuliyā were overwhelmed upon seeing Haridāsa.

COMMENTARY

Upon seeing the bodily transformations of Ṭhākura Haridāsa, the Phuliyā *brāhmaṇas* who were engaged in fruitive activities realized the uselessness of such temporary activities and became overwhelmed

by seeing those waves of love. All of them developed special respect for him.

CB Ādi-khaṇḍa 16.34

TEXT 34

sabāra tāhāne baḍa janmila viśvāsa
phuliyāya rahilena prabhu-haridāsa

TRANSLATION

While Haridāsa Prabhu resided in Phuliyā, everyone there developed great faith in him.

CB Ādi-khaṇḍa 16.35

TEXT 35

gaṅgā-snāna kari' niravadhi hari-nāma
ucca kari' laiyā bulena sarva-sthāna

TRANSLATION

Haridāsa would regularly take bath in the Ganges and then loudly chant the names of Lord Hari while wandering about.

CB Ādi-khaṇḍa 16.36

TEXT 36

kājī giyā mulukera adhipati-sthāne
kahileka tāhāna sakala vivaraṇe

TRANSLATION

The Kazi went to the king of Bengal and complained about Haridāsa.

COMMENTARY

Kazi, the Moslem justice of Phuliyā, informed his respected superior, the king of Bengal, about the activities of Haridāsa.

CB Ādi-khaṇḍa 16.37

TEXT 37

"yavana haiyā kare hindura ācāra
bhāla-mate tāre āni' karaha vicāra"

TRANSLATION

"Haridāsa is a Moslem, but he follows the religion of the Hindus. Please call him and consider his case."

COMMENTARY

Since Ṭhākura Haridāsa appeared in a Moslem family and acted contrary to the behavior of the Moslems, according to their consideration he had committed a grave offense and must be punished. Considering in this way, the Kazi complained to the king.

CB Ādi-khaṇḍa 16.38

TEXT 38

pāpīra vacana śuni' seha pāpa-mati
dhari' ānāila tā'ne ati śīghragati

TRANSLATION

Hearing the words of the sinful Kazi, the sinful king immediately called for Haridāsa.

COMMENTARY

The sinful king, who was hostile to devotional service, ordered that Haridāsa be arrested without delay.

CB Ādi-khaṇḍa 16.39

TEXT 39

kṛṣṇera prasāde haridāsa mahāśaya
yavanera ki dāya, kāler o nāhi bhaya

TRANSLATION

By the mercy of Kṛṣṇa, Śrī Haridāsa was not even afraid of death personified, so what speak of the Moslem rulers.

COMMENTARY

Ṭhākura Mahāśaya, who was glorious by the mercy of the Lord, was not afraid of the Moslem king as he came before him. What to speak of an ordinary human being, he was not even afraid of Yamarāja, the destroyer of all.

CB Ādi-khaṇḍa 16.40

TEXT 40

'kṛṣṇa kṛṣṇa' baliyā calilā sei-kṣaṇe
muluka-patira āge dilā daraśane

TRANSLATION

Chanting the name of Kṛṣṇa, he immediately went to see the king.

CB Ādi-khaṇḍa 16.41

TEXT 41

haridāsa-ṭhākurera śuniñā gamana
hariṣe-viṣāda hailā yata susajjana

TRANSLATION

Hearing about Haridāsa's departure to see the king, pious persons felt morose in the midst of their happiness.

COMMENTARY

Upon hearing that the Moslem king had arrested Ṭhākura Haridāsa in order to torture him, the local residents became extremely distressed. They were already happy from hearing about Haridāsa Ṭhākura's loud chanting of the holy names and his pure ecstatic transformations. But by now hearing and fearing about the inevitable oppression of Haridāsa, they became depressed in the midst of their happiness resulting from seeing him.

CB Ādi-khaṇḍa 16.42

TEXT 42

baḍa baḍa loka yata āche bandī-ghare
tā'rā saba hṛṣṭa haila śuniñā antare

TRANSLATION

When the respectable persons in prison heard that Haridāsa had come to see the king, they became pleased at heart.

COMMENTARY

Being arrested, Ṭhākura Haridāsa was put in prison like an ordinary criminal. Already many prestigious persons had been imprisoned there. These

persons became extremely joyful on receiving the association of this transcendental sadhu.

CB Ādi-khaṇḍa 16.43

TEXT 43

"parama-vaiṣṇava haridāsa mahāśaya
tā'ne dekhi' bandi-duḥkha haibeka kṣaya"

TRANSLATION

"Haridāsa is a great Vaiṣṇava. By seeing him, our distress due to imprisonment will be vanquished."

COMMENTARY

Those prisoners began to consider that by seeing such a *mahā-bhāgavata mahātmā* as Haridāsa, their miseries would be diminished.

CB Ādi-khaṇḍa 16.44

TEXT 44

rakṣaka-lokere sabe sādhana kariyā
rahilena bandi-gaṇa eka-dṛṣṭi haiyā

TRANSLATION

The prisoners tactfully persuaded the guards to let them see Haridāsa without disturbance.

COMMENTARY

The word *sādhana* means "the method for achieving one's goal," "flattery," "earnest entreaty," "submissive request," or "adulation."

CB Ādi-khaṇḍa 16.45

TEXT 45

haridāsa-ṭhākura āilā sei-sthāne
bandi-sabe dekhi' kṛpā-dṛṣṭi haila mane

TRANSLATION

When Haridāsa Ṭhākura came there and saw the prisoners, he glanced mercifully upon them.

CB Ādi-khaṇḍa 16.46

TEXT 46

haridāsa-ṭhākurera caraṇa dekhiyā
rahilena bandi-gaṇa praṇati kariyā

TRANSLATION

Seeing the lotus feet of Haridāsa Ṭhākura, all the prisoners offered obeisances to him.

CB Ādi-khaṇḍa 16.47

TEXT 47

ājānu-lambita-bhuja kamala-nayana
sarva-manohara mukha-candra anupama

TRANSLATION

Haridāsa's hands reached to his knees, his eyes were like lotus petals, and his enchanting moonlike face was beyond compare.

CB Ādi-khaṇḍa 16.48

TEXT 48

bhakti kari' sabe karilena namaskāra
sabāra haila kṛṣṇa-bhaktira vikāra

TRANSLATION

As everyone devotedly offered obeisances to him, ecstatic devotional symptoms manifest in their bodies.

CB Ādi-khaṇḍa 16.49

TEXT 49

tā'sabāra bhakti dekhe prabhu-haridāsa
bandi-saba dekhi' tāna haila kṛpā-hāsa

TRANSLATION

When Haridāsa saw the prisoners' devotion, he mercifully smiled at them.

COMMENTARY

Seeing the prisoners, Haridāsa compassionately displayed his smiling face to them.

CB Ādi-khaṇḍa 16.50

TEXT 50

"thāka thāka, ekhana āchaha yena-rūpe"
gupta-āśīrvāda kari' hāsena kautuke

TRANSLATION

With a curious smile, Haridāsa gave them an ambiguous blessing. "Stay there. Stay as you are now."

CB Ādi-khaṇḍa 16.51

TEXT 51

nā bujhiyā tāhāna se durjñeya vacana
bandi-saba haila kichu viṣādita-mana

TRANSLATION

Unable to understand his equivocal words, the prisoners felt morose.

CB Ādi-khaṇḍa 16.52

TEXT 52

tabe pāche kṛpā-yukta hai' haridāsa
gupta āśīrvāda kahe kariyā prakāśa

TRANSLATION

Shortly after, however, Haridāsa mercifully explained the meaning of his mysterious blessing.

CB Ādi-khaṇḍa 16.53

TEXT 53

"āmi tomā'-sabāre ye kailuṅ āśīrvāda
tāra artha nā bujhiyā bhāvaha viṣāda

TRANSLATION

"You have not understood the meaning of the blessings I gave, and therefore you are lamenting.

COMMENTARY

Upon seeing the all-auspicious smile of Ṭhākura Haridāsa, the imprisoned criminals became morose, not understanding that the smile was a confidential blessing in disguise. Seeing their moroseness, Ṭhākura Mahāśaya said to them, "I have blessed you with an auspicious smile. Do consider it otherwise and feel sad."

CB Ādi-khaṇḍa 16.54

TEXT 54

manda āśīrvāda āmi kakhano nā kari
mana diyā sabe ihā bujhaha vicāri'

TRANSLATION

"I never award inauspicious benedictions. Carefully try to understand as I explain.

CB Ādi-khaṇḍa 16.55

TEXT 55

ebe krṣṇa-prati tomā'-sabākāra mana
yena āche, ei-mata thāku sarva-kṣaṇa

TRANSLATION

"As your minds are presently fixed on Kṛṣṇa, let them stay that way forever.

COMMENTARY

Ṭhākura Haridāsa said to the prisoners, "Your present state of mind is auspicious for you, because you have received the opportunity to cultivate Kṛṣṇa consciousness by giving up endeavors for material enjoyment. Therefore always remain engaged in chanting Kṛṣṇa's names and in remembering Kṛṣṇa. If you get freedom from prison life and again indulge in sense gratification, then as a result of associating with wicked persons who are averse to the Lord you will forget the Supreme Lord. As long as the endeavor for material enjoyment is prominent in the living entity, there is no possibility for him to worship Kṛṣṇa. The goal of the material enjoyers is diametrically opposite to Kṛṣṇa. The conditioned souls who are devoid of devotional service to Kṛṣṇa are always merged in

topics related to their wives and children, which are the center of their enjoyment. If by the mercy of the Lord a person in this dangerous situation meets a saintly person, his taste for material enjoyment will be turned into taste for the service of the Supreme Lord. When one gives up the cultivation of Kṛṣṇa consciousness, then his natural material propensities will submerse him in a mire of offenses. I do not mean that you should remain suffering within this prison, but in your present condition you have the opportunity to constantly chant the holy names of the Lord. Therefore do not be distressed. The Vaiṣṇavas always bless all living entities with the words: 'May your devotion to the Supreme Lord be fixed.' I consider this the greatest mercy towards the living entities. Your prison life will soon be finished. Never give up your determination for serving the Supreme Lord in any condition." [This purport also applies to the next twelve verses.]

CB Ādi-khaṇḍa 16.56

TEXT 56

ebe nitya kṛṣṇa-nāma kṛṣṇera cintana
sabe meli' karite thākaha anukṣaṇa

TRANSLATION

"Now you can all together constantly chant the names of Kṛṣṇa and think of Kṛṣṇa.

CB Ādi-khaṇḍa 16.57

TEXT 57

ebe hiṁsā nāhi, nāhi prajāra pīḍana
'kṛṣṇa' bali' kākuvāde karaha cintana

TRANSLATION

"Here you have no envy or trouble from others, so you can humbly chant and think of Kṛṣṇa.

CB Ādi-khaṇḍa 16.58

TEXT 58

āra-bāra giyā viṣayete pravartile
sabe ihā pāsaribe, gele duṣṭa-mele

TRANSLATION

"Otherwise if you again return to material enjoyment, by bad association you'll forget everything about Kṛṣṇa.

CB Ādi-khaṇḍa 16.59

TEXT 59

viṣaya thākite kṛṣṇa-prema nāhi haya
viṣayīra dūre kṛṣṇa jāniha niścaya

TRANSLATION

"One cannot achieve love for Kṛṣṇa as long as he is engaged in sense gratification. You should know for certain that Kṛṣṇa is far away from such persons.

CB Ādi-khaṇḍa 16.60

TEXT 60

viṣaye āviṣṭa mana baḍai jañjāla
strī-putra-māyā-jāla, ei saba 'kāla'

TRANSLATION

"The mind that is absorbed in material enjoyment is a great disturbance. Attachment for wife and children are the binding ropes of illusion that lead one to death.

CB Ādi-khaṇḍa 16.61

TEXT 61

daive kona bhāgyavān sādhu-saṅga pāya
viṣaye āveśa chāḍi' kṛṣṇere bhajaya

TRANSLATION

"If by providence a fortunate person achieves the association of a devotee, he gives up his attachment for material enjoyment and worships Kṛṣṇa.

CB Ādi-khaṇḍa 16.62

TEXT 62

sei saba aparādha habe punar-bāra
viṣayera dharma ei,—śuna kathā-sāra

TRANSLATION

"In conclusion, the nature of material enjoyment is that one makes the same mistake again and again.

CB Ādi-khaṇḍa 16.63

TEXT 63

'bandi thāka',—hena āśīrvāda nāhi kari
"viṣaya pāsara', ahar-niśa bala hari"

TRANSLATION

"Therefore I did not mean 'Stay there in prison,' but rather stay free from thoughts of material enjoyment and always chant the name of Hari.

CB Ādi-khaṇḍa 16.64

TEXT 64

chale karilāṅa āmi ei āśīrvāda
tilārddheka nā bhāviha tomarā viṣāda

TRANSLATION

"Do not even slightly lament that I gave you this blessing in an ambiguous way.

CB Ādi-khaṇḍa 16.65

TEXT 65

sarva-jīva-prati dayā-darśana āmāra
kṛṣṇe dṛḍha-bhakti hauka tomā'-sabākāra

TRANSLATION

"I glance mercifully on all living entities. May you all have firm devotion for Lord Kṛṣṇa.

CB Ādi-khaṇḍa 16.66

TEXT 66

"cintā nāhi,—dina dui-tinera bhitare
bandhana ghucibe,—ei kahiluṅ tomāre

TRANSLATION

"Don't worry, I guarantee that within two or three days you will be freed.

CB Ādi-khaṇḍa 16.67

TEXT 67

viṣayete thāka, kibā, thāka yathā-tathā
ei buddhi kabhu nā pāsariha sarvathā"

TRANSLATION

"Whether you are a householder or a renunciate—whatever you are—don't forget these instructions at any cost."

CB Ādi-khaṇḍa 16.68

TEXT 68

bandi-sakalera kari' śubhānusandhāna
āilena mulukera adhipati-sthāna

TRANSLATION

After offering the prisoners his best wishes, Haridāsa went before the king.

CB Ādi-khaṇḍa 16.69

TEXT 69

ati-manohara teja dekhiyā tāhāna
parama-gaurave vasibāre dilā sthāna

TRANSLATION

When the king saw Haridāsa's brilliant effulgence, he respectfully offered him a seat.

CB Ādi-khaṇḍa 16.70

TEXT 70

āpane jijñāse tāṅ're mulukera pati
"kene, bhāi, tomāra ki-rūpa dekhi mati?

TRANSLATION

Then the king personally inquired, "My dear brother, why do you have such a mentality?

CB Ādi-khaṇḍa 16.71

TEXT 71

kata bhāgye, dekha, tumi haiyācha yavana
tabe kene hindura ācāre deha' mana?

TRANSLATION

"By good fortune you've been born a Moslem, so why do you follow the religious practices of the Hindus?

CB Ādi-khaṇḍa 16.72

TEXT 72

āmarā hindure dekhi' nāhi khāi bhāta
tāhā chāḍa' hai' tumi mahā-vaṁśa-jāta

TRANSLATION

"We don't even eat rice that's been touched by Hindus, so why are you degrading yourself? You've been born in a high family.

CB Ādi-khaṇḍa 16.73

TEXT 73

jāti-dharma laṅghi' kara anya-vyavahāra
paraloke kemane vā pāibā nistāra?

TRANSLATION

"You're transgressing your caste and religion to follow the religion of others. How will you attain salvation?

CB Ādi-khaṇḍa 16.74

TEXT 74

nā jāniyā ye kichu karilā anācāra
se pāpa ghucāha kari' kalmā uccāra"

TRANSLATION

"Whatever sinful activities you've unknowingly performed can be cleared by uttering kalmā.

COMMENTARY

Considering that Haridāsa Ṭhākura was related to him as his brother, the Mohammedan king told him, "I want to know why you have been degraded like this. There is no family superior to the Moslem family. By great fortune you have taken birth in a Moslem family, so why have you accepted the behavior of the inferior Hindus. We do not eat rice touched by the Hindus because they are low-class. You have taken birth in a great family, so it is not proper to degrade yourself into a lower family. How will you be delivered after death if you transgress the Mohammedan religious principles and following other religious principles? Give up such sinful behavior and recite the Cāhāra Kalmā, then you will be freed from the sin incurred by following the Hindu religion.

Kalmā (an Arabic word) means "word" or "statement." *Kalmā* refers to a passage from the Koran indicating the acceptance of Mohammed's Islam religion.

CB Ādi-khaṇḍa 16.75

TEXT 75

śuni' māyā-mohitera vākya haridāsa
"ano viṣṇu-māyā" bali' haila mahā-hāsa

TRANSLATION

After hearing the king, who was illusioned by māyā, Haridāsa simply laughed and said, "How wonderfully the illusory energy acts."

COMMENTARY

Hearing the words of the materially conditioned Mohammedan king, Ṭhākura Haridāsa thought, "Such a statement befits a person who is bewildered by the illusory energy of Lord Viṣṇu." Since the conditioned souls accept all material ingredients as objects for their sense gratification, they are cheated from realizing the Supreme Lord. The Lord is fully transcendental, and material ingredients are objects of sense gratification for the conditioned souls. Therefore Haridāsa Ṭhākura realized the uselessness of the Mohammedan king's words.

CB Ādi-khaṇḍa 16.76-77

TEXTS 76-77

balite lāgilā tā're madhura uttara
"śuna, bāpa, sabārai ekai īśvara

nāma-mātra bheda kare hinduye yavane
paramārthe 'eka' kahe korāṇe purāṇe

TRANSLATION

He then sweetly said to the king, "Listen, dear sir. The Supreme Lord of all is one without a second. The Hindus and Moslems differentiate the Lord only by name, but in spiritual vision the Lord is one. This is confirmed in the Purāṇas and the Koran.

COMMENTARY

Still, displaying causeless mercy on the Moslem king, Ṭhākura Haridāsa began to sweetly speak as follows: "The Supreme Personality of Godhead is one, eternal, nondual, and the Lord of all living entities. That one Lord is the controller of the Hindus, Moslems, young and old, and male and female. Hindus and non-Hindu Moslems who are ignorant of the science of the Supreme Lord foolishly oppose each other by concocting two different Gods with separate names, but when they give up such discrimination and difference of opinion and indifferently consider their respective religious scriptures, the *Purāṇas* and the Koran, then they will never find such differences in the Absolute Truth.

CB Ādi-khaṇḍa 16.78

TEXT 78

eka śudha nitya-vastu akhaṇḍa avyaya
paripūrṇa haiyā vaise sabāra hṛdaya

TRANSLATION

The pure, eternal, nondual, inexhaustible Lord sits in the heart of everyone.

COMMENTARY

The Supreme Lord is pure, free from contamination, and untouched by sinful reactions. He is imperishable and ever-existing. The Supreme Lord cannot be divided by secular consideration. The Supreme Lord does not expand or diminish under the control of the time factor. Therefore He resides in the hearts of all living entities, including the Hindus and Moslems, as the undivided Supersoul. The same Lord who is situated in the hearts of the Moslems is situated in the hearts of the Hindus. Being impure as a result of aversion to the Supreme Lord from time immemorial and thus under the control of temporary misconceptions based on mundane time, place, and person, the living entities consider themselves the enjoyers and become averse to the service of the Lord due to not understanding the undivided Supersoul as the complete whole. Rather, they wrongly consider Him a fragmented living entity like themselves. If only they give up their concocted material enjoyment and mental speculation based on the desire for liberation and engage in devotional service, then they will know Him as the only worshipable Lord.

CB Ādi-khaṇḍa 16.79

TEXT 79

sei prabhu yāre yena laoyāyena mana
sei-mata karma kare sakala bhuvana

TRANSLATION

"That Lord induces everyone to work in a particular way, and everyone in the entire world acts accordingly.

COMMENTARY

Following the whims of their minds, the conditioned souls act according to the inspiration they receive from that undivided, inexhaustible, eternally pure Supreme Lord, who directs them to act. In the *Bhagavad-gītā* (18.61) it is stated:

īśvaraḥ sarva-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."

CB Ādi-khaṇḍa 16.80

TEXT 80

se prabhura nāma guṇa sakala jagate
balena sakale mātra nija-śāstra-mate

TRANSLATION

"The names and qualities of that Lord are chanted by everyone according to their respective scriptural injunctions.

COMMENTARY

The names, forms, qualities, associates, and pastimes of the Supreme Lord are interpreted differently in different parts of the world by different preachers according to their respective scriptures.

CB Ādi-khaṇḍa 16.81

TEXT 81

ye īśvara, se punaḥ sabāra bhāva laya
hiṁsā karilei se tāhāna hiṁsā haya

TRANSLATION

"The Supreme Lord accepts the devotion of everyone, but if anyone is envious of His children, then He retaliates.

COMMENTARY

Lord Janārdana, who is *bhāva-grāhī*, or appreciative of one's sentiments, is served by everyone according to their respective moods. If a person rejects or envies the mood of another, then such feelings are actually targeted towards the Supreme Lord. Therefore a living entity should never envy other living entities. If one tries to uproot and convert the internal mood of another person into that of his own narrow-mindedness, then the result will be not only criticism of another's religion but enviousness of the Supreme Lord, who is the goal of all religion. Service and envy directed to the Supreme Lord are two separate matters. If one misidentifies envy as service to the Supreme Lord, then he will be opposed to the service of the Supreme Lord and ultimately become envious of the devotees. When a living entity becomes devoid of loving service to the Lord, he becomes sometimes a sense enjoyer, sometimes a fruitive worker, sometimes an impersonalist, sometimes a *haṭha-yogī*, and sometimes a *rāja-yogī*. To engage such persons in the service of Lord Mukunda for their eternal benefit is not an act or form of envy. Rather, inducing such persons to engage in activities of sense gratification instead of the service of the Lord is to give indulgence to envious activities and therefore must be given up.

CB Ādi-khaṇḍa 16.82

TEXT 82

eteke āmāre se īśvara yehena
laoyāiyāchena citte, kari āmi tena

TRANSLATION

"Therefore I am only acting under the inspiration of the Supreme Lord.

COMMENTARY

"For this reason I am engaged in the service of the Lord according to the inspiration that He has given me. A person makes progress in the service of the Lord by acting in whatever way the Lord inspires him." In the *Bhagavad-gītā* (10.10) it is stated:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

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

CB Ādi-khaṇḍa 16.83

TEXT 83

hindu-kule keha yena haiyā brāhmaṇa
āpane āsiyā haya icchāya yavana

TRANSLATION

"By his own desire, a Hindu brāhmaṇa may also become a Moslem.

COMMENTARY

"Just as I have taken birth in a Moslem family yet by the will of the Lord I have engaged in devotional service to Viṣṇu, as befitting a *brāhmaṇa*, a person born in a *brāhmaṇa* family can also give up his brahminical duties by the will of the Lord and follow social codes that are opposed to the *Vedas* under the influence of his mental whims."

CB Ādi-khaṇḍa 16.84

TEXT 84

hindu vā ki kare tā're, yāra yei karma
āpane ye maila, tā're māriyā ki dharma

TRANSLATION

"What can the Hindus do? That is his karma. If one is already dead, then what is the use of killing him?

COMMENTARY

The living entities achieve appropriate punishment or reward for the activities they perform under the influence of their respective tastes, therefore there is no need for their separate punishment. It is stated: *svakarma-phala-bhuk pumān*—"Every human being enjoys the fruits of his karma."

CB Ādi-khaṇḍa 16.85

TEXT 85

mahāśaya, tumi ebe karaha vicāra
yadi doṣa thāke, śāsti karaha āmāra"

TRANSLATION

"Dear sir, now you can judge. If I'm at fault, then you may punish me."

CB Ādi-khaṇḍa 16.86

TEXT 86

haridāsa-ṭhākurera susatya-vacana
śuniyā santoṣa haila sakala yavana

TRANSLATION

Hearing Haridāsa's conclusive statements, the Moslems were all satisfied.

CB Ādi-khaṇḍa 16.87

TEXT 87

sabe eka pāpī kājī muluka-patire
balile lāgilā,—"śāsti karaha ihāre

TRANSLATION

Only the sinful Kazi instigated the king, saying, "Punish him.

CB Ādi-khaṇḍa 16.88

TEXT 88

ei duṣṭa, āro duṣṭa karibe aneka
yavana-kulete amahimā ānibeka

TRANSLATION

"This miscreant will simply create other miscreants, and he'll bring a bad name to the Moslem community.

CB Ādi-khaṇḍa 16.89

TEXT 89

eteke ihāra śāsti kara' bhāla-mate
nahe vā āpana-śāstra baluka mukhete"

TRANSLATION

"Therefore punish him in an exemplary way, or at least make him recite the confession from the Koran."

COMMENTARY

The atheist Kazi instigated the king by complaining against Haridāsa Ṭhākura as follows: "The example of following Hindu principles that Haridāsa is setting will certainly bring infamy to the Moslem community, and in the future many Moslems will bring further defamation and disrepute to the Moslem religion by following him. Therefore you should severely punish him as a warning to others so that this may not happen. Otherwise Haridāsa should personally repent and beg forgiveness for his actions, then only can he be excused from punishment."

CB Ādi-khaṇḍa 90-91

TEXTS 90-91

punaḥ bale mulukera pati,—"āre bhāi!
āpanāra śāstra bala, tabe cintā nāi

anyathā karibe śāsti saba kājī-gaṇe
balibā o pāche, āra laghu haibā kene"

TRANSLATION

The king again requested Haridāsa, "O brother, just recite the confession from the Koran and you'll have nothing to worry. Otherwise the sinful Kazis will punish you, and you'll be forced to recite the Koran anyway. In this way you'll be humiliated."

COMMENTARY

The king said to Haridāsa, "If you give up the behavior of persons who are opposed to our religious principles and follow the Moslem literatures and behavior, then there is no need for you to fear or worry. Otherwise the Kazi and his men will severely punish you. Even now I am giving you a warning. Why should you diminish your prestige by unnecessarily being punished later on?"

CB Ādi-khaṇḍa 16.92

TEXT 92

haridāsa balena,—"ye karāna īśvare
tāhā bai āra keha karite nā pāre

TRANSLATION

Haridāsa said, "One cannot do anything other than what the Supreme Lord desires.

COMMENTARY

Hearing the king's words, Haridāsa fearlessly replied, "Whatever the Supreme Lord wills, that alone will happen. Apart from that no one can do anything."

CB Ādi-khaṇḍa 16.93

TEXT 93

aparādha-anurūpa yā'ra yei phala
īśvare se kare,—ihā jāniha kevala

TRANSLATION

"Know for certain that the Lord awards the results of one's offenses.

COMMENTARY

The Supreme Lord alone is the bestower of the living entities' fruits of action. The sense of being the doer that living entities who are bewildered by false ego attribute to themselves in the course of their activities is only due to false pride. Only the supreme will of the Lord yields fruits. Although the living entities are instruments, the supreme will of the Lord is most powerful.

CB Ādi-khaṇḍa 16.94

TEXT 94

khaṇḍa khaṇḍa hai deha yāya yadi prāṇa
tabu āmi vadane nā chāḍi hari-nāma

TRANSLATION

"Even if my body is cut into pieces and I give up my life, I will never give up chanting the Lord's holy name."

COMMENTARY

"This material body, which is received from the mother and father, is not permanent. The life that is averse to the service of Kṛṣṇa and which is presently absorbed in material happiness is also perishable or changeable. But the holy names of the Supreme Lord

and the Supreme Lord Himself are not two separate objects. Spiritual names are not like the names of material objects that are invented by human beings within the time factor. The spiritual name and the possessor of the name are one. Therefore I can never give up chanting the holy names and repose my faith in my gross and subtle bodies. The constitutional position of a living entity is that he is the eternal servant of Kṛṣṇa. In other words, every living entity is a Vaiṣṇava. The Vaiṣṇavas have no other activities than chanting the holy names of Śrī Hari. The only duty of both the practitioner and the perfected being is to chant the holy names of the Lord. I cannot give this up to follow man-made social behavior. Even if the result is that society and its administrators torture me as much as they want, I am prepared to tolerate it all with a smiling face. I will never give up the eternal service of Hari to run after temporary material happiness. I have no other activity than congregationally chanting the spiritual names of Kṛṣṇa that I have received through disciplic succession. Both the body and the mind are distinct from 'I,' the owner of the body, because 'I' am eternal, while the body and mind are temporary."

CB Ādi-khaṇḍa 16.95

TEXT 95

śuniñā tāhāna vākya mulukera pati jijñāsila,—"ebe ki karibā ihā-prati?"

TRANSLATION

After hearing Haridāsa's statement, the king asked the Kazi, "Now what will you do with him?"

CB Ādi-khaṇḍa 16.96

TEXT 96

kājī bale,—"bāiśa bājāre beḍi' māri'
prāṇa laha, āra kichu vicāra nā kari'

TRANSLATION

The Kazi replied, "He should be beaten in the twenty-two marketplaces. Take his life in this way. That is my opinion.

COMMENTARY

In the end, the atheist Kazi proposed to the king as follows: "Let Haridāsa be beaten in each of the twenty-two marketplaces within Ambuyā-muluka, then he will die. This is the proper punishment for the sin he has incurred by accepting the behavior of the Hindus and chanting the names of the Hindus' God."

CB Ādi-khaṇḍa 16.97

TEXT 97

bāiśa-bājāre mārileha yadi jīye
tabe jāni,—jñānī-saba sāccā kathā kahe"

TRANSLATION

"If he survives being beaten in twenty-two marketplaces, then we'll understand that he's actually knowledgeable and his words are true."

COMMENTARY

"If in spite of being beaten in twenty-two marketplaces, Haridāsa remains alive, then we will know that he is truthful and nonduplicitous. And if he dies, then his punishment was proper."

CB Ādi-khaṇḍa 16.98

TEXT 98

pāika-sakale ḍāki' tarja kari' kahe
"e-mata māribi,—yena prāṇa nāhi rahe

TRANSLATION

The Kazi then called the guards and sternly ordered them, "Beat him in such a way that he will die.

COMMENTARY

The word *pāika* (derived from the word *padātika*) means "guards" or "servants."

The servant guards were ordered to severely beat Haridāsa more than needed to make his life air leave the body.

CB Ādi-khaṇḍa 16.99

TEXT 99

yavana haiyā yei hinduyāni kare
prāṇānta haile śeṣe e pāpa haite tare'"

TRANSLATION

"If a Moslem who follows the Hindu religion is killed, then he'll be delivered from that sin."

COMMENTARY

"The death sentence is proper punishment for Moslems who give up their religion and follow the religion and behavior of the infidel Hindus. There is no sin more grave than for a non-Hindu to accept the

Hindu religion; death is the only atonement for such a sin."

CB Ādi-khaṇḍa 16.100

TEXT 100

pāpīra vacane sei pāpī ājñā dila
duṣṭa-gaṇe āsi' haridāsere dharila

TRANSLATION

Instigated by the words of the sinful Kazi, the sinful king gave his order and the miscreant guards arrested Haridāsa.

COMMENTARY

The sins of those who envy the Vaiṣṇavas are understood to have fully matured. Since the atheist Kazi caused mischief to Haridāsa Ṭhākura, both he and the king were extremely sinful. The guards who arrested Haridāsa Ṭhākura on the order of their sinful masters were also affected by sinful reactions.

CB Ādi-khaṇḍa 16.101

TEXT 101

bājāre-bājāre saba beḍi' duṣṭa-gaṇe
māre se nirjīva kari' mahā-krodha-mane

TRANSLATION

The miscreant guards thereafter took Haridāsa from market to market and mercilessly beat him.

CB Ādi-khaṇḍa 16.102

TEXT 102

'kṛṣṇa kṛṣṇa' smaraṇa karena haridāsa
nāmānande deha-duḥkha nā haya prakāśa

TRANSLATION

Haridāsa simply remembered the name of Kṛṣṇa, and on account of that ecstatic remembrance he felt no pain.

CB Ādi-khaṇḍa 16.103

TEXT 103

dekhi haridāsa-dehe atyanta prahāra
sujana-sakala duḥkha bhāvena apāra

TRANSLATION

The pious people were greatly distressed to see the excessive beating of Haridāsa.

COMMENTARY

Hearing and seeing the severe beating and unjustified oppression of Ṭhākura Haridāsa, the saintly persons became extremely distressed. Some of them openly declared, "By oppressing the Vaiṣṇavas in this way, great inauspiciousness will soon fall on this kingdom. Simply as a result of torturing the Vaiṣṇavas, the world faces various miseries like famine, drought, plague, and war.

CB Ādi-khaṇḍa 16.104

TEXT 104

keha bale,—"ucchana haibe sarva-rājya
se-nimitte sujanere kare hena kārya"

TRANSLATION

Someone said, "The entire kingdom will be destroyed because they're torturing such a saintly person."

CB Ādi-khaṇḍa 16.105

TEXT 105

rājā-ujīrere keha śāpe krodha-mane
mārāmāri karite o uṭhe kona jane

TRANSLATION

Someone angrily cursed the king and the Kazi, and someone else was prepared to fight them.

COMMENTARY

As a result of the Moslems' misbehavior towards Haridāsa Ṭhākura, the sadhus became most angry and displeased at heart. Some of them mentally cursed the king and his minister, and some sowed the seed of discontent in order to bring about a revolution in the state.

CB Ādi-khaṇḍa 16.106

TEXT 106

keha giyā yavana-gaṇera pā'ye dhare
"kichu diba, alpa kari' māraha uhāre"

TRANSLATION

Another person fell at the feet of the Moslems and said, "I'll give you some money if you don't beat him so hard."

COMMENTARY

Some of them fell at the feet of the Moslems who were mercilessly beating Haridāsa and begged their mercy to spare his life, and some of them tried to stop the beating with bribes.

CB Ādi-khaṇḍa 16.107

TEXT 107

tathāpiha dayā nāhi janme pāpi-gaṇe
bājāre-bājāre māre mahā-krodha-mane

TRANSLATION

Nevertheless the sinful guards showed no mercy, and they continued angrily beating Haridāsa from market to market.

CB Ādi-khaṇḍa 16.108

TEXT 108

kṛṣṇera prasāde haridāsera śarīre
alpa duḥkho nāhi janme eteka prahāre

TRANSLATION

By the mercy of Kṛṣṇa, Haridāsa felt no pain whatsoever in spite of such heavy beating.

CB Ādi-khaṇḍa 16.109

TEXT 109

asura-prahāre yena prahlāda-vigrahe
kona duḥkha nā jānila,—sarva-śāstre kahe

TRANSLATION

The scriptures explain that Prahlāda felt no pain when he was mercilessly beaten by the demons.

COMMENTARY

Just as Hiraṇyakaśipu tortured his *mahā-bhāgavata* son, Prahlāda, in various ways (see *Śrīmad Bhāgavatam* 7.5.33-53 and 7.8.1-13), the sinful Moslems also began to torture Haridāsa Ṭhākura in various ways. But like Bhakta-rāja Prahlāda, he did not feel a tinge of misery. The quality of tolerance like this is natural for the *mahā-bhāgavatas*. They are so busy in constantly serving the Supreme Lord that incidents of the external world like torture cannot give them any anxiety. That is why Śrī Gaurasundara has stated in His *Śrī Śikṣāṣṭaka* that only one who is more tolerant than a tree is able to glorify the topics of Kṛṣṇa, not others. If a practitioner is intolerant, then he will not be able to glorify Hari because we have seen by innumerable cases in this world that persons who are averse to the Supreme Lord have unfairly and unnecessarily attacked the all-auspicious honest preacher engaged in chanting the names of Hari and have tried to close his mouth, which is engaged in glorifying Hari. The sinful society that is intoxicated by pride related with family, caste, wealth, and material education always tries to completely stop glorification of Hari, which is the only Absolute Truth. Even on the dishonest pretext of duplicitously joining the *saṅkīrtana* party in name, they silently oppose chanting the holy names, which are *satya-vastu*, the Absolute Truth.

CB Ādi-khaṇḍa 16.110

TEXT 110

ei-mata yavanera aśeṣa prahāre
duḥkha nā janmaye haridāsa-ṭhākurere

TRANSLATION

In the same way, Haridāsa felt no pain as he was mercilessly beaten by the Moslems.

CB Ādi-khaṇḍa 16.111

TEXT 111

haridāsa-smaraṇe o e duḥkha sarvathā
chiṇḍe sei-kṣaṇe, haridāsera ki kathā

TRANSLATION

What to speak of Haridāsa himself, even one who remembers his activities is immediately relieved of all material miseries.

COMMENTARY

What to speak of Haridāsa feeling distress due to the severe torture, all the distress of even a person who remembers this incomparable tolerance of Haridāsa will also be completely destroyed.

CB Ādi-khaṇḍa 16.112

TEXT 112

sabe ye-sakala pāpi-gaṇa tāṅ're māre
tā'ra lāgi' duḥkha-mātra bhāvena antare

TRANSLATION

Rather Haridāsa felt sorry for the sinful guards who were engaged in beating him and he prayed.

COMMENTARY

For the benefit and deliverance of those sinful offenders who defy the *bhāgavata* Vaiṣṇavas, the saintly persons consider them candidates for their mercy and feel concerned within their hearts. Such characteristics are also seen in the lives of Jesus Christ and Prophet Mohammed.

CB Ādi-khaṇḍa 16.113

TEXT 113

"e-saba jīvere, kṛṣṇa! karaha prasāda
mora drohe nahu e-sabāra aparādha"

TRANSLATION

"O Kṛṣṇa! Be merciful on these living entities! Forgive their offense of torturing me."

COMMENTARY

If one defies the devotees of the Lord, the Supreme Lord becomes greatly displeased. Realizing that the Supreme Lord would be greatly displeased by the torture inflicted on him by the sinful Moslems, Ṭhākura Haridāsa prayed at the lotus feet of the Lord for their benefit. The devotees of the Lord never pray, "Let the minds of the living entities always remain distracted from the service of the lotus feet of Kṛṣṇa," as this brings about their ruination. The Vaiṣṇava Ṭhākuras, who are compassionate to all living entities, never become the cause of other's inauspiciousness.

CB Ādi-khaṇḍa 16.114

TEXT 114

ei-mata pāpi-gaṇa nagare-nagare
prahāra karaye haridāsa-ṭhākurere

TRANSLATION

In this way the sinful guards beat Haridāsa Ṭhākura in the various marketplaces.

CB Ādi-khaṇḍa 16.115

TEXT 115

dṛḍha kari' māre tā'rā prāṇa laibāre
manaḥ-smṛti nāhi haridāsera prahāre

TRANSLATION

They beat him severely in order to kill him, but Haridāsa was not even disturbed by their beating.

COMMENTARY

Being bewildered by waves of thoughts about the external world, the ordinary conditioned souls accept their own flickering mind as the director of all their activities. But since the devotees of the Lord are constantly engaged in the service of Hari, they do not engage their mind in enjoying external material objects. Rather, they do not retain any memory of any material incident or object. In other words, they have completely forgotten all false bodily identification. It is stated: *kṛṣṇa-nāme prīta, jaḍe udāsīna, nirdoṣa ānanda-maya*—"They are attached to the holy names of Kṛṣṇa, indifferent to material objects, faultless, and always joyful."

CB Ādi-khaṇḍa 16.116

TEXT 116

vismita haiyā bhāve sakala yavane
"manuṣyera prāṇa ki rahaye e māraṇe?

TRANSLATION

The Moslems were astonished to see this, and thought, "Can a human being survive after such a beating?

CB Ādi-khaṇḍa 16.117

TEXT 117

dui tina bājāre mārile loka mare
bāiśa-bājāre mārilāṅa ye ihāre

TRANSLATION

"If we beat someone in two or three marketplaces, they die. But we've beaten him in twenty-two marketplaces."

CB Ādi-khaṇḍa 16.118

TEXT 118

mare o nā, āro dekhi,—hāse kṣaṇe kṣaṇe"
"e puruṣa pīra vā?"—sabei bhāve mane

TRANSLATION

They all thought, "He has not died, and moreover we see that he is smiling! Is he a powerful saint?"

COMMENTARY

The word *pīra* (a Farsi word) refers to a Mohammedan saintly person who knows God or a

widely respected great personality with extraordinary powers.

CB Ādi-khaṇḍa 16.119

TEXT 119

yavana-sakala bale,—"ohe haridāsa!
tomā' haite āmā'-sabāra haibeka nāśa

TRANSLATION

The Moslems then said, "O Haridāsa, we'll be killed because of you!

COMMENTARY

The Moslem servants who had severely beaten Haridāsa said to him, "If we cannot somehow or other beat you to death, our masters will be very angry with us. Then they will kill us out of anger."

CB Ādi-khaṇḍa 16.120

TEXT 120

eta prahāre o prāṇa nā yāya tomāra
kājī prāṇa laibeka āmā' sabākāra"

TRANSLATION

"Although we've beaten you so much, you're still alive. Therefore the Kazi will kill us."

CB Ādi-khaṇḍa 16.121-122

TEXTS 121-122

hāsiyā balena haridāsa mahāśaya
"āmi jīle tomā' sabāra manda yadi haya

tabe āmi mari,—ei dekha vidyamāna"
eta bale' āviṣṭa hailā kari' dhyāna

TRANSLATION

Haridāsa smiled and said, "If my remaining alive creates a problem for you, then I will give up my body right now." After saying this, Haridāsa entered into deep meditation on Kṛṣṇa.

COMMENTARY

Haridāsa replied, "Though I have been severely beaten by you, if my remaining alive causes any harm for you, I can immediately give up my body to check this inauspiciousness." After speaking in this way, Haridāsa entered into *samādhi* by meditating on the Supreme Lord within his heart, saturated with pure goodness, and thus enacted the pastime of dying. Due to being in deep *samādhi* on the Supreme Lord, his inhaling and exhaling could not be openly perceived.

CB Ādi-khaṇḍa 16.123

TEXT 123

sarva-śakti-samanvita prabhu-haridāsa
hailena aceṣṭa, kothā o nāhi śvāsa

TRANSLATION

Haridāsa, who was endowed with all mystic powers, then became motionless and his breathing stopped.

CB Ādi-khaṇḍa 16.124

TEXT 124

dekhiyā yavana-gaṇa vismita haila
muluka-patira dvāre laiyā phelāila

TRANSLATION

Seeing this, the Moslems were struck with wonder, and they took the lifeless body of Haridāsa before the king.

CB Ādi-khaṇḍa 16.125

TEXT 125

"māṭi deha' niñā" bale mulukera pati
kājī kahe,—"tabe ta pāibe bhāla-gati

TRANSLATION

The king ordered them, "Bury him," but the Kazi countered, "Then he will achieve an higher destination.

COMMENTARY

The phrase *māṭi deha'* means "to lay underground or set in *samādhi*" or "to bury."

The atheist Kazi said, "Haridāsa has taken birth in a high-class Moslem family, so we should not bury him, because then he would attain a higher destination. It is the religious belief of the Moslems that if one buries a dead body, then the owner of the body attains a superior destination. Therefore, if the deadlike body of Haridāsa Ṭhākura is thrown into the Ganges rather than buried, it will be a proper punishment for his sinful activities of accepting Hindu religion and chanting the names of the Hindu's God, and he will suffer miseries forever."

CB Ādi-khaṇḍa 16.126

TEXT 126

baḍa hai' yena karileka nīca-karma
ataeva ihāre yuyāya hena dharma

TRANSLATION

"He was already born in a good Moslem family, but he engaged in degraded Hindu practices. Therefore he does not deserve a higher destination.

CB Ādi-khaṇḍa 16.127

TEXT 127

māṭi dile paraloke haibeka bhāla
gāṅge phela,—yena duḥkha pāya cirakāla

TRANSLATION

"If we bury him, he will certainly attain a better destination in his next life. Better throw him in the Ganges, so that he'll suffer forever."

CB Ādi-khaṇḍa 16.128

TEXT 128

kājīra vacane saba dhariyā yavane
gāṅge phelāite sabe tole giyā tā'ne

TRANSLATION

Following the Kazi's instructions, the guards took Haridāsa's body to throw in the Ganges.

CB Ādi-khaṇḍa 16.129

TEXT 129

gāṅge nite tole yadi yavana-sakala
vasilena haridāsa haiyā niścala

TRANSLATION

As the Moslems were about to throw his body in the Ganges, Haridāsa sat there immovable.

CB Ādi-khaṇḍa 16.130

TEXT 130

dhyānānande vasilā ṭhākura haridāsa
viśvambhara dehe āsi' hailā parakāśa

TRANSLATION

As Haridāsa sat there in ecstatic meditation, Lord Viśvambhara entered his body.

CB Ādi-khaṇḍa 16.131

TEXT 131

viśvambhara-adhiṣṭhāna haila śarīre
kā'ra śakti āche haridāse nāḍibāre?

TRANSLATION

Who had the power to move Haridāsa's body, when it had become the abode of Lord Viśvambhara?

CB Ādi-khaṇḍa 16.132

TEXT 132

mahā-balavanta saba catur-dike ṭhele
mahā-stambha-prāya prabhu āchena niścale

TRANSLATION

As the strongest Moslems tried to push Haridāsa, they found he was as immovable as a stone pillar.

CB Ādi-khaṇḍa 16.133

TEXT 133

kṛṣṇānanda-sudhā-sindhu-madhye haridāsa magna hai' āchena, bāhya nāhi parakāśa

TRANSLATION

Haridāsa remained absorbed in the nectarean ocean of love for Kṛṣṇa and had no external feelings.

COMMENTARY

The phrase *kṛṣṇānanda-sudhā-sindhu* refers to the *samādhi* of ecstatic love for Kṛṣṇa.

The word *bāhya* means "external consciousness."

CB Ādi-khaṇḍa 16.134

TEXT 134

kibā antarīkṣe, kibā pṛthvīte, gaṅgāya nā jānena haridāsa āchena kothāya

TRANSLATION

He did not even know whether he was in the sky, on the land, or in the waters of the Ganges.

CB Ādi-khaṇḍa 16.135

TEXT 135

prahlādera yehena smaraṇa kṛṣṇa-bhakti
sei-mata haridāsa ṭhākurera śakti

TRANSLATION

Haridāsa had the same ability as Prahlāda Mahārāja to remain fixed in remembrance of the Supreme Lord Kṛṣṇa.

COMMENTARY

Regarding the devotional service of Prahlāda Mahārāja, Nārada Muni narrates his characteristics to Yudhiṣṭhira Mahārāja in the following verses of *Śrīmad Bhāgavatam* (7.4.36, 38, and 41): "Who could list the innumerable transcendental qualities of Prahlāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Kṛṣṇa was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [*mahātmā*]. Prahlāda Mahārāja was always absorbed in thought of Kṛṣṇa. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed. Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord." The *Śrīmad Bhāgavatam* (7.9.6-7) further states: "By the touch of Lord Nṛsiṁha-deva's hand on Prahlāda Mahārāja's head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendentally situated, and all the

symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart. Prahlāda Mahārāja fixed his mind and sight upon Lord Nṛsiṁha-deva with full attention in complete trance."

CB Ādi-khaṇḍa 16.136

TEXT 136

haridāse ei saba kichu citra nahe
niravadhi gauracandra yāṅhāna hṛdaye

TRANSLATION

This is not at all astonishing for Haridāsa, for Lord Gauracandra constantly resides in his heart.

CB Ādi-khaṇḍa 16.137-138

TEXTS 137-138

rākṣasera bandhane yehena hanūmān
āpane lailā kari' brahmāra samāna

ei-mata haridāsa yavana-prahāra
jagatera śikṣā lāgi' karilā svīkāra

TRANSLATION

While fighting with the demons, Hanumān respectfully welcomed the brahmāstra weapon released by Indrajit. Similarly, Haridāsa Ṭhākura accepted the beating of the Moslems in order to teach the world.

COMMENTARY

Just as Hanumān protected the prestige of the *brahmāstra* weapon released by Indrajit, the son of

Rāvaṇa, the king of the demons, by falling under its influence during the conquest of Laṅkā (see *Rāmāyaṇa*, *Sundara-kāṇḍa*, Chapter 48, verses 36-45), Haridāsa also accepted the cruel severe beating of the Moslems in order to set example and teach the highest ideal of tolerance to the world.

CB Ādi-khaṇḍa 16.139

TEXT 139

"aśeṣa durgati haya, yadi yāya prāṇa
tathāpi vadane nā chāḍiba hari-nāma

TRANSLATION

"Even if I experience unlimited misery and die, I will never give up chanting the Lord's holy name."

COMMENTARY

This is the teaching referred to in the previous verse.

Let the sense enjoyers, fruitive workers, and Māyāvādīs, who are all opposed to devotional service, behave inimically towards the devotees, yet the devotees never give up chanting the holy names of the Lord.

CB Ādi-khaṇḍa 16.140

TEXT 140

anyathā govinda-hena rakṣaka thākite
kā'ra śakti āche haridāsere laṅghite?

TRANSLATION

Otherwise, since Haridāsa was personally protected by Govinda, how could anyone harm him?

COMMENTARY

The word *anyathā*, or "otherwise," refers to a situation other than if Ṭhākura Haridāsa had not exhibited the highest ideal of incomparable tolerance or had not endeavored to teach the people of the world by saying, "Even if I experience unlimited misery and die, I will never give up chanting the Lord's holy name."

Lord Govinda alone is the maintainer of the entire universe. No one can oppose, harm, torture, oppress, or display their might on His unalloyed topmost devotee Haridāsa. No atheist has the authority to transgress Haridāsa.

CB Ādi-khaṇḍa 16.141

TEXT 141

haridāsa-smaraṇe o e duḥkha sarvathā
khaṇḍe sei-kṣaṇe, haridāsera ki kathā

TRANSLATION

What to speak of Haridāsa himself, even one who remembers his activities is immediately relieved of all material miseries.

CB Ādi-khaṇḍa 16.142

TEXT 142

satya satya haridāsa—jagat-īśvara
caitanya-candrera mahā-mukhya anucara

TRANSLATION

Haridāsa, who had the power to control the universe, was certainly one of the topmost devotees of Śrī Caitanya.

COMMENTARY

Another reading for *jagat-īśvara,* or "the Lord of the universe," is *pūrva-vipra-vara*, or "the already qualified best *brāhmaṇa*." Actually Ṭhākura Haridāsa was already the crest-jewel amongst the best of the *brāhmaṇas*. Although the materialists see that he was born in a Moslem family, he was the greatest Vaiṣṇava, servant of the Lord, most sober, and endowed with all brahminical qualifications from time immemorial. Only those who constantly serve the Supreme Lord are decorated with the eternal brahminical qualifications from time immemorial. Some people compose imitation literatures in which they claim that Haridāsa Ṭhākura was born in a seminal *brāhmaṇa* family, and thereby they attribute on him insignificant mundane social considerations born from their own ignorance. Such imaginary truth is always contrary to historical facts.

The phrase *jagat-īśvara* may also be an adjective for Caitanyacandra, or it may have been used to indicate the former position of Haridāsa as Lord Brahmā. Any *mahā-bhāgavata* who controls the six urges mentioned by Śrī Rūpa Gosvāmī is qualified to be called Gosvāmī, Jagat-īśvara, or Vaiṣṇava.

CB Ādi-khaṇḍa 16.143

TEXT 143

hena-mate haridāsa bhāsena gaṅgāya
kṣaṇeke haila bāhya īśvara-icchāya

TRANSLATION

After Haridāsa floated in the Ganges for some time, he regained his external consciousness by the will of the Lord.

CB Ādi-khaṇḍa 16.144

TEXT 144

caitanya pāiyā haridāsa-mahāśaya
tīre āsi' uṭhilena parānanda-maya

TRANSLATION

He then came to the shore and got out of the water in great ecstasy.

CB Ādi-khaṇḍa 16.145

TEXT 145

sei-mate āilena phuliyā-nagare
kṛṣṇa-nāma balite balite uccaiḥ-svare

TRANSLATION

In this way he started for Phuliyā while loudly chanting the names of Kṛṣṇa.

CB Ādi-khaṇḍa 16.146

TEXT 146

dekhiyā adbhuta-śakti sakala yavana
sabāra khaṇḍila hiṁsā, bhāla haila mana

TRANSLATION

Seeing the extraordinary potency of Haridāsa, the Moslems' minds changed and they forgot their envy.

CB Ādi-khaṇḍa 16.147

TEXT 147

pīra' jñāna kari' sabe kaila namaskāra
sakala yavana-gaṇa pāila nistāra

TRANSLATION

The Moslems considered Haridāsa a powerful saint, so they offered him obeisances. Thus they were all delivered from material bondage.

COMMENTARY

Those Moslems who considered *mahā-bhāgavata* Ṭhākura Haridāsa as worshipable and offered him their humble obeisances were freed from material bondage.

CB Ādi-khaṇḍa 16.148

TEXT 148

kata-kṣaṇe bāhya pāilena haridāsa
muluka-patire cāhi' haila kṛpā-hāsa

TRANSLATION

Some time after regaining his consciousness, Haridāsa met the King of Bengal and laughed mercifully.

CB Ādi-khaṇḍa 16.149

TEXT 149

sambhrame muluka-pati yuḍi' dui kara
balite lāgila kichu vinaya-uttara

TRANSLATION

With great awe and reverence, the king folded his hands and humbly said to Haridāsa.

CB Ādi-khaṇḍa 16.150

TEXT 150

"satya satya jānilāṅa,—tumi mahā-pīra
'eka'-jñāna tomāra se haiyāche sthira

TRANSLATION

"Now I know for certain that you are a powerful saint, for you are firmly convinced that the Supreme Lord is one.

COMMENTARY

The phrase *eka-jñāna* means "to perceive the presence of the Supreme Lord in every living entity" or "to see the Lord's variegatedness;" in other words, "to realize the nondual Absolute Truth."

CB Ādi-khaṇḍa 16.151

TEXT 151

yogī jñānī yata saba mukhe-mātra bale
tumi se pāilā siddhi mahā-kutūhale

TRANSLATION

"All the so-called yogis and jñānīs simply speak big words, but you have actually attained perfection.

COMMENTARY

"Ordinary pseudo yogis and pseudo *jñānīs* speak of *advaya-jñāna*, or transcendental knowledge beyond duality, simply to make a show of being liberal, but you, Haridāsa, are actually a real, perfected *mahā-puruṣa*, or great personality."

CB Ādi-khaṇḍa 16.152

TEXT 152

tomāre dekhite mui āiluṅ ethāre
saba doṣa, mahāśaya! kṣamibā āmāre

TRANSLATION

"O sir, I have personally come to meet you, therefore please forgive all my offenses.

CB Ādi-khaṇḍa 16.153

TEXT 153

sakala tomāra sama,—śatru-mitra nāi
tomā' cine,—hena jana tribhuvane nāi

TRANSLATION

"You are equal to everyone—both friend and enemy—but there is no one in the three worlds who can understand you.

COMMENTARY

On the strength of their mundane knowledge, the materialists cannot understand the position of a *mahā-bhāgavata*, *paramahaṁsa* Vaiṣṇava. Actually no one is the friend or enemy of a Vaiṣṇava. Because he considers everyone in the world as a Vaiṣṇava, he is

the friend of everyone, and being devoid of conception of mundane enjoyment, he sees everyone, friends and enemies, equally.

CB Ādi-khaṇḍa 16.154

TEXT 154

cala tumi, śubha kara' āpana-icchāya
gaṅgā-tīre thāka giyā nirjana-gophāya

TRANSLATION

"You are free to go wherever you wish. You may go stay in a cave on the bank of the Ganges or wherever you desire.

COMMENTARY

The word *gophāya* (derived from the Sanskrit word *guhā* and Hindi word *guphā*) means "a vacant cave."

The king said, "O Haridāsa, now you are freed from arrest, therefore by your own sweet will you may go to a secluded cave on the bank of the Ganges near Phuliyā and begin to worship your beloved Lord without disturbance. Though we are most abominable and sinful, please forgive all our unforgivable offenses and glance mercifully on us."

CB Ādi-khaṇḍa 16.155

TEXT 155

āpana-icchāya tumi thāka yathā-tathā
ye tomāra icchā, tāi karaha sarvathā"

TRANSLATION

"Now you may stay wherever you like and do whatever you please."

CB Ādi-khaṇḍa 16.156

TEXT 156

haridāsa-ṭhākurera caraṇa dekhile
uttamera ki dāya, yavana dekhi' bhule'

TRANSLATION

What to speak of the upper classes, on seeing the lotus feet of Haridāsa Ṭhākura, even the Moslems forgot themselves.

COMMENTARY

The Moslems are generally devoid of devotional service to the Supreme Lord. If sense enjoyers, fruitive workers, and mental speculators, who are all relatively superior to the Moslems, realize the magnanimous, glorious lotus feet of *mahā-bhāgavata* Ṭhākura Haridāsa, then they will permanently retire from engagement in the their respective sense gratification. On seeing Haridāsa, even Moslems who were sinful and extremely averse to the Lord forgot their endeavors to oppose devotional service, which were induced by the urges of their senses.

CB Ādi-khaṇḍa 16.157

TEXT 157

eta krodhe ānileka māribāra tare
'pīra'-jñāna kari' āro pā'ye pāche dhare

TRANSLATION

They had angrily taken him to be killed, but they ultimately accepted him as a powerful saint.

COMMENTARY

Oh, how wonderful are the uncommon glories of the *mahā-bhāgavata*, *paramahaṁsa*, Vaiṣṇava Ṭhākuras! By seeing the extraordinary shining example of Ṭhākura Haridāsa's forgiveness and tolerance, that same king who was previously envious of the Ṭhākura, who had angrily arrested him in order to severely punish him, who hated Lord Viṣṇu and the Vaiṣṇavas, and who was most sinful now accepts Ṭhākura Haridāsa as a worshipable, uncommon, great personality sent by God. Not only that, being purified by the fire of repentance, that most sinful, atheistic, offensive king begged forgiveness for all his offenses and was obliged to offer obeisances at the Ṭhākura's lotus feet.

CB Ādi-khaṇḍa 16.158

TEXT 158

yavanere kṛpā-dṛṣṭi kariyā prakāśa
phuliyāya āilā ṭhākura-haridāsa

TRANSLATION

After glancing mercifully on the Moslems, Ṭhākura Haridāsa entered Phuliyā.

CB Ādi-khaṇḍa 16.159-161

TEXTS 159-161

ucca kari' hari-nāma laite laite
āilena haridāsa brāhmaṇa-sabhāte

haridāse dekhi' phuliyāra vipra-gaṇa
sabei hailā ati parānanda-mana

hari-dhvani vipra-gaṇa lāgilā karite
haridāsa lāgilena ānande nācite

TRANSLATION

As He loudly chanted the names of Hari, he arrived before an assembly of brāhmaṇas. Seeing Haridāsa, the brāhmaṇas were filled with happiness. The brāhmaṇas then began to chant the names of Hari, and Haridāsa began to dance in ecstasy.

COMMENTARY

Being relieved from the torture and repression of the king and the Kazi and in order to benefit the *brāhmaṇa* community of Phuliyā, Ṭhākura Haridāsa arrived there while loudly chanting the names of Hari. Due to narrow-minded sectarianism and social aversion towards devotional service, some so-called *brāhmaṇas* did not previously consider it proper to accept Haridāsa as the spiritual master for awarding the holy names. But now after hearing about his extraordinary unlimited prowess, all the prestigious *brāhmaṇas* accepted him as the giver of the holy names, which are nondifferent from the Lord Himself. All of them happily began to respect Haridāsa.

CB Ādi-khaṇḍa 16.162

TEXT 162

adbhuta ananta haridāsera vikāra
āśru, kampa, hāsya, mūrcchā, pulaka, huṅkāra

TRANSLATION

Haridāsa displayed endless ecstatic transformations like crying, shivering, laughing, falling unconscious, hairs standing on end, and roaring.

CB Ādi-khaṇḍa 16.163

TEXT 163

āchāḍa khāyena haridāsa prema-rase
dekhiyā brāhmaṇa-gaṇa mahānande bhāse

TRANSLATION

Then, in ecstatic love, Haridāsa crashed to the ground. Seeing this, the brāhmaṇas began to float in ecstasy.

CB Ādi-khaṇḍa 16.164

TEXT 164

sthira hai' kṣaṇeke vasilā haridāsa
vipra-gaṇa vasilena beḍi' cāripāśa

TRANSLATION

After a while, when Haridāsa became pacified, the brāhmaṇas sat around him.

CB Ādi-khaṇḍa 16.165

TEXT 165

haridāsa balena,—"śunaha vipra-gaṇa!
duḥkha nā bhāviha kichu āmāra kāraṇa

TRANSLATION

Haridāsa then said, "O brāhmaṇas, please listen. Don't feel sorry for me.

CB Ādi-khaṇḍa 16.166

TEXT 166

prabhu-nindā āmi ye śuniluṅ apāra
tā'ra śāsti karilena īśvara āmāra

TRANSLATION

"I've heard so much blasphemy of the Lord. That is why He has punished me.

COMMENTARY

While considering himself an ordinary conditioned soul, forced to enjoy the fruits of karma, Haridāsa humbly said, "I had to hear topics that were averse to the Lord as punishment for my previous misdeeds and aversion to the Lord. Due to my tolerance I did not adequately protest the harsh statements of persons who were averse to the Lord. That is why the Lord has awarded this punishment to me." The Lord awards severe punishment to those who even after hearing blasphemy against the Lord and His devotees do not protest in order to make a show of tolerance. Even after hearing blasphemous words against Hari, Guru, and Vaiṣṇava, the *prākṛta-sahajiyās*' attempt to justify their abominable, mean, duplicitous nature as 'Vaiṣṇava etiquette,' guarantees their frightful degradation. Ṭhākura Haridāsa was truly the highest ideal of tolerance, and because the deceitful *prākṛta-sahajiyā sampradāya* tries to artificially imitate the quality of his tolerance, they ultimately achieve various miseries in life. Since the *mahā-bhāgavata paramahaṁsa* Vaiṣṇava is personally free from the blasphemy of others, he does not possess the external mundane urges to blaspheme or praise, talk unnecessarily or gossip. But since the

prākṛta-sahajiyās are not situated on such an exalted platform, their endeavors to imitate result in abominable duplicity. Therefore they inevitably suffer miseries. In order to preach this topic to the deceitful *prākṛta-sahajiyā sampradāyas*, Haridāsa Ṭhākura, like an ordinary human being, invoked the philosophy of enjoying fruitive results. The *prākṛta-sahajiyās* are forced to enjoy the fruits of their activities, but Haridāsa Ṭhākura, the crest-jewel among liberated souls and a chanter of the holy names of Hari, is certainly not forced to enjoy the fruits of his activities. Śrīla Rūpa Gosvāmīpāda has described this topic in his *Śrī Nāmāṣṭaka* (4) as follows:

yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ
apaiti nāma sphuraṇena tat te
prārabdha-karmeti virauti vedaḥ

"The seeds of sinful activities that cause rebirth for their fruition are not totally destroyed despite realization of oneness with Brahman through constant meditation. But, O Lord, as soon as Your holy names manifest on the tongue (even in the form of *nāmābhāsa*) all seeds of sinful activities are totally uprooted. This is elaborately glorified in the *Vedas*."

CB Ādi-khaṇḍa 16.167

TEXT 167

bhāla haila, ithe baḍa pāiluṅ santoṣa
alpa śāsti kari' kṣamilena baḍa-doṣa

TRANSLATION

"I'm satisfied, for whatever happened to me was for my benefit. The Lord has relieved me of my great offense by awarding me a token punishment.

COMMENTARY

Those who even after hearing the blasphemy of Viṣṇu and the Vaiṣṇavas display their 'cleverness' by posing as advanced and liberal (?) on the pretext of artificial gentleness or tolerance without understanding the real purport of *taror api sahiṣṇu*—"more tolerant than a tree" are understood to be enjoying the results of their grave offenses. One should not consider such grave offenses as trivial and advertise sense gratification aimed at accumulating mundane fame as worship of Hari. For this reason, in order to instruct the people of the world, *jagad-guru* Ṭhākura Haridāsa pointed out the great faults of the foolish *prākṛta-sahajiyās,* who display artificial humility, by humbly saying: "I have heard blasphemy of Hari, Guru, and Vaiṣṇava without hesitation; therefore I am a great offender. Since I did not protest, it would have been proper if Hari, Guru, and Vaiṣṇava had awarded me more severe punishment; but the Lord is most merciful. He awarded me only the token punishment of being inhumanly tortured by the servants of the king and thus freed me from the offenses born from blasphemy of Viṣṇu and the Vaiṣṇavas. In this way He has proved Himself as causelessly merciful, by which my happiness and satisfaction is increased. In the *Śrīmad Bhāgavatam* (10.14.8) Lord Brahmā prays to the Lord as follows:

tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

"'My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.' In order to distort and change the meaning and purport of this *Bhāgavatam* verse, I failed to protest; that was my greatest mistake."

CB Ādi-khaṇḍa 16.168

TEXT 168

kumbhipāka haya viṣṇu-nindana-śravaṇe
tāhā āmi vistara śuniluṅ pāpa-kāṇe

TRANSLATION

"One who hears blasphemy of Lord Viṣṇu is sent to the hell known as Kumbhīpāka, and with my sinful ears I heard so much blasphemy of the Lord.

COMMENTARY

It is stated in the scriptures that an atheist who hears blasphemy of the Supreme Lord but does not protest attains the most painful hell known as Kumbhīpāka after death.

In the *Śrīmad Bhāgavatam* (4.4.17) Satī spoke to Prajāpati Dakṣa as follows: "If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should

give up his own life." This is the devotees' only remedy.

In the *Bhakti-sandarbha* (265) it is stated: "If one hears blasphemy of Viṣṇu and the Vaiṣṇavas, he incurs great sin:

nindāṁ bhagavataḥ śṛṇvaṁs tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ

"'Anyone who fails to immediately leave a place where criticism of the Supreme Lord or His faithful devotee is heard will certainly fall down, bereft of his pious credit.' Only an incapable person should leave that place, otherwise a capable person must cut out the tongue of one who blasphemes Viṣṇu and the Vaiṣṇavas. If one is incapable of doing either, then he should give up his body."

CB Ādi-khaṇḍa 16.169

TEXT 169

yogya śāsti karilena īśvara tāhāra
hena pāpa āra yena nahe punar-bāra"

TRANSLATION

"Therefore the Lord has given me an appropriate punishment so that I may not commit such sins in the future."

COMMENTARY

With the imitative *prākṛta-sahajiyā sampradāyas* in mind, Haridāsa spoke the following words of instruction: "As a Vaiṣṇava, I will never again hear blasphemy against Viṣṇu and the Vaiṣṇavas under the

shelter of *tṛṇād api sunīcatā* or on the pretext of *taror api sahiṣṇutā*. I have had a sufficient lesson this time. The Lord is most merciful; He taught me by awarding a token punishment for a grave offense." Due to misfortune, the *prākṛta-sahajiyā sampradāyas*, who are offenders of the holy names, cannot understand the actual purport and substance of these statements of Ṭhākura Haridāsa.

CB Ādi-khaṇḍa 16.170

TEXT 170

hena-mate haridāsa vipra-gaṇa-saṅge
nirbhaye karena saṅkīrtana mahāraṅge

TRANSLATION

Thereafter Haridāsa and the brāhmaṇas fearlessly enjoyed congregationally chanting the holy names of the Lord.

CB Ādi-khaṇḍa 16.171

TEXT 171

tāhāne o duḥkha dila ye-saba yavane
savaṁśe ucchanna tā'rā haila kata-dine

TRANSLATION

The Yavanas who had beaten Haridāsa, as well as their families, were all destroyed within a few days.

COMMENTARY

The sinful atheist Yavanas soon achieved the miserable results obtained by persons who torture and envy Vaiṣṇavas. In the *Skanda Purāṇa* it is stated:

hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ

"Whoever kills or blasphemes a Vaiṣṇava, whoever is envious of or angry with a Vaiṣṇava, and whoever does not offer obeisances or feel joy upon seeing a Vaiṣṇava certainly falls into a hellish condition." According to this infallible scriptural decree, the Yavanas along with their families were soon destroyed by severe diseases like cholera or smallpox.

CB Ādi-khaṇḍa 16.172

TEXT 172

tabe haridāsa gaṅgā-tīre gophā kari'
thākena virale ahar-niśa kṛṣṇa smari'

TRANSLATION

Then Haridāsa went and found a cave on the bank of the Ganges. He remembered Kṛṣṇa day and night as he resided alone in the cave.

COMMENTARY

While remaining in a solitary cave on the bank of the Ganges at Phuliyā, Śrīla Ṭhākura Mahāśaya loudly chanted the names of Kṛṣṇa and passed his days and nights remembering the pastimes of the Lord. Sometimes he would chant the sixteen name, thirty-two syllable, *mahā-mantra* loudly, and sometimes he would chant softly. Every day he would complete the chanting of three hundred thousand holy names, or in a year he would chant one hundred million names of Hari. Many people consider chanting

the names of Kṛṣṇa in a solitary place in the category of *upāṁśu-japa*, or "chanting very softly." They say that this *mahā-mantra*, or chanting the holy names of the Lord, should not be heard by others; only the person who is chanting should hear. If the lips move, or if the holy names are recited, then the names of Kṛṣṇa will automatically be heard by others. But if one lacks faith in the Vaiṣṇavas who chant the holy names of the Lord, then by the influence of Kali he may dare to quarrel with those Vaiṣṇava chanters. Whenever the pure names of the Lord are glorified and chanted by sadhus who have taken full shelter of the names, and those names do not enter the ears of others, it is called *nirjana-bhajana*. Such chanting of the names of Hari in a solitary place is intended only for one's own benefit, therefore such chanting yields no benefit for others. Even if the fixed number of holy names regularly chanted by a person who is inclined to the service of the Lord are chanted in a solitary place, faithful persons may still take advantage by secretly hearing from a distance. On the platform of *madhyama-adhikāra*, one may have to associate with worldly people while preaching the holy names in the course of *jīve-dayā*, showing compassion to the living entities, but since he preaches the holy names with utmost attention, he does not become affected by the sinful reactions of the audience, rather he distributes mercy by removing the contamination of their sinful reactions. If while chanting the holy names of the Lord with his many disciples a *madhyama-adhikārī* becomes more or less affected by the reactions of their karma, then his falldown is assured. According to the statement, *jīvan-muktā api punar yānti saṁsāra-vāsanām*—"A person considered liberated in this life can again fall down and desire the material atmosphere for material enjoyment," even a

madhyama-adhikārī chanter of the holy names can again fall down into material existence. That is why mundane pride in the form of worldly association and accepting many disciples simply produces *ku-phala*, or evil results. While describing the topics of Haridāsa Ṭhākura's devotional service, the injunction for loudly chanting and attentively hearing the holy names has been prescribed for practitioners who desire their own welfare in order to deliver from great inauspiciousness those who mistakenly consider satisfying their own senses as satisfying Hari while remaining busy in activities of sense gratification such as accepting many disciples like the immature yogis.

śṛṇvataḥ śraddhayā nityaṁ gṛṇataś ca sva-ceṣṭitam
kālena nātidīrgheṇa bhagavān viśate hṛdi

"Persons who hear *Śrīmad Bhāgavatam* regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time." According to the purport of this verse from *Śrīmad Bhāgavatam* (2.8.4), Ṭhākura Mahāśaya, who is *jagad-guru*, Vaiṣṇava *ācārya*, and best of the liberated souls, has taught people in general the process of remembering the pastimes of Kṛṣṇa while personally chanting and hearing the holy names of Kṛṣṇa in the course of realizing that Kṛṣṇa is nondifferent from His names, forms, qualities, associates, paraphernalia, and pastimes. Those who give up hearing and loud chanting of the holy names received from the mouths of devotees free from *nāma-aparādha* and in order to gratify their senses display artificial imitation of remembering the pastimes of the Lord in their impure, enjoyment prone hearts—their attempts to imitate

remembrance of the Lord's pastimes in this way is simply thirst for material enjoyment born from aversion to the Lord.

CB Ādi-khaṇḍa 16.173

TEXT 173

tina-lakṣa nāma dine karena grahaṇa
gophā haila tāṅ'ra yena vaikuṇṭha-bhavana

TRANSLATION

He would chant the holy name of the Lord three hundred thousand times a day, and his cave was thus transformed into Vaikuṇṭha.

COMMENTARY

The cave in which the pure-hearted, great preacher, Hari-Nāmācārya Ṭhākura Mahāśaya loudly chanted the transcendental sound of the holy names of Lord Hari transformed into a place of Lord Kṛṣṇa's pastimes, or Vaikuṇṭha, according to the purport of the following statement of a *mahājana*: *ye dina gṛhe bhajana dekhi, gṛhete goloka bhāya*—"One day while performing devotional practices, I saw my house transformed into Goloka Vṛndāvana."

CB Ādi-khaṇḍa 16.174

TEXT 174

mahā nāga vaise sei gophāra bhitare
tā'ra jvālā prāṇi-mātre sahite nā pāre

TRANSLATION

A huge snake lived within that cave, and no living entity could tolerate the burning atmosphere produced from its poison.

CB Ādi-khaṇḍa 16.175

TEXT 175

haridāsa-ṭhākurere sambhāṣā karite
yateka āise, keha nā pāre rahite

TRANSLATION

As a result, anyone who visited Haridāsa in his cave could not stay more than a few moments.

CB Ādi-khaṇḍa 16.176

TEXT 176

parama-viṣera jvālā sabei pāyena
haridāsa punaḥ ihā kichu nā jānena

TRANSLATION

They all felt intense burning from the poison, but Haridāsa was again completely oblivious.

CB Ādi-khaṇḍa 16.177

TEXT 177

vasiyā karena yukti sarva-vipra-gaṇe
"haridāsa-āśrame eteka jvālā kene"

TRANSLATION

The brāhmaṇas sat down together and considered, "What is that burning sensation in Haridāsa's cave?"

CB Ādi-khaṇḍa 16.178

TEXT 178

sei phuliyāya vaise mahā-vaidya-gaṇa
tā'rā āsi' jānileka sarpera kāraṇa

TRANSLATION

There were some expert physicians living in Phuliyā. When they came there, they could understand that the burning sensation was due to the presence of a snake.

CB Ādi-khaṇḍa 16.179

TEXT 179

vaidya balileka,—"ei gophāra talāya
eka mahā nāga āche, tāhāra jvālāya

TRANSLATION

A physician said, "There is big snake somewhere inside the cave.

CB Ādi-khaṇḍa 16.180

TEXT 180

rahite nā pāre keha,—kahiluṅ niścaya
haridāsa satvare caluna anyāśraya

TRANSLATION

"No one can remain here due to the effects of its poison. This is our assurance. Therefore Haridāsa should immediately go somewhere else.

COMMENTARY

Those who came to see Ṭhākura Haridāsa in his *bhajana-kuṭira* felt great distress due to the burning poison of the snake. They could not understand where the burning heat was coming from. Later on, they brought snakebite doctors and found out that a snake lived within a hole in Haridāsa Ṭhākura's *kuṭira*. Due to excessive heat from the burning poison, no one could stay there for any length of time. But Haridāsa Ṭhākura, who was solely attached to chanting the holy names and who never wasted a moment, did not feel any inconvenience at all. Considering that it is never proper to live with a cruel, deceitful, fierce, poisonous snake, the visitors requested Haridāsa to shift to another place.

CB Ādi-khaṇḍa 16.181

TEXT 181

sarpera sahita vāsa kabhu yukta naya
cala sabe kahi' giyā tāhāna āśraya"

TRANSLATION

"It is not wise to live with a snake. Let us go to his cave and inform him."

CB Ādi-khaṇḍa 16.182

TEXT 182

tabe sabe āsi' haridāsa-ṭhākurere
kahila vṛtānta sei gophā chāḍibāre

TRANSLATION

Then they all went to see Haridāsa to explain the situation and request him to move.

CB Ādi-khaṇḍa 16.183

TEXT 183

"mahā-nāga vaise ei gophāra bhitare
tāhāra jvālāya keha rahite nā pāre

TRANSLATION

"There is a big snake living in this cave, and no one can remain here due to the effect of its poison.

CB Ādi-khaṇḍa 16.184

TEXT 184

ataeva e sthāne rahite yogya naya
anya sthāne āsi' tumi karaha āśraya"

TRANSLATION

"Therefore it is not wise to live here. Please find another place to stay."

CB Ādi-khaṇḍa 16.185

TEXT 185

haridāsa balena,—"aneka dina āchi
kona jvālā-viṣa e gophāya nāhi vāsi

TRANSLATION

Haridāsa replied, "I have been staying in this cave for many days, but I haven't felt any burning sensation.

CB Ādi-khaṇḍa 16.186-188

TEXTS 186-188

sabe duḥkha,—tomarā ye nā pāra' sahite
eteke calimu kāli āmi ye-se-bhite

satya yadi ihāte thākena mahāśaya
teṅho yadi kāli nā chāḍena e ālaya

tabe-āmi kāli chāḍi' yāimu sarvathā
cintā nāhi, tomarā balaha kṛṣṇa-gāthā"

TRANSLATION

"But since you are all suffering and unable to tolerate the burning of the poison, I will leave tomorrow for another place. If there is a snake in this cave and it doesn't leave by tomorrow, then I'll leave and go some other place. Don't worry. Let us all chant Kṛṣṇa's names."

COMMENTARY

In reply Haridāsa said, "I have no inconvenience due to the burning poison of the snake, but since all of you are concerned about me I will leave this place for your benefit and satisfaction. Either I or the snake will leave this cave tomorrow. All of you should give up unnecessary talking that is not related to Kṛṣṇa and constantly sing the glories of Kṛṣṇa."

Regarding the second half of verse 188, one should discuss Mahārāja Parīkṣit's statement to the innumerable *rājarṣis*, *maharṣis*, *devarṣis*, and *brahmarṣis* in *Śrīmad Bhāgavatam* (1.19.15), wherein he says: "O *brāhmaṇas*, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical

thing the *brāhmaṇa* created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu."

CB Ādi-khaṇḍa 16.189

TEXT 189

ei-mata kṛṣṇa-kathā-maṅgala-kīrtane
thākite, adbhuta ati haila sei-kṣaṇe

TRANSLATION

As soon as they began to perform kīrtana, a wonderful incident took place.

CB Ādi-khaṇḍa 16.190

TEXT 190

'haridāsa chāḍibena' śuniñā vacana
mahā-nāga chāḍilena sthāna sei-kṣaṇa

TRANSLATION

Hearing that Haridāsa was prepared to leave the cave, the large snake immediately left.

CB Ādi-khaṇḍa 16.191

TEXT 191

garta haite uṭhi' sarpa sandhyāra praveśe
sabei dekhena,—calilena anya-deśe

TRANSLATION

It was early evening as everyone there saw the snake leave the cave.

COMMENTARY

The phrase *sandhyāra praveśe* means "in the evening" or "as night approached."

CB Ādi-khaṇḍa 16.192

TEXT 192

parama-adbhuta sarpa—mahā-bhayaṅkara
pīta-nīla-śukla varṇa—parama-sundara

TRANSLATION

The large wonderful snake looked most fearful, yet it was also very beautiful, being colored yellow, blue, and white.

CB Ādi-khaṇḍa 16.193

TEXT 193

mahāmaṇi jvaliteche mastaka-upare
dekhi' bhaye vipra-gaṇa 'kṛṣṇa kṛṣṇa' smare

TRANSLATION

As the brāhmaṇas saw the brilliant jewel adorning its head, they fearfully remembered Kṛṣṇa.

CB Ādi-khaṇḍa 16.194

TEXT 194

sarpa se caliyā gela, jvālā nāhi āra
vipra-gaṇa hailena santoṣa apāra

TRANSLATION

After the snake left that place, the brāhmaṇas were overjoyed to find that the burning sensation was gone.

CB Ādi-khaṇḍa 16.195

TEXT 195

dekhi' haridāsa ṭhākurera mahā-śakti
vipra-gaṇera janmila viśeṣa tāṅ're bhakti

TRANSLATION

They all appreciated Haridāsa's marvelous potency and developed great devotion for him.

COMMENTARY

Seeing the departure of the great snake by the influence of Haridāsa Ṭhākura's opulence and magnanimity, even many atheistic nondevotee *brāhmaṇas*, who were attached to yogic perfections, developed special respect for him. The seminal *brāhmaṇas* who were obliged to enjoy the fruits of their karma and eligible for Yamarāja's punishment thought, "Due to one's previous misdeeds a living entity takes birth in a family lower than that of *brāhmaṇas*. Similarly, due to his previous misdeeds (?) Haridāsa Ṭhākura has taken birth in a Moslem family. Therefore he is certainly inferior to the pious mundane *brāhmaṇas*." But now, seeing his easily achieved mystic opulence, who stands before Haridāsa with folded hands awaiting his instructions, they accepted him as the best of the *brāhmaṇas*.

CB Ādi-khaṇḍa 16.196

TEXT 196

haridāsa-ṭhākurera e kon prabhāva
yāṅ'ra vākya-mātre sthāna chāḍileka nāga

TRANSLATION

It is not very glorious that a snake left its cave simply on the request of Haridāsa Ṭhākura.

COMMENTARY

Only persons who are envious of others, who are attached to sense gratification, who are averse to Hari, and who cause anxiety to other living entities are bitten by snakes. But what to speak of causing anxiety, envy, or fear, a *mahā-bhāgavata* Vaiṣṇava like Ṭhākura Haridāsa has such great influence that even the most envious, fierce, poisonous snake humbly carries out his order.

CB Ādi-khaṇḍa 16.197

TEXT 197

yāṅra dṛṣṭi-mātre chāḍe avidyā-bandhana
kṛṣṇa nā laṅghana haridāsera vacana

TRANSLATION

Simply by his glance one's bondage born of nescience is destroyed. Even Lord Kṛṣṇa does not transgress the words of Haridāsa.

COMMENTARY

Only one who is blessed by Haridāsa Ṭhākura is able to constantly chant the names of Hari and take shelter of the pure holy names without committing offenses, and thus his contamination of ignorance, which is the root of material enjoyment, is totally uprooted. As a result of serving Haridāsa Ṭhākura and receiving his mercy, the Supreme Lord becomes obliged.

CB Ādi-khaṇḍa 16.198

TEXT 198

āra eka, śuna, tā'na adbhuta ākhyāna
nāgarāja ye kahilā mahimā tāhāna

TRANSLATION

Now please hear another wonderful incident that was narrated by the king of the snakes.

CB Ādi-khaṇḍa 16.199

TEXT 199

eka-dina baḍa eka lokera mandire
sarpa-kṣata ḍaṅka nāce vividha prakāre

TRANSLATION

One day a snake charmer was dancing in the courtyard of one wealthy man.

COMMENTARY

The phrase *sarpa-kṣata* refers to being bitten by a snake or to a snake charmer who is possessed by the predominating deity of the snakes, Vāsuki, who is invoked by mantras when one is bitten by nonpoisonous snake. The word *ḍaṅka* (derived from the Hindi word *ḍaṅk*, meaning "hood" or "stinger") refers to the person who makes a snake dance or to a snake charmer.

CB Ādi-khaṇḍa 16.200

TEXT 200

mṛdaṅga-mandirā gīta—tā'ra mantra ghore
ḍaṅka beḍi' sabei gāyena uccaiḥ-svare

TRANSLATION

His associates played the mṛdaṅga and a flute used for snake charming as they loudly sang on all sides of the snake charmer. The snake charmer was absorbed under the influence of some mantras that he was chanting.

COMMENTARY

The first line of this verse refers to singing to the accompaniment of musical instruments like the *mṛdaṅga* and cymbals or to be maddened, overwhelmed, or absorbed in the snake charmer's chanting of mantras.

CB Ādi-khaṇḍa 16.201

TEXT 201

daiva-gati tathāya āilā haridāsa
ḍaṅka-nṛtya dekhena haiyā eka-pāśa

TRANSLATION

By providence Haridāsa came there and began to watch the snake charmer from the side.

COMMENTARY

The phrase *daiva-gati* means "without any purpose" or "by one's own sweet will."

CB Ādi-khaṇḍa 16.202

TEXT 202

manuṣya-śarīre nāga-rāja mantra-bale
adhiṣṭhāna haiyā nācaye kutūhale

TRANSLATION

By the power of the mantras chanted by the snake charmer, the king of snakes had appeared in the body of the snake charmer and was happily dancing.

COMMENTARY

The word *nāga-rāja* refers to Śeṣa, the devotee of Lord Viṣṇu; Ananta; or Vāsuki.

The word *adhiṣṭhāna* means "situated" or "possessed."

CB Ādi-khaṇḍa 16.203

TEXT 203

kāliya-dahe karilena ye nāṭya īśvare
sei gīta gāyena kāruṇya-ucca-svare

TRANSLATION

The snake charmer was loudly and sweetly singing about Kṛṣṇa's dance in the Kāliya lake.

COMMENTARY

The phrase *kāliya-dahe* refers to the particular lake within the Kālindī River named Kāliya-daha. Being afraid of Garuḍa, the fierce poisonous snake named Kāliya, the son of Kadru and Kaśyapa, lived there with his family. For a description of this great snake Kāliya and the pastimes of Kṛṣṇa subduing this Kāliya by dancing on his heads in the Kāliya-daha, one should see *Śrīmad Bhāgavatam* (10.15.47-52, Chapter 16, verses 1-12 and Chapter 17, verses 1-12).

As Kṛṣṇa, the master of all arts, danced on the heads of Kāliya at Kāliya-daha, the snake charmer imitated that dance while loudly singing songs about the great mercy Kṛṣṇa gave Kāliya on the pretext of awarding punishment.

CB Ādi-khaṇḍa 16.204-208

TEXTS 204-208

śuni' nija-prabhura mahimā haridāsa
paḍilā mūrcchita hai' kothā nāhi śvāsa

kṣaṇeke caitanya pāi, kariyā huṅkāra
ānande lāgila nṛtya karite apāra

haridāsa-ṭhākurera āveśa dekhiyā
eka-bhita hai' ḍaṅka rahilena giyā

gaḍāgaḍi yāyena ṭhākura-haridāsa
adbhuta pulaka-aśru-kampera prakāśa

rodana karena haridāsa-mahāśaya
śuniñā prabhura guṇa hailā tanmaya

TRANSLATION

As Haridāsa heard the glorious pastimes of the Lord, he fell unconscious to the ground and his breath stopped. When he regained consciousness some moments later, he roared loudly and began to dance in ecstasy. Seeing Haridāsa's ecstatic mood, the snake charmer stopped his dancing and stood off to the side. Ṭhākura Haridāsa rolled on the ground and wonderful ecstatic symptoms like hairs standing on end, crying, and shivering manifest in his body. Haridāsa was fully absorbed in ecstatic love after hearing the

transcendental qualities of the Lord, and tears of love flowed from his eyes.

COMMENTARY

Overwhelmed by the snake charmer's songs describing Kṛṣṇa's mercy, Haridāsa Ṭhākura fell unconscious due to an awakening of love of God. Even symptoms of external consciousness like breathing could not be found in his body. After a while he regained his external consciousness, roared loudly, and began to dance in ecstatic love of God. Seeing *mahā-bhāgavata* Vaiṣṇava Ṭhākura Haridāsa dance in the mood of love for Kṛṣṇa, the snake charmer, who was possessed by Anantadeva, respectfully stood aside. Being absorbed in hearing and remembering Kṛṣṇa's incomparably great quality of mercy on the fierce, cruel serpent Kāliya, Ṭhākura Haridāsa became absorbed in love of Kṛṣṇa and began to roll on the ground and cry as his transcendental body manifested tears, shivering, and hairs standing on end.

CB Ādi-khaṇḍa 16.209

TEXT 209

haridāse beḍi' sabe gāyena hariṣe
yoḍa-haste rahi' ḍaṅka dekhe eka-pāśe

TRANSLATION

Then everyone surrounding Haridāsa joyfully began chanting Kṛṣṇa's glories, while the snake charmer respectfully stood to the side with folded hands.

CB Ādi-khaṇḍa 16.210

TEXT 210

kṣaṇeke rahila haridāsera āveśa
punaḥ āsi' ḍaṅka nṛtye karilā praveśa

TRANSLATION

After Haridāsa returned to external consciousness, the snake charmer again began to dance.

CB Ādi-khaṇḍa 16.211

TEXT 211

haridāsa-ṭhākurera dekhiyā āveśa
sabei hailā ati ānanda-viśeṣa

TRANSLATION

Everyone was overwhelmed with joy after seeing Haridāsa's ecstatic absorption.

CB Ādi-khaṇḍa 16.212

TEXT 212

yekhāne paḍaye tāṅ'ra caraṇera dhūli
sabei lepena aṅge hai' kutūhalī

TRANSLATION

They all eagerly took the dust from his footprints and smeared it on their bodies.

CB Ādi-khaṇḍa 16.213-218

TEXTS 213-218

āra eka ḍhaṅga-vipra thāki' seikhāne
"muñi o nācimu āji" gaṇe mane-mane

"bujhilāṅa,—nācilei abodha barbare
alpa manuṣyere o parama-bhakti kare"

eta bhāvi' sei-kṣaṇe āchāḍa khāiyā
paḍila yehena mahā-aceṣṭa haiyā

yei-mātra paḍila ḍaṅkera nṛtya-sthāne
mārite lāgilā ḍaṅka mahā-krodha-mane

āśe-pāśe ghāḍe-muḍe vetrera prahāra
nirghāta māraye ḍaṅka, rakṣā nāhi āra

vetrera prahāre dvija jarjara haiyā
'bāpa bāpa' bali' śeṣe gela palāiyā

TRANSLATION

One pseudo brāhmaṇa who was in the audience thought, "I will also dance today. Even an illiterate fool who dances like he's in ecstasy is greatly respected by common people." Thinking in this way, he immediately crashed to the ground and became motionless. As soon as the pseudo brāhmaṇa fell near the dancing snake charmer, the snake charmer became angry and began severely beating the brāhmaṇa with a stick. After being beaten with a stick all over the body, the anguished brāhmaṇa ran away screaming, "Father! Father!"

COMMENTARY

The word *ḍhaṅga-vipra* refers to that pseudo *brāhmaṇa*, who was a hypocritical, deceitful, cheating, artificial, imitative *prākṛta-sahajiyā* and lowest of the *brāhmaṇas*. Being puffed-up with the pride of being a *brāhmaṇa* and being induced by his polluted intelligence, that pseudo *brāhmaṇa* tried to artificially imitate the transcendental characteristics of

mahā-bhāgavata Vaiṣṇava Ṭhākura Haridāsa. He considered, "Due to their blind faith, whenever ordinary foolish people see or hear any dancing or singing in a petty religious function, they offer abundant respect. Therefore, since people offered such respect to Haridāsa Ṭhākura, who is an ordinary human being (?) born in a non-Hindu family, while I am born in the topmost *varṇa* in Hindu society; if I can imitate the characteristics and eight ecstatic transformations of a Vaiṣṇava Ṭhākura's love, like an actor on stage, then no one can estimate how much profit, adoration, and distinction I will achieve. When people respect an ordinary human being (?) and nonseminal *brāhmaṇa* like Haridāsa Ṭhākura so much just by seeing his display of petty ordinary emotions, then if I, the son of a seminal *brāhmaṇa*, can simply mimic his transcendental emotions, I can't imagine how much profit, adoration, and distinction I will receive. If I exhibit artificial emotions, then my insignificant material fame will certainly surpass the fame of the transcendental Vaiṣṇava." Thinking in this way, in order to exhibit artificial sentiments, that atheistic, hypocritical *prākṛta-sahajiyā* suddenly fell on the ground and artificially pretended to be unconscious. As soon as that pseudo *brāhmaṇa* deceitfully exhibited artificial sentiments by which one is naturally bound to slip and fall, the snake charmer understood his deceitfulness and saw him as a disturbance and obstruction to his own dancing and therefore began to beat him severely. He incessantly, severely, and mercilessly beat that atheist on his shoulders, head, and other bodily limbs. Due to the excessive beating, that fallen pseudo *brāhmaṇa* ultimately left that place, shouting, "O father, save me! O mother, save me! I'm dying!"

CB Ādi-khaṇḍa 16.219

TEXT 219

tabe ḍaṅka nija-sukhe nācilā vistara
sabāra janmila baḍa vismaya antara

TRANSLATION

Thereafter the snake charmer happily continued on with his dance, as everyone there watched in astonishment.

CB Ādi-khaṇḍa 16.220

TEXT 220

yoḍa-haste sabe jijñāsena ḍaṅka-sthāne
"kaha dekhi,—e-viprere mārilā vā kene?

TRANSLATION

Later they all folded their hands and asked the snake charmer, "Please explain for us. Why did you beat the brāhmaṇa?

CB Ādi-khaṇḍa 16.221

TEXT 221

haridāsa nācite vā yoḍa-haste kene
rahilā,—e saba kathā kaha ta' āpane?"

TRANSLATION

"And why did you stand aside with folded hands when Haridāsa was dancing?"

CB Ādi-khaṇḍa 16.222

TEXT 222

tabe sei ḍaṅka-mukhe viṣṇu-bhakta nāga
kahite lāgilā haridāsera prabhāva

TRANSLATION

Then the serpent devotee of Viṣṇu spoke through the mouth of the snake charmer about the glories of Haridāsa.

CB Ādi-khaṇḍa 16.223

TEXT 223

"tomarā ye jijñāsilā,—e baḍa rahasya
yadyapi akathya, tabu kahimu avaśya

TRANSLATION

"You have asked about Me about a mysterious subject. Although it is confidential, I must disclose it.

COMMENTARY

The audience asked the snake charmer, "O snake charmer, why did you stand to the side with folded hands when Haridāsa Ṭhākura fell unconscious in ecstatic love of God after his uncommon dancing? And why did you mercilessly beat this *prākṛta-sahajiyā* when he fell unconscious while exhibiting his artificial sentiments?" In reply, Anantadeva, who was situated within the body of the snake charmer, spoke to everyone through the mouth of the snake charmer, "The subject matter that you have inquired about is very mysterious and indescribable. Though it is most confidential, I will certainly explain everything to you in detail."

CB Ādi-khaṇḍa 16.224

TEXT 224

haridāsa-ṭhākurera dekhiyā āveśa
tomarā ye bhakti baḍa karilā viśeṣa

TRANSLATION

"You all felt great reverence for Haridāsa when you saw his ecstatic dance.

CB Ādi-khaṇḍa 16.225

TEXT 225

tāhā dekhi' o-brāhmaṇa ḍhāṅgāti kariyā
paḍilā mātsarya-buddhye āchāḍa khāiyā

TRANSLATION

"Seeing this, that pseudo brāhmaṇa fell to the ground in an envious imitation of Haridāsa.

CB Ādi-khaṇḍa 16.226

TEXT 226

āmāra nṛtya-sukha bhaṅga karibāre
mātsarya-buddhye kon jane śakti dhare?

TRANSLATION

"Who has the power to enviously disturb the pleasure of My dancing?

CB Ādi-khaṇḍa 16.227

TEXT 227

haridāsa-saṅge sparddhā mithyā kari' kare
ataeva śāsti bahu kariluṅ uhāre

TRANSLATION

"Out of audacity, he tried to imitate Haridāsa, and therefore I punished him accordingly.

COMMENTARY

"Haridāsa Ṭhākura is a nonduplicitous, transcendental, spontaneous, pure devotee of the Lord, whereas this pseudo *brāhmaṇa* is an abominable *prākṛta-sahajiyā*. Artificial imitation born of false rivalry with nonduplicitous pure devotees is the fraudulent drama of hypocritical *sahajiyās*. Since this *prākṛta-sahajiyā* tried to artificially imitate the activities of a *mahā-bhāgavata* Vaiṣṇava Ṭhākura out of envy and hate and with a desire to cheaply acquire mundane fame from the foolish persons ignorant of the truth, I have sufficiently punished him."

CB Ādi-khaṇḍa 16.228

TEXT 228

"baḍa loka kari' loka jānuka āmāre"
āpanāre prakaṭāi dharma-karma kare

TRANSLATION

"He presented himself as an important person by imitating some religious sentiments.

COMMENTARY

Like this so-called *brāhmaṇa*, many atheistic hypocrites with the ill-motive, "People will respect me as 'great' or 'a devotee,'" exhibit various reflections of artificial emotions in order to cheat people. In this regard, one should discuss the definitions of

baka-vrata and *vaiḍāla-vrata* as found in the following verses:

adho-dṛṣṭir naikṛtikaḥ
svārtha-sādhana-tatparaḥ
śaṭho mithyā-vinītaś ca baka-vrata-paro dvijaḥ

"An imposter *brāhmaṇa,* the follower of *baka-vrata,* 'the vow of the duck,' is he who always looks down in order to make a show of humility, who is cruel, and who pretends to be submissive.

dharma-dhvajī sadā lubdhaś chādmiko loka-dambhakaḥ
vaiḍāla-vratiko jñeyo hiṁsra-sarvābhisandhikaḥ

"One should know that the *dharma-dhvajī* (who makes a false show of being religious), the person who always desires other's wealth, the duplicitous person, the person who cheats, the envious person, and the person who blasphemes are hypocritical *brāhmaṇas* who follow *vaiḍāla-vratī,* 'the vow of a cat.'"

CB Ādi-khaṇḍa 16.229

TEXT 229

e-sakala dāmbhikera kṛṣṇe prīti nāi
akaitava haile se kṛṣṇa-bhakti pāi

TRANSLATION

"Actually that arrogant and deceitful brāhmaṇa has no love for Kṛṣṇa. To achieve the devotional service of Lord Kṛṣṇa one has to be free from duplicity.

COMMENTARY

It is to be understood that those who artificially imitate the transcendental activities of the *mahā-bhāgavata* Vaiṣṇava with the desire to accumulate mundane fame as a devotee have no attitude of service to the lotus feet of the Lord. Although in order to gratify their own material senses they proudly accept the dress of devotees, their artificial external exhibition of devotional symptoms is simply meant to cheat people. Pure devotion to Kṛṣṇa is present wherever the symptoms of *dharma-dhvajīs*, *vaiḍāla-vratīs*, and *baka-vratīs* are absent, and pride, duplicity, and extraneous motives are present wherever such faults are found.

CB Ādi-khaṇḍa 16.230-231

TEXTS 230-231

ei ye dekhilā,—nācilena haridāsa
o-nṛtya dekhile sarva-bandha haya nāśa

haridāsa-nṛtye kṛṣṇa nācena āpane
brahmāṇḍa pavitra haya o-nṛtya-darśane

TRANSLATION

"One who sees Haridāsa dancing is freed from all bondage. When Haridāsa dances, Lord Kṛṣṇa personally dances. Thus the whole universe can be purified by seeing his dance.

COMMENTARY

The material bondage of those who see dancing performed for the pleasure of Kṛṣṇa by Vaiṣṇavas who are inclined to the service of the Lord is destroyed, whereas the exhibition of artificial characteristics by *prākṛta-sahajiyās* simply increases their miseries of

material bondage. By seeing dancing performed for the pleasure of Kṛṣṇa by Vaiṣṇavas, nonduplicitous emotions befitting a Vaiṣṇava are certainly awakened, and the fraudulent endeavors of the hypocritical imitators simply yields evil results in this world. When Ṭhākura Haridāsa exhibits the transcendental pastime of dancing, then, being controlled by his nonduplicitous love, Kṛṣṇacandra along with His associates also dance. By seeing such transcendental dancing, many fortunate persons of this world become free from heaps of sinful reactions accumulated over many lifetimes and thus achieve piety that leads to devotional service.

CB Ādi-khaṇḍa 16.232

TEXT 232

uhāna se yogya pada 'haridāsa'-nāma
niravadhi kṛṣṇa-candra hṛdaye uhāna

TRANSLATION

"His name, 'Haridāsa,' is appropriate, for Lord Kṛṣṇa constantly dwells in his heart.

COMMENTARY

For an explanation of the second line of this verse, one should see *Śrīmad Bhāgavatam* (9.4.63-68).

CB Ādi-khaṇḍa 16.233

TEXT 233

sarva-bhūta-vatsala, sabāra upakārī
īśvarera saṅge prati-janme avatārī

TRANSLATION

"He is affectionate to all living entities, and he is always engaged in their welfare. He accompanies the Lord whenever He incarnates.

COMMENTARY

Haridāsa Ṭhākura is affectionate to all living entities and the benefactor for both animate and inanimate beings. He incarnates whenever the Supreme Lord incarnates. In other words, he is a constant associate in the Lord's pastimes.

CB Ādi-khaṇḍa 16.234

TEXT 234

uṅhi se niraparādha viṣṇu-vaiṣṇavete
svapne o uṅhāna dṛṣṭi nā yāya vipathe

TRANSLATION

"He is never offensive to Viṣṇu or the Vaiṣṇavas, and even in a dream he does not deviate from the proper path.

COMMENTARY

Since Haridāsa Ṭhākura is a direct associate of the Lord, he cannot commit any offenses against Viṣṇu or the Vaiṣṇavas. He can never deviate from his endeavor to serve Kṛṣṇa like an ordinary human being, even in a dream.

CB Ādi-khaṇḍa 16.235

TEXT 235

tilārddha uṅhāna saṅga ye-jīvera haya
se avaśya pāya kṛṣṇa-pāda-padmāśraya

TRANSLATION

"One who associates with Haridāsa for even a fraction of a moment will certainly attain shelter at the lotus feet of Kṛṣṇa.

COMMENTARY

If by the good fortune resulting from accumulated pious activities over many lifetimes, a living entity associates with Haridāsa Ṭhākura for even a short time, he will certainly achieve the lotus feet of the Lord.

CB Ādi-khaṇḍa 16.236

TEXT 236

brahmā-śivo haridāsa-hena bhakta-saṅga
niravadhi karite cittera baḍa raṅga

TRANSLATION

"Lord Brahmā and Lord Śiva always desire to associate with a devotee like Haridāsa.

COMMENTARY

The demigods headed by Brahmā always hanker to become glorious by obtaining the association of a *mahā-bhāgavata* devotee like Haridāsa.

CB Ādi-khaṇḍa 16.237

TEXT 237

'jāti, kula, saba-nirarthaka' bujhāite
janmilena nīca-kule prabhura ājñāte

TRANSLATION

"On the order of the Lord, Haridāsa was born in a low-class family to show that birth in a high caste or good family are useless.

COMMENTARY

Due to pious and sinful activities, the conditioned souls take birth in higher or lower species of life. This is simply an example of the fruits of their karma. From the spiritual point of view there is no value at all in the prestige resulting from mundane caste and ancestry. By the supreme will of the all-auspicious Lord, Haridāsa Ṭhākura appeared in a Moslem family in order to preach this supreme truth to the entire world.

CB Ādi-khaṇḍa 16.238

TEXT 238

'adhama-kulete yadi viṣṇu-bhakta haya
tathāpi se-i se pūjya'—sarva-śāstre kaya

TRANSLATION

"If a devotee of the Lord is born in a low-class family, he is still worthy of worship. This is the verdict of the scriptures.

COMMENTARY

Taking birth in superior or inferior families indicates the superiority or inferiority of the fruits of one's karma. The living entity is constitutionally a devotee of Lord Viṣṇu, and although by temporary familial identification he may be inferior or superior, he is actually superior or inferior in proportion to his devotion to the Lord. This is loudly proclaimed in all

Vaiṣṇava literatures. It is not a fact that one who is born in a lower family is not qualified for devotional service to Viṣṇu. A Vaiṣṇava born in a lower family is a qualified *brāhmaṇa*, spiritual master, and worshipable by all nondevotees born in higher class families.

CB Ādi-khaṇḍa 16.239

TEXT 239

"uttama-kulete janmi' śrī-kṛṣṇe nā bhaje
kule tā'ra ki karibe, narakete maje"

TRANSLATION

"And if someone is born in a high-class family but does not worship the lotus feet of Śrī Kṛṣṇa, then his high birth is useless and he falls to hell.

COMMENTARY

Even after taking birth in a higher family as the result of pious activities, if one is averse to the service of the Lord, he will certainly go to hell. This is confirmed in the following statement of Camasa, one of the nine Yogendras, to Mahārāja Nimi in the *Śrīmad Bhāgavatam* (11.5.3):

ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

"If any of the members of the four *varṇas* and four *āśramas* fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life."

CB Ādi-khaṇḍa 16.240

TEXT 240

ei saba veda-vākyera sākṣī dekhāite
janmilena haridāsa adhama-kulete

TRANSLATION

TRANSLATION

"Haridāsa thus took birth in a low-class family to prove the words of the scriptures.

CB Ādi-khaṇḍa 16.241-242

TEXTS 241-242

prahlāda yehena daitya, kapi hanūmān
ei-mata haridāsa nīca-jāti nāma

haridāsa-sparśa vāñchā kare deva-gaṇa
gaṅgā o vāñchena haridāsera majjana

TRANSLATION

Haridāsa was born in a low-class family just as Prahlāda was born in a demoniac family and Hanumān was born in a monkey family. The demigods desire the touch of Haridāsa, and even mother Gaṅgā desires that Haridāsa immerse in her waters.

COMMENTARY

Just as Śrī Prahlāda appeared in a demon family that was naturally averse to Viṣṇu and Śrī Hanumānjī appeared in a family of animals, by the supreme will of the Lord, Ṭhākura Haridāsa appeared in a low-class Moslem family. Generally human beings desire to become purified by either touching the demigods or

taking bath in the Gaṅgā. But what to speak of the demigods headed by Lord Brahmā, even the most sanctified Gaṅgā, who emanates from the lotus feet of Viṣṇu, desires to become glorious by the touch of *mahā-bhāgavata*, *paramahaṁsa*, Vaiṣṇava *ācārya* Haridāsa Ṭhākura, who is the representative of all the demigods.

CB Ādi-khaṇḍa 16.243

TEXT 243

sparśera ki dāya, dekhilei haridāsa
chiṇḍe' sarva-jīvera anādi karma-pāśa

TRANSLATION

"What to speak of his touch, just by seeing Haridāsa one is released from the bondage of fruitive activities.

COMMENTARY

What to speak of touching Haridāsa, if one simply sees him, then all material bondage born of nescience from time immemorial is at once cut to pieces.

CB Ādi-khaṇḍa 16.244

TEXT 244

haridāsa āśraya karibe yei jana
tā'ne dekhile o khaṇḍe' saṁsāra-bandhana

TRANSLATION

"Indeed, even if one sees a person who has taken shelter of Haridāsa, he is freed from material bondage.

COMMENTARY

Even if a conditioned soul sees those who consider Nāmācārya Haridāsa as their spiritual master, he is released from all material bondage.

CB Ādi-khaṇḍa 16.245-246

TEXTS 245-246

śata-varṣa śata mukhe uhāna mahimā
kahile o nāhi pāri karibāre sīmā

bhāgyavanta tomarā se, tomā' sabā haite
uhāna mahimā kichu āila mukhete

TRANSLATION

"If I glorify Haridāsa for a hundred years with a hundred mouths I would still not reach the end of his glories. You are all fortunate, for because of you I received an opportunity to glorify Haridāsa.

COMMENTARY

The snake charmer, who was expert in controlling snakes through mantra, said, "All of you are very fortunate, for because of your inquires I was able to speak and reveal some of the glories of the Lord's devotee. If I sing the glories of the transcendental qualities of Ṭhākura Haridāsa for one hundred years with one hundred mouths, I would not finish."

CB Ādi-khaṇḍa 16.247

TEXT 247

sakṛt ye balibeka haridāsa-nāma
satya satya seha yāibeka kṛṣṇa-dhāma"

TRANSLATION

"I assure you that one who simply chants the name of Haridāsa without offense will certainly attain the abode of Kṛṣṇa."

COMMENTARY

If a person even once utters the transcendental name of the Vaiṣṇava Ṭhākura, "Haridāsa," he will certainly go back to Godhead.

CB Ādi-khaṇḍa 16.248

TEXT 248

eta bali' mauna hailena nāga-rāja
tuṣṭa hailena śuni' sajjana-samāja

TRANSLATION

After speaking in this way, the king of the snakes became silent, and all the pious people there felt fully satisfied.

CB Ādi-khaṇḍa 16.249

TEXT 249

hena haridāsa ṭhākurera anubhāva
kahiyā āchena pūrve śrī-vaiṣṇava-nāga

TRANSLATION

Thus the Vaiṣṇava snake related the glories of Haridāsa Ṭhākura.

CB Ādi-khaṇḍa 16.250

TEXT 250

sabāra parama-prīti haridāsa-prati
nāga-mukhe śuni' haraṣita haila ati

TRANSLATION

By hearing the snake's narration through the mouth of the snake charmer, all the people felt great affection for Haridāsa.

CB Ādi-khaṇḍa 16.251

TEXT 251

hena-mate vaisena ṭhākura-haridāsa
gauracandra nā karena bhaktira prakāśa

TRANSLATION

Haridāsa Ṭhākura passed his days in this way, before Gauracandra manifested His devotional feelings.

CB Ādi-khaṇḍa 16.252

TEXT 252

sarva-dike viṣṇu-bhakti-śūnya sarva-jana
uddeṣo nā jāne keha kemana kīrtana

TRANSLATION

People throughout the world were devoid of devotional service to Lord Viṣṇu. They had no understanding of the meaning or goal of kīrtana.

COMMENTARY

The material enjoyers are always accustomed to forget Hari. Somehow or other they remain aloof from devotional service, which aims at remembrance of Hari, and become intoxicated by their own sense gratification. At that time people who were bewildered by *māyā* were fully engaged in gratifying their senses, and therefore they became devoid of devotion to Viṣṇu. No one could understand why Haridāsa Ṭhākura was performing *hari-nāma-saṅkīrtana* and what his motive was, because at that time Śrī Gaurasundara had not yet begun propagating love and devotion to Lord Kṛṣṇa.

CB Ādi-khaṇḍa 16.253

TEXT 253

kothāo nāhika viṣṇu-bhaktira prakāśa
vaiṣṇavere sabei karaye parihāsa

TRANSLATION

There was no trace of devotional service to Viṣṇu anywhere. Everyone simply taunted the Vaiṣṇavas.

COMMENTARY

Due to the absence of discussing topics of Hari, people were devoid of devotion to Viṣṇu. So without understanding the exalted position of the Vaiṣṇavas, people simply ridiculed them.

CB Ādi-khaṇḍa 16.254

TEXT 254

āpanā-āpani saba sādhu-gaṇa meli'
gāyena śrī-kṛṣṇa-nāma diyā karatāli

TRANSLATION

The devotees would meet together and chant the names of Kṛṣṇa while clapping their hands.

CB Ādi-khaṇḍa 16.255

TEXT 255

tāhāte o duṣṭa-gaṇa mahā-krodha kare
pāṣaṇḍī pāṣaṇḍī meli' balgiyāi mare

TRANSLATION

The miscreants became most indignant even at this. Those atheists would meet together to blaspheme the devotees.

CB Ādi-khaṇḍa 16.256

TEXT 256

"e vāmunagulā rājya karibeka nāśa
ihā sabā' haite ha'be durbhikṣa prakāśa

TRANSLATION

"These brāhmaṇas will destroy this country and bring about famine.

CB Ādi-khaṇḍa 16.257

TEXT 257

e vāmanagulā saba māgiyā khāite
bhāvuka-kīrtana kari' nānā chala pāte

TRANSLATION

"These brāhmaṇas perform sentimental kīrtana and play various tricks in order to beg alms.

COMMENTARY

Although the devotees gave up bad association and gathered together to congregationally chant the names of Hari, the godless atheistic persons who were devoid of devotion to the Lord angrily ridiculed them as follows: "In order to fill their bellies and earn their livelihood, these loudly chanting *brāhmaṇas* spread various deceptions and accept the dress of sentimentalists while chanting the names of Hari. They have no other business than filling their bellies on the pretext of religious performances. Because of their behavior, there will be famine in this country, and in this way they will cause great harm to the world by introducing begging."

Actually, attributing such false accusations on the devotees of the Lord will never bring any auspiciousness to the world, rather, it will lead people to hell. The devotees engage in the exalted service of the Lord by chanting His holy names. They do not partake of or enjoy the hard-earned wealth of ordinary people under the inducement of greed or by giving indulgence to laziness born of ignorance; rather, the wealth and ingredients that ordinary people accumulate for sense gratification are utilized by the devotees in the service of Hari for the eternal benefit of those persons.

CB Ādi-khaṇḍa 16.258

TEXT 258

gosāñira śayana variṣā cāri-māsa
ihāte ki yuyāya ḍākite baḍa ḍāka?

TRANSLATION

"The Lord takes rest for four months during the rainy season, but these brāhmaṇas loudly call Him even at that time. Is this proper?

COMMENTARY

The atheistic *smārtas* who were attached to fruitive activities used to say, "Lord Viṣṇu takes rest during the four months of Cāturmāsya, therefore no one should chant the names of Kṛṣṇa during these four months—Śrāvaṇa, Bhadra, Āśvina, and Kārttika. If one chants the names of Kṛṣṇa during this period, it will disturb the Lord by interrupting His *yoga-nidrā*. Therefore if the Vaiṣṇavas transgress the scriptural injunctions by loudly chanting the names of Hari during His sleep, the Lord will certainly become very angry and send various tribulations such as famine."

CB Ādi-khaṇḍa 16.259

TEXT 259

nidrā bhaṅga haile kruddha haibe gosāñi
durbhikṣa karibe deśe,—ithe dvidhā nāi"

TRANSLATION

"If the Lord's sleep is disturbed, He'll become angry and create a famine in this country. There's no doubt about it."

CB Ādi-khaṇḍa 16.260

TEXT 260

keha bale,—"yadi dhānya kichu mūlya caḍe
tabe e-gulāre dhari' kilāimu ghāḍe"

TRANSLATION

Someone said, "If the price of rice increases, then I'll catch them and give them a punch."

CB Ādi-khaṇḍa 16.261

TEXT 261

keha bale,—"ekādaśī-niśi-jāgāraṇe
karibe govinda-nāma kari' uccāraṇe

TRANSLATION

Someone else said, "On Ekādaśī, these devotees stay up all night and chant the name of Govinda.

CB Ādi-khaṇḍa 16.262

TEXT 262

prati-dina uccāraṇa kariyā ki kāya?"
ei-rūpe bale yata madhyastha-samāja

TRANSLATION

"What is the need for chanting the Lord's name every day?" In this way, the atheists condemned the devotees in various ways.

COMMENTARY

On the pretext of being indifferent, some fruitive workers used to say, "There is no benefit in loudly and repeatedly chanting the names of the Lord every day. Since the living entities are bound by the fruits of their karma, and since the Supreme Lord is also under the subordination of karma, the living entities who are forced to enjoy the fruits of their karma simply increase their bile secretion by chanting the names of the Lord." In this way, middle class

people, who were neither devotees nor nondevotees, put forth such arguments and useless talk.

CB Ādi-khaṇḍa 16.263

TEXT 263

duḥkha pāya śuniyā sakala bhakta-gaṇa
tathāpi nā chāḍe keha hari-saṅkīrtana

TRANSLATION

The devotees all felt aggrieved on hearing these things, yet none of them gave up chanting the names of Lord Hari.

CB Ādi-khaṇḍa 16.264

TEXT 264

bhakti-yoge lokera dekhiyā anādara
haridāsa o duḥkha baḍa pāyena antara

TRANSLATION

Haridāsa was particularly aggrieved to see the people's lack of interest in the process of devotional service.

COMMENTARY

Attempts to serve the Supreme Lord on the pretext of ulterior desires, karma, yoga, or *jñāna* or to act contrary to the service of the Supreme Lord can never be called devotional service. But people of the world at that time were all overwhelmed by such nondevotional considerations. Physical and mental propensities kept the conditioned souls away from the path of devotional service and concealed the shining

glories of pure devotional service. Seeing such detrimental propensities in the materialists, Ṭhākura Haridāsa felt great distress at heart.

CB Ādi-khaṇḍa 16.265

TEXT 265

tathāpiha haridāsa uccaiḥsvara kari'
balena prabhura saṅkīrtana mukha bhari'

TRANSLATION

In spite of this, Haridāsa continued to loudly chant the holy names of the Lord.

CB Ādi-khaṇḍa 16.266

TEXT 266

ihāte o atyanta duṣkṛti pāpi-gaṇa
nā pāre śunite ucca-hari-saṅkīrtana

TRANSLATION

The most sinful miscreants were even unable to hear this loud chanting.

COMMENTARY

Due to their sinful propensities, people did not wish to hear the uninterrupted and unmotivated chanting of the names of Hari from the mouth of Haridāsa Ṭhākura. Actually, only unfortunate people develop such sinful and inauspicious propensities. But Haridāsa Ṭhākura is a nonduplicitous servant of the Absolute Truth, Lord Kṛṣṇa, and devoid of all fear born of material absorption. Even after facing various

impediments and obstacles from the sinful people, he did not desist from *hari-saṅkīrtana*.

CB Ādi-khaṇḍa 16.267

TEXT 267

harinadī-grāme eka brāhmaṇa durjana
haridāse dekhi' krodhe balaye vacana

TRANSLATION

In this regard, there was one impious brāhmaṇa that lived in the village of Harinadī. He once angrily said to Haridāsa.

COMMENTARY

There are two methods for ascertaining one's *varṇa*: (1) One is by seminal consideration. According to normal procedure, the *varṇa* of a child is the same as the *varṇa* of his legitimate father, because he is born from his semen. (2) The second is to ascertain one's *varṇa* according to his occupation, which is determined by his qualities and activities. The nature of people is of two types—pious and sinful. Vaiṣṇavas who are engaged in the service of the Lord are pious, and proud persons who are averse to the Lord and devoid of good qualities are sinful, though they may belong to any one of the *varṇas*. Although one may be identified as a *brāhmaṇa* according to seminal consideration, as a result of being envious of pious persons, he is considered sinful. Whenever envy is directed towards Viṣṇu, the devotional service of Viṣṇu, or the devotees of Viṣṇu, then due to such demoniac propensities even respected so-called *brāhmaṇas* are designated as sinful by the pious.

At that time there was a famous village named Harinadī in the district of Yaśohara. On seeing Śrī Haridāsa loudly and constantly chant the holy names, a local seminal *brāhmaṇa* who was envious of devotional service angrily put forward some false arguments.

CB Ādi-khaṇḍa 16.268

TEXT 268

"aye haridāsa! e ki vyabhāra tomāra
ḍākiyā ye nāma laha, ki hetu ihāra?

TRANSLATION

"O Haridāsa, what is this behavior? Why are you are loudly chanting the names of the Lord?

COMMENTARY

That foolish, ignorant, atheistic, fallen *brāhmaṇa* said, "There is no injunction for loudly chanting the names of Hari in any scripture; rather, it is recommended that one chant within his mind. Therefore the loud chanting of Hari's names by Haridāsa is prohibited by the scriptures. Therefore his engagement in such activities is most improper." Being controlled by such blind faith, that *brāhmaṇa* arrogantly asked Haridāsa the reason for his loud chanting. His conception was that since Haridāsa Ṭhākura was not born in a seminal *brāhmaṇa* family, he was completely unqualified to act as a spiritual master, the giver of the holy names. He feared that if Haridāsa loudly chanted the names of Hari he would have to automatically hear the holy names from the mouth of a pure devotee and thus naturally become his disciple, so he wanted Haridāsa to refrain from

loudly chanting *hari-nāma*, which is the function of a *jagad-guru*. This proves the *brāhmaṇa's* foolishness, ignorance, and mistaken ideas regarding the scriptural conclusions.

CB Ādi-khaṇḍa 16.269

TEXT 269

mane mane japibā,—ei se dharma haya
ḍādiyā laite nāma kon śāstre kaya?

TRANSLATION

"The injunction is that one should chant in his mind. Which scripture says that one should chant loudly?

CB Ādi-khaṇḍa 16.270

TEXT 270

kā'ra śikṣā,—hari-nāma ḍākiyā laite?
ei ta' paṇḍita-sabhā, balaha ihāte"

TRANSLATION

"Who has taught you to chant the name of Hari loudly? Please give your explanation before this assembly of learned scholars."

COMMENTARY

The word *śikṣā* refers to one of the six corollaries of the *Vedas* by which word pronunciation is regulated.

CB Ādi-khaṇḍa 16.271

TEXT 271

haridāsa balena,—"ihāra yata tattva
tomarā se jāna' hari-nāmera mahattva

TRANSLATION

Haridāsa said, "You all know the glories of Lord Hari's holy names.

CB Ādi-khaṇḍa 16.272

TEXT 272

tomarā-sabāra mukhe śuniñā se āmi
balitechi, balibāṅa yebā kichu jāni

TRANSLATION

"Therefore I have simply repeated and will repeat whatever I have heard from you.

COMMENTARY

Ṭhākura Haridāsa, who never expected any honor but always honored others, humbly replied, "I have not learned the incomparable glories of Hari's names from the *śāstras* through the path of argument. Now and in the future I simply repeat whatever I have heard from those who are conversant with the glories of the holy names and who constantly chant the holy names of the Lord.

CB Ādi-khaṇḍa 16.273

TEXT 273

ucca kari' laile śata-guṇa puṇya haya
doṣa ta' nā kahe śāstre, guṇa se varṇana"

TRANSLATION

"If one chants loudly, he gets one hundred times more benefit. The scriptures never condemn loud chanting, rather they glorify it.

COMMENTARY

The result one achieves by mentally chanting the names of Hari is multiplied one hundred times by chanting loudly. This is the injunction of all scriptures. It is a fact that by chanting loudly one obtains one hundred times greater results. And there is no fault in such chanting. It is to be understood that those who consider the Hare Kṛṣṇa *mahā-mantra* should only be chanted softly in *japa* are averse to realizing the purport of the scriptures. The three names of address—Hare, Kṛṣṇa, and Rāma—are meant both for *japa* and *kīrtana*. One can call the Lord in his mind or out loud. If one calls the Lord loudly, then many persons can hear the name of the Lord and obtain auspiciousness by such hearing. Hearing the names of the Lord is one of the nine principle limbs of devotional service. Unless the sadhus loudly chant the names of Hari, no one becomes qualified for the devotional process of hearing. Therefore the false arguments of those who are averse to loud chanting are certainly incited by Kali. The chanting of the holy names is more or less imperceptible in the activities of meditation, sacrifice, and Deity worship; that is why in Kali-yuga various controversies arise in the performance of meditation, sacrifice, and Deity worship. When those who are victims of Kali come forward to place obstacles in the path of the devotees' worship of Hari, then those devotees who are engaged in the Satya, Tretā, and Dvāpara processes of meditation, sacrifice, and Deity worship do not enter into argument; but those

devotees who chant the names of Hari remove the wicked habits of the victims of Kali and chant the unlimited glories of the holy names for the eternal benefit of such people. This is the actual medicine for their argument-infected hearts.

CB Ādi-khaṇḍa 16.274

TEXT 274

uccaiḥ śata-guṇaṁ bhavet

TRANSLATION

"'If one loudly chants the holy names of the Lord, he obtains one hundred times more benefit than by chanting softly or remembering the holy names.'"

CB Ādi-khaṇḍa 16.275

TEXT 275

vipra bale,—"ucca-nāma karile uccāra śata-guṇa puṇya-phala haya, ki hetu ihāra?"

TRANSLATION

The brāhmaṇa said, "How does one get one hundred times more benefit by loud chanting?"

CB Ādi-khaṇḍa 16.276

TEXT 276

haridāsa balena,—"śunaha, mahāśaya! ye tattva ihāra, vede bhāgavate kaya"

TRANSLATION

Haridāsa replied, "My dear sir, listen to the verdict of the Vedas and Śrīmad Bhāgavatam in this regard."

CB Ādi-khaṇḍa 16.277

TEXT 277

sarva-śāstra sphure haridāsera śrī-mukhe
lāgilā karite vyākhyā kṛṣṇānanda sukhe

TRANSLATION

Haridāsa then revealed the purport of all the scriptures as he began his explanation in the ecstasy of Kṛṣṇa consciousness.

CB Ādi-khaṇḍa 16.278

TEXT 278

"śuna, vipra! sakṛt śunile kṛṣṇa-nāma
paśu, pakṣī, kīṭa yāya śrī-vaikuṇṭha-dhāma

TRANSLATION

"Listen, dear brāhmaṇa. If even animals, birds, or insects hear the holy names from the mouth of a pure devotee, they will go to Vaikuṇṭha.

COMMENTARY

"O *brāhmaṇa*, when the transcendental sound of Kṛṣṇa's holy names emanates from the mouths of sadhus, bhaktas, or Vaiṣṇavas and enters the ear holes of any living entity interested in serving the Lord, then that sound vibration certainly frees him from the bondage of *māyā*. The transcendental sound vibration removes the living entities' propensity for enjoyment

and awakens their propensity for service to the Supreme Lord. Since unlike those of conditioned souls in the material sky, there is no ignorance or material enjoyment in the devotees' tongues, which are abodes of Vaikuṇṭha, and since the transcendental holy names are full manifestations of *advaya-jñāna*, or the transcendental reality, devotees do not become entangled in material enjoyment while chanting. Therefore if a living entity chants the transcendental name of the Lord, he becomes *jīvan-mukta*, liberated even in this life. In order to become liberated from the bondage of material existence, a conditioned soul should accept mercy from a liberated soul by accepting *mantra-dīkṣa*, or initiation. When one has perfected his chanting, he becomes qualified to loudly chant the holy names. He then becomes extremely distressed on seeing the conditioned souls' *anarthas* born of *prajalpa* and mundane words that gratify the mind, both of which are unrelated to Kṛṣṇa; as a *jagad-guru*, he removes their propensities for mundane enjoyment and sends them to the kingdom of Vaikuṇṭha. Ordinary foolish people think, "The śāstric statement that just by once chanting or hearing the transcendental name of the Lord one is certain to go back to Vaikuṇṭha is simply an exaggeration." But actually the extraordinary influence of the transcendental name is not under the jurisdiction of the most tiny brains of such illusioned materialists who want to measure everything with their blunt material senses. If one considers the transcendental name to be in the category of material objects, then his enjoyment prone evil propensities do not allow him to understand the extraordinary, transcendental, spiritual name that is not perceivable to material senses. That is why the absence of faith in the *Vedas*

or in Vaiṣṇava literatures in pursuance of the *Vedas* is proof of a living entity's misfortune.

CB Ādi-khaṇḍa 16.279

TEXT 279

Once the cowherd men headed by Śrī Nanda came to Ambikāvana on the bank of the River Sarasvatī. After worshiping the demigods and brāhmaṇas with a vow, they took rest there. At that time a fierce looking great snake began to swallow Nanda. Hearing Nanda's cry of distress, Lord Kṛṣṇa, who maintains His surrendered souls and who is affectionate to His father, touched that great snake with His left foot. The serpent was immediately freed from his reptilian body and appeared in the effulgent form of a Vidyādhara, and by the order of the Lord he began to relate the history of his sinful activities in his previous life. While offering prayers, he described the glories of receiving the touch of the Lord's lotus feet, which are rarely attained by the demigods, in the following verse from Śrīmad Bhāgavatam (10.34.17).

yan-nāma gṛhṇann akhilān śrotṝn ātmānam eva ca
sadyaḥ punāti kiṁ bhūyas tasya spṛṣṭaḥ padā hi te

TRANSLATION

Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

COMMENTARY

"Moreover, O Lord, I have been directly touched by Your lotus feet. Now I will return to my own planet and purify everyone by my touch, as I have

been purified by the touch of Your lotus feet. By the statement, 'By once chanting the holy names of the Lord a person purifies himself and others,' the argument that chanting the holy names requires prior faith (in other words, the consideration that until knowledge of one's relationship with the Lord based on faith is awakened, there is no need to chant the holy names) is refuted. One can and should chant the names of the Lord while avoiding the ten offenses even during the four faithless situations of *saṅketa* (indirectly), *parihāsa* (jokingly), *stobha* (as musical entertainment), or *hela* (neglectfully). By the using the verb *gṛhṇan*, or 'while chanting,' in its present tense, the argument that the names are dependent on completeness (in other words, the necessity of considering that until one is able to fully chant the names of the Lord, it is improper and useless to partially chant the names) is refuted. This means that one can and should chant the names of the Lord, even unclearly, improperly, and incompletely or partially. By using the word *akhilān*, or 'to the audience,' the argument that chanting is dependent on qualification (in other words, the necessity of achieving mundane, temporary, external qualifications like taking bath, performing austerity, worshiping the Deity, maintaining purity, studying the *Vedas*, accepting *sannyāsa*, practicing yoga, performing sacrifice, and accumulating piety) is refuted (in other words, any person in any condition can and should chant the holy names of the Lord). By using the word *sadyaḥ*, or 'immediately,' the argument that chanting is dependent on time (in other words, the consideration that one is purified by chanting only at particular times, not at any time) is refuted (in other words, if a person purely chants the holy names at any time, he can be fully purified). The use of the word *śrotṛn*, or

'to the audience,' indicates that one should hear the holy names of the Lord. The word *eva,* which in this verse bears the meaning of *iva* or *api*, indicates that the chanter of the holy names can purify the audience like himself. So by this example the glories of the holy name are further enhanced, because the practices of both hearing and chanting yield the same results. By using the word *ca* in this verse it is indicated that I will certainly and thoroughly purify persons who engage with me in hearing and chanting because I have been touched by Your lotus feet. There is no doubt about this." (Śrī Sanātana Prabhu's and Śrī Jīva Prabhu's *Vaiṣṇava-toṣaṇī*)

CB Ādi-khaṇḍa 16.280

TEXT 280

paśu-pakṣī-kīṭa-ādi balite nā pāre
śunilei hari-nāma tā'rā saba tare'

TRANSLATION

"Although animals, birds, and insects cannot chant, when they hear the holy names they will all be delivered.

CB Ādi-khaṇḍa 16.281

TEXT 281

japile śrī-kṛṣṇa-nāma āpane se tare
ucca-saṅkīrtane para upakāra kare

TRANSLATION

"If one silently chants the names of Kṛṣṇa, then he is delivered; but if one loudly chants, then he delivers others also.

COMMENTARY

One who softly chants the transcendental names benefits only himself, whereas one who loudly and congregationally chants the transcendental names can benefit the audience along with himself. Only a spiritual master who is engaged in *kṛṣṇa-kīrtana* is compassionate to all living entities and able to perform the highest welfare activities for all.

CB Ādi-khaṇḍa 16.282

TEXT 282

ataeva ucca kari' kīrtana karile
śata-guṇa phala haya sarva-śāstre bale

TRANSLATION

"Therefore the scriptures say that one gets a hundred times more benefit by chanting loudly.

CB Ādi-khaṇḍa 16.283

TEXT 283

japato hari-nāmāni sthāne śata-guṇādhikaḥ
ātmānaṁ ca punāty uccair japan śrotṛn punāti ca

TRANSLATION

"'One who loudly chants the holy names of the Lord is a hundred times greater than one who silently chants, because those who chant silently purify only themselves, while those who chant loudly purify themselves as well as those who hear them.'

COMMENTARY

[This verse was spoken by Prahlāda Mahārāja in the *Nāradīya Purāṇa*.]

CB Ādi-khaṇḍa 16.284

TEXT 284

japa-kartā haite ucca-saṅkīrtana-kārī
śata-guṇa adhika se purāṇete dhari

TRANSLATION

"The Purāṇas say that a person who chants the Lord's name loudly is a hundred times more pious that the person who chants to himself.

COMMENTARY

Persons who loudly and congregationally chant the holy names of Hari obtain one hundred times better results than those who chant the holy names softly. If a person secretly hears some ordinary words on the pretext of hearing *hari-nāma* from a foolish so-called guru and, being tempted by material enjoyment, engages in motivated worship, then he will never achieve eternal auspiciousness. Whereas if one loudly chants the pure holy names heard from the mouth of a liberated *mahā-bhāgavata* spiritual master, then other Vaiṣṇavas who hear that chanting will discuss the glories of *hari-nāma* amongst each other. As a result, the loud chanters are more benefited than the soft chanters. Those who cannot realize the difference between *nāma-aparādha*, *nāmābhāsa*, and *śuddha-nāma* often commit the first of the ten *nāma-aparādhas*—criticizing a sadhu or Vaiṣṇava who has fully taken shelter of the holy names—and they commit the grave offense of disregarding the spiritual master by considering him a mortal being and envying

him. They commit offense by considering material objects as worshipable and seeing Lord Viṣṇu, the controller of all, as equal to the demigods. As a result, they become Vaiṣṇava offenders by being faithless of the unalloyed Vaiṣṇavas. They then become inattentive to the service of Śrī Nāma Prabhu, and the offenses of considering the glories of chanting the holy names as imaginary and giving some interpretation on the holy names capture them. They then consider the holy names as equal to pious activities and become attached to committing sinful activities on the strength of chanting the holy names. Being greedy for donations, such people accept the garb of a guru and, like common merchants, pretend to give instructions on the holy names to faithless persons. In this way they bring inauspiciousness to the entire world. Being overwhelmed by thoughts of "I" and "mine," they gradually become averse to the Vedic literatures and literatures in pursuance of the Vedic version. These ten offenses result in the falldown of chanters; but by the influence of good association the loud chanters of the holy names understand these offenses and therefore retire from the inconvenience of *nirjana-bhajana*.

CB Ādi-khaṇḍa 16.285

TEXT 285

śuna, vipra! mana diyā ihāra kāraṇa
japi' āpanāre sabe karaye poṣaṇa

TRANSLATION

"O brāhmaṇa, listen carefully to the reason behind this. One who softly chants the holy names liberates only himself.

CB Ādi-khaṇḍa 16.286

TEXT 286

ucca kari' karile govinda-saṅkīrtana
jantu-mātra śuniñāi pāi vimocana

TRANSLATION

"One who loudly chants the names of Govinda, however, liberates himself along with all living entities who hear him.

CB Ādi-khaṇḍa 16.287

TEXT 287

jihvā pāiñāo nara-vinā sarva-prāṇī
nā pāre balite kṛṣṇa-nāma-hena dhvani

TRANSLATION

"Although all living entities have a tongue, only the human beings are able to chant the names of Kṛṣṇa.

COMMENTARY

Apart from human beings, all other living entities also have tongues. Yet even though they are able to make various sounds, no living entity other than a human being is able to chant the names of Kṛṣṇa. Some people may say, "The birds can also imitate making sounds like the name of Kṛṣṇa, and as a result they can also attain a higher destination such as liberation." In reply to this, it may be said that imitating and following are two completely separate activities. Although the imitators may make various sounds perceivable to senses in the material sky as the

name of Kṛṣṇa, they are not uttering with service inclined tongues the pure holy name of Kṛṣṇa situated in the spiritual sky and perceivable to purified senses. The materially motivated sounds resembling the holy names that are uttered for the purpose of material enjoyment that is unrelated to Kṛṣṇa are not *vaikuṇṭha-nāma*, or spiritual names. Since such sounds are able to award insignificant results, they are simply known as *nāma-aparādha*, or offenses to the holy names, and as such they cannot awaken one's love for Kṛṣṇa, which is the fruit of chanting the pure names.

CB Ādi-khaṇḍa 16.288

TEXT 288

vyartha-janma ihārā nistare yāhā haite
bala dekhi,—kon doṣa se karma karite?

TRANSLATION

"Tell me, what is wrong with that activity by which living entities who have taken useless births will be delivered?

COMMENTARY

Although all living entities are not able to chant the spiritual names, they can certainly hear the spiritual names chanted by devotees of the Lord. The lives of those who are not qualified to hear the spiritual names are certainly most useless. Since by hearing the chanting of the spiritual names, all living entities can be eligible for liberation in this lifetime, such loud chanting of Hari's names can never be the subject of argument, fault, or criticism.

CB Ādi-khaṇḍa 16.289

TEXT 289

keha āpanāre mātra karaye poṣaṇa
keha vā poṣaṇa kare sahasreka jana

TRANSLATION

"One person may maintain himself, while another may maintain a thousand people.

CB Ādi-khaṇḍa 16.290

TEXT 290

duite ke baḍa, bhāvi' bujhaha āpane
ei abhiprāya guṇa' ucca-saṅkīrtane"

TRANSLATION

"Of the two, consider carefully who is better. This is the superior characteristic of loud chanting."

COMMENTARY

A selfish person maintains himself, whereas another person may maintain a thousand persons apart from himself. Of the two, whom should we accept as greater? If we carefully consider, we will understand that loud chanters are not selfish; rather, they are selfless benefactors of others. Therefore loud chanters are superior to those who only chant softly, and loud chanting is hundreds and thousands of times superior to chanting only softly.

CB Ādi-khaṇḍa 16.291

TEXT 291

sei vipra śuni' haridāsera kathana
balite lāgila krodhe mahā-durvacana

TRANSLATION

After hearing the words of Haridāsa, the brāhmaṇa began to angrily blaspheme him.

CB Ādi-khaṇḍa 16.292

TEXT 292

"daraśana-kartā ebe haila haridāsa!
kāle-kāle veda-patha haya dekhi nāśa

TRANSLATION

"Now even Haridāsa has become a philosopher! I can see that Vedic culture is being destroyed by the course of time.

COMMENTARY

That atheistic fallen *brāhmaṇa* angrily spoke the following insulting words, "There are six famous basic philosophies in India. All these philosophies are more or less under the subordination of the *Vedas*. Now this consideration on liberated souls presented by Haridāsa will become famous as the seventh philosophy. This is Kali-yuga, therefore by the influence of time the Vedic path (?) is now about to be destroyed (?) by the pure Vaiṣṇava followers of the *Vedas* like Haridāsa. So far Kapila, Patañjali, Kaṇāda, Akṣapāda, Jaimini, and Vyāsa were the propounders of six philosophies, but now Haridāsa has come from somewhere and become the propounder of the seventh philosophy. I don't know how many more philosophies will crop up from time to time."

CB Ādi-khaṇḍa 16.293

TEXT 293

yuga-śeṣe śūdra veda karibe vākhāne
ekhanai tāhā dekhi, śeṣe āra kene?

TRANSLATION

"It is stated that śūdras will explain the Vedas at the end of Kali-yuga. But why only at the end of the age? We can see it happening even now.

COMMENTARY

The phrase *yuga-śeṣe* refers to the last part of Kali-yuga. A *mahā-yuga* consists of the four *yugas*—Satya, Tretā, Dvāpara, and Kali. The duration of these four *yugas* diminishes respectively from 4/10ths, to 3/10ths, to 2/10ths, to 1/10th of a *mahā-yuga*. The duration of Kali-yuga is 432,000 earth years. A *manvantara* consists of 71 *mahā-yugas*. A *kalpa*, or a day of Brahmā, consists of fourteen *manvantaras*, or the duration of fifteen Satya-yugas subtracted from one thousand *mahā-yugas*. This Kali-yuga comes in the twenty-eighth *mahā-yuga*, or cycle of four *yugas*, in the reign of Vaivasvata, the seventh Manu, of the Śveta-varāha-kalpa. We have only passed a few years since the beginning of Kali-yuga. It is mentioned in the *Śrīmad Bhāgavatam* (12.1.36-41, 12.2.1-16, and 12.3.31-46) that at the end of Kali-yuga the *varṇāśrama* principles will be completely absent. We are already experiencing the future behavior of Kali-yuga in the beginning of the age. According to the *varṇāśrama* system, only the three *varṇas*, *brāhmaṇa*, *kṣatriya*, and *vaiśya*, are eligible to study the *Vedas*; and of them, only the *brāhmaṇas* are qualified to teach the *Vedas*. These three twice-born castes generally accept ten *saṁskāras*, or purificatory rites, but the sinful *śūdras* are not at all qualified to undergo the *saṁskāras* of the twice-born. The *śūdras*

can never have any qualification for either studying or teaching the *Vedas*, but due to the influence of Kali, deviations and distortions in *varṇāśrama* principles are seen. Although there are deviations in *varṇāśrama* principles, twice-born persons still desire to increase their prestige simply by external symptoms. In the consideration of *varṇa*, there are three types of birth—*śaukra*, by semen; *sāvitra*, by initiation; and *daikṣa*, by becoming a perfect *brāhmaṇa*. Those who want to become twice-born through seminal birth must accept the *sāvitra-saṁskāra*, or sacred thread ceremony. Then, by taking Viṣṇu-dīkṣa after becoming a twice-born, one achieves the third, or *daikṣa*, birth. A *śūdra*, however, has no second or third birth. Due to wide-spread discrepancies in the practice of *garbhādhāna-saṁskāra*, it is more reasonable and faultless to ascertain one as a twice-born by his symptoms, nature, and *āgama-dīkṣa*, or Vedic initiation, rather than by seminal consideration. That is why the Vaiṣṇava consideration does not approve of seminal consideration. Though persons engaged in fruitive activities do not highly regard Vaiṣṇava considerations, the Vaiṣṇava considerations based on *śāstras* are the most respectable methods for ascertaining *daiva-varṇāśrama* principles. Since ignorant persons expert in material knowledge follow nonscriptural methods of ascertaining *varṇa*, the original ever-lasting method has recently become endangered. That is why sinful persons who are engaged in fruitive activities and envious of the Vaiṣṇavas become bewildered by illusion while considering who is *brāhmaṇa* and who is a *śūdra*.

In this case also, the atheistic, meat-eating, nondevotee, seminal, so-called *brāhmaṇa* has presented external, mundane, gross bodily

considerations of Vaiṣṇavas. That fallen *brāhmaṇa* mistakenly and sinfully considered that since Ṭhākura Haridāsa was not born in a *brāhmaṇa* family, he was completely incapable of acting as a religious instructor. Moreover, taking shelter of *vivarta-vāda*, the theory of illusion, that person angrily condemned the Vaiṣṇavas, who reveal purpose of the *Vedas*, as *śūdras*. Actually that atheist was himself an abominable *śūdra*. Godlessness, cripple-mindedness, and untruthfulness made him averse to pure Vaiṣṇavas in every sphere of his life. Although he was a fallen *śūdra* who proudly considered himself a *brāhmaṇa*, he considered a Vaiṣṇava, who is spiritual master of the *brāhmaṇas*, as belonging to a particular caste. In this way he committed a grave offense and went to hell. That fallen sinful *śūdra*, who was envious of the Vaiṣṇavas and proud of being a *brāhmaṇa*, must have heard descriptions of Kali-yuga stating that *śūdras* attentive to worldly subjects rather than the study of the *Vedas* will become so-called *brāhmaṇas* and study and teach the *Vedas* in Kali-yuga. But the popular statement that one can also become a *brāhmaṇa* through *śaiva-dīkṣa,* or initiation into the worship of Śiva, is not approved by Vedic literature. Rather, according to the *Pañcarātras*, on the strength of *viṣṇu-dīkṣa*, the devotees attain Vedic brahminical status. One cannot study the *Vedas* through *śaiva-dīkṣa*. This is clearly described in the *Brahma-sūtra*. Śrī Yāmunācārya has completely refuted the atheists' view that "Vaiṣṇavas are not *brāhmaṇas*" by presenting evidence from the *āgamas,* authorized works of Vedic literature, as follows: "Furthermore, the *bhāgavatas* who have abandoned Vedic duties such as *sāvitry-anuvacana* (chanting the Vedic mantras that establish someone as a wearer of the sacrificial thread) and instead observe the forty

saṁskāras enjoined in the *Ekāyana-śruti* are properly adhering to the principles enunciated in the *Gṛhya-sūtras* of their own branch and thus have never fallen from the status of *brāhmaṇas* on account of not performing the rituals of a different branch. After all, if by not following the rules of all the Vedic branches a *brāhmaṇa* becomes fallen, then the followers of other branches would also have to be considered fallen from brahminical status because they do not perform the rituals of other branches." Among the devotees of South India, the title of Āyeṅgāra (Iyengar) is still current. This Tamil word refers to a *brāhmaṇa* who has undergone more than five *saṁskāras*. The nondevotee *brāhmaṇas* who have undergone ten *saṁskāras* are known as Āyāra (Iyer). The Āyeṅgāras undergo fifteen *saṁskāras*. Among the Gauḍīya Vaiṣṇavas there are five additional *saṁskāras*. Therefore they undergo twenty *saṁskāras*. In his *Saṁskāra-dīpikā*, which is an appendix to his *Sat-kriyā-sāra-dīpikā*, Gopāla Bhaṭṭa Gosvāmī has mentioned these *saṁskāras*. The Vaiṣṇavas state:

svayaṁ brahmaṇi nikṣaptān jātān eva hi mantrataḥ
vinītānatha putrādīn saṁskṛtya pratibodhayet

"When the guru gives mantra to his disciple according to the rules and regulations of *pāñcarātrika-viddhi*, then, by the influence of that mantra, the disciple never takes birth again. A humble disciple behaves with great respect for his spiritual master as if he is a son of the guru. To such a humble disciple, who has been purified by the appropriate *saṁskāras*, the guru teaches the meaning of the mantra." But since the uninitiated mental speculators who are opposed to Hari, Guru, and Vaiṣṇava do not

accept the Vedic and Pāñcarātrika systems, formidable errors have entered into their process of consideration. Following in the footsteps of such averse persons, this sinful fallen *brāhmaṇa* demonstrated the future behavior of Kali-yuga in the beginning of the age.

na śūdrā bhagavad-bhaktās te tu bhāgavatā matāḥ
sarva-varṇeṣu te śūdrā ye na bhaktā janārdane

"A devotee should never be considered a *śūdra*. All the devotees of the Supreme Personality of Godhead should be recognized as *bhāgavatas*. If one is not a devotee of Lord Kṛṣṇa, however, even if born of a *brāhmaṇa*, *kṣatriya* or *vaiśya* family, he should be considered a *śūdra*." It should be understood that those who disregard the above evidence of Vaiṣṇava literature have no respect for the Vaiṣṇavas or the pure devotional path; indeed, they are *guru-drohī*, or envious of the spiritual master.

CB Ādi-khaṇḍa 16.294

TEXT 294

ei-rūpe āpanāre prakaṭa kariyā
ghare-ghare bhāla bhoga khāis buliyā

TRANSLATION

"This is how you advertise yourself, so you can eat nicely at other's houses.

COMMENTARY

That sinful fallen *brāhmaṇa* said to Haridāsa Ṭhākura, "Being a transcendental philosopher, you have presented an explanation that is hostile to the

fruitive workers who are envious of devotional service in such a way that you can advertise your own glories to your followers and cleverly accumulate palatable foodstuffs."

CB Ādi-khaṇḍa 16.295

TEXT 295

ye vyākhyā karile tui, e yadi nā lāge
tabe tora nāka kāṇa kāṭi' tora āge"

TRANSLATION

"If the explanation that you have made is not true, then I will cut off your nose and ears."

COMMENTARY

Hearing Haridāsa Ṭhākura's conclusive scriptural statements regarding the glories of the holy names, that atheistic fallen *brāhmaṇa's* animalistic propensity became more prominent. Out of anger, he cursed and swore as follows: "If the explanation on the glories of the holy names presented by Haridāsa Ṭhākura is not in agreement with the scriptures, then I will take revenge by publicly cutting off his (Haridāsa Ṭhākura's) nose and ears."

CB Ādi-khaṇḍa 16.296

TEXT 296

śuni' viprādhamera vacana haridāsa
'hari' bali' īṣat haila kichu hāsa

TRANSLATION

Hearing the words of that sinful brāhmaṇa, Haridāsa smiled and chanted the name of Hari.

CB Ādi-khaṇḍa 16.297

TEXT 297

pratyuttara āra kichu tāre nā kariyā
calilena ucca kari' kīrtana gāiyā

TRANSLATION

He did not speak further to that atheistic brāhmaṇa, but left immediately while loudly chanting the holy names.

COMMENTARY

Hearing that atheistic fallen *brāhmaṇa's* unpalatable words, which would send him to hell, Ṭhākura Haridāsa did not reply but rather chanted loudly and immediately left that place, which was polluted with the offense of giving some interpretation on the holy names of the Lord.

CB Ādi-khaṇḍa 16.298

TEXT 298

yebā pāpī sabhāsad, seha pāpa-mati
ucita uttara kichu nā karila ithi

TRANSLATION

The sinful members of that assembly were all wicked-minded. They neither supported the authorized statements of Haridāsa nor did they protest the offensive words of the brāhmaṇa.

COMMENTARY

Those sociable persons who support and encourage sinful persons with loose-character are also sinful. What to speak of supporting the scriptural based statements of Ṭhākura Haridāsa, the members of that assembly neither supported the scriptural based statements of Haridāsa nor protested the unpalatable words of that atheistic fallen *brāhmaṇa*. If in spite of being born in a *brāhmaṇa* family a person becomes averse to the worship of Hari, which is his prescribed brahminical duty, then he is called a *rākṣasa*, or demon. When sinful persons who are averse to the prescribed brahminical duties give up the service of Hari, which is their only duty, then they fall from their position and become *rākṣasas*. Some people call such persons *brāhmaṇa-bruva*—"so-called *brāhmaṇas*" or *brāhmaṇādhama*—"fallen *brāhmaṇas*." After death such persons receive profuse punishment from Yamarāja, and in this life they fall from their brahminical position.

CB Ādi-khaṇḍa 16.299

TEXT 299

e sakala rākṣasa, brāhmaṇa nāma mātra
ei-saba loka yama-yātanāra pātra

TRANSLATION

They were brāhmaṇas only in name. Actually they were all demons, fit to be punished by Yamarāja.

CB Ādi-khaṇḍa 16.300

TEXT 300

kali-yuge rākṣasa-sakala vipra-ghare
janmibeka sujanera hiṁsā karibāre

TRANSLATION

In Kali-yuga, demons are born in the families of brāhmaṇas in order to harass the saintly persons.

COMMENTARY

Though demoniac persons who are envious of Viṣṇu and the Vaiṣṇavas may take birth in *brāhmaṇa* families, they nevertheless envy the Vaiṣṇavas. This is the specialty of Kali-yuga.

CB Ādi-khaṇḍa 16.301

TEXT 301

rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu
utpannā brāhmaṇa-kule bādhante śrotriyān kṛśān

TRANSLATION

"In Kali-yuga, demons will take birth in the families of brāhmaṇas to harass those rare persons who are conversant with the Vedic way of life."

COMMENTARY

[This verse was spoken by Lord Śiva in the *Varāha Purāṇa*.]

CB Ādi-khaṇḍa 16.302

TEXT 302

e saba viprera sparśa, kathā, namaskāra
dharma-śāstre sarvathā niṣedha karibāra

TRANSLATION

The scriptures forbid one from touching, speaking to, or offering respects to such brāhmaṇas.

COMMENTARY

One should not even touch those proud *brāhmaṇas* who are opposed to Viṣṇu and the Vaiṣṇavas. If by chance one touches such a *brāhmaṇa*, he should take bath in the Ganges with his clothes on. If one converses with such a *brāhmaṇa*, then his falldown is guaranteed. If one respects such a person by offering him obeisances, then one is sure to be deviated from devotional service to Viṣṇu. That is why persons and the families of persons who are averse to following Vaiṣṇava etiquette have been declared as fallen in the following words from the *Dharma-śāstras* (*Manu* 2.168) and the *Śrīmad Bhāgavatam* (11.5.3):

yo 'nadhītya dvijo vedam anyatra kurute śramam
sa jīvan eva śūdratvam āśu gaccati sāṇvayaḥ

"A *brāhmaṇa* who in his lifetime does not endeavor to study the *Vedas* but labors hard in other pursuits quickly becomes a *śūdra* along with his family.

ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

"If one simply maintains an official position in the four *varṇas* and *āśramas* but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition."

CB Ādi-khaṇḍa 16.303

TEXT 303

kim atra bahunoktena brāhmaṇā ye hy avaiṣṇavāḥ
teṣāṁ sambhāṣaṇaṁ sparśaṁ pramādenāpi varjjayet

TRANSLATION

"There is no need to speak further on this. Even by mistake one should not touch or speak to those brāhmaṇas who have no devotion for the Supreme Lord.

COMMENTARY

[This and the following verse are spoken by Lord Śiva in the *Padma Purāṇa*.]

CB Ādi-khaṇḍa 16.304

TEXT 304

śvapākam iva nekṣeta loke vipram avaisṇavam
vaiṣṇavo varṇa bāhyo 'pi punāti bhuvana-trayam

TRANSLATION

"Just as one in this world should never see a dog-eating caṇḍāla, one should never see a nondevotee brāhmaṇa."

CB Ādi-khaṇḍa 16.305

TEXT 305

brāhmaṇa haiyā yadi avaiṣṇava haya
tabe tā'ra ālāpeha puṇya yāya kṣaya

TRANSLATION

One who converses with a nondevotee brāhmaṇa loses his piety.

COMMENTARY

If one converses with a person who was born in a seminal *brāhmaṇa* family, who has undergone *sāvitra-saṁskāra* yet has not taken Vaiṣṇava initiation, who envies the Vaiṣṇavas and considers himself a non-Vaiṣṇava, then one's heaps of accumulated piety are destroyed.

CB Ādi-khaṇḍa 16.306

TEXT 306

se viprādhamera kata-divasa thākiyā
vasante nāsikā tā'ra paḍila khasiyā

TRANSLATION

Within a few days, that wretched brāhmaṇa was attacked by smallpox and as a result his nose melted away and fell off.

COMMENTARY

Within a few days that abominable, envious *brāhmaṇa* became infected with a severe case of smallpox and his nose melted and fell off.

CB Ādi-khaṇḍa 16.307

TEXT 307

haridāsa-ṭhākurere balileka yena
kṛṣṇa o tāhāra śāsti karilena tena

TRANSLATION

The punishment he had proposed for Haridāsa Ṭhākura was awarded to himself by Kṛṣṇa.

COMMENTARY

Although Haridāsa Ṭhākura did not curse or desire inauspiciousness on that sinful atheist, since that offensive atheist criticized and spoke unpalatable envious words to Haridāsa Ṭhākura, the Lord awarded such severe punishment on him.

CB Ādi-khaṇḍa 16.308

TEXT 308

viṣayete magna jagat dekhi' haridāsa
duḥkhe 'kṛṣṇa kṛṣṇa' bali' chāḍena niḥśvāsa

TRANSLATION

Aggrieved to see the entire world absorbed in sense gratification, Haridāsa would sigh deeply as he chanted the name of Kṛṣṇa.

COMMENTARY

At that time people of the entire world were intoxicated with material knowledge, and being always greedy for material enjoyment they refrained from the cultivation of Kṛṣṇa consciousness. That is why the Vaiṣṇava Ṭhākuras sighed deeply as distress filled their hearts, which were saturated with compassion seeing the pathetic condition and misfortune of the fallen souls who were averse to Hari.

An elaborate description of the phrase *viṣayete magna jagat*—"the entire world was absorbed in sense

gratification," is found in the statement of Virāga in the *Caitanya-candrodaya-nāṭaka* as follows: "The world is full of materialists. Alas! Alas! There is no cleanliness, no truthfulness, no control of the mind or senses, no self-restraint, no peacefulness, no tolerance, no friendship, and no mercy. Were my sincere, loving friends uprooted by the people of Kali-yuga? Are they now living in seclusion? Could they have found a place Kali does not know? No, there is no such place to be found.

"The *brāhmaṇas* are interested only in their sixth duty, accepting charity. A sacred thread is the only sign of their status. The *kṣatriyas* are *kṣatriyas* in name only. The *vaiśyas* are like atheists. The *śūdras* think themselves great scholars and are eager to become gurus and teach the truth of religion. Alas! Alas! Kali has degraded the castes into this!

"The *brahmacārīs* are situated in that *āśrama* only because they cannot marry. The *gṛhasthas* are interested only in filling the bellies of their wives and children. The *vānaprasthas* are qualified only by the name *vānaprastha* travelling on the path of the ears. The *sannyāsīs* are different from the others only in their saffron dress.

"And look at these mental speculators! From their very birth, they simply discuss words like 'designation,' 'social class,' 'logical inference,' 'universal principle,' and thus remain far away from talk of the Supreme Personality of Godhead. Thinking whoever is most expert at logic is the wisest, these logicians think that their speculation is the only scripture.

"Now here are some Māyāvādīs. They say that the Supreme is 'only eternity,' 'without qualities,' 'without designations,' 'beyond thought,' and 'without actions,' and they say 'I am Brahman.' Alas, alas, hating the Personality of Godhead's form and denying the Lord's inconceivable potencies and qualities, they shun love for the Supreme Person. Obeisances to them from a distance.

"And here learned persons debate the theories of Kapila, Kaṇāda, Patañjali, and Jaimini. Not one of them knows the truth of the Supreme Personality of Godhead.

"Now I am in South India. This place is filled with Jains, Buddhists, naked yogis, and ferocious atheists. There are also Śaivites, who are almost extinct. I think they will kill me! (After walking a little further) Ah! This must be a holy man cheerfully sitting on a great rock by the riverbank. He seems to be free of anxiety while passing his time meditating on something beyond the modes of nature. Sitting in a yoga posture by the riverbank, his eyes closed and expertly stopping with the tip of his tongue the nectar moonlight flowing from within his forehead, he meditates. But what is this! What broke his meditation? Ah! I know. It is the tinkling conchshell ornaments of a young girl fetching water. He is only staging a play to fill his stomach. (He goes further.) Ah! This looks like a renounced soul. He must be a pilgrim coming from the holy places. I see he is talking to himself, 'Although I went to Haridvāra, Gayā, Prayāga, Mathurā, Benares, Puṣkara, Śrī Raṅga, Ayodhyā, Badarikāśrama, Setubandha, Prabhāsa, and many other places, three or four times over in the past

year, what would persons like us accomplish even in hundreds of years like this?'

(He goes further on.) "This must be a genuine ascetic. But I see that he is actually worse and more sinful than the above pseudo renunciate. Calling out 'Hum! Hum! Hum!' in a sharp and bitter voice, keeping the crowd away with a cruel stare, lifting his feet high as he walks with long strides, his forehead, arms, neck, stomach, and chest smeared with clay, and grasping *kuśa* grass in his hands, he is like pride personified. Therefore I understand that without pure devotional service to Lord Viṣṇu, expert meditation, *samādhi*, faith, scriptural study, good works, *japa*, and austerity are like an actor's expert playing on a stage. They are only different ways to fill an empty belly.

"O Kali, well done! Well done! You brought the entire earth under your rule. You drove away control of the mind, control of the senses, and all other virtues. You captured them and made them your slaves, working for your own profit. You uprooted the tree of religion, which had friendship and other virtues as its branches. In this situation what can I do? Today, all over the world I have seen disturbances born of irreligiousity and deviations of the mind and speech in pursuit of the truth. But alas! When will I see the pure Vaiṣṇava devotees, who are engaged in *kṛṣṇa-kīrtana*, who are decorated with tears and hairs standing on end in love of God, and who are equipoised both internally and externally?"

CB Ādi-khaṇḍa 16.309

TEXT 309

kata-dine 'vaiṣṇava' dekhite icchā kari'
āilena haridāsa navadvīpa-purī

TRANSLATION

After a few days Haridāsa went to Navadvīpa with a desire to associate with the Vaiṣṇavas there.

COMMENTARY

In order to see the pure Vaiṣṇavas, Haridāsa Ṭhākura came to Śrī Māyāpur, which is situated in Navadvīpa, Gauḍa-deśa's center of education.

CB Ādi-khaṇḍa 16.310

TEXT 310

haridāse dekhiyā sakala bhakta-gaṇa
hailena atiśaya parānanda-mana

TRANSLATION

All the devotees of Navadvīpa were overjoyed on seeing Haridāsa.

COMMENTARY

Seeing Śrī Haridāsa Ṭhākura, all the Vaiṣṇava *brāhmaṇas* of Navadvīpa became jubilant, considering him a member of their family. From this we can understand that the nondevotee community of Navadvīpa did not feel any happiness on the arrival of Haridāsa Ṭhākura.

CB Ādi-khaṇḍa 16.311

TEXT 311

ācārya-gosāñi haridāsere pāiyā
rākhilena prāṇa haite adhika kariyā

TRANSLATION

Upon obtaining the association of Haridāsa, Advaita Ācārya treated him as dear as His own life.

COMMENTARY

Having received Śrī Haridāsa at Śrī Māyāpur-Navadvīpa, Śrī Advaita Prabhu considered him more dear than his own life and maintained him with utmost care.

CB Ādi-khaṇḍa 16.312

TEXT 312

sarva-vaiṣṇavera prīti haridāsa-prati
haridās o karena sabāre bhakti ati

TRANSLATION

All the Vaiṣṇavas showered their affection on Haridāsa, and he reciprocated with great devotion.

CB Ādi-khaṇḍa 16.313

TEXT 313

pāṣaṇḍī-sakale yata deya vākya-jvālā
anyo'nye sabe tāhā kahite lāgilā

TRANSLATION

They discussed amongst themselves the burning offensive statements of the atheists.

COMMENTARY

Seeing the devotee *brāhmaṇas*' love for Haridāsa, the envious atheistic persons always shot arrows of envious words at them. Hearing about such statements, the devotees became greatly afflicted with distress and began to discuss those statements.

CB Ādi-khaṇḍa 16.314

TEXT 314

gītā-bhāgavata lai' sarva-bhakta-gaṇa
anyo'nye vicāre thākena sarva-kṣaṇa

TRANSLATION

Then devotees constantly discussed with each other the topics of Bhagavad-gītā and Śrīmad Bhāgavatam.

COMMENTARY

At that time persons who were intoxicated by material enjoyment would not study Vaiṣṇava literatures like *Bhagavad-gītā* and *Śrīmad Bhāgavatam*, rather they were constantly engaged in gratifying their senses. But the pure devotees always increased their ecstatic love by discussing *Gītā* and *Bhāgavata* among themselves. Not being intoxicated by artificial, worldly, material *rasas* like the *prākṛta-sahajiyās*, the devotees of the Lord discussed the conclusive statements of Vaiṣṇava literatures like *Gītā* and *Bhāgavata*. While conducting *iṣṭa-goṣṭhīs* in this way, they desired the highest eternal benefit for the entire world.

CB Ādi-khaṇḍa 16.315

TEXT 315

ye-jane paḍaye śunaye e-saba ākhyāna
tāhāre milibe gauracandra bhagavān

TRANSLATION

TRANSLATION

One who reads or hears these topics will attain the lotus feet of the Supreme Lord, Śrī Gauracandra.

CB Ādi-khaṇḍa 16.316

TEXT 316

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Sixteen, entitled, "The glories of Śrī Haridāsa Ṭhākura."

CBP 17: The Lord's Travel to Gayā

Chapter Seventeen: The Lord's Travel to Gayā

This chapter describes Śrī Gaurasundara's visit to Gayā via Mandāra and Punpun, His meeting with Īśvara Purī at Gayā, His bestowing mercy on Īśvara Purī on the pretext of accepting initiation, His manifestation of Himself, His attempts to go to Mathurā while being maddened in separation from

Kṛṣṇa, His return home to Navadvīpa-Māyāpur after hearing a voice from the sky on the way, and the conclusion of the *Ādi-khaṇḍa*.

During the time when Śrī Gaurasundara was enjoying His pastimes in Navadvīpa as the crest jewel of teachers, the philosophies of the atheists and the *smārtas* were being quickly propagated. Even hearing the name of bhakti-yoga was rare. The sinful people went on unnecessarily criticizing the Vaiṣṇavas. Considering that the proper time had arrived to manifest Himself, Śrī Gaurasundara enacted the pastime of going to Gayā for performing worldly fruitive rituals in order to refute the atheistic and *smārta* philosophies as well as to bewilder averse persons. In order to bewilder the atheists, the Lord displayed the pastime of being attacked with fever on His way to Gayā. Thereafter, to exhibit His affection towards His servants and the potency of water that has washed the feet of qualified *brāhmaṇas,* He drank water that had washed the feet of a *brāhmaṇa* and ended His pastime of having fever. On reaching Punpun, the Lord performed His pastime of worshiping the forefathers and then entered Gayā. He took bath at Brahma-kuṇḍa and, after displaying the pastimes of duly respecting His father at that place, He came to Cakraveḍa and manifested His pastime of seeing the lotus feet of Gadādhara, or Lord Viṣṇu. After hearing the glories of the lotus feet of Gadādhara from the resident *brāhmaṇas*, the Lord became decorated with pure ecstatic transformations and thus inaugurated His pastimes of manifesting loving devotional service. By providence, the Lord met Īśvara Purī there. Śrī Mahāprabhu revealed to Śrī Īśvara Purī that the perfection of visiting Gayā is to meet pure devotees like Īśvara Purī, that seeing

Vaiṣṇavas is matchlessly greater than worshiping and offering oblations to the forefathers at Gayā, and that His purpose of traveling to Gayā was to permanently surrender at the lotus feet of a *mahā-bhāgavata* spiritual master. Without disturbing the foolish ill-motivated fruitive workers who are bewildered by the three modes of material nature, to teach them that until one receives initiation into Kṛṣṇa mantras from a bona fide spiritual master he is eligible only for performing fruitive activities, and to simultaneously bewilder the atheists, Śrī Gaurasundara exhibited the pastimes of offering various oblations to the forefathers at Gayā according to worldly customs. Thereafter He returned to His room and began to personally cook. At that time Śrīpāda Īśvara Purī arrived there overwhelmed with love of Kṛṣṇa. The Lord personally served all the foodstuffs that He cooked for Himself to Śrī Īśvara Purīpāda, and by directly serving His spiritual master, Purīpāda, with His own hands, He displayed the ideal example of serving the spiritual master. On another day, in a solitary place, Mahāprabhu offered obeisances to Īśvara Purī and requested him for mantra initiation. Then the Lord received the ten syllable mantra from His spiritual master and surrendered everything unto his lotus feet. In this way Śrī Gaura-Nārāyaṇa Prabhu, the spiritual master of the entire universe, instructed people who are desirous of love of God. In order to reveal that only a person who has fully surrendered at the lotus feet of his spiritual master and is endowed with transcendental knowledge is qualified to achieve loving devotional service as a result of service to the spiritual master, Mahāprabhu, after receiving initiation from Īśvara Purīpāda, became overwhelmed with separation from Kṛṣṇa, loudly cried out "Kṛṣṇa! Kṛṣṇa!" and thus exhibited His pastime of becoming

most restless. "I will not enter into family life; rather, I will go to Mathurā in search of Kṛṣṇa, who has stolen My heart." Saying this, the Lord instructed His students who had accompanied Him to Gayā to return to Navadvīpa. Being greatly overwhelmed by separation from Kṛṣṇa, the Lord departed towards Mathurā in the early morning without informing anyone, while addressing Kṛṣṇa, "O dear Kṛṣṇa, O dear child! Where will I go? Where will I meet Muralī-vadana." After walking a little distance, the Lord heard a voice from the sky saying that the time had not yet arrived for the Lord to visit Mathurā. The Lord should distribute loving devotional service in Navadvīpa for some time. Hearing this voice from the sky, Gaurasundara stopped His journey and returned to His residence at Gayā, where He took permission from Śrīpāda Īśvara Purī and then returned to Śrī Navadvīpa with His students. In this way the author has concluded the topics of *Ādi-khaṇḍa*. The author, as a servant of Nityānanda, discloses that his attempt of writing the biography of Śrī Caitanya is simply due to the order of Śrī Nityānanda. After personally revealing his attachment for serving his spiritual master, Śrī Nityānanda, he humbly invites all living entities to accept subordination at the lotus feet of Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu.

CB Ādi-khaṇḍa 17.1

TEXT 1

jaya jaya śrī-gaurasundara maheśvara
jaya nityānanda-priya nitya-kalevara

TRANSLATION

All glories to the Supreme Lord, Śrī Gaurasundara. All glories to Nityānanda's beloved Lord, who possesses an eternal body.

CB Ādi-khaṇḍa 17.2

TEXT 2

jaya jaya sarva-vaiṣṇavera dhana prāṇa
kṛpā-dṛṣṭye kara', prabhu, sarva-jīve trāṇa

TRANSLATION

All glories to the Lord, who is the life and wealth of all the Vaiṣṇavas. O Lord, please deliver the living entities by Your merciful glance.

CB Ādi-khaṇḍa 17.3

TEXT 3

ādi-khaṇḍa-kathā, bhāi, śuna sāvadhāne
śrī-gaurasundara gayā calilā yemane

TRANSLATION

O brothers, listen carefully to the topics of Ādi-khaṇḍa, which describe the Lord's journey to Gayā.

CB Ādi-khaṇḍa 17.4

TEXT 4

hena-mate navadvīpe śrī-vaikuṇṭha-nātha
adhyāpaka-śiromaṇi-rūpe kare vāsa

TRANSLATION

In this way the Lord of Vaikuṇṭha resided at Navadvīpa as the crest jewel of teachers.

CB Ādi-khaṇḍa 17.5-6

TEXTS 5-6

catur-dike pāṣaṇḍa bāḍaye gurutara
'bhakti-yoga' nāma haila śunite duṣkara

mithyā-rase dekhi' ati lokera ādara
bhakta-saba duḥkha baḍa bhāvena antara

TRANSLATION

As the number of atheists increased in Navadvīpa, it became difficult to even hear the mention of devotional service. The devotees were all distressed to see that people were simply attached to illusory pleasures.

COMMENTARY

At that time, the devotees of Kṛṣṇa situated in pure goodness were extremely rare in the world. Since due to aversion to Kṛṣṇa, many persons were engaged in deceitful, envious, sinful, abominable activities, they were unable to understand the glories of pure devotional service and considered their imaginary processes based on their own respective tastes as topmost. Therefore they took shelter of nondevotional paths and became averse to devotional service. Since ordinary foolish people were covered by sense gratification, fruitive activities, mental speculation, mystic yoga, and austerities, they did not relish topics of pure devotional service in their polluted hearts. Therefore they all became opposed to the propagation of devotional service to the Lord.

Ordinary mundane people were extremely intoxicated by drinking the *viṣaya-viṣṭhā-rasa*, the stool-like mellows of material enjoyment. Seeing that they were averse to drinking the *sac-cid-ānanda-kṛṣṇa-rasa*, the eternally, cognizant, blissful mellows of Kṛṣṇa consciousness, and busy collecting temporary *anarthas* devoid of nectar, the devotees of the Lord were always greatly distressed and desired such persons' eternal benefit. Aside from the devotees, all the nondevotees simply spent their time uselessly envying each other. Seeing the pathetic condition of the godless people, only the devotees felt distress in their hearts and prayed to the Lord for such persons' eternal benefit. For a description of the situation at that particular time, one should refer to the purport of verse 308 of the previous chapter.

CB Ādi-khaṇḍa 17.7

TEXT 7

prabhu se āviṣṭa hai' āchena adhyayane
bhakta-saba duḥkha pāya,—dekhena āpane

TRANSLATION

Although the Lord was absorbed in studying and teaching, He noted the devotees' distress.

CB Ādi-khaṇḍa 17.8

TEXT 8

niravadhi vaiṣṇava-sabere duṣṭa-gaṇe
nindā kari' bule, tāhā śunena āpane

TRANSLATION

He heard how the miscreants were constantly blaspheming the Vaiṣṇavas.

COMMENTARY

Śrī Gaurasundara is the Supreme Personality of Godhead and the cause of all causes. All living entities are His devotees and controlled subordinate servants. Therefore, on seeing the pathetic sinful propensities, the lack of friendship, and the miserable condition of His servants, resulting from one servant being envious of another servant, His compassion was aroused. The devotees are never envious of other living entities, rather the nondevotees are envious of the devotees. That is why Lord Śrī Gaurasundara, who is affectionate to His devotees, continued to hear about the criticism and torture of the pure devotees by the godless nondevotees, who had forgotten their constitutional position. In spite of hearing the blasphemy of His devotees, He had not yet manifest Himself before the eyes of the public as the only protector and maintainer of the devotees.

CB Ādi-khaṇḍa 17.9-10

TEXTS 9-10

citte icchā haila ātma-prakāśa karite
bhāvilena—"āge āsi' giyā gayā haite"

icchā-maya śrī-gaurasundara bhagavān
gayā-bhūmi dekhite haila icchā tā'na

TRANSLATION

The Lord thus desired to manifest Himself, but He thought He should first visit Gayā. The supremely

independent Lord Gaurasundara desired to see the holy place of Gayā.

COMMENTARY

The purport of the Lord's visit to Gayā is as follows: Śrī Gaurasundara desired to visit Gayā in order to personally enact the pastime of accepting the dress of a devotee prior to exhibiting His opulence of being the only shelter of His devotees. One time the city of Gayā was greatly disturbed by the Buddhists. The Buddhists started a powerful movement there for the purpose of destroying *karma-kāṇḍa*. In order to deliver those who follow Vedic principles from the attack of the Buddhist revolutionaries, Gadādhara Viṣṇu placed His lotus feet on the head of Gayāsura. The fruitive workers were engaged in torturing Yajñeśvara Viṣṇu in various ways; that is why the Lord manifested His incarnation of Buddha and exhibited the misuse of *karma-kāṇḍa* before the eyes of the public, thus refuting its false misconceptions. Later on, the so-called followers of Buddha forgot their constitutional duties of devotional service to Viṣṇu and accepted Buddha as separate from Viṣṇu, thereby increasing the darkness of godless philosophy that is opposed to the *Vedas*. Although the lotus feet of Viṣṇu were placed on the head of the Buddhist *ācārya*, who was polluted with misconceptions, aversion to pure devotional service was found in the consideration process of those who rejected fruitive activities. Various desires for enjoying the imaginary fruits of material enjoyment replaced unalloyed devotional service to Viṣṇu in various *smṛtis*. Gaurasundara enacted the pastime of visiting Gayā in order to cheat and bewilder ordinary mundane people who are attached to fruitive activities and ignorant of

the purport of the *Vedas*. Since the philosophy of Cārvāka was very prominent at that time, faith in the concept of reincarnation was totally lost. Although the concept of reincarnation was accepted by the Buddhists, the transcendental variegated pastimes of the Supreme Lord, who is full in six opulences, did not find a place in their understanding. Subduing such Buddhist philosophy, which is opposed to the *Vedas*, Lord Gadādhara Viṣṇu established at Gayā His supreme lotus feet, which are full of transcendental variegatedness. According to the mantra from *Ṛg Veda*: *tredhā nidadhe padam*—"I placed three steps," Śrī Vāmanadeva is the predominating Deity of Gayā-dhāma. By worshiping these lotus feet, which are the source of transcendental pastimes, the impersonal conception of the Lord is defeated.

CB Ādi-khaṇḍa 17.11

TEXT 11

śāstra-vidhi-mata śrāddha karmādi kariyā
yātrā kari' calilā aneka śiṣya laiyā

TRANSLATION

After performing the śrāddha ceremony for His father according to scriptural injunctions, the Lord departed for Gayā with many of His students.

CB Ādi-khaṇḍa 17.12

TEXT 12

jananīra ājñā lai' mahā-harṣa-mane
calilena mahāprabhu gayā-daraśane

TRANSLATION

The Lord first took permission from mother Śacī and then happily left to see Gayā.

CB Ādi-khaṇḍa 17.13

TEXT 13

sarva-deśa-grāma kari' puṇya-tīrtha-maya
śrī-caraṇa haila gayā dekhite vijaya

TRANSLATION

As the Lord passed through the various towns and villages on the way to Gayā, they were all turned into holy places by the touch of His lotus feet.

COMMENTARY

The second line of this verse indicates that the Lord's lotus feet came to Gayā; in other words, Lord Śrī Gaurasundara, whose sanctified feet are the source of all holy places, came here in order to purify the holy place of Gayā. In the Lord's journey to Gayā, all those villages and places that were marked by His lotus feet, which purify the entire universe, became famous as most sanctified holy places.

CB Ādi-khaṇḍa 17.14

TEXT 14

dharma-kathā, vāko-vākya, parihāsa-rase
mandāre āilā prabhu kateka divase

TRANSLATION

The Lord and His students conversed, joked, and discussed various religious topics, and after a few days they arrived at Mandāra Hill.

CB Ādi-khaṇḍa 17.15

TEXT 15

dekhiyā mandāre madhusūdana tathāya
bhramilena sakala parvata svalīlāya

TRANSLATION

The Lord first saw the Deity of Madhusūdana at the top of the hill, and then He wandered about the hill according to His desire.

COMMENTARY

The words *mandāre madhusūdana* are explained as follows: From Calcutta on the E.B.R. or E.I.R. railway, one should come to Bhagalpur Station, and from there take the branch railway line up to Mandāra Hill Station. Mandāra Hill is situated about 3 km. from this station. The peak of Mandāra Hill is 3 km. from the foot of the hill. On the top of the hill there are two temples. Of the two, the Deity of Madhusūdana was worshiped long ago in the bigger temple. It is heard that both temples are presently under the control of the Jains. Due to fear of the dacoit Kālāpāhāḍa, the Deity of Madhusūdana was shifted to the village Vauṁsi, which is situated 3 km. from Mandāra Hill and 400 cubits from Mandāra Station, where He is presently being worshiped. By the initiative of Śrī Caitanya Maṭha of Śrīdhāma Māyāpur, the site of ancient Navadvīpa and birthplace of Śrī Gaura, we will soon establish a temple of Śrī Caitanya's lotus feet at Mandāra Hill.

CB Ādi-khaṇḍa 17.16

TEXT 16

ei-mata kata patha āsite āsite
āra dina jvara prakāśilena dehete

TRANSLATION

While traveling like this, one day the Lord manifested a fever.

COMMENTARY

Although the original Supreme Personality of Godhead Śrī Gaurasundara is eternally perfect and possesses a *sac-cid-ānanda* body, in order to deceive and bewilder the conception and intelligence of the materialists, who are illusioned by *māyā*, He performed the drama of becoming afflicted with fever just as the ordinary mundane body of a living entity who is forced to accept the fruits of his karma becomes afflicted with fever.

CB Ādi-khaṇḍa 17.17

TEXT 17

prākṛta-lokera prāya vaikuṇṭha-īśvara
loka-śikṣā dekhāite dharilena jvara

TRANSLATION

In order to instruct people, the Lord of Vaikuṇṭha displayed a fever like an ordinary person.

COMMENTARY

The *sac-cid-ānanda* body of Viṣṇu, who is the controller of *māyā*, is never subjected to transformations like happiness and distress as experienced by ordinary mortal beings. One who will consider the fully *sac-cid-ānanda-vigraha* of Śrī

Caitanyadeva as equal to that of an ordinary living entity will certainly sink in the mire of grave offenses. Fearing that living entities who are forced to accept the fruits of their material activities, who are qualified for being punished by Yamarāja, and who are subjected to bewilderment and death would consider their mundane bodies spiritual and that *prākṛta-sahajiyās* would consider themselves transcendentally liberated Vaiṣṇavas, the Lord, in order to prohibit this and instruct people, enacted the pastime of suffering from fever, as generally experienced by godless living entities. In order that ignorant persons bewildered by *māyā* would become more illusioned by seeing these pastimes of Śrī Gaurasundara, and to exhibit the insignificance of their bewildered intelligence, Gaurasundara voluntarily accepted the affliction of fever.

CB Ādi-khaṇḍa 17.18

TEXT 18

madhya-pathe jvara prakāśilena īśvare
śiṣya-gaṇa hailena cintita antare

TRANSLATION

When the Lord manifested His fever halfway to Gayā, the hearts of His students were filled with anxiety.

CB Ādi-khaṇḍa 17.19

TEXT 19

pathe rahi' karilena bahu pratikāra
tathāpi nā chāḍe jvara,—hena icchā tāṅ'ra

TRANSLATION

They tried to cure Him with various remedies, but by the desire of the Lord His fever did not subside.

CB Ādi-khaṇḍa 17.20

TEXT 20

tabe prabhu vyavasthilā auṣadha āpane
'sarva-duḥkha khaṇḍe vipra-pādodaka-pāne'

TRANSLATION

Then the Lord prescribed His own medicine, "If I drink the water that has washed the feet of a brāhmaṇa, My suffering will be relieved."

COMMENTARY

When in spite of using various medicines the Lord's fever did not subside, then in order to teach people the topmost position of *brāhmaṇas* who are conversant with the science of Viṣṇu, the *jagad-guru* Lord, of His own will, exhibited the pastime of accepting the remedy of water that had washed the feet of a *brāhmaṇa*. By this act, the Lord on one hand exhibited the pastime of creating illusion for mortal beings who are entangled in the fruits of karma and who are eligible for the punishment of Yamarāja and on the other hand He protected the prestige of those topmost *brāhmaṇas* who know the science of Viṣṇu. Just as in the pastimes of Nārāyaṇa, the Lord increased the glories of His devotees by accepting the mark of Bhṛgu's foot on His own chest, in the pastimes of Gaura, He established the prestige of bodies that are related to Him. Without understanding this inconceivable confidential pastime of the Lord, the

community of foolish *prākṛta-sahajiyās* often become covered by conceptions of caste consciousness and end up drinking ordinary water that has washed the feet of demoniac *brāhmaṇas*. In the *Śrīmad Bhāgavatam* (7.11.35) it is stated:

yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet

"If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." In order to eternally benefit those who transgress this injunction and consider the Vaiṣṇavas, who are spiritual masters of all *brāhmaṇas*, as *śūdras*, those who consider non-Vaiṣṇavas as *brāhmaṇas*, and those who mistakenly accept the qualities of *śūdras* as those of Vaiṣṇavas, the Lord enacted the pastime of drinking the water that had washed the feet of a devotee *brāhmaṇa*. The *brāhmaṇas* who are devoted to Acyuta are alone able to serve Lord Acyuta, while sinful *śūdras* who are covered by the mode of ignorance are always devoid of the sacred thread due to the predominance of ignorance, and therefore they are averse to the service of the Lord. A *brāhmaṇa* who knows the science of Brahman neither considers his body as his self nor engages in mental speculation. His intelligence is not bewildered by limited, temporary, enjoyable material objects. Since his consciousness is fully spiritualized, he should give up material conceptions and cultivate Kṛṣṇa consciousness while understanding his relationship with the Lord. The word *brāhmaṇa* does not refer to *kṛpaṇas*, or misers. The *Dharma-śāstra* writer Atri has stated:

brahma-tattvaṁ na jānāti brahma-sūtreṇa garvitaḥ
tenaiva sa ca pāpena vipraḥ paśur udāhṛtaḥ

"One who proudly advertises himself as a sanctified *brāhmaṇa* but is ignorant of the Absolute Truth is because of this sin called a *pasu-vipra*." Therefore by drinking the water that has washed the feet of such a *pasu-vipra*, ordinary, foolish, bewildered living entities will immediately become *pasus*, or animals.

CB Ādi-khaṇḍa 17.21

TEXT 21

vipra-pādodakera mahimā bujhāite
pāna karilena prabhu āpane sākṣāte

TRANSLATION

The Lord then drank the water that had washed the feet of brāhmaṇas in order to reveal its glories.

CB Ādi-khaṇḍa 17.22

TEXT 22

vipra-pādodaka pāna kariyā īśvara
sei-kṣaṇe sustha hailā, āra nāhi jvara

TRANSLATION

As soon as the Lord drank that water, His fever subsided and He felt relief.

CB Ādi-khaṇḍa 17.23

TEXT 23

īśvare ye kare vipra-pādodaka pāna
e tā'na svabhāva,—veda-purāṇa pramāṇa

TRANSLATION

According to the Vedas and Purāṇas, it is the nature of the Supreme Lord to drink the water that has washed the feet of a brāhmaṇa.

COMMENTARY

One can never progress on the path of spiritual life by disregarding and deviating from the principles of *varṇāśrama-dharma*. Ordinary mundane people who are attached to fruitive activities are unable to understand the higher purpose of *varṇāśrama*. One should fully respect those *brāhmaṇas* who are situated on the highest platform from the material point of view. Śrī Gaurasundara neither transgressed the ordinary social customs of the time nor totally disregarded the principles of *karma-kāṇḍa* on the pretext of offering oblations to His forefathers. One should not misunderstand by this that Śrī Gaurasundara accepted the path of *karma-kāṇḍa* as the path of spiritual life. Fearing that people may foolishly misunderstand the purport of the scriptures and introduce the process of *karma-kāṇḍa* as the spiritual path, the *jagad-guru* Lord enacted the pastimes of drinking water that had washed the feet of a *brāhmaṇa* and offering oblations to His forefathers at Gayā and thereafter enacted the pastime of accepting spiritual Vaiṣṇava initiation. In the ideal God conscious moral character of Śrī Gaurasundara one can find enactment of the following injunction mentioned in *Śrīmad Bhāgavatam* (11.20.9):

tāvat karmāṇi kurvīta na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

"As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *śravaṇaṁ kīrtanaṁ viṣṇoḥ* one has to act according to the regulative principles of the Vedic injunctions."

Then such a person is constantly guided by the pure, spiritual, transcendental consideration mentioned in the *Nārada Pañcarātra* as follows:

laukikī vaidikī vāpi yā kriyā kriyate mune
hari-sevānukūlaiva sa kāryā bhaktim icchatā

"One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Kṛṣṇa consciousness." When a living entity thinks that obtaining physical and mental happiness is the goal of life, then the waves of temporary mundane thoughts never leave him, and in course of time his propensity for pious and impious activities based on *varṇāśrama* principles gradually transforms into the propensity for prohibited sinful activities. As soon as the living entity develops faith in topics related to the Lord, he realizes in his service inclined heart that taking unalloyed shelter at the lotus feet of Śrī Caitanya is the only criteria for obtaining supreme eternal auspiciousness.

In *Caitanya-caritāmṛta* (Madhya 22.93) it is stated:

eta saba chāḍi' āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa

"Without hesitation, one should take the exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment." When one is situated on such an exalted *paramahaṁsa* Vaiṣṇava stage, then such a liberated soul no longer needs to go to Gayā and offer oblations to his forefathers or drink the water that has washed the feet of a *brāhmaṇa*. In the *amala pramāṇa* (the spotless Vedic authority) *Śrīmad Bhāgavatam* (11.11.32) it is stated:

ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān māṁ bhajeta sa tu sattamaḥ

"Such a person perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities." And in the *Bhagavad-gītā* (18.66) it is stated:

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

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." If one discusses the above two

verses, then he will gradually become indifferent to worldly activities and the search for impersonal Brahman. Although the Lord is the maintainer of everyone, the protector of Sanātana-dharma, and the knower of religious principles, He exhibited the pastime of following the principles of an inferior platform in order to eternally benefit the living entities. One should not misunderstand, however, that the spiritual progress of the living entities is dependent simply on such inferior conceptions, or *niyamāgraha*, simply imitating without effect. From the spiritual point of view, the gradual advancement or levels of the devotional path has been properly described by Śrī Rāmānanda Rāya, who is a *mahā-bhāgavata* spiritual master of the *paramahaṁsas*, while replying to Śrī Gaurasundara's inquiries. The *Bhagavad-gītā*, which was instructed to Arjuna by Lord Gaurasundara in His pastimes as Kṛṣṇa, also instructs karma-yoga and *jñāna-yoga* to conditioned souls situated within *aparā-prakṛti*, material nature, after carefully considering their respective consciousness; and after fully rejecting their behavior it establishes the supremely pure religion of devotional service as the topmost means for achieving the goal of life. After hearing this most confidential instruction, narrow-minded persons consider that engagement in devotional service and engagement in sinful activities based on their narrow-mindedness are equal. Although such considerations are full of ignorance and suitable for unsuccessful yogis, according to *Bhagavad-gītā* (3.26): "So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work," those who have strong material conceptions, or those who make the mistake of considering transcendental subject matters through

their material faculties, and thus consider transcendental subjects a product of the material world should, after considering their own narrow-mindedness, forgive the devotees.

CB Ādi-khaṇḍa 17.24

TEXT 24

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

TRANSLATION

"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

COMMENTARY

"Lord Śrī Kṛṣṇa, using Arjuna as an audience, is herein refuting the arguments of opponents, who may say, 'Isn't the propensity for discrimination is also present in You? You award devotional service only to those who surrender unto You, but do You award to one who is full of material desires?' 'But I am speaking this verse in reply. The word *yathā* indicates those who worship Me either with material desires or without material desires, whom I simply reward accordingly (I give them fruits according to their worship), in other words, I bestow mercy on them, but I do not neglect even those ambitious persons who reject Me (with the desire to enjoy the fruits of karma) and worship various demigods headed by Indra. This should be considered. The reason is that the servants of various demigod like Indra indirectly

follow My path of worship because I alone am worshiped even through the worship of Indra.'" (Śrīdhara Svāmī's *Subodhinī* commentary)

CB Ādi-khaṇḍa 17.25

TEXT 25

ye tāhāna dāsya-pada bhāve nirantara
tāhāna avaśya dāsya karena īśvara

TRANSLATION

The Lord desires to be the servant of anyone who always desires to be a servant of the Lord.

COMMENTARY

There is no possibility of achieving pure devotional service by either karma or *jñāna*. Considering the qualification of those who cannot or do not desire to surrender unto the lotus feet of the Lord, the Lord has inaugurated the processes of karma and *jñāna* in this world. The conditioned souls wander throughout the universe while following karma and *jñāna*. It is generally found that such persons have no qualification for achieving devotional service to the Lord. But when the desires for material enjoyment or liberation of persons who are on the platform of devotional service mixed respectively with karma or *jñāna* are gradually uprooted, then by the influence of pure devotional service they can attain eternal supreme auspiciousness. Without surrender, neither the karmis nor the *jñānīs* are qualified for the service of the Lord. The devotees of the Lord are constantly endeavoring to achieve the eternally relishable service of the Lord. They are never prepared to serve any temporary, mundane, enjoyable object that is not

related to the Lord. The Lord awards one the qualification to serve Him according to one's service attitude. One should not misunderstand from this that the conditioned souls may treat the Supreme Lord as a servant or independently subjugate Him by considering Him a controlled instrument for fulfilling one's illicit desires and expect that the Lord will serve such an atheist as a so-called servant. Rather, one must remember that in order to encourage the demoniac propensity of being completely controlled by the mundane fruitive activities of living entities averse to the Lord from time immemorial—in other words, in order to deceive and bewilder the godless living entities—the Lord has engaged His external energy, *māyā*, on the pretext of facilitating such living entities. Due to illusion the conditioned soul accepts the illusory energy of the Lord as an object of enjoyment, as dear, as related to him, and as worshipable and thus embraces misconceptions about the Absolute Truth, and in this way, rather than worshiping the Lord, he becomes intoxicated with the desire to enjoy the fruits of his karma. If one engages in the uninterrupted and unmotivated devotional service of the Supreme Lord, who is eternally worshipable, the proprietor of *māyā*, and beyond the reach of material perception, then such a fortunate living entity no longer maintains the propensity or desire for serving temporary, separated, material objects. Then, on the pretext of accepting service from His unalloyed devotee, the Lord also serves His own devotee. Lord Śrī Gaurasundara enacted the pastime of drinking the water that had washed the feet of a *brāhmaṇa* in order to teach and glorify the propensity for serving the Lord of *brāhmaṇas* who have given up temporary, abominable material pride, who have become *tṛṇād api sunīca* and *taror api*

sahiṣṇunā, and who have accepted the transcendental water that has washed the lotus feet of the eternal Lord Śrī Caitanyacandra as the only drinkable substance in the entire creation. Being bewildered by the illusory energy of the Lord, the *smārtas* and *prākṛta-sahajiyās*, who are averse to the Lord and baffled by *māyā*, consider that pure *brāhmaṇas* under the shelter of the lotus feet of Śrī Caitanya and demoniac *brāhmaṇas* who are averse to Hari, Guru, and Vaiṣṇava and opposed to Śrī Caitanya are equal; in other words, they consider that so-called *brāhmaṇas* who are actually *kṛpaṇas*, travelers on the path to hell, absorbed in illusory activities not related to the Lord, and devoid of spiritual knowledge regarding the inexhaustible, infallible Lord and *brāhmaṇas* who are worshipers of the nondual Lord are of the same platform; but Śrī Gaurasundara displays the proper conclusion of the verse: *śva-pākam iva nekṣeta loke vipram avaiṣṇavam*—"If a person born in a *brāhmaṇa* family is an *avaiṣṇava*, a nondevotee, one should not see his face, exactly as one should not look upon the face of a *caṇḍāla*, or dog-eater," and as a bona fide spiritual master, He brings eternal auspiciousness to those *prākṛta-sahajiyās* and *smārtas* by opening their eyes, which are covered by the darkness of ignorance. While distorting the meaning of the *Bhagavad-gītā* (Bg 4.11) verse: *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*, persons who do not follow Vedic principles, who commit mistakes, who are duplicitous, intoxicated, short-sighted, habituated to cheating others, and expert in material knowledge exhibit a type of foolishness that simply results in distortion and change of the actual meaning. They are indifferent to understanding the meaning of the word *prapanna*, or surrender, and consider proud non-Vaiṣṇava living entities who are devoid of

surrender on the same platform as surrendered Vaiṣṇavas. They are fully engaged in activities that are detrimental to the neophytes of this world who are ignorant of scriptural conclusions, in other words, they ruin them. Only those devotees who are nonduplicitous, surrendered worshipers of the Lord are qualified to serve the Lord, and the Lord also reciprocates by awarding His own rare, loving devotional service to such liberated souls. The Lord never reciprocates with deceitful, nondevoted persons who desire liberation. In *Śrīmad Bhāgavatam* (5.6.18) it is stated:

astv evam aṅga bhagavān bhajatāṁ mukundo muktiṁ dadāti karhicit sma na bhakti-yogam

"Therefore, O King, those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him." Māyā, as the Lord's maidservant, bewilders the averse living entities into accepting the Supreme Lord as a product of matter, while in fact she is further increasing the averse living entities' entanglement in the material modes of nature.

Five types of devotional *rasas* are exchanged between the devotees and the worshipable Lord, who is beyond the perception of material senses and the only *viṣaya*, or object, of all *rasas*. The Lord, as the *viṣaya*, can favorably accept any one of five types of *rasas*. In His form of Nārāyaṇa, the Lord accepts two and half types of *rasas*—*śānta* (neutrality), *dāsya* (servitorship), and *gaurava-sakhya* (friendship in awe and veneration)—from His devotees on the path of regulative devotional service, and as Vrajendra-nandana Kṛṣṇa He accepts the other two

and half superior *rasas*—*viśrambha-sakhya* (friendship in equality), *vātsalya* (parental), and *madhura* (conjugal)—from His devotees on the path of *anurāga*, or attachment. In this way He awards any one of the above-mentioned five *rasas* to His devotees on the path of attachment and thus exhibits His qualities of *bhakta-vātsalya*, affection for His devotees, and *bhakta-premādhīnatva*, being controlled by the love of His devotees.

CB Ādi-khaṇḍa 17.26

TEXT 26

ataeva nāma tā'na 'sevaka-vatsala'
āpane hāriyā bāḍāyena bhṛtya-bala

TRANSLATION

The Lord is therefore known as sevaka-vatsala, or He who is favorably inclined to His servants. He accepts defeat in order to increase His devotees' glories.

COMMENTARY

On the path of regulative devotional service in which the worshipable Lord is Viṣṇu, the qualities of opulence, rather than sweetness, and regulative awe and reverence, rather than attachment, are more prominent. But in Kṛṣṇa's service, which is full of sweetness, the sweetness of the Lord's opulence is not covered, and since affection for His servants is extremely prominent therein, those loving servants are more prestigious and exalted. By this, one should not misunderstand that the diminished prominence of opulence in sweetness diminishes the prominence of

sweetness, or that the Lord's being controlled is an exaggeration.

In the *Śrīmad Bhāgavatam* (1.9.37), the Lord's quality of being conquered by His devotee is described by the great devotee Bhīṣmadeva, as he prays to Kṛṣṇa from his bed of arrows as follows: "Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way."

The Lord's quality of being controlled by the love of His devotees is explained by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (10.9.18-19) as follows: "Because of Mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound. O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime."

CB Ādi-khaṇḍa 17.27

TEXT 27

sarvatra rakṣaka-hena prabhura caraṇa
bala dekhi,—ke-mate chāḍibe bhakta-gaṇa?

TRANSLATION

The devotees have only the Lord as their protector, therefore how can they give up His lotus feet?

COMMENTARY

The unalloyed devotees can never give up the service of the lotus feet of Lord Viṣṇu, who is very affectionate to His devotees. The Lord also never gives up His unalloyed devotees. In other words, the Lord and His devotees can never be separated for even a moment, rather the Lord always protects His devotees in all respects. The devotees also protect the Lord from the attacks of the impersonal Māyāvādīs. Delivering the Lord from the cruel hands of those who are hostile to Him is a display of the devotees' compassion. Moreover, by always broadcasting His glories through His devotees, the Lord protects the nondevotees from immediate destruction. In order to increase the glories of His beloved pure *brāhmaṇas*, the Lord concluded His pastime of having fever and thus broadcast in this world the glories of *brāhmaṇas* who are engaged in the service of Kṛṣṇa.

CB Ādi-khaṇḍa 17.28

TEXT 28

hena-mate kari' prabhu jvarera vināśa
punapunā-tīrthe āsi' hailā prakāśa

TRANSLATION

After being cured of His fever in this way, the Lord and His students came to the bank of the holy Punpunā River.

COMMENTARY

The word *punpunā-tīrtha* refers to the Punpunā River. This river is famous in two places. The first is near the Punpun Station, which is the next station after Patna on the Patna-Gayā line branching from the main E.I.R. line, and the other is near the Pāmāra-gañja Station on the E.I.R. Grand Chord line. Travelers coming from the east alight at Punpun Station, and those coming from the west alight at Pāmāra-gañja Station. Mahāprabhu marked places near Punpun Station with His sanctified lotus feet, which are rare for even the demigods. Presently the servants of Śrī Caitanya Maṭha, situated in Śrī Māyāpur, are attempting, as they are at Mandāra Hill, to establish a temple there dedicated to the lotus feet of Śrī Caitanya.

CB Ādi-khaṇḍa 17.29

TEXT 29

snāna kari' pitṛ-deva kariyā arcana
gayāte praviṣṭa hailā śrī-śacīnandana

TRANSLATION

After taking bath and offering oblations to His forefathers, Śrī Śacīnandana entered Gayā.

COMMENTARY

In order to deceive and bewilder the *smārtas*, who are attached to fruitive activities, Śrī Gaurasundara purified Himself by taking bath and displayed the pastime of offering oblations to His forefathers according to *karma-kāṇḍa* injunctions in order to fulfil His debts to His forefathers. According to worldly customs mentioned in the *Dharma-śāstras*, one should take bath in a river before entering a holy

place. The Lord exhibited the pastime of following this injunction and then entered Gayā. Simply by undeviated worship of Lord Acyuta, the controller of all controllers, all one's debts are cleared—those attached householders who lack faith in this statement assist their forefathers in again receiving gross bodies in this world by offering them oblations, imagining that they have become ghosts.

For the description and glories of Gayā-tīrtha, one should see the *Garuḍa Purāṇa*, Chapters 82-86, the *Vāyu Purāṇa*, *Śveta-varāha-kalpa*, Chapter 108, and the *Agni Purāṇa*, Chapters 114-116.

CB Ādi-khaṇḍa 17.30

TEXT 30

gayā tīrtha-rāje prabhu praviṣṭa haiyā
namaskarilena prabhu śrīkara yuḍiyā

TRANSLATION

As the Lord entered Gayā, the king of holy places, He offered obeisances with folded hands.

COMMENTARY

By offering obeisances to Gayā, which is the king of holy places, the Lord displayed His quality of *bhakta-vātsalya*, affection for His devotees.

CB Ādi-khaṇḍa 17.31

TEXT 31

brahma-kuṇḍe āsi' prabhu karilena snāna
yathocita kailā pitṛ-devera sammāna

TRANSLATION

Thereafter the Lord came to Brahma-kuṇḍa, wherein He took bath and offered oblations to His forefathers.

COMMENTARY

All the activities performed by the Lord beginning at Punpun up to His entrance into Gayā-dhāma were simply meant for attracting people, yet it can not be denied that there was also spiritual significance in these activities.

CB Ādi-khaṇḍa 17.32

TEXT 32

tabe āilena cakraveḍera bhitare
pāda-padma dekhibāre calilā satvare

TRANSLATION

The Lord then entered Cakraveḍa and quickly went to see the lotus feet of Lord Viṣṇu.

COMMENTARY

The word *cakraveḍa* refers to Gayā-tīrtha. This is where the lotus feet of Viṣṇu are situated.

CB Ādi-khaṇḍa 17.33

TEXT 33

vipra-gaṇa veḍiyāche śrī-caraṇa-sthāna
śrī-caraṇe mālā,—yena deula-pramāṇa

TRANSLATION

Countless flower garlands were stacked like a temple dome on Lord Viṣṇu's footprints, which were surrounded on all sides by brāhmaṇas.

COMMENTARY

The word *deula* (derived from the Sanskrit word *deva-kula*) means "the house of the Lord" or "a temple."

CB Ādi-khaṇḍa 17.34

TEXT 34

gandha, puṣpa, dhūpa, dīpa, vastra, alaṅkāra
kata paḍiyāche,—lekhā-jokhā nāhi tāra

TRANSLATION

Unlimited sandalwood paste, flowers, incense, and cloth had been offered at the lotus feet of the Lord.

COMMENTARY

The word *lekhā* in the phrase *lekhā-jokhā* is derived from the Sanskrit verb *likh*, which means "to write," and the word *jokhā* is derived from the Hindi word *jokhnā*, which means "to weigh." Therefore the phrase *lekhā-jokhā* means "numbers and quantity," "weight and items," "writing and counting," or "accounting and certificates."

CB Ādi-khaṇḍa 17.35

TEXT 35

catur-dike divya rūpa dhari' vipra-gaṇa
kariteche pāda-padma-prabhāva varṇana

TRANSLATION

The brāhmaṇas appeared like divine beings as they described the glories of the Lord's lotus feet.

CB Ādi-khaṇḍa 17.36

TEXT 36

"kāśīnātha hṛdaye dharilā ye-caraṇa
ye-caraṇa niravadhi lakṣmīra jīvana

TRANSLATION

"Lord Śiva accepted these same lotus feet in his heart, and these same lotus feet are constantly served by Lakṣmī.

COMMENTARY

The word *kāśīnātha* refers to Lord Śiva, the controller of the universe.

CB Ādi-khaṇḍa 17.37

TEXT 37

bali-śire āvirbhāva haila ye-caraṇa
sei ei dekha, yata bhāgyavanta jana

TRANSLATION

"These lotus feet were placed on the head of Bali Mahārāja. O fortunate souls, now see those same lotus feet here.

CB Ādi-khaṇḍa 17.38

TEXT 38

tilārddheko ye-caraṇa dhyāna kaile mātra
yama tāra nā hayena adhikāra-pātra

TRANSLATION

"One who meditates on these lotus feet for even a moment never comes under the jurisdiction of Yamarāja.

CB Ādi-khaṇḍa 17.39

TEXT 39

yogeśvara-sabāra durlabha ye-caraṇa
sei ei dekha, yata bhāgyavanta jana

TRANSLATION

"These lotus feet are rarely attained by even the best of yogis. O fortunate souls, now see those same lotus feet here.

COMMENTARY

The word *yogeśvara* refers to a person who has achieved the fruit of mystic perfections in the form of merging into the existence of the Lord or a person who is full of mystic perfections attained through *haṭha* or *rāja* yogas.

Those who are expert in *yoga-śāstras* merge into the existence of the Lord. Such yogis who have merged themselves in the existence of the Lord are never qualified to see the lotus feet of the Lord. The reason for this is that according to them the object of service, the servant, and the service are all one, therefore there is no scope for spiritual variegatedness. Therefore the yogis are most unfortunate; since they are bereft of the highest goal of life, love of God, the fortunate devotees condemn rather than respect their ultimate desired goal.

CB Ādi-khaṇḍa 17.40

TEXT 40

ye-caraṇe bhāgīrathī hailā prakāśa
niravadhi hṛdaye nā chāḍe yāre dāsa

TRANSLATION

"The Ganges emanated from these lotus feet, and the servants of the Lord constantly keep these lotus feet in their hearts.

CB Ādi-khaṇḍa 17.41

TEXT 41

ananta-śayyāya ati-priya ye-caraṇa
sei ei dekha, yata bhāgyavanta jana"

TRANSLATION

"These lotus feet are most enchanting on the bed of Ananta. O fortunate souls, now see those same lotus feet here."

CB Ādi-khaṇḍa 17.42

TEXT 42

caraṇa-prabhāva śuni' vipra-gaṇa mukhe
āviṣṭa hailā prabhu premānanda-sukhe

TRANSLATION

Hearing the glories of the Lord's lotus feet from the brāhmaṇas, the Lord became absorbed in ecstatic love.

COMMENTARY

The phrase *caraṇa-prabhāva* is explained as follows: Imagining the Supreme Lord to be formless, the impersonalists cannot understand the wonders of the Lord's eternal form, which attracts even self-satisfied souls. The impersonalists' process of consideration arises from material conceptions. After subduing the impersonal philosophy, the lotus feet of the Lord were installed on the head of Gayāsura at Gayā; these lotus feet of the Lord are the source of all spiritual pastimes. The voidism of the Buddhists and the impersonalism of the *pañcopāsakas* are buried under these lotus feet of Gadādhara. Since the *pañcopāsakas* ultimately become impersonalists, they are simply Buddhists in disguise. The conceptions of the fruitive workers who are opposed to Vedic injunctions are under the shelter of ignorance; the conceptions of the Buddhists are opposed to the *Vedas* and deny spiritual existence; and the conceptions of the impersonalists, though not directly Buddhist, superficially follow the *Vedas*, deny material existence, and are a covered form of Buddhism. Since the covered Buddhist impersonalists and their followers, the *pañcopāsakas*, consider the eternal form and eternal lotus feet of Gadādhara as material, perceivable by their senses, and products of material nature, they are eternally bereft of the good fortune of seeing them. The devotees who accept the eternally variegated pastimes of the Lord never give respect to the philosophy of covered Buddhism that superficially follows the *Vedas*. The lotus feet of the Lord attract Śiva, Brahmā, Śukadeva, and many other self-satisfied souls; they are the eternal Absolute Truth, or *sac-cid-ānanda-vigraha*. Therefore the impersonalists' conception of *pañcopāsana*, which is meant for cheating people, is nothing but a means for cheating innocent foolish people. Therefore the most

intelligent devotees never accept impersonalism, the covered form of Buddhism.

CB Ādi-khaṇḍa 17.43

TEXT 43

aśru-dhārā vahe dui śrī-padma-nayane
loma-harṣa-kampa haila caraṇa-darśane

TRANSLATION

As the Lord looked at those lotus feet, tears flowed from His lotus eyes, His hairs stood on end, and He began shivering.

CB Ādi-khaṇḍa 17.44

TEXT 44

sarva-jagatera bhāgye prabhu gauracandra
prema-bhakti-prakāśera karilā ārambha

TRANSLATION

Lord Gauracandra then began to manifest ecstatic devotional service for the benefit of the entire world.

COMMENTARY

Śrī Gaurasundara appeared in this world in order to bestow eternal benefit on the universe. So far He had not manifested any sign of awarding loving devotion to the people of this world. But after seeing the lotus feet of the Lord at Gayā, He inaugurated His pastimes of awarding loving devotion to the people of the world. Understanding that these lotus feet of the Lord had appeared in the material world to give pious

persons who are free from the clutches of impersonalism an opportunity to serve the Lord's lotus feet, the Lord became overwhelmed with the eight transformations of ecstatic love. Being bereft of Kṛṣṇa's service, persons who are averse to Kṛṣṇa in this world maintain the sinful desire of becoming the Lord or the enjoyer of the material world. After destroying the conditioned souls' desire for material enjoyment or liberation, when the lotus feet of the Lord appear in the purified hearts of the living entities, then their propensity for serving the Lord is awakened. In order to exhibit and preach this great truth, the Lord accepted the dress of a devotee and had *darśana* of the transcendental lotus feet of Gadādhara through His service inclined senses. When living entities bound by gross and subtle chains wander throughout the material sky, they remain averse to the service of the Lord. But when their service propensity is awakened on the strength of mercy received from Hari, Guru, and Vaiṣṇava, then the lotus feet of the worshipable Lord Viṣṇu become the object of those servants' awakened spiritual propensity. Without a service mentality, one cannot become fortunate enough to see the form of the Lord. Without the piety resulting from devotional service, one's faith does not awaken. On the strength of piety born of the devotees' mercy, a living entity receives the opportunity to hear topics of Lord Hari. Sometimes on the strength of piety born from Kṛṣṇa's mercy a living entity becomes freed from the bondage to material sense objects and thus encounters the worshipable Lord Kṛṣṇa—this is spiritual vision. When, after full surrender, a living entity hears and glorifies topics of Lord Kṛṣṇa, the propensity of his consciousness is constantly engaged in the service of Kṛṣṇa—this is the result of piety born of a devotee's

mercy. In spite of being the only worshipable object of all surrendered souls, Śrī Gaurasundara considered Himself a servant of the worshipable object and thus began to propagate transcendental love of Kṛṣṇa by chanting His glories. The eight transformations of ecstatic love manifested in the body of the Lord as a result of seeing the lotus feet of Gadādhara marked the beginning of His propagation of loving devotional service.

CB Ādi-khaṇḍa 17.45

TEXT 45

avicchinna gaṅgā vahe prabhura nayane
parama-adbhuta saba dekhe vipra-gaṇe

TRANSLATION

The brāhmaṇas were all startled to see tears flow from the Lord's eyes like the unbroken flow of the Ganges.

CB Ādi-khaṇḍa 17.46

TEXT 46

daiva-yoge īśvara-purī o sei-kṣaṇe
āilena īśvara-icchāya sei-sthāne

TRANSLATION

By the divine will of the Supreme Lord, at that moment Śrī Īśvara Purī arrived at that place.

COMMENTARY

When Lord Śrī Gaurasundara's hair stood on end due to love of God while seeing His own lotus

feet, by the will of the Lord and by providence, Śrī Īśvara Purīpāda arrived there as a *mahānta-guru* in order to serve his own Lord by assisting Him in His pastimes. In order to disclose that He is a descendent of Śrīmad Pūrṇaprajña Madhvācārya Ānandatīrtha in the Vedic disciplic succession, Śrī Gaurasundara, who is the Supreme Lord of all *ācāryas*, inspired Īśvara Purīpāda to come there.

CB Ādi-khaṇḍa 17.47

TEXT 47

īśvara-purīre dekhi' śrī-gaurasundara
namaskarilena ati kariyā ādara

TRANSLATION

On seeing Śrī Īśvara Purī, Śrī Gaurasundara respectfully offered him obeisances.

CB Ādi-khaṇḍa 17.48

TEXT 48

īśvara-purī o gauracandrere dekhiyā
āliṅgana karilena mahā-harṣa haiyā

TRANSLATION

Īśvara Purī was also delighted to see Gauracandra, and he happily embraced Him.

CB Ādi-khaṇḍa 17.49

TEXT 49

doṅhākāra vigraha doṅhākāra prema-jale
siñcita hailā premānanda-kutūhale

TRANSLATION

In the ecstasy of meeting each other, they both became soaked with tears of love.

COMMENTARY

As an affectionate, unalloyed, confidential disciple of Mādhavendra Purī, who is the original seedling of the desire tree of love of God, Śrī Īśvara Purīpāda is attached to *prema-bhakti*, loving devotional service. By seeing Gaurasundara's display of a devotee's characteristics, the eternally perfect mood of the devotees was enhanced and manifested. Now, for the benefit of people, the meeting between the Supreme Lord and the topmost devotee and *mahānta-guru* blossomed their flowerlike transformations of ecstatic love that destroyed the contamination in the polluted hearts of persons who were averse to Kṛṣṇa. Being filled with wonderful ecstasy, Śrī Gaurasundara began to describe the glories of the lotus feet of the spiritual master, who is the bestower of transcendental knowledge and who is unlimitedly superior to Gayā-tīrtha.

CB Ādi-khaṇḍa 17.50

TEXT 50

prabhu bale,—"gayā-yātrā saphala āmāra
yata-kṣaṇe dekhilāṅa caraṇa tomāra

TRANSLATION

The Lord said, "My journey to Gayā has become successful the moment I was able to see your lotus feet.

COMMENTARY

While wandering throughout the fourteen worlds under the shelter of karma and *jñāna*, by good fortune and piety resulting from devotional service, the living entities receive the opportunity to see the lotus feet of the spiritual master, who is the reservoir of the seed of devotional service. Just by seeing the spiritual master, one's unauthorized, mundane, sensual, argument-based knowledge is checked and the topmost shining glories of devotional service manifest in the heart. This is the fruit of visiting holy places. Śrīmad Bhaktivinoda Ṭhākura, the crest-jewel of the *mahājanas*, has written in his *Kalyāṇa-kalpa-taru* as follows:

mana, tumi tīrthe sadā rata
ayodhyā, mathurā, māyā, kāśī, kāñci, avantiyā,
dvārāvatī, āra āche yata

"My dear mind, you are always attached to the different places of pilgrimage such as Ayodhyā, Mathurā, Haridvāra, Kāśī, Kāñci, Avantī, and Dvārakā.

tumi cāha bhramibāre, e sakala bāre bāre,
mukti-lābha karibāra tare
se sakala taba bhrama, nirarthaka pariśrama,
citta sthira tīrthe nāhi kare

"You want to travel to all these holy places of pilgrimage again and again for the sake of obtaining liberation. But it is clear that your heart is not becoming resolutely fixed by going to all these places; therefore all of your wanderings are simply useless labor.

tīrtha-phala sādhu-saṅga, sādhu-saṅge antaraṅga
śrī-kṛṣṇa-bhajana manohara

yathā sādhu, tathā tīrtha, sthira kari' nija citta,
sādhu-saṅga kara nirantara

"The real benefit of visiting any holy place is to achieve the association of the pure-hearted devotees of the Lord living there. Establishing intimate and friendly relations with such great souls, let your heart be captivated by performing the charming worship of Lord Kṛṣṇa in their association. Wherever the Lord's devotees are living, that place becomes a place of pilgrimage. Therefore you should become fixed by constantly remaining in the company of such devotees.

ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi,
ki lābha hāṅṭiyā dūra-deśa
yathāya vaiṣṇava-gaṇa, sei stāna vṛndāvana,
sei sthāne ānanda aśeṣa

"I never visit any so-called place of pilgrimage that is devoid of the presence of unalloyed devotees, for what benefit is gained by walking to such distant places? Wherever there are devotees, that place is actually Vṛndāvana. Only there can one find unlimited spiritual pleasure.

kṛṣṇa-bhakti yei sthāne, mukti dāsī seikhāne,
salila tathāya mandākinī
giri tathā govardhana, bhūmi tathā vṛndāvana,
āvirbhūta āpani hlādinī

"Liberation personified is herself the humble maidservant of places that are surcharged with devotion to Kṛṣṇa. All the water at the place is the celestial Ganges, every hill there is Govardhana, and the very earth is indeed Vṛndāvana. Only such a place

can manifest the eternal spiritual joy which is revealed by the Lord's pleasure-potency.

vinoda kahiche bhāi, bhramiyā ki phala pāi, vaiṣṇava-sevana mora vrata

"I ask you now, dear brother, what benefit would I get by circumambulating all the holy places of pilgrimage? Personally, my vow is to serve the Vaiṣṇavas with firm resolution and untiring endeavor."

CB Ādi-khaṇḍa 17.51-52

TEXTS 51-52

tīrthe piṇḍa dile se nistare pitṛ-gaṇa seha,—yāre piṇḍa deya, tare' sei jana

tomā' dekhilei mātra koṭi-pitṛ-gaṇa sei-kṣaṇe sarva-bandha pāya vimocana

TRANSLATION

"If one offers oblations to the forefathers in a holy place, then the forefathers are delivered. But one delivers only he to whom the oblation was offered. By seeing you, however, millions of forefathers are immediately freed from material bondage.

COMMENTARY

"Only those forefathers who are offered oblations at Gayā are delivered as a result of receiving those oblations, yet simply on the strength of piety accrued by seeing an eternally perfect associate of Kṛṣṇa like yourself, millions of forefathers whose names are unknown are immediately delivered from the ocean of material existence. There is no need to

separately offer them oblations for their deliverance. Those most fortunate living entities who receive the mercy of seeing a beloved associate of the Lord deliver millions of their forefathers from the bondage of repeated birth and death; in other words, they attain Vaikuṇṭha through the worship of the Lord."

CB Ādi-khaṇḍa 17.53

TEXT 53

ataeva tīrtha nahe tomāra samāna
tīrther o parama tumi maṅgala pradhāna

TRANSLATION

"Therefore holy places are not equal to you, for you purify even the holy places.

COMMENTARY

"Only one who is offered oblations at Gayā is delivered, but for one who sees a Vaiṣṇava, millions of his forefathers are liberated. Therefore the Vaiṣṇavas are much more exalted than the holy places. You are the purifier of all holy places and a more beneficial Vaiṣṇava guru. This is confirmed in the following statement of Dharmarāja Yudhiṣṭhira to Bhaktarāja Vidura in *Śrīmad Bhāgavatam* (1.13.10):

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

'My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.'"

TEXT 54

saṁsāra-samudra haite uddhāraha more
ei āmi deha samarpilāṅa tomāre

TRANSLATION

"Please deliver Me from the ocean of material existence. I surrender Myself unto you.

COMMENTARY

Taking shelter at the lotus feet of a spiritual master is the main entrance to the practice of devotional service to the Lord. That is why the spiritual master of all servants and the *ācārya* of *abhidheya*, Śrīla Rūpa Gosvāmī Prabhupāda, has in the course of describing the symptoms of devotional service in his *Bhakti-rasāmṛta-sindhu* written as follows:

guru-pādāśrayas tasmāt
kṛṣṇa-dīkṣādi-śikṣaṇam
viśrambheṇa guroḥ sevā sādhu-vartmānuvartanam

Those living entities who desire their eternal ultimate benefit and freedom from material bondage should first take shelter of a bona fide spiritual master who is a manifestation of the Supreme Lord. There is no way of being delivered from the ocean of *anarthas* without fully surrendering at the lotus feet of the spiritual master. Unless one takes shelter of a bona fide spiritual master who is fixed in the Absolute Truth and conversant in Vedic knowledge, a living entity cannot attain the goal of life through the process of argument. The argument-afflicted hearts of

godless people who are ever-forgetful of the lotus feet of the spiritual master and who are averse to the Vedic way of life have taken shelter of the four defects—*bhrama* (the tendency to commit mistakes), *pramāda* (the tendency to be illusioned), *vipralipsā* (the tendency to cheat) and *karaṇāpāṭava* (imperfect senses)—in such a way that there is no scope for taking shelter of the lotus feet of the spiritual master, rather there is only *guru-droha* and *bhagavad-droha*, envy of the spiritual master and envy of the Supreme Lord. Those who are determined to merge into the ocean of material existence have no goal other than the unauthorized path of argument. They are unable to accept the shelter of the Vedic way of life or a bona fide spiritual master. If persons who are averse to the service of the Lord and who follow the path of argument proudly accept a so-called guru who is an attached householder covered by unauthorized seminal considerations as their spiritual master, and if, being induced by blind faith, they continue like this for millions of *kalpas*, they will never achieve eternal benefit. In order to propagate this great truth and educate people, *jagad-guru* Śrī Gaurasundara considered Himself a surrendered soul at the lotus feet of the guru and thus instructed everyone about *śaraṇāgati*, in the form of *ātma-nikṣepa* and *kārpaṇya*, full self-surrender and humility. Those who follow the path of material argument in order to fulfil the deficiency and insubstantiality of a spiritual master who is fully surrendered to Kṛṣṇa and whose all endeavors are meant for the pleasure of Kṛṣṇa have no possibility of being delivered from the pangs of hell.

CB Ādi-khaṇḍa 17.55

TEXT 55

'kṛṣṇa-pāda-padmera amṛta-rasa pāna
āmāre karāo tumi'—ei cāhi dāna"

TRANSLATION

"I beg that you make Me drink the nectar of Kṛṣṇa's lotus feet."

COMMENTARY

Persons in whose hearts the eternally beneficial realization, *sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare*—"One should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord," is prominent can alone fully surrender, or take shelter of the lotus feet of the spiritual master. Considering that the lotus feet of the Supreme Lord are the only object of service and to set example for practitioners who desire love of God, the Lord, who is the Supreme Personality of Godhead, exhibited the pastime of accepting Śrī Īśvara Purīpāda, the recipient of Mādhavendra Purīpāda's mercy, as His spiritual master and thus bestowed mercy on him. There was no contradiction in the begging at the lotus feet of the spiritual master for the alms of drinking the nectar of Kṛṣṇa's lotus feet by the Lord, who acted as the disciple, and the awarding of those alms by the donor Īśvara Purīpāda, who acted as the guru.

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only

is the causeless mercy of Your devotional service in my life, birth after birth." The purport of this verse offered by the Lord in prayer at the lotus feet of Śrī Gadādhara manifested and constantly remained in the heart of Śrī Īśvara Purīpāda on the strength of Śrī Mādhavendra Purī's full nonduplicitous mercy.

CB Ādi-khaṇḍa 17.56

TEXT 56

balena īśvara-purī,—"śunaha, paṇḍita!
tumi ye īśvara-aṁśa,—jāninu niścita

TRANSLATION

Īśvara Purī then said, "Listen, dear Paṇḍita. I know without doubt that You are an expansion of the Supreme Lord.

COMMENTARY

Īśvara Purīpāda, the Lord's associate and servant of the *mahā-bhāgavata* guru, constantly engaged in chanting the holy names of the Lord. Therefore, since the principle of offering respect to others without expecting any honor was brightly shining in him, he instructed Gaurasundara, who acted as his disciple, as follows: "You are the knower of all living entities' bondage and liberation. You are an expansion of the Supreme Lord; in other words, You are directly the Supreme Personality of Godhead, and all other controllers are Your expansions—I am confident about this." In consideration of the Absolute Truth, the living entities are the fragmental parts and parcels of the Lord, who is full in six opulences. But in this case, since Gaurasundara was enacting the pastimes of a disciple, He exhibited the pastime of hearing in

disciplic succession from the lotus mouth of His spiritual master the conclusion that the living entities are parts of Lord Viṣṇu, in other words, they are separated parts.

jīvera 'svarūpa' haya——kṛṣṇera 'nitya-dāsa' kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa

"It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord." Constitutionally, the separated parts of the Supreme Lord have no material designations; in other words, the living entities cannot remain in any occupation other than the service of the Lord. Living entities who are forgetful of their constitutional position and averse to the service of the Lord are subjected to the bondage of material existence. In that state the valor of body and mind is prominent in their activities. The Lord is the Supersoul, and the living entity is an infinitesimal soul and therefore His fragmental part. The Lord is the infinitely potent, fully cognizant personality, and the spirit soul is a minute, liberated spiritual spark.

CB Ādi-khaṇḍa 17.57

TEXT 57

ye tomāra pāṇḍitya, ye caritra tomāra
seha ki īśvara-aṁśa bai haya āra?

TRANSLATION

"Can anyone other than an expansion of the Supreme Lord possess the extraordinary learning and characteristics that You have?

COMMENTARY

"Due to absorption in *māyā*, materially conditioned souls are under the control of the illusory energy of the Lord, but for pure spirit souls there is no scope for absorption in *māyā*. The characteristics of conditioned souls and the characteristics of liberated souls are not 'one;' therefore I do not consider You anyone other than an expansion of the Supreme Lord. It is understood from Your learning and characteristics that You are none other than an expansion of the Supreme Lord."

CB Ādi-khaṇḍa 17.58

TEXT 58

yena āji āmi śubha svapna dekhilāṅa
sākṣāte tāhāra phala ei pāilāṅa

TRANSLATION

"I had an auspicious dream last night, and today I've obtained the fruits of that dream.

CB Ādi-khaṇḍa 17.59

TEXT 59

satya kahi, paṇḍita! tomāra daraśane
parānanda-sukha yena pāi anukṣaṇe

TRANSLATION

"O Paṇḍita, I'm telling You the truth! I'm feeling great ecstasy every moment since I've seen You.

CB Ādi-khaṇḍa 17.60

TEXT 60

yadavadhi tomā' dekhiyāchi nadiyāya
tadavadhi citte āra kichu nāhi bhāya

TRANSLATION

"From the time I saw You in Nadia, my heart has had no other attraction.

CB Ādi-khaṇḍa 17.61

TEXT 61

satya ei kahi,—ithe anya kichu nāi
kṛṣṇa-daraśana-sukha tomā' dekhi pāi"

TRANSLATION

"I'm speaking the truth, nothing else. When I see You, I feel the happiness of seeing Kṛṣṇa."

COMMENTARY

"Since I saw You in Navadvīpa, no other subject matter has occupied my heart. This is indeed the truth. There is no doubt about it. As soon as I see You with my eyes smeared with the ointment of love, I experience the same indescribable happiness as when I see Kṛṣṇa."

CB Ādi-khaṇḍa 17.62

TEXT 62

śuni' priya īśvara-purīra satya vākya
hāsiyā balena prabhu,—"mora baḍa bhāgya"

TRANSLATION

Hearing His beloved Īśvara Purī's truthful words, the Lord smiled and said, "It is My great fortune."

CB Ādi-khaṇḍa 17.63

TEXT 63

ei-mata kata āra kautuka-sambhāṣa
yata haila, tāhā varṇibena veda-vyāsa

TRANSLATION

In this way the two exchanged many other pleasing words which will be described in the future by Vedavyāsa.

CB Ādi-khaṇḍa 17.64

TEXT 64

tabe prabhu tāna sthāne anumati laiyā
tīrtha-śrāddha karibāre vasilā āsiyā

TRANSLATION

The Lord then took leave of Īśvara Purī and went to offer oblations to His forefathers.

COMMENTARY

It is the prescribed duty for one to offer oblations to his forefathers when visiting a holy place. Gaurahari enacted the pastime of taking permission from Īśvara Purīpāda and then offering oblations at Gayā according to prescribed duties. The path of pure devotional service and the path of fruitive activities based on the *smṛtis* are not similar. Only after rejecting fruitive activities can one enter into spiritual

life. Since materially conditioned living entities are not self-realized or God-realized before hearing topics of the Lord, they take to fruitive activities such as offering oblations to their forefathers and the demigods according to external considerations.

CB Ādi-khaṇḍa 17.65

TEXT 65

phalgu-tīrthe kari' bālakāra piṇḍa dāna
tabe gelā giriśṛṅge preta-gayā-sthāna

TRANSLATION

The Lord went to the Phalgu River and offered oblations to the forefathers with sand. Then the Lord went to Preta-gayā on top of the hill.

COMMENTARY

The Phalgu River flows under a bed of sand at Gayā. There is a system for offering oblations with sand at this place. In order to bewilder and deceive fruitive workers, Gaurahari enacted the pastimes of offering oblations to His forefathers with sand. Thereafter He went to Preta-gayā on top of the hill. There are 395 steps leading to Preta-gayā that where built in 1775. The steps were built by Madana Mohana Datta Mahāśaya, who was known among people as Kuvera, who was a renowned "black merchant," and who was born in the famous Datta family of Hāṭa-kholā, Calcutta. On the wall of the temple there is an inscription reading: "Śrī Śrī Rādhā-Kṛṣṇāya namaḥ. Śrī Caitanya-candrāya namaḥ. Śrī Śiva-Durgā śaraṇam. Jaya Rāmaḥ. O Lord Madana-mohana, I beg at Your lotus feet for the benediction of good fortune for me and my entire family. Seeing the difficulty

people took to climb this high hill to reach Preta-gayā, a person named Madana Mohana has built a beautiful wide staircase for the benefit of the pilgrims and the pleasure of Lord Nārāyaṇa, the husband of Lakṣmī." Construction on the 395 steps was begun and completed in the year 1775.

CB Ādi-khaṇḍa 17.66

TEXT 66

preta-gayā-śrāddha kari' śrī-śacīnandana
dakṣiṇāye vākye tuṣilena vipra-gaṇa

TRANSLATION

Śrī Śacīnandana offered śrāddha at that place and then satisfied the brāhmaṇas there with sweet words.

COMMENTARY

After enacting the pastime of offering oblations at Preta-gayā, the Lord satisfied the local *brāhmaṇas* with *dakṣiṇā* in the form of various sweet words. It is seen that pilgrims offer excessive respect and donations to the priests at Gayā. What to speak of this, the foolish, most greedy *pāṇḍās* of Gayā have pilgrims worship their feet with flowers and *tulasī* leaves and thus accumulate grave offenses. That is why the Lord, rather than encouraging such offensive activities, satisfied the *pāṇḍās* simply with sweet words.

CB Ādi-khaṇḍa 17.67

TEXT 67

tabe uddhāriyā pitṛ-gaṇa santarpiyā
dakṣiṇa-mānase calilena harṣa haiyā

TRANSLATION

After duly delivering the forefathers, the Lord happily went to Dakṣiṇa-mānasa.

CB Ādi-khaṇḍa 17.68

TEXT 68

tabe calilena prabhu śrī-rāma-gayāya
rāma-avatāre śrāddha karilā yathāya

TRANSLATION

He next went to Śrīrama-gayā, where He had previously performed śrāddha in His incarnation as Rāmacandra.

CB Ādi-khaṇḍa 17.69

TEXT 69

eho avatāre sei-sthāne śrāddha kari'
tabe yudhiṣṭhira-gayā gela gaurahari

TRANSLATION

In this incarnation He again performed śrāddha at that place. Thereafter Lord Gaurahari went to Yudhiṣṭhira-gayā.

CB Ādi-khaṇḍa 17.70

TEXT 70

pūrve yudhiṣṭhira piṇḍa dilena tathāya
sei prītye tathā śrāddha kailā gaura-rāya

TRANSLATION

Yudhiṣṭhira Mahārāja had previously performed śrāddha there. Out of affection for Yudhiṣṭhira, Gaura also performed śrāddha there.

CB Ādi-khaṇḍa 17.71

TEXT 71

catur-dike prabhure veḍiyā vipra-gaṇa
śrāddha karāyena sabe paḍāna vacana

TRANSLATION

All the brāhmaṇas there sat around the Lord and directed Him in the procedures of the śrāddha ceremony.

CB Ādi-khaṇḍa 17.72

TEXT 72

śrāddha kari' prabhu piṇḍa phele yei jale
gayāli-brāhmaṇa saba dhari' dhari' gile

TRANSLATION

As the Lord performed śrāddha and offered oblations in the water, all the resident brāhmaṇas grabbed the offerings and ate them.

COMMENTARY

The word *gayāli* (derived from the Hindi word *gayāoyāla*) refers to the *pāṇḍās* of Gayā (the *brāhmaṇa* priests) or the residents of Gayā. In this verse the extremely greedy nature of the *brāhmaṇa* priests of Gayā is seen.

CB Ādi-khaṇḍa 17.73

TEXT 73

dekhiyā hāsena prabhu śrī-śacīnandana
se-saba viprera yata khaṇḍila bandhana

TRANSLATION

Śrī Śacīnandana smiled on seeing this, and thus the brāhmaṇas were freed from all material bondage.

CB Ādi-khaṇḍa 17.74

TEXT 74

uttara-mānase prabhu piṇḍa dāna kari'
bhīma-gayā karilena gaurāṅga śrī-hari

TRANSLATION

The Lord next offered śrāddha at Uttara-mānasa. He then went to Bhima-gayā.

CB Ādi-khaṇḍa 17.75

TEXT 75

śiva-gayā brahma-gayā ādi yata āche
saba kari' ṣoḍaśa-gayāya gelā pāche

TRANSLATION

Thereafter the Lord performed the prescribed rites at Śiva-gayā, Brahma-gayā, and finally at Ṣoḍaśa-gayā.

CB Ādi-khaṇḍa 17.76

TEXT 76

ṣoḍaśa-gayāya prabhu ṣoḍaśī kariyā
sabāre dilena piṇḍa śraddhā-yukta haiyā

TRANSLATION

While at Ṣoḍaśa-gayā, the Lord faithfully offered śrāddha with sixteen ingredients on behalf of all His forefathers.

COMMENTARY

The word *ṣoḍaśī* refers to a particular type of *śrāddha* in which the following sixteen ingredients are offered: land, *āsana*, water, cloth, ghee lamp, rice, betel nuts, umbrella, sandalwood paste, flower garland, fruits, bedding, shoes, cows, gold, and silver; or it may refer to a kind of sacrificial pot. As stated: "In the Atirātra sacrificial performance, the acceptance or rejection of the *ṣoḍaśī* pot depends on one's prior vow."

CB Ādi-khaṇḍa 17.77

TEXT 77

tabe mahāprabhu brahma-kuṇḍe kari' snāna
gayā-śire āsi' karilena piṇḍa dāna

TRANSLATION

Thereafter the Lord took bath at Brahma-kuṇḍa and offered oblations at Gayā-śira.

CB Ādi-khaṇḍa 17.78

TEXT 78

divya mālā-candana śrī-haste prabhu laiyā
viṣṇu-pada-cihna pūjilena harṣa haiyā

TRANSLATION

The Lord then personally worshiped Lord Viṣṇu's footprints with flower garlands and sandalwood paste.

CB Ādi-khaṇḍa 17.79

TEXT 79

ei-mata sarva-sthāne śrāddhādi kariyā
vāsāya calilā vipra-gaṇe santoṣiyā

TRANSLATION

After completing His offerings of śrāddha and satisfying the brāhmaṇas at all the recommended places, the Lord returned to His room.

COMMENTARY

Regarding the *karma-kāṇḍa* system of performing *śrāddha* at Gayā, in the *Viṣṇu Purāṇa* (2.16.4) Aurva spoke to Sagara Mahārāja the following words:

gayām upetya yaḥ śrāddhaṁ karoti pṛthivī pate
saphalaṁ tasya taj janma jāyate pitṛ tuṣṭidam

"O King, a person who goes to Gayā and offers oblations makes his life successful by satisfying his forefathers."

CB Ādi-khaṇḍa 17.80

TEXT 80

tabe mahāprabhu kata-kṣaṇe sustha haiyā
randhana karite prabhu vasilena giyā

TRANSLATION

After He took some rest, the Lord then sat down to cook.

CB Ādi-khaṇḍa 17.81

TEXT 81

randhana sampūrṇa haila, henai samaya
āilena śrī-īśvara-purī mahāśaya

TRANSLATION

As soon as the Lord finished cooking, Śrī Īśvara Purī arrived there.

CB Ādi-khaṇḍa 17.82

TEXT 82

prema-yoge kṛṣṇa-nāma balite balite
āilena prabhu-sthāne ḍhulite ḍhulite

TRANSLATION

Īśvara Purī's head was rolling back and forth in ecstatic love as he arrived there chanting the names of Kṛṣṇa.

COMMENTARY

While chanting the holy names of Kṛṣṇa, Īśvara Purīpāda was overwhelmed with love of God and unable to control his balance as he came before Śrī Gaurasundara. At that time the Lord was engaged in cooking.

CB Ādi-khaṇḍa 17.83

TEXT 83

randhana eḍiyā prabhu parama-sambhrame
namaskari' tāne vasāilena āsane

TRANSLATION

The Lord immediately left the kitchen and, after respectfully offered obeisances, He seated Īśvara Purī comfortably.

CB Ādi-khaṇḍa 17.84

TEXT 84

hāsiyā balena purī,—"śunaha, paṇḍita!
bhālai samaye hailāṅa upanīta"

TRANSLATION

Īśvara Purī smiled and said, "Listen, O Paṇḍita. I see I've come at the right time."

CB Ādi-khaṇḍa 17.85

TEXT 85

prabhu bale,—"yabe haila bhāgyera udaya
ei anna bhikṣā āji kara mahāśaya"

TRANSLATION

The Lord replied, "It will be My good fortune if you accept your meal here today."

CB Ādi-khaṇḍa 17.86

TEXT 86

hāsiyā balena purī,—"tumi ki pāibe?"
prabhu bale,—"āmi anna rāndhibāṅa ebe"

TRANSLATION

Īśvara Purī smiled and said, "Then what will You eat?" The Lord replied, "I will cook again."

CB Ādi-khaṇḍa 17.87

TEXT 87

purī bale,—"ki-kārye karibe āra pāka?
ye anna āchaye, tāhā kara' dui-bhāga

TRANSLATION

Īśvara Purī then said, "What is the need for cooking again? Divide whatever You have in two portions."

CB Ādi-khaṇḍa 17.88

TEXT 88

hāsiyā balena prabhu,—"yadi āmā' cāo
ye anna haiyāche, tāhā tumi saba khāo

TRANSLATION

The Lord smiled and said, "If you really want to please Me, then eat whatever I've cooked.

CB Ādi-khaṇḍa 17.89

TEXT 89

tilārddheke āra anna rāndhibāṅa āmi
nā kara' saṅkoca kichu, bhikṣā kara, tumi"

TRANSLATION

"I'll cook again within a moment. You take your meal without hesitation."

CB Ādi-khaṇḍa 17.90

TEXT 90

tabe prabhu āpanāra anna tāṅre diyā
āra anna rāndhite se gelā harṣa haiyā

TRANSLATION

The Lord then gave His meal to Īśvara Purī and happily went to cook for Himself.

CB Ādi-khaṇḍa 17.91

TEXT 91

hena kṛpā prabhura īśvara-purī-prati
purīr o nāhika kṛṣṇa-chāḍā anya-mati

TRANSLATION

Īśvara Purī's mind never deviated from the lotus feet of Kṛṣṇa, therefore the Lord bestowed such mercy on him.

CB Ādi-khaṇḍa 17.92

TEXT 92

śrī-haste āpane prabhu kare pariveśana
parānanda-sukhe purī karena bhojana

TRANSLATION

The Lord served Īśvara Purī with His own hands, and Īśvara Purī thus ate in great ecstasy.

CB Ādi-khaṇḍa 17.93

TEXT 93

sei-kṣaṇe ramā-devī ati-alakṣite
prabhura nimitta anna rāndhilā tvarite

TRANSLATION

At that time Ramādevī, the goddess of fortune, quickly cooked for the Lord while remaining unseen by all.

COMMENTARY

Remaining out of the sight of materially conditioned living entities, Śrī Mahā-Lakṣmīdevī, who is the dearmost maidservant of Gaura-Nārāyaṇa, immediately cooked nectarean foodstuffs for her beloved husband.

CB Ādi-khaṇḍa 17.94

TEXT 94

tabe prabhu āge tāne bhikṣā karāiyā
āpane o bhojana karilā harṣa haiyā

TRANSLATION

Then, after the Lord first fed Īśvara Purī, He happily ate Himself.

CB Ādi-khaṇḍa 17.95

TEXT 95

īśvara-purīra saṅge prabhura bhojana
ihāra śravaṇe mile kṛṣṇa-prema-dhana

TRANSLATION

One who hears about the Lord taking His meal with Īśvara Purī will achieve the wealth of love of Kṛṣṇa.

CB Ādi-khaṇḍa 17.96

TEXT 96

tabe prabhu īśvara-purīra sarva-aṅge
āpane śrī-haste lepilena divya-gandhe

TRANSLATION

The Lord with His own hands then smeared sandalwood paste on the body of Īśvara Purī.

COMMENTARY

The *jagad-guru* Lord set the ideal example of serving the spiritual master by personally smearing the body of Īśvara Purīpāda with sandalwood pulp as a menial disciple. While serving the spiritual master, who is a manifestation of the Supreme Lord, Gaurahari taught everyone that the best ingredients of this world should never be used for one's own sense gratification, rather they should be utilized only for the service of Hari, Guru, and Vaiṣṇava.

CB Ādi-khaṇḍa 17.97

TEXT 97

yata prīta īśvarera īśvara-purīre
tāhā varṇibāre kon jana śakti dhare

TRANSLATION

Who has the ability to describe the Lord's love for Śrī Īśvara Purī?

COMMENTARY

The word *īśvarera* refers to the Supreme Lord, Śrī Gaurasundara.

CB Ādi-khaṇḍa 17.98

TEXT 98

āpane īśvara śrī-caitanya bhagavān
dekhilena īśvara-purīra janma-sthāna

TRANSLATION

The Supreme Lord, Śrī Caitanya, personally visited the birthplace of Īśvara Purī.

COMMENTARY

The birthplace of Īśvara Purī is situated in the village of Kumārahaṭṭa, which is 3 km. from the Halisahara Station on the E.B.R. line. Recently the *sakhībhekīs* have introduced their unauthorized standard of worship at this birthsite.

Seeing, offering obeisances to, and circumambulating the Lord's birthplace are some of the limbs of pure devotional service.

CB Ādi-khaṇḍa 17.99

TEXT 99

prabhu bale,—"kumārahaṭṭerer namaskāra
śrī-īśvara-purīra ye-grāme avatāra"

TRANSLATION

The Lord said, "I offer My obeisances to the village of Kumārahaṭṭa, where Śrī Īśvara Purī appeared."

CB Ādi-khaṇḍa 17.100

TEXT 100

kāndilena vistara caitanya sei sthāne
āra śabda kichu nāhi 'īśvara-purī' vine

TRANSLATION

Lord Caitanya cried profusely at that place and spoke nothing other than the name of Īśvara Purī.

CB Ādi-khaṇḍa 17.101

TEXT 101

se-sthānera mṛttikā āpane prabhu tuli'
lailena bahirvāse bāndhi' eka jhūli

TRANSLATION

The Lord took some dust from the birthplace of Īśvara Purī and tied it in His cloth.

CB Ādi-khaṇḍa 17.102

TEXT 102

prabhu bale,—"īśvara-purīra janma-sthāna
e mṛttikā-āmāra jīvana dhana-prāṇa

TRANSLATION

The Lord said, "The dust from the birthplace of Īśvara Purī is My life, wealth, and living force."

CB Ādi-khaṇḍa 17.103

TEXT 103

hena īśvarera prīta īśvara-purīre
bhaktere bāḍāte prabhu saba śakti dhare

TRANSLATION

The Lord exhibited such affection for Īśvara Purī, because He takes pleasure in increasing the glories of His devotees.

COMMENTARY

Because the Lord worships His devotees, Lord Gaurasundara increased the prestige of His dear devotees by accepting Īśvara Purīpāda as His spiritual master.

CB Ādi-khaṇḍa 17.104

TEXT 104

prabhu bale,—"gayā karite ye āilāṅa
satya haila,—īśvara-purīre dekhilāṅa"

TRANSLATION

The Lord said, "I came to Gayā to offer oblations to My forefathers. Now that I have seen Īśvara Purī, My journey has become successful."

COMMENTARY

In order to teach His *sādhaka* disciples, the Lord, as spiritual master of the world and teacher of all, personally spoke the following words: "On the occasion of My visit to Gayā, I was fortunate enough to see the lotus feet of the spiritual master, who is the personification of the holy places, and as a result I have attained the fruits of visiting all holy places."

CB Ādi-khaṇḍa 17.105

TEXT 105

āra dine nibhṛte īśvara-purī-sthāne
mantra-dīkṣā cāhilena madhura-vacane

TRANSLATION

On another day the Lord went privately to Īśvara Purī and in sweet words requested him for initiation.

COMMENTARY

The phrase *mantra-dīkṣā* is defined in the *Bhakti-sandarbha* (207) as *mantra-dīkṣā-rūpaḥ anugrahaḥ*—"receiving mercy in the form of initiation." According to the passage, *mananāt trāyate yasmāt tasmān mantraḥ prakīrtitaḥ*, a mantra is that which delivers one from *manana*, or absorption in the separate temporary objects of the temporary, external, enjoyable world, or that which delivers the material enjoyer from the principle of enjoying material existence. It is stated in the *Viṣṇu-yāmala*:

divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā deśikais tattva-kovidaiḥ

"*Dīkṣā* is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *dīkṣā*." According to regulative principles, the initiation ceremony has five factors. Among them, the three *saṁskāras*—*tāpa-saṁskāra*, *ūrdhva-puṇḍra-saṁskāra*, and *nāma-saṁskāra*—are found in the gross material world. Apart from these three, those who are *madhyama-adhikārīs* can undergo *mantra-saṁskāra* and *yoga-saṁskāra* and thus become fully initiated with the five *saṁskāras*. Thereafter, those who perform *navejyā-karma*, or nine forms of

arcana, and master the knowledge of *artha-pañcaka* are called *uttama-adhikārīs*. Persons who have received *pāñcarātrika* initiation are qualified to worship the Deities. By the influence of *mantra-dīkṣā*, a living entity attains freedom from the bondage of material existence. Then, by attaining perfection in chanting one's mantra, knowledge of the Lord and His holy names awakens in one's heart and one becomes qualified to serve the lotus feet of Kṛṣṇa. In the *bhāgavata-sampradāya*, the *kaniṣṭha-adhikārīs* who engage in Deity worship lack scientific knowledge regarding the devotees of the Lord, because at that stage, apart from worshiping the Deity, appreciation for the wonderfully glorious service of the Lord's associates does not manifest in their materialistic hearts. Gradually, due to increased good fortune and the mercy of the Lord, when the living entities surpass the stage of *kaniṣṭha* and become conversant in knowledge about the devotees, then by the result of achieving transcendental knowledge the four following principles are found: love for the Lord, friendship with those who are attached to His servants, display of mercy by instructing the innocent who are ignorant of the Absolute Truth, and neglect of those who are opposed to the Lord. In the advanced stage of *uttama-adhikārī*, the principle of neglecting those who are averse to the Lord is slackened and, as a result, one obtains indirect cultivation of Kṛṣṇa consciousness by which the conception that everything in the world is meant for the service of Kṛṣṇa awakens and thus one always and everywhere continually remembers the Lord.

CB Ādi-khaṇḍa 17.106

TEXT 106

purī bale,—"mantra vā baliyā kon kathā?
prāṇa āmi dite pāri tomāre sarvathā"

TRANSLATION

Īśvara Purī replied, "What to speak of mantra, I can give my life to You."

CB Ādi-khaṇḍa 17.107

TEXT 107

tabe tāna sthāne śikṣā-guru nārāyaṇa
karilena daśākṣara-mantrera grahaṇa

TRANSLATION

Then in order to instruct everyone, the Lord accepted the ten syllable mantra from Īśvara Purī.

COMMENTARY

Śrī Gaurasundara is directly Śrī Kṛṣṇa. (In the first verse of Līlāśuka Bilvamaṅgala's *Śrī Kṛṣṇa-karṇāmṛta* it is stated: *śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ*—"All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown.") Though situated in the heart of Īśvara Purīpāda as the *caitya-guru* Supersoul, in order to instruct everyone that it is essential for a person desiring to attain the goal of life to first take shelter at the lotus feet of the spiritual master, Mahāprabhu personally accepted Purīpāda as His guru and enacted the pastime of receiving the ten syllable mantra from him.

CB Ādi-khaṇḍa 17.108

TEXT 108

tabe prabhu pradakṣiṇa kariyā purīre
prabhu bale,—"deha āmi dilāṅa tomāre

TRANSLATION

The Lord then circumambulated Īśvara Purī and said, "I fully surrender Myself unto you.

CB Ādi-khaṇḍa 17.109

TEXT 109

hena śubha-dṛṣṭi tumi karaha āmāre
yena āmi bhāsi kṛṣṇa-premera sāgare"

TRANSLATION

"Please glance mercifully on Me, so that I may float in the ocean of love of Kṛṣṇa."

COMMENTARY

Some people consider the *tri-varga*—religiosity, economic development, and sense gratification—as the goal of life, and some consider liberation the goal of life; but most people are unable to ascertain the fifth goal, love of God, as the goal of life. In order to instruct people, *jagad-guru* Gaurasundara enacted the pastimes of a disciple desiring to attain love of Kṛṣṇa by completely rejecting the four cheating objectives of life—*dharma, artha, kāma* and *mokṣa*—and praying to His spiritual master, Īśvara Purīpāda, for love of Kṛṣṇa, which is the only principle goal for a devotee to achieve. Personally realizing that love of Kṛṣṇa is the only goal of life, He then glorified it before Īśvara Purī.

CB Ādi-khaṇḍa 17.110

TEXT 110

śuniyā prabhura vākya śrī-īśvara-purī
'prabhure dilena āliṅgana vakṣe dhari'

TRANSLATION

Hearing the Lord's words, Śrī Īśvara Purī embraced Him.

CB Ādi-khaṇḍa 17.111

TEXT 111

doṅhāra nayana-jale doṅhāra śarīra
siṅcita hailā preme, keha nahe sthira

TRANSLATION

The bodies of both became soaked with their tears and agitated due to ecstatic love.

CB Ādi-khaṇḍa 17.112

TEXT 112

hena-mate īśvara-purīre kṛpā kari'
kata-dina gayāya rahilā gaurahari

TRANSLATION

In this way, while bestowing mercy on Īśvara Purī, Śrī Gaurahari remained in Gayā for a few days.

COMMENTARY

Inexperienced material enjoyers, fruitive workers, celibates, yogis, mental speculators, and ascetics, who are all busy fulfilling their material desires that are not related to Kṛṣṇa, think that

Gaurasundara is a mortal living entity forced to accept the fruits of His karma like themselves, and therefore He was obliged to accept someone as His spiritual master in order to attain freedom from the bondage of material existence. Due to this offensive mentality, they display superficial respect to mundane, nondevotee, so-called gurus and thus accumulate offenses at the feet of *guru-tattva*, the bona fide guru. But in this case, even though Lord Caitanyadeva is personally the supreme object of worship, in order to show honor and respect for His own beloved devotee, He established him as His spiritual master and thus exhibited His real mercy.

CB Ādi-khaṇḍa 17.113

TEXT 113

ātma-prakāśera āsi' haila samaya
dine-dine bāḍe prema-bhaktira vijaya

TRANSLATION

As the time became ripe for the Lord to reveal Himself, His loving devotional sentiments increased day by day.

COMMENTARY

While playing the role of an ideal devotee, the Supreme Lord Gaurasundara thereafter enacted the pastime of displaying the internal mentality of a self-realized, surrendered living entity. Progressively *dāsya-prema-bhakti, sakhya-prema-bhakti, vātsalya-prema-bhakti,* and *madhura-prema-bhakti* in the mood of a beloved increased in the Lord's heart in ever-fresh ways. *Vātsalya-prema-bhakti* is included in *madhura-prema-bhakti, sakhya-prema-bhakti* is

included in *vātsalya-prema-bhakti, dāsya-prema-bhakti* is included in *sakhya-prema-bhakti*, and the neutral *śānta-bhakti* is included in *dāsya-prema-bhakti*. The eternal constitutional form of a conditioned soul is first covered by a subtle body in the form of mind, and then it is covered by a gross body to wander throughout the external world. Within these two temporary material bodies, the eternal spirit soul is situated. As soon as the dormant soul is revived, the material body and mind of the conditioned state immediately come under control. Otherwise, when these two material designations are prominent and the spirit soul is not awakened from his conditioned state, no symptoms of the propensity for serving the Supreme Lord, which is the eternally perfected constitutional duty, are found in him.

CB Ādi-khaṇḍa 17.114

TEXT 114

eka-dina mahāprabhu vasiyā nibhṛte
nija-iṣṭa-mantra dhyāna lāgilā karite

TRANSLATION

One day the Lord sat down in a solitary place and began to meditate on His ten syllable mantra.

CB Ādi-khaṇḍa 17.115

TEXT 115

dhyānānande mahāprabhu bāhya prakāśiyā
karite lāgilā prabhu rodana ḍākiyā

TRANSLATION

After some time, when the Lord regained His external consciousness, He began to shed tears and call for Kṛṣṇa.

COMMENTARY

The word *dhyāna* is defined (in *Bhakti-sandarbha* 278) as *viśeṣato rūpādi cintanaṁ dhānam*—"the transcendental spiritual cultivation of specifically contemplating the forms, names, qualities, and pastimes of the Lord." No one should think that the word *dhyāna* refers to the practice of contemplating the enjoyable objects of the material world. In the Absolute Truth, which is the goal of *viṣṇu-mantras*, there are no objects enjoyable or perceivable to the material senses of the conditioned souls. Since there is no possibility of transcendence in artificial meditators' contemplation on their respective worshipable lords concocted by their temporary minds, which are absorbed in material objects, such persons are simply another branch of the *prākṛta-sahajiyā-sampradāya*. Since the Absolute Truth is the object of meditation for pure minds and is situated beyond this material kingdom, pleasing Him by contemplating the form of that Absolute Truth by the pure mind through meditation is the limb of devotional service known as *dhyāna*, or meditation. The transcendental symptoms that Śrī Gaurasundara exhibited in the external world after engaging in the cultivation of Kṛṣṇa consciousness by meditating on His worshipable mantra are indicative of His *vipralambha-rasa*, or feelings of separation from Kṛṣṇa. At that time, in spite of being with Kṛṣṇa, He felt that He had not achieved Him, so shedding tears became His principle activity. Feelings of separation alone are the means and nourishment for *sambhoga*, or conjugal

love in direct contact. In order to remove illusions born of the false conclusions of those who accept *sambhoga* rather than *vipralambha* as their *sādhana*, the Lord, who proudly considered Himself a servant afflicted with separation from Kṛṣṇa, the supreme goal, taught that the mood of separation is the means of achieving the goal of life. Actually, the Lord appeared in this world from the spiritual world, Goloka, simply to preach the glories of the radiant exalted mood of separation from the Lord in this world. Not understanding these mysteries, the *prākṛta-sahajiyās* accept the Śākteya philosophy of *sambhoga*, which is averse to devotional service and ruins everything, and thus establish and advertise themselves as another community of material enjoyers. Considering Himself a surrendered servant, afflicted with separation from Kṛṣṇa, Śrī Gaurasundara began to cry while loudly addressing Kṛṣṇa in a devotion-filled voice.

CB Ādi-khaṇḍa 17.116

TEXT 116

"kṛṣṇa re! bāpa re! mora jīvana śrī-hari!
kon dike gelā mora prāṇa kari' curi?

TRANSLATION

"O My dear Kṛṣṇa! O father! O Hari, My life and soul! Where did You go after stealing My heart?

COMMENTARY

TRBeing situated in the mood of pure *dāsya-rasa* as a servant of Kṛṣṇa, the Lord considered Kṛṣṇa as His father and Himself as the son and began to speak as follows: "O father, Kṛṣṇa, You are My life

and soul. Where did You go after stealing My heart? I have become overwhelmed by not finding the object stolen by You. But I have certainly understood that the same thief who has stolen My heart is My maintainer and protector."

CB Ādi-khaṇḍa 17.117

TEXT 117

pāinu īśvara mora kon kike gelā?"
śloka paḍi' prabhu kāndite lāgilā

TRANSLATION

"I saw My Lord, but now where has He gone?" The Lord then began to cry and recite various verses.

COMMENTARY

The verses dealing with feelings of separation from Kṛṣṇa in the *Śrīmad Bhāgavatam* are as follows: 10.30.5-12, 10.31.10-31, and 10.47.12-21. These verses, however, should be discussed only by qualified persons.

CB Ādi-khaṇḍa 17.118

TEXT 118

prema-bhakti-rase magna hailā īśvara
sakala śrī-aṅga haila dhūlāya dhūsara

TRANSLATION

The Lord was absorbed in sentiments of ecstatic love, and His entire body was covered with dust.

CB Ādi-khaṇḍa 17.119

TEXT 119

ārta-nāda kari' prabhu ḍāke uccaiḥ-svare
"kothā gelā, bāpa kṛṣṇa, chāḍiyā mohare?"

TRANSLATION

He loudly cried out in distress, "Where did You go, leaving Me behind, My dear child Kṛṣṇa?"

COMMENTARY

When Kṛṣṇa was leaving Vraja for Mathurā, Nanda and Yaśodā, who are situated in *vātsalya-rasa*, addressed Kṛṣṇa as *bāpa*, or "dear child," out of *vipralambha-rasa*; so for the Lord, who was playing the role of a devotee, to cry out *bāpa* [xii]*1* is most reasonable. Although Śrī Gaurasundara is the object of five types of *rasas*, He nevertheless displayed the pastimes of being the abode of those five *rasas*. Since Kṛṣṇa alone is the object of the five *rasas*, the separated living entities know Kṛṣṇa as the object of their respective *rasas* in their perfected state. In *mādhurya-rasa*, He is the lover; in *vātsalya-rasa*, He is the son; in *sakhya-rasa*, He is the friend; in *dāsya-rasa*, He is the young boy of Vraja, son of the King of Vraja; and in *śānta-rasa*, He is the unknown worshipable object for the spiritually sheltered cows, sticks, and flutes. In this way the one, supreme, nondual spiritual object, Kṛṣṇa, is served by the Goloka Vṛndāvana residents, who are under the shelter of five types of *rasas*, with five types of moods.

CB Ādi-khaṇḍa 17.120

TEXT 120

ye prabhu āchilā ati-parama-gambhīra
se prabhu hailā preme parama-asthira

TRANSLATION

That Lord who was previously most grave now became greatly agitated in ecstatic love.

COMMENTARY

That same Nimāi Paṇḍita, who as a teacher in Navadvīpa was previously most grave, has today become most agitated in love for Kṛṣṇa. The incomparable nature of love for Kṛṣṇa is such that, when overcome by it, even a person as grave as millions of oceans becomes controlled by the most wonderful restlessness and waywardness. One should discuss the following verse from *Caitanya-caritāmṛta* (*Ādi* 4.147): "The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself." It is also stated (Antya 3.268): "The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa *mahā-mantra*."

CB Ādi-khaṇḍa 17.121

TEXT 121

gaḍāgaḍi' yāyena kāndena ucca-svare
bhāsilena nija-bhakti-viraha-sāgare

TRANSLATION

He rolled on the ground, cried loudly, and floated in the ocean of devotional feelings of separation.

COMMENTARY

The phrase *bhakti-viraha-sāgare* means "in the mature stage of *vipralambha-rasa*."

CB Ādi-khaṇḍa 17.122

TEXT 122

tabe kata-kṣaṇe āsi' sarva-śiṣya-gaṇe
sustha karilena āsi' aśeṣa yatane

TRANSLATION

Then, after some time, Nimāi's students came and pacified Him with great care.

CB Ādi-khaṇḍa 17.123

TEXT 123

prabhu bale,—"tomarā sakale yāha ghare
mui āra na yāimu saṁsāra-bhitare

TRANSLATION

The Lord said to them, "You all go back to Navadvīpa, I will not return to material life.

CB Ādi-khaṇḍa 17.124

TEXT 124

mathurā dekhite mui calimu sarvathā
prāṇanātha mora kṛṣṇacandra pāṅa yathā"

TRANSLATION

"I must go see Mathurā, where I'll see the Lord of My life, Śrī Kṛṣṇacandra."

COMMENTARY

Being absorbed in the mood of the *gopīs*, who are the abodes of *madhura-rasa*, the phrase *prāṇanātha kṛṣṇacandra* is used by the Lord to address Vrajendra-nandana, who is the object of that *rasa*.

CB Ādi-khaṇḍa 17.125

TEXT 125

nānā-rūpe sarva-śiṣya-gaṇa prabodhiyā
sthira kari' rākhilena sabāi miliyā

TRANSLATION

The students tried in various ways to solace the Lord and keep Him peaceful.

CB Ādi-khaṇḍa 17.126

TEXT 126

bhakti-rase magna hai' vaikuṇṭhera pati
citte svāsthya nā pāyena, rahibena kati

TRANSLATION

The Lord of Vaikuṇṭha, however, was absorbed in devotional sentiments and His heart was agitated, so how could He remain peaceful?

CB Ādi-khaṇḍa 17.127

TEXT 127

kāhāre nā bali' prabhu kata-rātri-śeṣe
mathurāke calilena premera āveśe

TRANSLATION

Early one morning, without informing anyone, the Lord departed for Mathurā in ecstatic love.

COMMENTARY

Being absorbed in the mood of the *gopīs*, who were afflicted with separation for Kṛṣṇa after He left for Mathurā, Gaurasundara became so overwhelmed with love of Kṛṣṇa that early one morning, without informing anyone, He left for Mathurā to search for Kṛṣṇa.

CB Ādi-khaṇḍa 17.128

TEXT 128

"kṛṣṇa re! bāpa re mora! pāimu kothāya?"
ei-mata baliyā yāyena gaura-rāya

TRANSLATION

As Lord Gaura walked, He called out, "O Kṛṣṇa! O My dear child! Where can I find You?"

COMMENTARY

Moreover, being absorbed in the *vatsala-rasa* of Vraja, He loudly addressed Kṛṣṇa in a piteous tone and displayed the pastime of searching for Kṛṣṇa.

CB Ādi-khaṇḍa 17.129

TEXT 129

kata dūra yāite śunena divya-vāṇī
"ekhane mathurā nā yāibā, dvijamaṇi!

TRANSLATION

After traveling a while, the Lord heard a voice from the sky say, "O crest-jewel of the brāhmaṇas, don't go to Mathurā now.

CB Ādi-khaṇḍa 17.130

TEXT 130

yāibāra kāla āche, yāibā takhane
navadvīpe nija gṛhe calaha ekhane

TRANSLATION

"You will go when the appropriate time comes. Now You should return to Your house in Navadvīpa.

CB Ādi-khaṇḍa 17.131

TEXT 131

tumi śrī-vaikuṇṭha-nātha loka nistārite
avatīrṇa haiyācha sabāra sahite

TRANSLATION

"You are the Lord of Vaikuṇṭha, and You have appeared along with Your associates to deliver the people of the world.

CB Ādi-khaṇḍa 17.132

TEXT 132

ananta-brahmāṇḍa-maya kariyā kīrtana
jagatere bilāibā prema-bhakti-dhana

TRANSLATION

"When You distribute the wealth of ecstatic love, Your kīrtana will inundate innumerable universes.

CB Ādi-khaṇḍa 17.133-134

TEXTS 133-134

brahmā-śiva-sanakādi ye-rase vihvala
mahāprabhu 'anaa' gāyena ye maṅgala

tāhā tumi jagatere dibāra kāraṇe
avatīrṇa haiyācha,—jānaha āpane

TRANSLATION

"You have advented to distribute that love which Lord Ananta always glorifies and which Brahmā, Śiva, and the four Kumāras are overwhelmed with. This fact is known to You.

CB Ādi-khaṇḍa 17.135-137

TEXTS 135-137

sevaka āmarā, tabu cāhi kahibāra
ataeva kahilāṅa caraṇe tomāra

āpanāra vidhātā āpane tumi prabhu
tomāra ye icchā, se laṅghana nahe kabhu

ataeva, mahāprabhu! cala tumi ghara
vilambe dekhibā āsi' mathurā-nagara"

TRANSLATION

"We are Your servants, therefore we offer this reminder at Your lotus feet. O Lord, You are

supremely independent; whatever You desire cannot checked by anyone. Therefore, O Lord, please return home. You will see the city of Mathurā later."

COMMENTARY

The demigods spoke from the sky, "O Supreme Lord Gaurasundara! As Your eternal servants we are reminding You that You have appeared in this world to distribute love of God through the chanting of the holy names. At present there is no need for You to go to Mathurā. You are the supreme controller of everyone; no one can transgress Your supreme will. Therefore don't go to Mathurā now, rather return to Śrī Māyāpur-Navadvīpa."

CB Ādi-khaṇḍa 17.138

TEXT 138

śuniñā ākāśa-vaṇī śrī-gaurasundara
nivarta hailā prabhu hariṣa-antara

TRANSLATION

After hearing the voice from the sky, Śrī Gaurasundara was satisfied and stopped His journey.

CB Ādi-khaṇḍa 17.139

TEXT 139

vāsāya āsiyā sarva-śiṣyera sahite
nija-gṛhe calilena bhakti prakāśite

TRANSLATION

The Lord returned to His room in Gayā and then took His students back to Navadvīpa, where He revealed the devotional service of Kṛṣṇa.

CB Ādi-khaṇḍa 17.140

TEXT 140

navadvīpe gauracandra karilā vijaya
dine-dine bāḍe prema-bhaktira udaya

TRANSLATION

After Lord Gauracandra arrived in Navadvīpa, His loving sentiments began to increase day by day.

CB Ādi-khaṇḍa 17.141

TEXT 141

ādi-khaṇḍa-kathā paripūrṇa ei haite
madhya-khaṇḍa-kathā ebe śuna bhāla-mate

TRANSLATION

The topics of Ādi-khaṇḍa are thus completed. Please hear now the topics of Madhya-khaṇḍa.

CB Ādi-khaṇḍa 17.142

TEXT 142

ye vā śune īśvarera gayāya vijaya
gauracandra prabhu tāre miliba hṛdaya

TRANSLATION

One who hears about the Lord's visit to Gayā will see Lord Gauracandra in his heart.

COMMENTARY

Śrī Gaurasundara will appear in the heart of one who hears His pastimes of delivering Gayā-tīrtha. In order to set an ideal example for prospective spiritualists, at Gayā, Gaurasundara primarily enacted the pastime of taking shelter at the lotus feet of His spiritual master and receiving his mercy; thus He inaugurated the pastimes of distributing love and devotion. Therefore by hearing Gaurasundara's pastime of visiting Gayā, the propensities for both sinful and pious activities will be completely eradicated and the brightness and supremacy of devotional service to the Lord will be firmly established in the heart.

CB Ādi-khaṇḍa 17.143

TEXT 143

kṛṣṇa-yaśa śunite se kṛṣṇa-saṅga pāi
īśvarera saṅge tāra kabhu tyāga nāi

TRANSLATION

One who hears glorification of Kṛṣṇa directly associates with Kṛṣṇa and is never separated from Him.

COMMENTARY

By hearing glorification of Gaura-Kṛṣṇa one achieves Gaura-Kṛṣṇa's direct association, because the topics of Kṛṣṇa and the names of Kṛṣṇa are nondifferent from Kṛṣṇa Himself. In other words, the personality of Kṛṣṇa is absolute, or nondual. There is no tinge of differentiation between Him and His names as there is in the illusory world. In the transcendental topics of Gaura there are no topics devoid of Kṛṣṇa's glories, therefore there is no reason for one to separate *gaura-līlā* from *kṛṣṇa-līlā*.

CB Ādi-khaṇḍa 17.144

TEXT 144

antaryāmī nityānanda balilā kautuke
caitanya-caritra kichu likhite pustake

TRANSLATION

Lord Nityānanda has inspired me from within my heart to describe some of Lord Caitanya's pastimes in this book.

CB Ādi-khaṇḍa 17.145

TEXT 145

tāhāna kṛpāya likhi caitanyera kathā
svatantra haite śakti nāhika sarvathā

TRANSLATION

Only by His mercy am I able to write these narrations concerning Lord Caitanya, for I have no independence whatsoever.

COMMENTARY

"Nityānanda Prabhu inspired me to write about the characteristics of Mahāprabhu. I have not sat down to write about the transcendental characteristics of Śrī Caitanya out of bewilderment arising from false ego; rather, I'm writing simply on the strength of Lord Nityānanda's mercy."

CB Ādi-khaṇḍa 17.146

TEXT 146

kāṣṭhera putali yena kuhake nācāya
ei-mata gauracandra more ye bolāya

TRANSLATION

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

CB Ādi-khaṇḍa 17.147

TEXT 147

caitanya-kathāra ādi-anta nāhi jāni
ye-te mate caitanyera yaśa se vākhāni

TRANSLATION

There is no beginning or end to the topics of Lord Caitanya, yet somehow or other I am trying to glorify Him.

COMMENTARY

"Śrī Caitanya is the original, primeval, unlimited Truth, therefore the living entity is not qualified to describe His beginning and end. I am trying to glorify Śrī Caitanyadeva in any way and in any language I can. Just as a wooden puppet has no independence; it simply moves by the inducement of the puppeteer. Similarly, I am moving simply on the inspiration of the supreme nondual personality, Śrī Caitanya, who is situated in my pure consciousness."

CB Ādi-khaṇḍa 17.148

TEXT 148

pakṣī yena ākāśera anta nāhi pāya
yata-dūra śakti tata-dūra uḍi' yāya

TRANSLATION

As there is no end to the vast sky, a bird only flies as far it is able.

COMMENTARY

In *Caitanya-caritāmṛta* (*Ādi* 8.78-79) it is stated: "Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot. As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so." Also in Chapter 12, verses 93-94, it is stated: "The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean? It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it."

Since the sky is beginningless and unlimited, a bird is able to fly in the sky only as far as its physical strength allows; similarly without finding the limit of the unlimited pastimes of Lord Caitanya, I am only describing a small portion according to my ability. In the *Caitanya-caritāmṛta* (*Madhya* 17.233) it is stated: "The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength." Also in *Caitanya-caritāmṛta* (*Antya* 20.71, 77, 79-81, 90-92, and 98-99) it is stated: "How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I

am trying to touch but a particle of them just to rectify my own self. I cannot understand the very deep, meaningful pastimes of Śrī Caitanya Mahāprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them. The sky is unlimited, but many birds fly higher and higher according to their own abilities. The pastimes of Śrī Caitanya Mahāprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all? I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean. I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Śrī Caitanya Mahāprabhu's pastimes. From this example, you may all understand how expansive are the pastimes of Śrī Caitanya Mahāprabhu. I infer that 'I have written' is a false understanding, for my body is like a wooden doll. By the mercy of these great personalities I am able to write. I have also been specifically favored by another Supreme Personality. Śrī Madana-mohana Deity of Vṛndāvana has given the order that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent."

CB Ādi-khaṇḍa 17.149

TEXT 149

ei-mata caitanya-yaśera anta nāi
yāre yata śakti-kṛpā, sabhe tata gāi

TRANSLATION

In a similar way, there is no end to the glories of Lord Caitanya, so a person can glorify Him only as far as he is empowered.

CB Ādi-khaṇḍa 17.150

TEXT 150

Before commencing the recitation of the topics of Śrīmad Bhāgavatam *in answer to the questions of the sages of Naimiṣāraṇya lead by Śaunaka, who were desirous of hearing the topics of Śrīmad Bhāgavatam from mahā-bhāgavata Sūta Gosvāmī, Śrī Sūta describes the unlimitedness of Kṛṣṇa's topics, names, forms, qualities, associates, and pastimes in the following words:*

nabhaḥ patanty ātma-samaṁ patattriṇas
tathā samaṁ viṣṇu-gatiṁ vipaścitaḥ

TRANSLATION

As the birds fly in the sky as far as their capacity allows, so the learned devotees describe the Lord as far as their realization allows.

COMMENTARY

"While flying in the sky according to their own strength, the birds stop flying when their energy is exhausted; they do not stop because of thinking that the unlimited sky has an end. Similarly, although learned persons like Brahmā attempt to achieve knowledge of Viṣṇu according to their own capacities, they desist only due to their own insufficient capacity; they do not desist because of thinking that the unlimited qualities of Śrī Govinda have an end or limit." (Śrī Vijayadhvaja)

"As a bird or crane flies in the sky according to its own strength, learned persons attempt to grasp the glories of the Lord on the strength of their own intelligence. The purport is that a bird or crane does not return from flight due to a limit in the sky, rather they return due to the limit of their ability. Similarly, learned persons also retire from their attempts to grasp knowledge of Viṣṇu due to the exhaustion of their intelligence, not because the glories of the Lord are exhausted, finished, or limited." (Śrī Vīrarāghava)

CB Ādi-khaṇḍa 17.151

TEXT 151

sarva-vaiṣṇavera pā'ye mora namaskāra
ithe aparādha kichu nahuka āmāra

TRANSLATION

I offer my respectful obeisances unto the feet of all the Vaiṣṇavas, so that they may not consider my offenses.

COMMENTARY

"Accepting subordination to all Vaiṣṇavas, I am humbly offering obeisances and praying at their lotus feet that they may not consider my offenses." Without understanding the purport of pure devotional service, the *prākṛta-sahajiyās*, who are so-called devotees, consider themselves devotees or Vaiṣṇavas; but since they are either material enjoyers or pseudo renunciates, they are situated far away from nonduplicitous devotional service. Therefore, rather than achieving the service of Viṣṇu, they enjoy Viṣṇu's illusory energy and mistakenly accept this as service to Viṣṇu. By using the phrase *sarva-vaiṣṇava* in

this verse, Vaiṣṇava *ācārya* Ṭhākura Vṛndāvana did not refer to pseudo devotees, atheists, or *prākṛta-sahajiyās*. He has taught everyone to accept subordination to the Vaiṣṇavas.

āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi
sahajiyā, sakhībhekī, smārta, jāta-gosāñi
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī
totā kahe, ei tera'ra saṅga nāhi kari

"One should avoid associating with the thirteen different classes of imitation devotees known as *āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi, sakhībhekī, smārta, jāta-gosāñi, ativāḍi, cūḍādhārī* and *gaurāṅga-nāgari*." These thirteen types of *apa-sampradāyas* opposed to Gaura's teachings and identified by an ancient *mahājana* cannot be called pure Vaiṣṇavas, because they are purely non-Vaiṣṇava. Giving up their bad association and accepting subordination of pure Vaiṣṇavas has been indicated in this verse. If one offensively thinks that the word *sarva-vaiṣṇava* has been used at this place out of humility to indicate all human beings, then it is to be understood that such a foolish person is overwhelmed by the illusory energy of Viṣṇu and qualified to receive the title of *asura*, or "demon." All living entities are by nature Vaiṣṇavas, but the mind's restlessness and the gross body's sinful activities, which are born from the bodily concept of life, are not included in the pure nonduplicitous principles of Vaiṣṇavism. Acceptance of subordination to the pure Vaiṣṇavas and encouraging *vaiṣṇava-aparādha* born from the external enjoying propensity are never the same.

CB Ādi-khaṇḍa 17.152

TEXT 152

saṁsārera pāra haiyā bhaktira sāgare
ye ḍubibe, se bhajuka nitāicāndere

TRANSLATION

Anyone who wants to cross the material ocean and merge in the ocean of devotional service must worship the lotus feet of Lord Nityānanda.

COMMENTARY

Nityānanda Prabhu is the master of the transcendental kingdom. One who is conditioned by material existence cannot serve Him with his gross or subtle bodies; but if by the causeless mercy of Nityānanda Prabhu one is freed from the desire for material enjoyment, in other words, freed from the conceptions of "I" and "mine" related with the gross and subtle bodies, and one hankers to be merged in the ocean of service to the Absolute Truth, then he should simply serve Nityānanda Prabhu with his body, mind, and speech. If one who is bound by the ropes of material existence mistakenly accepts the muddy poisonous canal of nondevotion, in the form of material enjoyment and pseudo renunciation, as the ocean of devotional service, he can never serve Lord Nityānanda, because Nityānanda Svarūpa is the personified manifestation of Śrī Caitanya. The imaginary insignificant object that the *prākṛta-sahajiyās*, the pseudo devotees, and the nondevotee communities misidentify as guru while considering the transcendental *guru-tattva* is not Nityānanda Svarūpa.

CB Ādi-khaṇḍa 17.153

TEXT 153

āmāra prabhura prabhu śrī-gaurasundara
e baḍa bharasā citte dhari nirantara

TRANSLATION

Since Śrī Gaurasundara is the Lord of my Lord, I constantly hope He will bestow mercy on me.

COMMENTARY

"Although Nityānanda Prabhu is a manifestation of Śrī Caitanya, He is a servant of Mahāprabhu. Nityānanda Svarūpa is my Lord, and Gaurasundara is the Lord of my Lord, or Mahāprabhu. Since Gaurasundara alone is the worshipable Lord of my spiritual master, I always maintain firm faith in my heart that by the mercy of my Lord, who is my spiritual master, I will certainly be qualified in my pure sanctified state to engage in pure devotional service to Mahāprabhu at some time or other; in other words, Mahāprabhu will consider me the servant of the servant of His servant."

CB Ādi-khaṇḍa 17.154-158

TEXTS 154-158

keha bale,—"prabhu-nityānanda-balarāma"
keha bale,—"caitanyera mahā-priya-dhāma"

keha bale,—"mahā-tejīyān adhikārī"
keha bale,—"kona-rūpa bujhite nā pāri"

kibā yati nityānanda, kibā bhakta, jñānī
yāra yena-mata icchā nā bolaye keni

ye-se kene caitanyera nityānanda nahe
se caraṇa-dhana mora rahuka hṛdaye

eta parihāre o ye pāpī nindā kare
tabe lāthi māroṅ tāra śirera upare

TRANSLATION

Someone says, "Nityānanda Prabhu is Balarāma," and another says, "He is the most beloved devotee of Lord Caitanya." Someone else says, "He is a powerful personality," and another says, "We don't understand who He is." Someone may consider Nityānanda a sannyāsī, someone may consider Him a devotee, and someone may consider Him a jñānī. They may say whatever they like. Even if Nityānanda is a most insignificant servant of Lord Caitanya, I would still keep His lotus feet in my heart. I therefore kick the head of any sinful person who disregards the glories of Lord Nityānanda and dares to criticize Him.

COMMENTARY

"In some people's opinion, Nityānanda Prabhu is Balarāma, the direct manifestation of Kṛṣṇa, the Supreme Personality of Godhead. In other's opinion, He is the servitor Personality of Godhead, the dearmost servant of Caitanyadeva. There are others still who consider Him a *mahā-bhāgavata*, *avadhūta*, *paramahaṁsa*. And there are some people who cannot understand who He is. Nityānanda Svarūpa may be the *paramahaṁsa avadhūta* spiritual master of the *sannyāsīs*, or He may be a devotee learned in the science of God; people may address Him in any way they want, or He may have any kind of relationship with Caitanyadeva, yet I will always hold Nityānanda's invaluable lotus feet within my heart. If

an atheist considers that suffering miseries in the hell known as Andha-tāmisra or Mahā-raurava is most palatable, and in order to achieve that he blasphemes my spiritual master, then without considering his mundane prestigious position or exalted post I will kick his head, which is the reservoir of all sinful propensities. Seeing the Kauravas' mischief and hearing their blasphemous words, Śrī Baladeva spoke the following words in the *Śrīmad Bhāgavatam* (10.68.31): 'Clearly the many passions of these scoundrels have made them so proud that they do not want peace. Then let them be pacified by physical punishment, as animals are with a stick.'"

If a genuine disciple lacks this quality of genuine, pure, topmost devotion at the lotus feet of his bona fide spiritual master, then he cannot be called an actual "disciple." Without understanding this fact, sinful hellish people invite inauspiciousness by blaspheming the spiritual master rather than serving him. As a result of the greatly beneficial topics that Ṭhākura Vṛndāvana manifested in this world in order to record in brightly effulgent golden words the proper etiquette of a genuine disciple, the entire world of pure Vaiṣṇavas have accepted Ṭhākura Vṛndāvana as the Gurudeva of the entire Vaiṣṇava community. For those who have the slightest doubt born of abominable cheating propensities or sinful motives in this Vedic conclusion, there is no possibility life after life in achieving devotion to Gaura-Kṛṣṇa. Receiving the mercy and inheriting the duties of Nityānanda Prabhu, Ṭhākura Vṛndāvana has acted as *ācārya-guru* in this world. The ignorant, asslike, pseudo devotees who consider the *prākṛta-sahajiyās*, who are hellish living incarnations of cheating humility, as ideal spiritual masters simply commit offenses at the lotus

feet of Ṭhākura Vṛndāvana. No pure devotee under the shelter of Caitanya and Nityānanda will ever associate in any way with the sinful *apa-sampradāyas* who are opposed to Ṭhākura Vṛndāvana. Yet if due to past misdeeds or misfortune one happens to face such bad association, then Gauḍīya Vaiṣṇavas have no qualification to associate with that dishonest person whose ill-motivated mind has deviated from the lotus feet of Vṛndāvana dāsa Ṭhākura. The community of arrogant persons will take millions and millions of births to understand Vṛndāvana dāsa Ṭhākura's causeless mercy, so until their offenses are exhausted, they will never have the opportunity to receive a kick on the head from the sanctified all-auspicious feet of a pure Vaiṣṇava. Even the genuine desire for receiving the nonduplicitous mercy of a pure Vaiṣṇava is a rare commodity for ignorant mundane sinful people, pious fruitive workers, or mental speculators. Living entities who are averse to Hari, Guru, and Vaiṣṇava have not accumulated sufficient piety in their previous lifetimes, nor have thousands of their forefathers accumulated sufficient piety, that they are qualified to receive the all-auspicious kick from the lotus feet of the pure, transcendental, ultimate-benefit-awarding lotus feet of Ṭhākura Vṛndāvana. The moment that dust from the lotus feet of a pure Vaiṣṇava will fall on the heads of sinful persons, that very moment they will become free from all material contamination and deceit and thus become proprietors of the wealth of devotional service.

CB Ādi-khaṇḍa 17.159

TEXT 159

jaya jaya nityānanda caitanya-jīvana
tomāra caraṇa mora hauka śaraṇa

TRANSLATION

All glories to Lord Nityānanda, whose life and soul is Lord Caitanya. Let me take shelter at Your lotus feet.

CB Ādi-khaṇḍa 17.160

TEXT 160

tomāra haiyā yena gauracandra gāṅa
janme-janme yena tomā' saṁhati beḍāṅa

TRANSLATION

As Your servant, let me sing the glories of Lord Caitanya, and let me accompany You birth after birth.

COMMENTARY

"O Lord, I may take birth in any species of life, but please be merciful that I may remain Your servant. Moreover, O Lord, since You do not engage in any activity other than glorifying the qualities of Mahāprabhu, may I, as Your most insignificant servant, constantly engage in assisting a little in Your service." Presently the transcendental Vaiṣṇavas who live in the *maṭhas* as members of the Viśva-vaiṣṇava Rāja-sabhā have abandoned all varieties of material activities and are following in the footsteps of Nityānanda Svarūpa in order to glorify the qualities of Gauracandra. They alone are the genuine, pure disciples of Ṭhākura Vṛndāvana. For this reason sinful persons who are victims of the age of Kali and averse to such disciples are certainly sinful and on the path to hell.

CB Ādi-khaṇḍa 17.161

TEXT 161

ye śunaye ādi-khaṇḍe caitanyera kathā
tāhāre śrī-gauracandra milibe sarvathā

TRANSLATION

One who hears the topics of Lord Caitanya described in Ādi-khaṇḍa will certainly attain His lotus feet.

CB Ādi-khaṇḍa 17.162

TEXT 162

īśvara-purīra sthāne haiyā vidāya
gṛhe āilena prabhu śrī-gaurāṅga-rāya

TRANSLATION

After taking leave of Īśvara Purī, Lord Gaurāṅga returned home.

CB Ādi-khaṇḍa 17.163

TEXT 163

śuni' sarva navadvīpa haila ānandita
prāṇa āsi' dehe yena haila upanīta

TRANSLATION

Everyone in Navadvīpa was happy to hear of the Lord's arrival. They felt as if their life air had returned to their body.

COMMENTARY

When the life air of a living entity leaves the body, it is called dead; and when the life returns to an

inert body, it is called healthy and conscious. Similarly, when Gaurasundara went from Śrī Māyāpur to Gayā and stayed there for some time, all the residents of Navadvīpa became lifeless. Now by Śrī Gaurasundara's return to Śrī Māyāpur-Navadvīpa, they all regained their lives.

CB Ādi-khaṇḍa 17.164

TEXT 164

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Seventeen, entitled, "The Lord's Travel to Gayā."

End of Ādi-khaṇḍa

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[i] Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura refers here to two verses, but quotes only two lines from the former. Two lines from the latter verse: *sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ*—"In His later pastimes He accepts the *sannyāsa* order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees," are combined with the former two lines and quoted as one verse in the *Caitanya-caritāmṛta*.
[ii] *Ātapa* rice is taken directly from the husk of *āśu* paddy, which is harvested in the rainy season, while *siddha* rice is *haimantika* paddy, which is harvested in autumn and boiled before husking and drying.

[iii] The word *mahā-śaṅkha* refers to impure bones, the word *mahā-taila* refers to the rotten liquid of a dead body, the word *mahā-māṁsa* refers to human flesh, the word *mahā-vaidya* refers to a foolish doctor, the word *mahā-jyotisi* refers to a foolish astrologer, the word *mahā-brāhmaṇa* refers to a low-class *brāhmaṇa*, and the next three—*mahā-yatra*, *mahā-patha*, and *mahā-nidrā*—mean "death."
[iv] *Dāri-sannyāsīs* are a class of married *sannyāsīs*, and *pañca-makāra* refers to *māṁsa*, *madya*, *matsya*, *mahila*, and *maithuna*—meat, wine, fish, women, and sex.
[v] In Sanskrit, the verb form called *ātmanepadī* is used when the work is to be done for one's own benefit, and when it is done for others, the form called *parasmaipadī* is used.

[vi] *tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye*
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

[vii] When gold is mixed with borax, it becomes more shiny.
[viii] Though generally the word *ākāśa* refers to the sky, in this *sūtra* it yields the meaning "the Supreme Brahman." (*Govinda-bhāṣya*)
[ix] As in the case of *niyamāgraha*, the Sanskrit in the concerned verse may yield either reading—*dagdhvā* or *adagdhvā*.
[x] Inhaling the breath is called *pūraka*, sustaining it within is called *kumbhaka*, and finally exhaling it is called *recaka*.

[xi] *kṛṣir bhū-vācakaḥ śabdo ṇaś ca nirvṛti-vācakaḥ*
tayor aikyaṁ paraṁ brahma kṛṣṇa ity abhidhīyate

"The word kåñ **is the attractive feature of the Lord's existence, and** na **means 'spiritual pleasure.' When the verb** kåñ **is added to** na**, it becomes** kåñë a**, which indicates the Absolute Truth."**

[xii] The meaning of the word *bāpa* in this verse is not the same as in the previous verse 116. The *Samsad Bengali English Dictionary* gives meanings for the word *bāpa* as "a father; (in affectionate address) a son or a person deserving to be treated as a son." The former meaning is appropriate in verse 116, while the latter meaning is appropriate here.